EXECUTIVE BOARDS ANNOUNCE 1961 AS A "YEAR DEVOTED TO THE
STUDY OF THE

Spiritual Foundation of Church"

Kenneth G. Hamilton

Nine times in the past American Moravians have been challenged to adopt a special emphasis in their Church work for the space of a year. This practice was first introduced by the Quincentennial Committee as a means of preparing our Church fellowship for a worthy observance of our 500th Anniversary in 1957. The results of the Church's accepting an annual direction toward which all endeavors to move were so beneficial that the Provincial Elders' Conferences, North and South, have continued to select a special emphasis, year by year.

As a rule the goals chosen have focused the attention of our membership upon specific sections of our Church's organization or upon particular phases of its activity. Thus we have centered our efforts on youth work and on that of the laity, on evangelism, and stewardship, on foreign missionary endeavor, and the like.

The Goal

For 1961 our goal is: "Growth in Christian Experience—a Year Devoted to the Study of the Spiritual Foundations of the Church." It is the earnest hope of the Executive Boards of both Provinces, a hope we know to be shared by many Moravians everywhere, that as we carry out this theme in 1961, our whole Church life may be so deepened that we may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

If this hope is fulfilled, then, in the words of II Peter, "To him be the glory!" For growth in Christian experience depends foremost upon the enabling love of God, in whom we live and move and have our being. This we must recognize in all humility. Yet surely we may be confident that God will not withhold any gift coveted by His children which will help them to come "in the unity of the faith and in the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." It was to this end that our Lord was made flesh and dwelt among us, full of grace and truth. It was to this end that He established the Church to be His body.

His Church can and should strive consciously to further this divine purpose. To this end we have set ourselves the goal which is expressed in this year's emphasis. To reach it the Provincial Boards suggest the following program, which we ask each congregation to adopt or adapt as its own circumstances may make desirable.

The Program

Prayer Fellowship. Because we realize that spiritual life must come to us from Jesus Christ, who is the way, the truth, and the life, we earnestly invite our churches to give renewed place to corporate and private prayer in 1961.

We suggest that where possible prayer groups be organized and mid-week prayer meetings be re-established or strengthened. We plan periodically to provide information on current needs and topics for prayer as they relate to the activity of the Province or of the Unity. We trust that each local Board of Elders will do the same in respect to the life of the congregation. We further suggest that groups may find inspiration for united prayer through the study of prayers which are recorded in the Bible, very particularly the prayers of our Lord.

The year's emphasis also challenges us to cultivate family and private devotions with new zeal. For this we commend a Study Program which we ask each congregation to adopt or adapt as its own circumstances may make desirable.

Study Groups. It is our hope that such groups will be organized in each congregation this year, to meet either on Sunday evenings or on a week night. We suggest that throughout our denomination during the period from Epiphany to Lent these groups discuss the doctrinal statements adopted by the General Synod of 1957. They are available in folder form and are entitled, The Ground of the Unity. Your Executive Boards plan to provide helps to be used for making such discussions as fruitful as possible.

Lent brings its own special services to quicken our perception of the essentials of our faith, so that no other program is contemplated during these weeks. After Easter, during the spring months and then again in the fall, our congregations are asked to study selected devotional books which will be recommended by the Inter-Provincial Board of Christian Education. They could also take up with profit the series of folders prepared in 1960 under the auspices of the laymen of our Church. These deal with the following topics: A Relationship that is Personal; A Fellowship that Shares; A Unity that Bridges Differences; Source Book of our Faith; Conversation with God; Family Devotions; Why attend Church?; How We can be Witnesses; Elders and Trustees: Duties are Opportunities; Teaching is Important; A Plan for Giving; You are the Church. For this material too study guides are being prepared and will be made available on request.

The Brotherly Agreement. Beginning with the second Sunday in October and ending on the first Sunday in November, all pastors in both Provinces are urged to make the contents of the Brotherly Agreement the subject of their preaching. This it is hoped will give our churches a new consciousness of spiritual unity, as together we let our minds and hearts dwell on the truths which our fathers found in the Bible and which they made the standard for their conduct as brethren in Christ. For us to face these God-given principles squarely and honestly in our day cannot but lead us to fuller dedication to the Lord and His Church, which He loved and for which He gave Himself. God grant that the months ahead may give us a clearer vision of the thorn-crowned Saviour, so that in spirit we too may hear His question: "This have I done for thee; what hast thou done for me?" Those words led Count Zinzendorf in life long devotion to the Lord Jesus two centuries ago; they still can bring a blessing in this year to the Church which He renewed under God's guidance.

It is planned that our formal year of "Growth in Christian Experience" and of "The Study of the Spiritual Foundations of the Church" shall end with the celebration of the Lord's Supper on November 12. But if in the ways outlined above and in other ways too, as the Lord may direct us, we open our hearts to the ministry of the Holy Spirit during the coming weeks and months, the harvest will be reaped long, long thereafter—to His glory and our blessing.
Provincial Announcements

Provincial Elders Conference

The Provincial Elders' Conference announces that the Rev. Elmer R. Stelter has accepted a call to the pastorate of the Oli­vet congregation. He and his family will move to Winston-Salem from Edmonton, Alberta, Canada, the middle of January.

Mrs. Robert A. McCuiston has accepted appointment to the Provincial Archives Committee. She will fill the vacancy occasioned by the passing of Br. Herbert A. Pfohl who served for many years as chairman of the committee.

In the reorganization of the committee, Br. Charles N. Siewers was chosen chairman; Bishop Herbert Spaugh, vice-chairman and Br. Herbert Weber, secretary.

Activities of the president of the Conference for November included the following appointments: address at the Anniversary Lovefeast of the Little Church on the Lake in Charlotte on the 6th; meeting of the Provincial Elders' Conference on the 10th; meeting of Steering Committee and panel for church extension promotion on the 10th; regional dinner for promotion of church extension at Oak Grove on the 17th; anniversary sermon at Pine Chapel on the 13th; Church Aid and Extension Board on the 21st; dedication of the renovated Provincial Archives building on the 22nd; Thanksgiving service at Friedland on the 23rd; introduction of Br. G. E. Brewer as interim pastor at Messiah on the 27th.

R. Gordon Spaugh, president

Contest Set for Name for Conference Ground

A contest for the naming of the new conference grounds is being held under the direction of the Commission on Camps and Conferences, located in Ashe County. The conference grounds will be in full operation next summer, and it is only fitting that a permanent name should be selected.

The rules for the contest are as follows:
1. The contest is open to everyone in the province, young and old alike.
2. There is no limit to the number of names any one person may submit.
3. In case of similar names, the entry bearing the earliest postmark will be given priority.

The names submitted will be studied by the Commission on Camps and Conferences and a selection made. The Board of Christian Education and Evangelism and the Provincial Elders’ Conference will give final approval.

Entries may be on the form below or on a postcard giving the same information.
Mail to: Camp Contest, Box 187, Salem Station, Winston-Salem, N. C.

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<th>CAMP CONTEST</th>
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<tr>
<td>Box 187, Salem Station</td>
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<td>Winston-Salem, N. C.</td>
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The name I submit for the new conference grounds is:

| Name |
| Address |
| Church |

B. J. Pfohl, Band
Leader, Dies at 94

Bernard J. Pfohl, Director Emeritus of the Salem Easter Band, died in Winston-Salem on December 5, 1960 at the age of ninety-four.

His association with the Salem band which plays at the Easter Sunrise Service spanned a period of eighty-one years. Ten of these years, from 1879 to 1889, were as a member of the band; fifty-six, from 1889 to 1945, as director; and fifteen, from 1945 to 1960, as Director Emeritus.

Br. Pfohl was a member of one of the oldest families of the Southern Province. His great-grandfather came to Salem in 1791 as Headmaster of the Salem Boys School. He was the son of Christian Thomas and Margaret Siewers Pfohl. His father was a minister of the Southern Province.

In 1901 Br. Pfohl was married to Sarah Elizabeth Traeger of Bethlehem, Pennsylvania, who died in 1943.

He is survived by two sons, Joseph T. and Henry C. Pfohl; one daughter, Miss Katherine Pfohl; two brothers, Dr. S. F. Pfohl and Bishop J. K. Pfohl; and one sister, Miss Margaret Pfohl.

NOTICES OF BAPTISM OF CHILDREN WILL BE DISCONTINUED

With this issue THE WACHOVIA MORAVIAN will discontinue its practice of publishing notices of the Baptism of Children.

The decision of the Commission on Publications of the Board of Christian Education and Evangelism to end this custom of many years was based on two facts:
1. The record of Baptisms is kept by each congregation in its official church membership book and the publication of this information has no historical significance.
2. The space in THE WACHOVIA MORAVIAN is needed for the publication of articles that are more timely and of wider interest to the readers.

BAPTISMS


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 PLACE OF HOPE AND A WORK OF MERCY IS

Moravian Leper Home in Jordan

"STAR MOUNTAIN" on which are located the seven buildings of the new Moravian Home for lepers in Palestine. At the top of the picture is the Administration Building and Nurses' Home. Below to the left is the main building with provision for twenty-four patients. Below on the right is the Utility Building. On the extreme left can be seen one of the three small buildings for married couples.

F. Herbert Weber

The troubled little section of the earth known as the "Holy Land" has witnessed more than its share of strife, disaster, and bloodshed since the Moravian Church opened its first work among the lepers of that area in 1867. Finally in 1948 came the bitter struggle between the Arabs and the Jews which resulted in the creation of the Jewish state of Israel.

This development had far-reaching effects on our leper work. Our Leper Home was in Jerusalem. Most of the patients had been Arabs but the home was now in the Jewish sector. As a result the home was sold to the Israeli government in 1951 and our work came to a temporary halt.

There still remained a desperate need for help for the lepers in the Arab zone, however. To meet this need work was resumed in temporary and woefully inadequate quarters in Silwan not far outside the walls of Jerusalem. In the years that followed, Sister Larsen, the matron in charge, cherished the dream of erecting a new home that would be adequate to meet the need for years to come.

Due largely to the prayers, the faith, and the persistence of this dedicated little lady, this dream has become a reality. The new home was officially opened on June 12 of this year. The writer and four fellow-travellers from the Southern Province had the privilege of visiting this new home not more than ten days after its official opening.

Twelve Miles from Jerusalem

Located twelve miles north of Jerusalem and near the village of Ramallah, the group of buildings surrounded by a low stone wall makes an attractive scene. "Star Mountain," on which the new home is located, is in open country and stands out as one of the highest of the rolling brown hills that dominate this area. The buildings are solidly and attractively constructed of native limestone. They are modern, well-equipped buildings of which the church can be proud. They are visible evidence that the Moravian Church is in earnest in its determination to bring the healing love of
Christ to the lepers, the "forgotten ones," of the land of the Saviour's birth.

**Seven Buildings**

Inside the area enclosed by the wall are seven buildings. Near the top of the mountain is the two-story Nurses' Home and Administration Building. This includes quarters for the staff, dining and reception rooms, and offices. Just below this building is located the Main Building which includes room for twenty-four patients. Provided with simple but adequate furniture, the rooms are painted in bright and cheerful colors. Near this structure are three small buildings each of which will house one married couple. Each of these little buildings includes a living room, kitchen, and toilet. These buildings represent a new approach in the treatment of lepers. Here a man and his wife will be able to live together in privacy and carry on a normal family life.

Each couple will have a small plot of land which will provide an opportunity to do constructive work as they raise some of their own food. The other two buildings are a utility building and a warehouse. At the present time there are about fifteen lepers under the care of the mission. The new home will provide facilities for up to thirty patients. Adequate land is available for future enlargement of the home, should the need arise.

Already more than 7,000 trees have been planted on the stony hillsides. These include a number of varieties of cypresses and evergreens. If most of them survive, in five years they will provide a windbreak and a fine supply of firewood for the use of the patients. Later, as the land is prepared, it is expected that fruit trees will also be planted.

In writing of the Leper Home in 1940, Dr. Walser Allen stated, "It is purely and simply an institution of mercy." And so it is today. The church will never reap any material reward from this work. Evangelistic work among Mohammedan Arabs is among the most difficult mission work in the world and conversions to Christianity are few. The chances are that the church will never gain a large number of members through this work. We can never expect financial support from this mission for the far-flung work of the Moravian Church around the world. It is simply a work of mercy carried on in the name of the Man of Galilee who came "that they might have life and have it more abundantly." Every denomination needs to carry on some work of this type. We should be grateful that our Lord has led our church into this area where the need is so great.

For almost forty years now Sister Johanna Larsen has carried on her labor of love among the lepers. For a part of that time

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she worked alone. Though there has been much self-sacrifice, hardship, and difficulty, the joy and satisfaction she has found in her life-work is written in her face.

**A Place of Hope**

Writing of the new home, Wilfred Smith who represented the British Province at the opening of the home, had this to say, "It will be a new home, vastly different psychologically, from the Leper homes that have preceded it. For it will be a place of hope for the leper, instead of despair.

Within the last fifteen years has come the discovery of the drug that can cure leprosy. Its dread scourge—the fear that once a man was caught in the clutches of the disease he was condemned to a slow, torturing, certain death—has now been banished. If the disease is taken in time, the sufferer can be healed. The new Leper Home is a place for curative treatment. Here Christian faith and selfless devotion are now allied to the hope of permanent release for the individual sufferer, and of the ultimate stamping out of the age-long scourge from the land.

So the new home on Star Mountain holds out a beacon of new hope in a new day made possible by new methods and discoveries. How fitting that this new home, made possible by Mrs. Monica B. Owen, associate director of the National Council of Churches: Dr. Carlyle Marney, pastor of the Myers Park Baptist Church, Charlotte; Dr. Bernard Boyd, head of the Department of Religion at the University of North Carolina; Canon Theodore Waddell of the Washington National Cathedral, Washington, D. C.; and Dr. Benjamin Mays, president of Morehouse College, Atlanta, Ga.

Dr. Cecil W. Robbins, president of Louisburg College, heads the North Carolina Council of Churches, and Mrs. Harold J. Dudley of Raleigh is president of the United Church Women.

The Council of Churches and the Department of United Church Women in the field of social action, Christian education, ecclesiastical relations, migrant ministry, overseas relief, rural church, and pastoral ministry.

**BAPTISMS**


**DEATHS**

**Nelson,** Mrs. Esther Saunders, died November 7, 1960. Funeral was conducted by the Rev. Morton B. Kurtz of Durham, executive secretary of the Council.

The meetings will be held at the White Memorial Presbyterian Church, Raleigh, January 30-February 1, 1961. The sixth annual Pastors' Conference will convene January 31 as part of the annual Council meeting.

Dr. Ralph W. Sockman, prominent Methodist minister, author, lecturer, and radio personality, of New York City, will speak to the group on Tuesday evening, January 31. Mrs. W. Murdoch MacLeod, a former resident of North Carolina and now general director of the National Department of United Church Women, will make two addresses.

Other speakers include Dr. Guion Johnson, of the University of North Carolina; Mrs. Monia B. Owen, associate director of the National Council of Churches; Dr. Carlyle Marney, pastor of the Myers Park Baptist Church, Charlotte;
NEW YEAR TEXT ASSERTS

"My God Will Supply Every Need of Yours"

John H. Johansen
Department of Religion, Salem College

"And my God will supply every need of yours according to his riches in glory in Christ Jesus." (Phil. 4:19). J. B. Phillips renders the text thus: "My God will supply all that you need from his glorious resources in Christ Jesus."

This promise is but one of hundreds in God's precious Word, every one of which is a sparkling jewel in the coronet of divine providence. Noble men of God through the years have born witness to the glory and power of these promises of God. General Booth, the founder of the Salvation Army, said, "They are sure, they are sure, if we only believe." Many of us resent having our own words disputed, yet with impunity we pay little attention to what God has said. He has given us wonderful promises suited to all occasions. Nothing could be more precious and more assuring than this word of the Apostle Paul as we face the New Year. Notice the following things in this text.

1. The Source of the Supply
The source is expressed in the words, "my God." No man can mention anything nor anyone greater than the God of the Bible and the Father of our Lord Jesus Christ. His presence fills the world and His word brings planets into existence. Being the Creator of all things, He is before all things. He has given us wonderful promises suitable to all occasions. Nothing could be more precious and more assuring than this word of the Apostle Paul as we face the New Year. Notice the following things in this text.

2. The Certainty of the Supply
The certainty is expressed in the words, "will supply." There was no doubt in the mind of the Apostle Paul. He never once questioned what God would do. Had not his own needs been fully met? Then why should he question what His Lord would do for fellow believers?

3. The Sufficiency of the Supply
The Holy Spirit did not say, "most of your needs," but "every need," and in this glorious statement we discover the amplitude of God's grace. This is wondrously confirmed in the realm of nature. There is not an aspect of God's creation which does not stand in need, yet all the need is fully met. Whether we think of the tiny flower of the garden, the cedars of the mountains, the fishes of the sea, or the wild beasts of the forests, all have needs which are met by an all-wise Creator.

Man is a creature of need and none are exempt. From royalty to peon, from millionaire to pauper, all are dependent upon that which He supplies. There is not an hour of the day when man is not a creature of need, and this is also true of the child of God. There is not a moment when we can get along without our heavenly Father. Let us realize how secure we are in the face of this blessed promise. It makes the days ahead safe for each one of us and if economic disaster overtakes us, or if any other calamity should strike, we have God's promise.

4. The Measure of the Supply
The text declares that God will meet all our need, "according to His riches in glory." Commenting on the statement, Moody said this was the capital of the bank. And how true this is! God is rich in the things of this world, and we know it, because the Bible declares, "For every beast of the forest is mine, the cattle on a thousand hills. I know all the birds of the air, and all that moves in the field is mine. If I were hungry, I would not tell you; for the world and all that is in it is mine" (Psalm 50:10-12).

This text does not make mention of His riches in earth but of His riches in glory. It is not merely earthly riches which are being put at the disposal of God's people but heavenly wealth "according to His riches in glory."

In his second epistle to the Corinthians Paul speaks of a remarkable experience which he had had at one time. He declared he was caught up into paradise. He heard things that cannot be told, which man may not utter. No doubt he caught a glimpse of some of God's riches in glory but it was not given to him to describe them. They are to be accepted in faith and
as we do we will soon discover the value of this treasure and how it exceeds the riches of earth. “Because we look not to the things that are seen but to the things that are unseen; for the things that we see are transient, but the things that are unseen are eternal.”

The last statement in this glorious promise sets before us

5. The Channel of the Supply

God channels all His blessings through the person of His Son, "Jesus Christ." Christ is the one Mediator between God and men, thus He becomes the connecting link between the Creator and His creatures. All may come to God if they will come the way of divine appointment. There are not two mediators, only one, even the Son of God. The Lord Jesus is given divine appointment. There are not two sets of mediators, only one, even the Son of God. Nothing must be done aside from His signature. Nothing must be done. God and fellow heirs with Christ. (Romans 8:17).

The Lord Jesus is the one Mediator between God and men, and the things that we see are transient, but the things that are unseen are eternal."

MORAVIAN MISSIONS

Texas Moravians Increase Mission Efforts

The Moravians in Texas recently elected a Mission Board to direct the mission efforts of their congregations. For a number of years these churches have been sending gifts for the support of the work in Honduras and particularly for the salary of the Rev. and Mrs. Clark Benson. During this past summer two of their members, Martha Havlik and Dorothy Hegar visited Honduras and brought back excellent reports of the work there. During the week of December 12, the Executive Director of Missions of the Moravian Church in America, Edwin W. Kortel, met with the new Texas Mission Board and spoke to a number of congregations about further cooperative efforts in missions.

Executive Director Visits Canada and the West Coast

From November 13 to 30, the Executive Director of the Mission Board, Edwin W. Kortz, presented the cause of missions to all of the Canadian congregations. He held a series of mission meetings in some churches and was the speaker for a number of mission festivals. During the visit he also met with Women’s Fellowship and Youth Fellowship groups as well as the District Board and the Moravian Ministers Association.

Recent Mission Board Actions

The Board instructed the Executive Committee to work out the details in a plan to shorten terms of service and furloughs. This action was taken after consideration was given to requests of missionaries, to the study of health problems, to the absence of children from their parents, and to the difficulty of staffing a station for as long as a year during furloughs.

A study was made of the problems involved in the education of missionaries' children. The Board voted to continue to supply the finances for the purchase of instruction through the Calvert Course (an approved and excellent course of study for overseas children), assist parents financially when a good day school is available, and to increase substantially its aid to parents of children who return to the States for a high school education.

Plans were made for increasing the staff at Brus, Honduras. A second mission house will be built and the staff will include an ordained missionary and an educational missionary. The latter will be given charge of the growing school program there.

Housman President of Council of Churches

The Protestant Churches of British Guiana have organized the BRITISH GUIANA COUNCIL OF EVANGELICAL CHURCHES and have elected the Rev. E. Howard Housman, Moravian pastor, as president. The affiliated churches are: A. M. E. Zion, Canadian Presbyterian, Congregational, Christian Brethren, Church of the Nazarene, Church of Scotland, Elim, Lutheran, Methodist, Moravian, and Salvation Army. In the doctrinal basis it is stated: “We accept Jesus Christ as God and Saviour and confess ourselves loyal to the evangelical principles of the Protestant Reformation.” It was fitting that a Reformation Day service was the first public meeting of the Council.

Borrowed Missionaries End Service

The Rev. Ralph Kortel and Dr. Anna Ruth Kortel have completed their term of service in Nicaragua. The Kortelings were missionaries in India for 33 years for the Reformed Church of America and they were “loaned” to us at the time we were in urgent need of a second doctor to take over the Gray Memorial Hospital at Puerto Cabezas, Nicaragua. They both served our church faithfully and well from April, 1959, until the end of November, 1960, when they retired from active service. The Church appreciates their interim service and prays that God’s blessing will attend them in their retirement. The Kortelings will live at the Memorial Home Community, Penney Farms, Florida.
When, on July 25, 1731, Leonard Dober and Tobias Leopold, the initial volunteers, addressed a letter to Count Zinzendorf, offering themselves for mission service, they were responding to divine inspiration which soon led to the establishment of the first Moravian missions, on St. Thomas in 1732, on Greenland in 1733, and on St. Croix in 1734. When the lot was consulted, Dober's appointment by the church council was approved and he requested that David Nitschmann accompany him to St. Thomas, where they arrived in December 1732. Having been directed by the lot to remain home a while longer, Leopold nevertheless reached St. Thomas in time to lead the first party of Moravian missionaries to St. Croix in 1734, several years before Frederick Martin settled here to become known as "The Apostle to the Negroes" and then to be buried on Estate Princess near the site of the first missionary meetings. The first permanent settlement of Moravians on St. Croix was founded in 1755, when land was purchased and named Estate Friedensthal, on which the oldest Cruzan mission station was established near—now within the borders of—Christiansted, the largest town on the island and long the handsome colonial capital of the Danish West Indies.

In 1917 the United States purchased from Denmark the Virgin Islands, St. Thomas, St. Croix, and St. John. (On St. John the first missionary congregation, Bethany, was gathered in 1754.) But as part of the eastern West Indies Province, the Moravian churches on these beautiful islands continued to work under the general supervision of the British Moravian Mission Board until 1955. In that year the Synod of the Eastern West Indies Province confirmed the decision of the Unity's Directory to transfer responsibility for the E. W. I. Province—now known as a Synodal Province—from the British Board to the American Board of Foreign Missions.

Under appointment from the American Board, the writer is now serving for a year as pastor of the Friedensthal Moravian Church, Christiansted, St. Croix. Copies of the Hymnal and Liturgies of the Moravian Church in America were bought and introduced in the congregations of the Virgin Islands earlier this year, so the membership here at Christiansted, for instance, has recently used the Thanksgiving, Advent and Christmas liturgies for the first time. Incidentally, the Thanksgiving Day service here was held at 7 A. M. Since the Friedensthal Church at Christiansted is the easternmost of the three Moravian churches on St. Croix; and since the eastern tip of St. Croix, less than 10 miles beyond Christiansted, is the most easterly point of United States' territory, it follows that Moravians in Christiansted began the Thanksgiving Day observance of Moravians in the United States, if indeed not the celebration of Thanksgiving by Christians throughout the country.

On the next Sunday Christiansted Moravians observed the First Sunday in Advent as the opening of a new Church Year and the start of the season for announcing the coming of the Christ Child. A white Advent star was hung from the ceiling of the church and burned brightly amid the sunny light from blue tropical skies. The choir and the congregation sang that glorious anthem, "The Hosanna," in triumphant antiphonal measure and rejoiced that the glad Christmas season would soon come round again. On the previous Sunday Friedensthal Moravians took note of College Prayer Day in support of Moravian College in Bethlehem, Pennsylvania, of which all Moravian pastors now serving in the Virgin Islands are graduates. At the close of "Moravian College Night," which featured colored slides of the campuses and talks about the past, present, and future of the institution, the three pastors on St. Croix harmonized in singing their Alma Mater, "College ties can ne'er be broken." Truly the ties of Moravian fellowship, both in college and in church, endure and extend around the earth, wherever the Unity of Brethren labors for the Lord!

Note: Inasmuch as he is no longer serving as a minister in the Southern Province of the Moravian Church, this columnist feels that it is advisable for him to discontinue the series of columns which have appeared in THE WACHOVIA MORAVIAN under the headings "Unity Undertakings" and "The Ecumenical Corner." He has experienced genuine satisfaction in writing these monthly paragraphs for publication during the past eight years. He hopes that they have made a real contribution to a broader understanding of both Moravian and universally Christian concerns in the Church. Perhaps another scribe will come forward to report on affairs in these international areas of Christian life and work, so that "Oneness" shall not be overlooked!

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Unitas Fratrum in Moravia

Norman J. Whitney

Editor's Note: In the summer of 1960, Norman J. Whitney, a consultant in Peace Education of the American Friends' Service Committee, visited Czechoslovakia to attend the Christian Peace Conference in Prague. After the Peace Conference he was invited to attend the celebration of the ninetieth anniversary of the renewal of the Unitas Fratrum. The celebration was held at Potsejno.

In a mimeographed sheet, entitled "Speculator Papers," circulated among members of the Friends Church, Prof. Whitney tells of this celebration which he describes as "the real essence of our experience" in Czechoslovakia. The following account is reprinted by permission of the author.

BISHOP KAREL REICHEL, the "bespectacled man in a long black coat," as he appeared on the steps of the Moravian Church at Zelene Brod during the Quincentennial celebration in 1957. With him is a visitor from Herrnhut and Bishop Herbert Spahg of Charlotte.

Following the Peace Conference in Prague, and before leaving Czechoslovakia, we were invited to attend the ninetieth anniversary of the restoration of the Moravian Church in the land of its founding. A professor of the Moravian Seminary led our caravan of two cars about 100 miles across the Great Bohemian plain, outside Prague, into the Vermont-like hills of the Moravian border. At each stop, we were welcomed by a little company of men and women waiting at their church doors to receive us. At last and just at dusk, we reached our destination: a hollow in the hills (Kunwald) where, following the preaching of Hus, the Unitas Fratrum was founded in 1457. Relentless persecution followed until 1620 when the Romans finally won over the Protestants; twenty-five leaders were executed in the old Stadhaus Square in Prague, and the Brotherhood was driven out of Bohemia. It was revived at Herrnhut in Germany where it took the name "Moravian," but did not return to Bohemia until the "time of toleration" began in 1870. Hence the ninetieth anniversary we were celebrating.

After viewing the reconstructed church house, we returned to the village and were lodged at one of the local inns. The evening was cold and dark now. We made our way down the unlighted street to a small, plain stone building that was recognizable as a church only by the tiny steeple that rose from the middle of its roof. Inside was gleaming whiteness: ceiling, walls, benches, all were freshly painted; straight lengths of white cloth hung before the long, clear glass windows. Even the pulpit was draped in white. The effect was accentuated by slender branches of pine, festooned along the wainscoting, and the paneling of the choir loft.

A small congregation was waiting patiently. As honored guests, we were led to the front of the room and seated on facing benches. The brethren sat on one side of the aisle; the sisters, on the other. In the white candlelight from two small chandeliers, their faces were shadowed, lined—and sweet with strength.

I wish I could make you see the bishop, a large, mustached, bespectacled man in a long full-skirted black coat like an old-fashioned "Prince Albert." I wish I could help you hear the low, gentle voice of the young pastor as he read the gospel with hushed reverence. And the congregational singing! Loud, full, strong. Where everything else was muted and a little sad, here was bold affirmation, triumphant confidence. I hope I do not need to tell you that here was the very essence and aroma of the "sweet hour of prayer," as old-fashioned as the bishop's coat—and as real.

Next morning we were back in the church at nine o'clock for a two-hour service. This time the little room was crowded to the doors. Brethren and sisters had come from miles around. Younger people stood in the crowded choir loft and in the little vestibule; children sat on the pulpit steps. Chairs had been placed in the aisle. From my vantage point, I listened to the voices in an unknown tongue and studied the faces before me. Most of the older ones I thought were careworn, but resolute. Now and again, as the preacher likened their history of persecution and their present experience to that of the first century church, I saw a flash of pride and of determination. Always, there was the look of patience and of
dignity.

Before the preaching there was the ordination of two youngish men and following it, the Holy Supper. I was particularly interested in the ordination. The bishop, clad now in a long full white gown, belted about the middle by a broad band of the same material, was a dignified figure. He read the service clearly and firmly. The syllables were strange to me but the meaning was unmistakable. These men were being charged with a great responsibility: to be witnesses to the faith and shepherds of the faithful in an alien world. It was clear that they, too, understood. One had a sweet, firm expression that changed little. The other, whose eyes seemed to me unutterably sad with anticipation, flushed a little and from time to time squared his shoulders as if to accept a load. "Take my cross... my yoke, ... my burden..." I do not know whether the words were spoken but they were there between us.

At the close of the long service, there was much picture taking and hand shaking in the little church yard. We "foreigners" were almost overwhelmed with shy greetings and humble proffers of fellowship. Then there was time for a walk along the lovely little river that flows through the village and a banquet dinner at the inn before the afternoon service began. This was a traditional love feast. After a hymn and scripture reading, young women served big, nourishing homemade brochen and mugs of very sweet tea.

As we ate silently together, my mind went back to the evening before, and to that hollow, hidden in the hills as it had been five hundred years before. And I thought how often the flame of freedom had been kindled in the hills from which cometh strength, and carried out to the world by the strong men and women bred there. And I reflected on the century of the secular state and the promised coming of a godless society.

I am not a prophet but I predict that when all the competing little "isms" of our day have gone to the oblivion, the faith of the Unitas Fratrum, in one form or another, will live on, and that the torch of liberty will blaze on altars yet unknown.

THE CHURCHES

first service, had for his subject, "Unto Us a Child is Born." At the second service the Rev. Burton J. Rights spoke on "Jesus, the Light of the World." The afternoon session began at 1:30 o'clock with the Rev. Kenneth Ball bringing the message, "Behold He Comes."

Mrs. R. V. Wilson, Jr., president of the Fellowship, presided at the opening session and Mrs. Sam Vance, Jr. presided at the second period. Mrs. K. L. Greenfield presided at the afternoon session.

Members taking part in the reading of Scripture and prayer were: Mrs. O. L. Joyner, Mrs. Robah Kerner, Mrs. John C. Click, Mrs. E. A. Singleton, Jr., Mrs. C. J. Swaim, and Mrs. George Fontaine. Mrs. J. Kenneth Pfohl was organist and Mrs. Kenneth Ball played selections on the carillon.

Special music were solos by the Rev. John Goserud and Mrs. C. J. Swaim. Members of the Kernersville High School Glee Club also sang several selections under the direction of Mrs. J. R. Blackwell, Jr.

Union Cross Scouts Active

The God and Country award was presented to Don Mullis, one of the assistant scout masters of Troop 229, Boy Scouts of America, by Union Cross Moravian Church in its morning service on December 4. Prior to that, on October 9, two of our members, Robert B. Tucker and Ronnie Siak, received the Eagle Scout award in a similar service at the church. The scout troop, sponsored by the Union Cross Church is a very active one, having won honors in the Old Hickory Council.

A First Thanksgiving Day Service

A Thanksgiving morning lovefeast service was held for the first time at Union Cross Moravian Church Thursday, November 24, at 7:30 o'clock. Members of the

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Friedland congregation were invited. A band program preceded the service and the junior and adult choirs rendered special music during the service. The Rev. Truett Chadwick participated in the service. 158 people attended. At 6:30 the same morning the Senior Youth Fellowship of our church was host to the Senior Youth Fellowship of Friedland for a ham and egg breakfast with over 50 people present.

**Capital Letters . . .**

For those who live in the area of Winston-Salem, the celebration of Christmas carries a distinctly Moravian flavor. Even those who are non-Moravians are greatly influenced by the customs of candle tea, putz, Advent star, lovefeast and candlelight services. Christmas is Moravian-Christmas for almost everyone. Such is not the case in other cities of North Carolina.

In particular, it is not the case in the capital city of Raleigh. Here, our denomination is represented by one congregation composed of seventy-nine resident communicant members. Through the efforts of the former pastor, Walter H. Allen, Jr., our church is well known in church circles and well respected in civic activities, but in spite of all anyone can do, the newspapers have difficulty separating us from the Mormon church in the Saturday evening church service listings.

But we too celebrate Christmas with a distinctly Moravian flavor. On the tenth of December from two in the afternoon until seven o'clock in the evening, our church will hold a candle tea. In preparation for this event, members of the Women's Fellowship have been making and freezing sugar cake for the past three weeks, supplying that which no local bakery can supply. Candles have been ordered from Grace Moravian in Mt. Airy and preparation of the candles will be demonstrated by ladies in traditional 18th century Moravian dress. A putz fills one end of the Primary Sunday school classroom.

For those who know the meaning of the Advent star, stars will be available for purchase. Cookies will also be provided for those who have learned to love the crisp spiciness of Moravian Christmas cookies.

Our customs are spreading. Perhaps because our congregation itself is widely dispersed, with active members living as much as 22 miles from the church, but more likely because our customs express so simply, but so beautifully, the deepest concept of Christmas. This year, for example, the City Hall will display one of our Moravian stars as a part of its decoration. Throughout the city, homes of non-Moravians will display, for the first time, the same star which hangs before your door.

Because our lovefeast and candlelight service has been received so favorably, we will hold two services this Christmas Eve, with an early service for children and a later one for adults. To do nothing more than carry out the mechanics of these services requires the efforts of almost every member of the Raleigh Congregation. It is hard work.

But hard work is no stranger to those who labor to give increasing life to this particular outpost of Moravian Church Extension. Recent evidences of such work are our newly lighted belfry, our freshly painted Sunday School department, our recently completed kitchen and our just-transplanted trees.

For those who live in this Capital City of the East, we who are Moravians work and pray and hang our Advent stars that once again men may say, "...we have seen His star in the east and are come to worship Him."

**DEATHS**


**GIFTS AND SOUVENIRS OF OLD SALEM**

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IN TEXTBOOK OF 1961 IS FOUND A NEW INTRODUCTORY SECTION:

Its Use In Family Worship

George G. Higgins

In order to extend the use of the DAILY TEXTS and to make its use more meaningful—a new introductory section has been added to the 1961 edition. This section which is found on pages VI and VII is entitled, “The Daily Text Book: Its Use in Family Worship.”

One of the purposes for the inclusion of this new section is to call attention to the fact that the textbook can be used for family worship even when small children are in the group. As is pointed out one way to accomplish this is to substitute for the recommended Scripture passages a reading from “one of the many manuals for family worship prepared especially with children in mind.”

The Board of Christian Education and Evangelism is prepared to recommend to parents a list of books of this nature that can be purchased. It is also possible for local Moravian congregations to include several of these books in their library to loan to parents on a trial basis for them to discover which volume best suits the need of their particular family.

This introductory section on family worship as printed in the DAILY TEXTS reads as follows:

“Almost from the very beginning the DAILY TEXTS OF THE MORAVIAN CHURCH have been used as a guide for family worship as well as for private and personal devotions.

“The use of the textbook in family worship will vary from family to family and will be dependent upon a number of conditions such as the time available and the age of the children. One of the values of the textbook is that it is adaptable to numerous patterns of use.

“One pattern that is followed by many families is to begin the meal (usually breakfast or the evening meal) with the reading of the texts of the day and the accompanying hymn stanzas. After this the family joins in the Blessing or Table Grace.

“A suitable Blessing may be chosen from among the following:

Come, Lord Jesus our Guest to be,
And bless these gifts bestowed by Thee.
   * * * * * * *

Be present at our table, Lord;
Be here and everywhere adored;
From Thy all-bounteous hand our food
May we receive with gratitude.

Jesus’ mercies never fail,
This we prove at every meal;
Lord, we thank Thee for Thy grace,
Gladly join to sing Thy praise.

Lord, the gifts Thou dost bestow,
Can refresh and cheer us too;
But no gift can to the heart
Be what Thou, our Saviour, art.

“Afterto the meal the family remains at the table (or moves to the living room) while the worship leader reads one or both of the Scripture passages. Many families find it meaningful to read until a verse seems to speak to the need of the day and then stop to think about it and discuss it as a family group. It is not necessary to read both passages in their entirety.

Devotional Books for Family Use

| OUR FAMILY WORSHIPS AT HOME, Anna & Edward Gebhard, Abingdon Press | $2.50 |
| THE FAMILY WORSHIPS TOGETHER, Herzel, Muhlenberg Press | $1.75 |
| BIBLE READINGS FOR BOYS AND GIRLS—selections from the Revised Standard Version Bible—Nelson & Sons | $3.00 |
| PRAYER TIME, WORSHIP TIME, QUIET TIME—Daily Devotions for Families with Young Children, compiled by Staples The Upper Room | $1.50 |
| WITH HAPPY VOICES—Stories for Prayertime with Young Children, Mary C. Norfleet, John Knox Press | $3.00 |
| GOD PLANS FOR HAPPY FAMILIES—Devotional Thoughts for Children, Elizabeth B. Jones—Warner Press | $1.95 |
| TWO MINUTES WITH GOD, Paul Hoh & Philip Hoh, topical—Abingdon Press | $1.75 |
| AS THE DAY BEGINS, Elizabeth McE. Shields (page per day)—John Knox Press | $2.25 |
| THOUGHTS OF GOD FOR BOYS AND GIRLS, Welker and Barber, Harper and Bros. | $2.00 |

“The worship of the family can then close with a prayer offered by the leader in his own words or in those of the printed prayer offered in the textbook.

A variation of the above pattern followed by a number of families with small children is to substitute for the reading of the suggested Scripture passages the use of one of the many manuals for family worship prepared especially with children in mind.

“A pattern for families whose time is limited is suggested as a minimum use of the textbook:

Table Blessing
The Meal
Reading of the Texts and Hymn Stanzas
Prayer
“For those families or individuals with whom time is not a serious factor, the following pattern is suggested as a more extensive use of the DAILY TEXTS:

Text and Hymn Stanzas
Table Blessing
The Meal
Reading of the Scripture Passages
Meditation or Discussion of some thought from the Scripture Passages or the Texts of the day
Prayer
“As a part of free prayer by the leader or in connection with the use of the printed prayer use can be made from day to day of the subjects of the DAILY TOPICS OF THE MORAVIAN PRAYER UNION…”

In considering the use of the textbook in general, a statement now omitted from the Historical Preface is worth repeating here.

“A distinguishing mark of the Daily Texts is rather evident. This book contains only the Scripture references. You yourself must look them up in the Bible. They are not printed for your convenience. The only complete material to be found is the Scripture verse comprising the daily watchword, the verse which is used as the doctrinal text, and a hymn stanza to go with each Bible verse. These verses possess solid teaching content.

“Only that much is provided. The rest is up to the believer, as he uses this book, guided by the Holy Spirit. In this feature it is distinctly unlike many contemporary devotional booklets which supply prepared meditations—to be read. Those who use the Daily Texts must stand on their own spiritual feet.”

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Memorabilia of Salem Congregation for 1960

Bishop J. Kenneth Pfohl

The Memorabilia of Salem Congregation for the year 1960 is, in an unbroken line of succession, the 189th, since the Congregation's founding in 1771. Further still, in succession of what was termed "The Memorabilia of Wachovia," prepared and read to the congregation of old Bethabara on the last night of 1753, it is the 207th.

We follow tonight, therefore, a practice and a service of the Moravian Church which a heritage of more than two centuries has bequested us, and, as did the former writers of Memorabilia in their day, we assign first place among the many events and experiences "worthy of remembrance" in 1960 to

The Immeasurable Love, Faithfulness and Power of our Triune God Father, Son and Holy Ghost.

He has been with us. He has been our guide, our strength, our stay. So, to Him be the Glory. Like Israel of old, in the time of Joshua, we can raise our Ebenezer stone of memory and gratitude and say—"Hitherto hath the Lord helped us." Or with Bishop Thos. Ken we can sing in true spirit of thankfulness:

"Praise God, from Whom all blessings flow
Praise Him, all creatures here below. Praise Him above, ye heavenly host.
Praise Father, Son and Holy Ghost."

What a God He has been! How could we and a riotous and selfish world have survived these three hundred and sixty-six days without His amazing grace and overruling Providence holding life together?

But we go further still in the introduction of our Memorabilia. Not only do we recognize the goodness and mercy of God Himself, we would make mention too of the basic principles on which rest our Christian Faith and Hope, and which have, during another year, steadied and steered and influenced the course of events preventing worse happenings.

We would place them as

A Masthead of Faith and Trust in God and the Christian Way of Life

at the very beginning of our Memorabilia of this most unusual year, destined to be long remembered, and name them as the Four Point Program of the Christian Church, generally speaking, and of our own Moravian Unity in particular.

First:—The Lordship of God, the Father.

"The earth is the Lord's and the fulness thereof, the world and they that dwell therein." Ps. 24:1.

Second:—God's Amazing Grace and His Love Plan of Redemption.

"For God so loved the world, that He gave His only begotten Son, that whatsoever believeth in Him should not perish but have everlasting life." John 3:16.

Third:—Constraining Love and Obedience to Christ and the Commandments.

Jesus said, "If ye love me, keep my commandments." "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind, and thy neighbor as thyself." Matt. 22:37.

Fourth:—Christian Witness and Service with Christ and the Holy Ghost. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Matt. 28: 19 and 20.

With such Program of Faith and Hope, undergirded by Almighty and Divine Power, we can recount the issues of 1960 without fear and discouragement and, we can look to the year and the year's future with hope and courage for Dr. Malthe Babcock’s lines are still true and cheery—

"This is our Father's world,
O let us ne'er forget
That, though the world seems oft so strong,
God is the Ruler yet."

So, too a Christian Memorabilia takes note of

The Church and its High Mission

and accords to it no less than the second place of influence and power in the world's life, as it labors towards the redemption of man, his spiritual growth and development and the establish-
Provincial Announcements

Provincial Elders Conference

An anonymous sum of $500.00 in memory of St. Margaret A. McCuiston has been given by a member of the Southern Province to the newly organized Lititz Sunday School in Bluefields, Nicaragua, to assist in providing additional space for this rapidly growing work.

The Rev. Elmer R. Stelzer was installed as pastor at Olivet at the morning service on January 15 by the president of the Provincial Elders' Conference.

The annual program for special emphasis during 1961 for the Province will be "Growth in Christian Experience." Suggestions for planning the emphasis in the local congregations have been mailed to each church and include: special sermon series on the Brethren Agreement; study courses; prayer emphasis and family and personal devotional material.

The activities of the president of the Conference for December included: Sermons and addresses at Olivet on the 4th; Bethesda on the 11th; Christmas Vespers at Salem Academy on the 11th; Providence—opening of new sanctuary—on the 18th. Other appointments included: Meeting of the P. E. C. on the 8th; Directors of Foreign Missionary Society on the 9th; Open house at Hopewell on the 11th; Moravian College Promotion Committee on the 12th; Christmas dinner at Salem College on the 16th; Church Aid and Extension Board on the 19th.

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—February 15
Trinity Church—February 22
Ardmore Church—March 1
Calvary Church—March 8
Fairview Church—March 15
Konaske Church—March 22

Detailed information on these Days of Prayer is being sent to each Woman's Fellowship organization in a letter prepared by the Fellowships of Trinity Church and Ardmore Church.

At this time of the year when annual meetings of United Church Women have just been held, it is well to take a look at the Moravian women's place in the local, state and national set up of this organization.

By virtue of the Moravian Church in America being a member of the National Council of the Churches of Christ in the U. S. A., all Moravian women are members of United Church Women. Where there is a local organization, we are members of that. We are members of our state department of United Church Women of our state council of churches, and we are members of the national organization of United Church Women.

In the Southern Province, most of our churches are in North Carolina and in the voting body of the N. C. United Church Women. We are eligible to have three (the chairman of the Provincial Women's Board and two others) representatives and one additional representative for every one thousand members of our church. These representatives at present are: Mrs. Rex Freeman, Sr., Mrs. Ralph R. Bell, Miss Eugenia Stafford, Mrs. W. E. Shore, Mrs. Joseph H. Gray, Sr., Mrs. Helen Vogler, and Mrs. M. E. Miller. Mrs. Freeman, Mrs. Bell, Mrs. Gray and Miss Stafford are also Synod-elected representatives of the whole Southern Province (not just the women) to the N. C. Council of Churches.

On the N. C. United Church Women's Board of Managers, we are represented by M. E. Miller and Mrs. Ralph R. Bell. Mrs. Bell is the current president of the Winston-Salem United Church Women.

Mrs. M. E. Miller is the representative of all the northern as well as the southern women on the National Board of Managers. She will hold that position until October 1962 when the chairman of the northern provincial women's board will be the representative. Mrs. J. W. Schwager, present chairman of the northern board represented all of us from 1958 until 1960 and is still the second representative on the National Board.

Our contributions as a denomination include $25.00 each year to the N. C. United Church Women and $50.00 to the national treasury. The northern women make contributions also. Now that we have churches in Florida, we shall want to contribute to the Florida United Church Women.

Providence Opens New Sanctuary

Lewis B. Swaim

Providence Congregation held the opening service in its new building on Sunday morning, December 18. Dr. R. Gordon Spaugh represented the Provincial Elders' Conference and preached the sermon.

The new building which measures 110 feet by 44 feet includes a sanctuary to seat 300, 13 class rooms, 2 assembly rooms, pastor's study, kitchen, 4 rest rooms and 4 unfinished rooms to be completed at a later date. The sanctuary has a center pulpit with the choir behind the pulpit. The pews are arranged in 3 rows with 2 aisles leading into the vestibule. A coat room is located on one side of the vestibule with stairs to the basement on the other. An outside retaining wall up to ground level runs the full length of the building on both sides permitting full size windows in the basement and also giving added protection against dampness in the basement. There are five outside entrances to the building.

The congregation had been looking forward to more building space since completion of the parsonage in 1952. Intensive plans for a new building were made over the last three years. Actual construction was begun in May, 1960, and after 7 months was completed in December. Wilson-Covington Construction Company contracted the building for $81,556.00, but with extras added above the contract and with furnishings the total cost, when added will be between 85 and 90 thousand dollars. The Provincial Building and Expansion Board granted $12,500.00 from the 1960-61 budget.

The new building completely replaces the old facilities and presents a new look for Providence. The congregation now faces new opportunities and greater challenges to serve Him who is Head of the church. The building committee was composed of Gray Grubbs, chairman, R. W. Clayton and Jack Reich.

Scouts Receive Awards

Frank Archer and Calvin Tucker of the Mayodan congregation were presented the God and Country Boy Scout award at a service at the church on Sunday night, October 30. These were the first two boys in the Mayodan Church ever to receive the awards. The awards were presented by the Rev. John H. Kapp under whose direction the boys fulfilled all the requirements as outlined by the Boy Scout organization. Frank is the son of Mr. and Mrs. Ben F. Archer and Calvin is the son of Mr. and Mrs. Calvin Tucker, Sr.

The Wachovia Moravian

George G. Higgins  Editor
Burton J. Right  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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Memorabilia for 1960

(Continued from Page 1)

ishment of the Kingdom of God in the hearts of men, leading toward that peace which Heaven's messenger said would be given to men of goodwill.

It was none other than Christ Himself who established the Church, the body of Christian believers, as the chief spiritual agency of earth to stand for righteousness and truth, and to battle against the forces of sin and of Satan, whence come the world's darkness, its moral depravity, its hatreds and bitter strife.

It was He, too, who commissioned His Church to send forth heralds of the Gospel of Redemption to teach and to foster the ideals of the Christian faith, the development of Christ-like character and godly living. He likened its members to salt and light, saying, "Ye are the salt of the earth; ye are the light of the world." They must use their preserving influence and have care to that which is good, giving Christian sorrow to life. They must shine forth into the darkness of ignorance, superstition and sin by the brightness of their Christian character and service and by their testimony to righteousness and truth.

That 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 Church's annals of 1960. And we place it there, believing with deep conviction in the Church's service mission. We revere it; we magnify its high importance; we remember with gratitude our Lord's first words concerning it—"on this rock I will build my Church" and His bold prediction or prophecy regarding it—"The gates of hell shall not prevail against it."

Well may we say, and heartily, with John Newton,

"Glorious things of thee are spoken, Zion, city of our God;
He whose words cannot be broken
Formed thee for His own abode.

On the Rock of ages founded,
What can shake thy sure reposè?
With salvation's walls surrounded,
Thou mayst smile at all thy foes."

What of the Church and its Service in 1960?

It is a question of wide interest and of great importance as we come to the end of another year.

We shall seek an answer in fair and just terms. Though we love it, we would not be blind to its shortcomings, its mistakes or its sins.

But, o'er we seek answer to our question, let it be said with frankness and strong emphasis—the year 1960 has been

A Most Difficult Year

compared to other years. It has been a year of wide confusion and uncertainty in world-wide and international affairs. Three continents have teemed with discontent, riotous and frenzied demands for personal freedom and the right of self-government. There have been tribal warfare and slaughter, there have been rebellion and the overthrowing of governments of long standing; there have been want and hunger, pestilence and famine.

There have been loud boast and insulting challenge of an atheistic communism and even threat of awful H-Bomb warfare and a spirit of restlessness and discontent among nations, such as the world has never known before.

Here at home in our own Beloved Land, in addition to a strenuous, exhausting and tense political campaign, the spirit of secularism, materialism and worldliness has been demanding more and more time, interest and allegiance and even the confiscation of our Christian Sunday—the Church's only day for public worship and the assembling of its members for spiritual edification, the study of the Bible and prayer—the three basic requirements for growth in grace and the development of Christian character which alone can produce that godly living which exalts a nation.

It hasn't been an easy year for carrying on the work of the Church and the Kingdom. There was not the spiritual atmosphere to foster and advance it. In many areas spiritual concern was given no place. Business, money making, worldly pleasures had the right of way.

Membership of the Church in the United States according to latest statistics (and they were for 1959) is 112,227,000 persons, an increase of 2.4 percent over the previous year. The Major Faiths—Protestants, number 62,544,000, showing a gain of 1.7 percent; Catholic percentage of gain was 3.7, giving them 40,871,000. There are also 5,000,000 Jews accredited to their synagogues and about half that number, 2,808,000 to the Eastern Orthodox groups. The number of local churches and synagogues increased in one year by 4,896, brought that total to 314,345, the Protestants making a net gain of 3,000, the Catholics of about half that number.

In the area of Sunday School Endeavor

Protestant enrollment in 1959 rose to 40,349,972, or 91.1 percent of the 44,666,457 who were reported as receiving religious instruction. Within Protestantism, Southern Baptist schools show the
highest enrollment, with 7,276,502 pupils. The Methodist Church schools listed 7,154,104—in second place for the second year. A total of 3,572,993 teachers and officers staffed 286,572 schools for religious instruction.

One of the greatest problems facing the Church, both Protestant and Catholic, is The Heavy Shortage in Ministerial Supply.

The latest census available revealed a total of 309,449 pastoral charges with only 235,272 clergymen available to serve them. Among examples of wide clerical shortages in the Protestant area, 765 northern Baptist churches lacked pastors, while 6,400 rural southern Baptist churches could hold services only once or twice a month. The Methodists could place some 1,200 seminary graduates annually, but get only about 750. The Episcopal clergy shows a deficit of some 1,000.

In the Roman Catholic area, where church membership has risen 48 percent in the past decade, the number of priests has increased only 17 percent. The need for rabbis is evidenced by all three major Jewish bodies. This is a sore, sore lack. Have we forgotten our Lord's admonition—'Pray ye the Lord of the harvest that he will send forth laborers into the harvest.'

With a Protestant membership totaling more than 62 million persons, adherents of more than 250 denominations, religious groups and sects, with no central organization from which to receive direction or to which to make report, it is never possible to summarize the total service that is being rendered the Lord's cause or to know the spirit and purpose of our Church leaders.

So Memorabilia writers find themselves dependent on the Church Press and the annual reports furnished by

The National Council of Churches, constituted now by forty-nine Church bodies with a total membership of 37,000,000 souls. It is the largest Council the Protestant Church has and that which wields the widest influence for Christian unity and united aggressive service. Yet that leaves the service of Churches with membership aggregating 25,000,000 unaccounted for, because they are not federated.

From its report for 1960, the following items of interest and encouragement came to us:

The year has witnessed the organization of many new councils, evidencing that the ecumenical spirit is growing in local communities, east and west, even in small towns and rural districts, and that State Council Buildings are being erected to furnish centers for work in wide areas. Denominations are learning that the Lord's work calls for cooperation and not competition and that there are many things that can be done better together than separately.

Another important merger has taken place among the large group of Lutheran Churches. It is to be known as the Lutheran Church in America and will have more than three million members, giving it fourth place numerically among Protestant church bodies. The merger brought together the old American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Lutheran Church.

We are told too that the dedication and opening for occupation and use of the large Interchurch Center (a nineteen-story office building in New York City, on Riverside Drive, and erected at a cost of $21,000,000) which took place on May 29, was a great boon to the cause of cooperation and unity, and that, whereas, sixty years ago there was not a single council of churches, "today, there are approximately a thousand such councils in local communities; forty-four state councils; and national councils not only in the United States but also in Canada, Great Britain, Australia, New Zealand, Japan and India, as well as other countries. And there is the World Council. Each reflects the tremendous change in climate which has taken place" and gives great encouragement for the future.

As to the wider areas of service of the National Council and a type of the character of many of them, we call attention to the following news item clipped from one of our leading Church journals:

"Members of America's major Protestant churches have sent almost twenty million dollars' worth of aid to the needy in fifty countries since January 1960. In addition to continuing overseas relief programs were 17 emergencies—two of disaster proportions—to which they responded through Church World Service. From earthquakes in Chile to an airlift of medical supplies during the riots in Korea, a total of 231,552,335 pounds of supplies valued at $19,075,956.48 were shipped around the world."

Nor should we think that with our National Council data that we have learned all that has been done under sponsorship and support of the entire Protestant Division of the Christian Church. Far from it.

Let us not forget that

Faithful, Courageous Group of Missionaries, representing the Churches of the United States and Canada, and numbering, according to the Missionary Reserve Library, 25,058 persons—placed in advantageous places in other lands the world over, are daily pursuing the work of preaching and teaching the truths of our Christian faith, seeking to "hasten the day when the kingdoms of this world shall become the Kingdom of our Lord and of His Christ." Count them in the picture with their consecrated service. Their service surely represents another portion of the
happenings of 1960, worthy of remembrance.
And, finally, before we end the first chapter or portion of our Memorabilia, let us turn attention to still another phase of Christian service—world-wide service—which has made 1960 notable among all the years for which memorabilia have been written, and which the Lord Himself must have purposed and directed for He has greatly blessed it to the salvation of many souls and the example of others.
We have reference to

The Evangelistic Mission of the
Rev. William Graham

familiarly known as "Billy Graham," not only a native of North Carolina and a continuing citizen of our Commonwealth, but a Christian friend and brother of many of us. His courageous Crusade for Christ and the Kingdom, based on the Great Commission of his Lord as He was ascending to Heaven,—"Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost"—has no parallel in the near 2,000-year history of the Christian Church.

Other campaigns of his in large cities of our so-called "Christian Continents" and among people largely of the white race, had been of high merit and had accomplished great spiritual good; but that of 1960 took him to Africa—the "Dark Continent." There he was to come face to face with the strong competition of the Moslem Faith and Church.
In these last moments of a fast-flooding year, let us consecrate ourselves to the service of witness for Jesus, the Christ.

"Let none hear you idly saying,
There is nothing I can do,
While the souls of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
'Here am I; send me, send me.'"

PART II

Turning from the wider and larger efforts engaged in by the Churches belonging to the National Council and other Christian organizations acting independently, we come now to consider the 1960 record of the Moravian Church—Southern Province.

This, in fact, is the basic purpose for the preparation and presentation of this annual document and the reason for devoting so large a part for its consideration.

It is to be noted at the very beginning of our review of our provincial year, that 1960 has brought us into a most pleasing and happy Relationship With Our World-Wide Unity

by the recent appointment of Br. Gordon Spaugh, president of the Board of Provincial Elders, as the president of the Unity Directory, the highest official body in our World-Wide Unity organization, and requiring that unity matters of all the provinces which call for consideration by the Directory shall be referred to his office and come under his personal direction and supervision.

That the new Unity organization provided for by the General Synod in 1957 and strongly supported by our own synod of last year, is meeting with growing favor and cooperative loyalty on the part of its various provinces, should be a source of great satisfaction and encouragement to all of our churches scattered so widely over four continents and many islands.

So, too, the year has shown increased fruitage through the greatly Strengthened Cooperation Between the Northern and Southern Provinces.

Their united programs and efforts for closer fellowship and cooperation have been helpfully furthered by a series of conferences held during the year for both ministers and laity, and, of the latter, both men and women. Conferences are held alternately in both Provincial areas. These efforts furthered with enthusiasm and willing and devoted service...
have bound the membership more closely together and have been so productive of encouraging results that the term "Moravian Church in America" has now come to stand for real reality of fraternal unity and effort, though the two provinces still retain their full and separate organization.

Perhaps the most important of all the joint efforts of the two provinces is represented by our Moravian College and Theological Seminary for which institution 1960 has been one of the most notable years since its founding in 1807 as one of the first institutions in America for the education and training of ministers. Its position in point of founding is seventh. This institution is governed by a Board of Trustees provided for by the synods of each province.

Through the kindness of its president, Dr. Raymond S. Haupert, we are privileged to include the following official statement in our report of the important events of the year:

"For Moravian College in its two-fold historic purpose, first, of training candidates for the Moravian Ministry at home and abroad, in College and in Seminary, and second, in carrying on the spiritual mission of the Moravian Church in higher education, together with the training of young women for Christian Education Service in our Churches, 1960 will stand as a notable year.

"The single event of exceptional significance was the dedication of the 11½ foot bronze-cast statue of John Amos Comenius, the gift of Charles University of Prague (founded 1348, central Europe's oldest university) and the Moravian Church in Czechoslovakia. The presence of the 'Rektor' of Charles University in his red robes and other insignia of high office, none other than a direct successor in office of John Hus who became rector of the university in 1402, was an unforgettable feature of the dedicatory exercises.

"The appointment of the Rev. Howard H. Cox as associate professor of Biblical Theology—Old Testament, fifth full-time member of the Seminary faculty, marks the effort of Moravian Theological Seminary to continue to move forward in line with accreditation standards of the American Association of Theological Schools.

"In October, construction of the Student Union Building costing $900,000, financed by Federal loan, resident fees, and trustee matching funds, was begun.

"Annual giving for the year reached an all-time record of $165,000, coming from Moravian Churches, Alumni Fund and from some of the larger foundations.

"The up-grading of facilities made possible by the Kresge Foundation Grant Fund was another landmark. Comenius Hall for the first time is a totally academic building; Colonial Hall houses administration; and the old gym becomes Library Annex.

"Both College and Seminary are experiencing great enrichment through the presence of international students from the following countries: Canada, Germany, Greece, Hungary, Indonesia, Japan, Jordan, Korea, Okinawa, Samoa, Virgin Islands, West Indies. The following quotation from the College Annual, 'Benigna' with its theme of 'Our Universal Brotherhood in Miniature,' reflects something of the impact of the international students: 'God is the center of our miniature universe around which all other elements revolve. This is the one and only factor responsible for the deeply imbedded unity found here at Moravian College.'

"In October, the president of Moravian College was elected president of the Pennsylvania Association of Colleges and Universities, comprising 81 institutions, and in November, the president was elected a member of the Middle States Commission on Higher Institutions, the accrediting commission responsible for the accredited status of 273 colleges and universities in the Middle Atlantic States."

Enrollment for the College for the present year is 833 and for the Seminary 39—a total of 872. The Southern Ministerial Candidates studying at the College and Seminary number 16.

A second department of service in which our two provinces are closely joined is that of Foreign Mission Service under direction of the Board of Foreign Missions of the Moravian Church in America and at this time presided over by Dr. Edwin W. Kortz.

Of this important service much, very much might be said. It is one of our firsts as a denomination and begun already in 1732, antedating every other mission venture undertaken by an organized Protestant Church, and giving us the high privilege of carrying the first Foreign Missions Banner of Protestantism.

The salient facts of a new and successful approach to this great work are given us in a report from Br. Clayton H. Persons, one of our southern representatives on the Board.

He writes, "The year 1960 is significant in the Southern Province in that we now have a larger number of missionaries from our province serving in other lands than we have ever had before. In addition to the Rev. and Mrs. Joseph Gray, Jr., the Rev. and Mrs. James Blanton, III and Miss Faye McDuffie, who were serving in Nicaragua, St. Thomas, V. I. and Alaska respectively, Dr. and Mrs. Ned Wallace began their service at the hospital in Puerto Cabezas, Nicaragua, in September; the Rev. Graham Rights began his service in Managua, Nicaragua in September; the Rev. and Mrs. Walsey H. Allen, Jr., are serving for one year on the Island of St. Croix, V. I., at Christiansted; and the Rev. and Mrs. Roger Kimball began their service in British Guiana last July.

"Of world-wide significance for the Moravian Church was the fact our Mission in South Africa, West, was granted the status of a Unity Province; South Africa, East, the status of a Synodal Province and British Guiana the status of an Associate Province. During the year several visitors from..."
the Southern Province went to the various fields for service. The Rev. Vernon Daetwyler visited the Alaska churches on a Preaching Mission, marking the 75th anniversary of the beginning of the Alaskan work; Dr. Gordon Spaugh with Dr. Edwin Kortz made an official visit to the West Indian Province and to British Guiana; while the Rev. Clayton H. Persons was the preacher for an 'Island-Wide Witness for Christ' on St. Thomas, V. I. He visited also on St. John and St. Croix. In February the Brn. Paul A. Snider, Raymond T. Troutman, W. Norwood Green and Norman C. Byerly participated in an evangelistic campaign in the Dominican Republic. Br. Floyd Burge, Sr., of our Ardmore congregation, has given considerable time this fall in helping with the construction of the new Instituto Biblico building at Bilwaskarma, Nicaragua. Br. Roy Hoffman and Br. Herbert Nading of Christ Church spent six weeks in Honduras in construction and repair work on the clinic, school and church buildings."

It should also be added that our contributions to this worthy cause neared the $100,000 mark.

As we hold in review the Work of the Southern Province within its own boundaries, we are prepared to say that, notwithstanding the unfavorable atmosphere and strong opposition which the church had to face in 1960, it has been more than an average year for us, in fact, one of our best.

A Year of Encouraging Cooperation and Growth

A year that has given evidence that we are beginning to reap of the harvest foretold in the inspiring motto of our great Quincentennial Observance of 1957—"The Heritage of the Past is the Seed of the Harvest of the Future."

In seeking to point out the lines of effort in which notable progress was made, we are led to single out the following:

The Extension of the Plan of Provincial Organization throughout the entire Province to enlist each Congregation for full cooperation.

The Adoption of a Permanent Plan for Church Aid and Extension and its launching with wide approval of the Churches.

The Marked Furtherance of the Stewardship Campaign with its four-fold demand for Time, Talents, Possessions and Personal Allegiance to Christ.

The Wider Practice of Visitation Evangelism in the local Church and the Greater Emphasis on the Need for Christian Education for both adults and youth.

The Further Completion of Campsite, our Summer Conference Grounds, with well organized program for its direction and care.

Recognizing that to follow up these five lines of advanced service with further comment and recommendations, would consume too much time, we are altering our course at our Annual Meeting and recommendations, would consume too much time, we are altering our course at our Annual Meeting to the Wider Practice of Visitation Evangelism in the local Church and the Greater Emphasis on the Need for Christian Education for both adults and youth. The Further Completion of Campsite, our Summer Conference Grounds, with well organized program for its direction and care.

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"On January 17 the Coral Ridge Church in Fort Lauderdale, Florida, was formally organized with 80 charter members. This significant occasion came two years after..."
Dr. Mervin Weidner moved to Florida to establish the first Moravian Church in that state and just ten months after the construction of the first unit of the Church building. At the end of the year the communicant membership had passed the 100 mark, and attendance on services was increasing weekly.

"During June and July, Br. Harold Cole, a seminary student, was engaged by the Board to survey promising communities in Charlotte, N. C., and Roanoke, Virginia. His surveys confirmed the opinion of the Board and led to the purchase of a six acre tract of land on Park Road, Charlotte, with the plan of beginning work there in the summer of 1961.

"Also in June the Southern Province received the gift of a beautiful four acre tract on Linville Road in the Sedge Garden community, southeast of Winston-Salem. The land was given by Mr. and Mrs. Karl M. Linville in memory of his sister, Miss Emily Linville, and the gift came at a time when the Board had decided that a Moravian Church in that section of Forsyth County was a priority.

"In carrying out its plans to establish a number of Moravian Churches in Florida the Board in July purchased a second church site there. It is a 4.5 acre tract in Boca Raton, near the location purposed for a new State University in one of the fastest growing sections of Florida.

"During the latter portion of the year the Board participated in a Province-wide educational and promotion campaign to increase interest and effort for establishing new churches. It was a well-planned program and was received with enthusiasm by the membership generally. It will go into effect with the next fiscal year."

The second report comes to us from the Commission on Camps and Conferences prepared for us by Dr. George G. Higgin:

"Although construction was not yet completed, the spacious Conference Ground of the Southern Province was put into operation for a period of one month during the summer season. Located in Ashe County the camp and conference ground had been in the process of development since the original property was acquired in 1955. Actual construction of the buildings and installations began in July of 1959 under the direction of the Board of Trustees of which Br. Paul H. Kolb was chairman. Flynt Builders of Winston-Salem were the contractors.

"The first conference to be held was that of the college students on the last weekend of July. This was followed by two one-week sessions for Junior High boys and girls. Then came five days of experimental outdoor camping. The last group were the young adults.

"In all a total of 330 conferees and 51 adult leaders attended the opening sessions of this first partial season.

"The contract for the construction of the buildings, twenty-five in all, was completed in November and this first phase of the development came to an end.

"Meanwhile the other conferences which were for the Senior and Junior age groups were held at Camp Hanes thus bringing to a close a period of over thirty years in which the Southern Province had used the facilities of Camp Hanes for its summer conference program. A total of 331 conferees and 61 adult counsellors attended the Senior and Junior Conferences.

"Another step forward in the develop-
ment of the over all youth work of the province was taken this year with the employment of Br. Gordon E. Bondurant as Director of Youth Work and Director of Camps and Conferences. Br. Bondurant began his service with the Board of Christian Education and Evangelism on September 1."

The report of The Provincial Women's Fellowship projected by Mrs. M. E. Miller, long experienced and enthusiastic in its service informs us that:

"During the year just ending, the Fellowship has gone forward in all of its activities, seeking to increase its usefulness in the Kingdom of God and in the program of the Church.

"The outstanding feature of the year's effort was the completion of the $10,000 Pfohl Ministerial Fund. Under the direction of a committee headed by Mrs. T. Holt Haywood, this money has been given by the Women of the Southern Province during the past five years. The Fund honors Bishop and Mrs. J. Kenneth Pfohl for their work and service with and for the women of the Province over a long period of years.

"The interest from the Fund is used for ministers of the Southern Province to further their usefulness to the Church through travel or further study and to aid students preparing for full time service in the Moravian Church. Six ministers have reached help from this source already in 1960.

"The new project adopted by the women is to make contributions to the proposed Home for the Aging.

"Cooperation with the women of the Northern Province has continued with increasing satisfying results. Four members of each of the Women's Boards have met together twice during the year, once in Bethlehem and once in Winston-Salem, to plan the Bible and Mission Studies for the thousands of women in both Provinces.

"The Coral Ridge Florida Women's Fellowship was organized during the year and is a welcome addition to our number. Other important activities during the year include Days of Prayer, the spring Workshop held at Fries Memorial Church and the Fall Outing at Grace Church, Mt. Airy." Salem Academy and College, we are told by its President, Dr. Dale H. Gramley, has continued its efforts to enrich its service to young women during this 189th year of its operation:

"The Academy enrollment was again at the maximum figure established by the Board of Trustees, and College enrollment was up 5% to another new record. Additional faculty members were added to meet the increased needs. New courses in religion were added at the Academy and the program in religion and philosophy was expanded at the College.

"During the year the College completed an 18-month program of Self-Study which covered all aspects of the College's operation, including its organization under the Moravian Church, its purpose, its curriculum and faculty, its financial resources, its plans for the future, and other pertinent matters. The resulting Self-Study report was complimented by the Southern Association of Colleges and Secondary Schools, which said that Salem is among the first 22 of the Association's 380 college members to complete this type project.

"The Laura Lash Gilmer addition to the College Science Building was completed in October at a cost of $278,000 and extensive improvements were made during the summer to the Athletic Field and on one floor of Main Hall. A debt of $95,000 remains on the Science Building addition at year's end.

"Gifts for all purposes during the year totaled $305,000.

"The Board of Trustees at its Fall meeting authorized that planning be started for a capital funds campaign in 1962 for a new Auditorium-Music Arts Building and other purposes."

For the special interest of those who have encouraged and lent their aid in the founding and fostering of the Moravian Music Foundation its director, Dr. Donald M. McCorkle gives information regarding some significant developments during the year:

"The Moravian Music Foundation, now about to begin its fifth year of service to the Church has experienced an unusually gratifying development during 1960. Although the responsibilities and challenges offered to the Foundation still surpass the capacities of the small staff, we rejoice in the significance of our labors and look forward to greater efficiency in 1961.

"Of especial significance during the year was the receipt of the Irving Lowens Musical Americana Collection, on permanent loan, which will be housed within the library of the Foundation in Salem. The Collection is one of the outstanding research libraries of general American music in the United States and will offer a valuable opportunity for Moravians to do research in early American sacred music. Once again it can be said that the Moravian Church occupies a unique position in leading the other denominations in the rediscovery and revival of indigenous sacred music.

"Another development was the appointment of the Moravian Music Foundation as agent for selected music in the Archives of the British Moravian Church, a challenge which the Foundation accepted with gratitude for the faith expressed by the British Brethren. The growing international responsibilities of the Foundation portend a significant era in the advancement of the

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music of the Moravian Church."

So we come to an end of our presentation of the chief happenings of 1960 under our Provincial Government and pass on to present items of interest within the special area and assigned responsibility of

**SALEM CONGREGATION**

in the very heart and center of the province and chartered, already in 1771, to carry on its collegiate work within the municipal boundaries termed "Salem and Its Vicinity."

By far the most outstanding event in the life of this Congregation occurred on the evening when a largely attended Congregational Council approved a fund raising campaign for the renovation of the Belo Home property and the leasing of the Brothers House to Old Salem, Inc. for renewal. The funds raised by a group of interested laymen for the Belo Home, and which at the very beginning received a challenge gift of $125,000 from the Gray Foundation, amounted to $310,000. In addition $200,000 was to be allocated from another fund raising campaign by Old Salem, Inc. towards the restoration of the Brothers House. Thus through these efforts Salem Congregation properties will be improved more than $450,000.

The renovated Belo Home will have 29 apartments, central heating plant and an elevator. The building will be completely fireproof. These repairs did not come too soon, because the building was in urgent need of repair and was a serious fire hazard. In its new condition, it will fill a long-felt need in life of the old community.

A second event of the year that is most worthy of Memorabilia notice and one we dare not overlook, took place on November 22nd, under the direction of the Archives Committee—Bishop Herbert Spaulding, presiding, with Br. Chas. N. Siewers, assisting. It was

**The Rededication of the Archive Building** with its many improvements and newly added facilities. The occasion was made the more memorable by its timely and high merited recognition of Dr. Adelaide L. Fries, (deceased in 1949) who, over a long period of years had so labored and wrought in its behalf as to earn for herself the title of Founder of the Archives."

Under the efficient direction and care of Miss Grace L. Siewers as archivist, with Dr. Minnie J. Smith as able assistant, this institution has become of inestimable value to our Church, our community and the State of North Carolina.

Of the Ten Churches and Two Chapels which form our present Collegiate Salem Congregation much could be said that would be highly worthy of recording, but both time and space forbid. Suffice it to say that 1960 has been

**A Fruitful and Progressive Year**

for each of them, both materially and spiritually. Their pastors and boards have wrought well and have received willing and capable support from their membership.

Their record for **Material Building and Advancement of Property Interests**

as reported to our annual Council, carried the following interesting facts:

The erection and near completion of the lovely Douglas L. Rights Memorial Chapel at Trinity Church, together with the renovation and rearrangement of the Educational Building for the use of the Sunday School and other organizations under direction of the Christian Education Committee.

The redecorating of the Sanctuary at Ardmore and the purchasing of adjacent property for additional building space for youth activity and for parking. At this Church, also, on June 26, its 36th anniversary, all church buildings and furnishings,
valued at $325,000, were dedicated anew to the Lord in inspiring services which were largely attended.

At New Eden, property has been purchased at a cost of $2,500 for the erection in the near future of a much needed parsonage. Much volunteer work has been done to beautify both the exterior and interior of the Church.

At Konnoak Hills, in its tenth anniversary year, the Congregation accepted plans for a church sanctuary and its loyal membership contributed the first $10,000 towards the Building Fund.

Calvary Church reports that in the last quarter of the year, Church Council committed itself “to a forward-moving program for a large west wing for its Educational Building and important sanctuary improvements. The initial drive for funds brought in nearly $25,000.

At Immanuel Church, through the volunteer service of its laymen, the Congregation is now rejoicing in the privilege of worshipping in a newly redecorated and brightened sanctuary—to them and all who worship with them—“a beautiful House of God.”

At Christ Church, a further advance was made in developing its Music Department by the purchase of a Moller Pipe Organ which installed on the balcony of the auditorium has greatly improved the quality of its music. Its dedication was one of the major projects of the year.

At the Home Church—the old Mother Church—the outstanding feature of the year was the completion of the large Progress and Development Program begun already in 1959 and requiring full four months of steady and thorough effort; involving, too, major lighting and air-conditioning changes, in addition to repainting and repairing service and the installation of a new Aeolian Skinner Organ. The total cost of the entire effort amounting to $278,000, has now been completely covered with its budgeted surplus for the new year.

For our Fries Memorial Congregation we have report of effort and growth of a very different sort, but certainly not of lesser value. In fact, it affords us a real climactic ending for it envisions something of the future to us and inspires us with hope and the promise of what future memorabilia may have in store for us. We give its pastor’s own report.

‘Fries Memorial continues its efforts to cope with the problems peculiar to its situation. Located in a community already built up and churched when the congregation came in, and at a distance from all of its own membership, it has neither the drawing-power of a large ‘down town’ congregation nor the field for growth of a community or suburban church.

“Yet, with all this, its kindergarten is flourishing, serving many Moravian children from other congregations who live near us, and many, too, from other denominations. It organizations for young people and its evening programs for their groups are encouragingly flourishing. Other organizational activities and services are doing quite well. The Women’s Fellowship has taken its place in provincial activity by the entertainment of the Provincial Workshop this past spring. The band and choirs have increased their activity and service. The Lord’s guidance and blessing has been with us.”

The assessing of spiritual results is never easy to tabulate or gauge, and we shall not attempt to do so. Though accretions were the largest in recent years, each Church of the Congregation showing gains, and the total of our membership has reached very near the 10,000 mark.

Better than numerical gains however has been the fuller and more ample support which the year has shown for carrying forward the full program of the Church, the deepening of the sense of personal stewardship and the inspiring spirit of optimism and faith that Christ, our Church’s Head and Saviour, has further service for us and our Church to render and that by His grace and strength we will do it to His glory and the advancement of God’s Kingdom.

**THERE IS WATER IN THE ROCK**

After two months of boring, drilling machine break-down, and drilling rock and more rock to a depth of 236 feet, the Mount Bethel congregation enjoyed using water from their well for the first time at the Christmas Lovefeast and Candlelight Service on December 18.

The five gallon cans, which have been so familiar at the Lovefeast and other occasions at the church, find themselves useless and ready to give themselves up to rust and corrosion which so readily sets in with idleness. This is a significant step for us of which we hope that it will be followed by many more.

**FOUR DISCUSSION GROUPS HELD AT HOME CHURCH FOR ADULTS**

The Home Church Family Fellowship sponsored four discussion groups for adults during parts of January and February. The groups were “The Contribution of Certain Modern Theologians” led by Dr. Robert Helm of Wake Forest College; “Family Life” led by the Rev. William McElveen and Dr. Dale Gramley; “Moravian Church History” led by the Rev. Clark Thompson; and “The Ground of the Unity” led by Dr. J. C. Hughes.

The group meetings followed each Sunday evening a Family Fellowship supper which was served at 6:00.

For February the discussion groups will meet on February 12 and 26.
SPEAKER ASSERTS VALUE OF UNION LIES IN

Recovery of Faith and Life

Edwin W. Kortz

The National Council of Churches, meeting in General Assembly in San Francisco, December 4-9, 1960, heard many challenging messages both in the General Assembly and in the Division Assemblies.

Outstanding were the words of Bishop Leslie Newbigin (Bishop of the Church of South India, and General Secretary of the International Missionary Council). Concerning the subject of Church union he said that the value of any ecumenical institution or Church union does not lie in the millions of persons it might unite but in the recovery of faith and life in the Church, the Body of Christ. "Our divisions mean that somewhere, somehow, some of us have misunderstood our Lord," he said. He stressed the necessity for Christians to listen to one another and receive correction from one another as they seek the "truth in Christ."

About missions the Bishop said that the Church's mission to the nations is the real clue to human history. "We do not need to waste our time being anxious about whether God's Kingdom will come. What we have to be concerned about is whether or not we are being faithful to it now, whether when the Lord comes we will be found awake and alert."

Church unity was in the air at the Assembly, the subject having been launched by Dr. Eugene Carson Blake in a sermon which he preached prior to its opening. His proposal that there be a merger of the Methodist, Episcopal, Presbyterian and United Church of Christ Churches was not official and did not come to the Assembly for action. There were, however, an encouraging increase in cooperative efforts and Churches were urged to do more cooperative planning for the future.

The message to the member Churches said: "We give humble thanks to God for the measure in which He has made the National Council an instrument of His will and purpose among men. In our common task we have received a new vision of the Church's mission to the world.

Through conversation and vigorous encounter with one another, each participating communion has gained a fresh appreciation of the strength and Christian fidelity of other traditions, has seen the fragmentary character of its own witness in separation from its sister churches, and has been granted some glimpse of the fullness of truth into which Christ seeks to lead us."

"The message also said: "The National Council is not the church. But it calls men to the worship of God and seeks to make its corporate life an instrument of the Holy Spirit. It summons men to Christian obedience and helps them discern the conditions of such obedience. In it we have found rich, free and vital fellowship. And the Council bears witness to the fundamental solidarity of all Christians and thus points toward the church in its full unity."

The Assembly marked the significant growth of lay participation in the Churches and went on record as saying: "Laymen must be strengthened by their Churches to fulfill their role as those through whom the Christian faith makes its most effective penetration of society." In keeping with this statement it elected the first layman to serve as the Council's President, J. Irwin Miller, industrialist and member of the Disciples of Christ, from Columbus, Indiana. Among the other elected officers of the Council was Dr. F. P. Stocker of the Moravian Church who was chosen as recording secretary and in that capacity will serve also as secretary of the General Board for a three-year term.

A vital concern was expressed for human rights. "The Gospel is also a sharp, two-edged sword, dividing between good and evil. The church accepts the responsibility of using this sword. We reaffirm its right to speak and act on issues that affect the lives, the dignity and the destiny of human beings, who are precious to the God we worship." Specifically the Assembly voted resolutions condemning the fear and stand taken by a few people in the New Orleans school integration battle and calling attention to the need for better conditions for migrant workers.

Through the years the National Council has made pronouncements on social and world issues believing that a Protestant voice should be heard. The Assembly clarified the extent of the commitment involved in such pronouncements by saying that in making them the Council speaks for itself, as a Council and not for every member of every participating denomination. It was pointed out, however, that each Church associated with the Council has the right, in the democratic process, to register its agreement or disagreement with any action taken by the Council

The closing words of the message to the member Churches rings with the determination and seriousness of purpose which prevailed throughout the entire Assembly: "The final word of the gospel, however, is not judgment but mercy. The church is commissioned not so much to judge as to announce God's grace, not so much to diagnose as to heal, not so much to remind men of the reality of moral retribution as to declare God's saving purpose and power."

The Moravian Church was represented in the Assembly by the Rev. Kenneth G. Hamilton and Edwin W. Kortz (Bethlehem, PA.), voting delegates; Roy Grams and Peter Mazmanian (Downey, Calif.), Bernard Michel (Covina, Calif.), alternates; and by the following official visitors from the San Francisco area, Mr. and Mrs. Rene Claudon, and Mrs. Theodore Lawson (the former Louise Thaeler).

Deaths


Kiger, Ira Leo, died November 28, 1960; funeral conducted by the Rev. Richard F. Amos. Interment in Salem Moravian Graveyard; a member of Ardmore Church.


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CONFERENCE SCHEDULE FOR 1961

The schedule of summer conferences for the new conference ground for 1961 is announced by the Commission on Camps and Conferences. The season opens on June 25 and closes August 27.

Two new conferences are being established for 1961 in addition to those that were held last year. One of the new conferences is for Junior High boys and girls and one is for adults.

The new Junior High Conference means that there will be three conferences for this age group instead of the two customarily held in the past.

An innovation this year made at the request of parents and campers will allow junior high boys and girls, who wish to do so, to spend two weeks at the conference ground from July 23 to August 6. This is made possible by incorporating different program material into the third session from that which will be used in the first and second weeks.

New Adult Conference

The second new conference is for adults of the province and is being sponsored by the Commission on Leadership Education as a part of the Seminary for Laymen. This conference will run for five days from August 13 to 18, beginning on Sunday afternoon and closing Friday noon.

It is anticipated that at least four standard courses of the curriculum of the Seminary will be offered with each person participating in two of the groups. Each of the study groups will be limited to an enrollment of sixteen.

The regular adult conference will follow on the week-end of August 18-20. Since this is true it will be possible for adults to spend an entire week on the grounds attending both the Laymen’s Seminary session and the Young Adult Week-end.

Registration for 1961, according to the Commission on Camps and Conferences, will be on a first come first served basis for the Junior and Junior High Conferences. This is a change from the past procedure according to which each church was assigned a specific conference at which its young people could be enrolled. This year the juniors and junior highs can enroll for any of the three conferences that are scheduled.

Registration for all conferences will begin shortly after Easter and will be handled by youth advisors, Sunday school leaders and pastors.

The entire schedule is as follows:

**JUNIOR CONFERENCES**

<table>
<thead>
<tr>
<th>Start Date</th>
<th>End Date</th>
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<tr>
<td>June 25-July 2</td>
<td>July 2-July 9</td>
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<tr>
<td>July 9-July 16</td>
<td>July 23-July 30*</td>
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<tr>
<td>July 16-July 23</td>
<td>July 30-August 6*</td>
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(*Conferee may come to either week or to both)

**SENIOR CONFERENCE**

August 6-August 13

**OUTDOOR CAMP**

August 13-20

**ADULT CONFERENCE**

August 13-August 18

MISSIONARY HECKEWELDER INFLUENCED COOPER IN

Writing “Leather Stocking Tales”

Edwin L. Stockton, Jr.

For his thesis leading to a Ph. D. degree from Florida State University at Tallahassee, Florida, Edwin L. Stockton, Jr. wrote on “The Influence of the Moravians on the Leather Stocking Tales.” The following article is a resume on that thesis prepared for the WACHOVIA MORAVIAN by Dr. Stockton.

During the first three decades of the nineteenth century, the literary journal that did most to encourage the establishment of an American literature was *The North American Review*. In the July, 1882 issue, W. H. Gardiner suggested in his review of *The Spy* (a novel about the Revolution) that James Fenimore Cooper’s next historical romance might treat another great epoch in America’s past: the era of the French and Indian War.

The critic was distressed by the fact that the Indians were gradually receding before the trend of civilization. Therefore, he urged Cooper as well as other American novelists to preserve for posterity, before it was too late, the mores of the aborigines of the previous century. But to get the best picture of the American Indian, Gardiner referred Cooper to *An Account of the History, Manners, and Customs of the Indian Nations* (1819) by “their best historian, the indefatigable Heckewelder.”

The following year, Cooper published *The Pioneers* (1823). He had followed the reviewer’s advice, had studied Heckewelder’s famous book, and had experienced a great deal of pleasure while writing the first of *The Leather-Stocking Tales*. The success of the series (*The Pioneers, The Last of the Mohicans, The Prairie, The Deerslayer*) was especially phenomenal, for Cooper had very little first-hand knowledge of the red man. Susan Cooper said that since the sources of information which were available to her father at that day were very few; he consulted the works of Heckewelder “to obtain accurate details regarding Indian life and character.”

The Rev. John Gottlieb Ernestus Heckewelder (1743-1823), is the most illustrious name, next to David Zeisberger, in the annals of Moravian missions among the Nor. American Indians. At the age of nineteen, Br. Heckewelder entered the service of his Lord as a missionary to the Indians in Ohio. Later, he assisted the senior missionary David Zeisberger, and together they carried on a work which Bishop Loskiel dese-
MORAVIANS OR WALDENSIANS—

Which Church Is Oldest?

One often hears the Moravian Church referred to as "the oldest Protestant Church." Is this true or are there other groups that antedate the year 1457 when the Unitas Fratrum came into being?

Some current Moravian Publications assert that the Unitas Fratrum was the first. THROUGH FIVE HUNDRED YEARS (Schatzschneider) boldly proclaims with reference to the beginning of the Moravian Church, "Sixty years before Luther began his Reformation, the world's first Protestant Church was born" (page 28, see also, page 32).

Dr. Adelaide L. Fries, a noted archivist and historian, wrote in the little volume, CUSTOMS AND PRACTICES, "History assigns to the Moravian Church the position of Standard Bearer of Protestantism. Not only is it one of the many churches which compose the Protestant Christian Church, it is, in point of time, the first of them all." (page 7).

In other publications the subject is approached with more caution. Dr. John S. Groenfeldt in BECOMING A MEMBER OF THE MORAVIAN CHURCH says, "The Moravian Church is among the very oldest of the Protestant churches, preceding the Reformation of Luther by a number of decades. Except for the Waldensians and some small pre-Reformation groups that were never really classed as churches, the Moravian Church can be said to be the oldest of the Protestant churches."

An interesting commentary on this subject is found in an article which appears on page 3 of this issue. This article is a press release from the American Waldensian Aid Society of New York. There are statements in this release that clearly contradict these claims of Moravians. The Waldensian Church is referred to as a church "which antedates the Reformation" and "a group of evangelical Christians ... whose known history dates from the 12th century."

The claim is here made also that "when in 1532 they became a part of the Reformation, they had already been an organized movement for three hundred years."

The interest of Moravians in the Waldensians is not just a matter of controversy as to which group is the first or oldest Protestant Church. The Waldensians were the ones from whom the Brethren in 1467 received the office of Bishop. It was the Waldensian Bishop Stephen who in 1467 consecrated Michael Bradacius the first bishop of the Unitas Fratrum. It goes without argument that since the Brethren received the episcopacy from them that the Waldensians existed as a group prior to 1457 even though they may be referred to as, "an independent society of Christians, not completely Protestant as we use the word today."

It would seem to us in the light of the debt we owe to the Waldensians (Bishop Stephen was later martyred because of his favor to the Brethren) that Moravians today might well desist from such statements as those that claim that the Unitas Fratrum was the first or oldest Protestant Church.

Neither should we stake our claim to first place by emphasizing such words as "the oldest organized Protestant Church." When a church is organized or unorganized is a moot question.

The Brethren of 1467 felt free to go to the Waldensians as being outside of the Church of Rome. We today should feel impelled to honor them their place in history. Perhaps the claim that the Unitas Fratrum was "one of the oldest pre-Reformation Protestant churches is claim enough.

Provincial Elders' Conference

The annual budget dinner for local Boards of Elders and Trustees will be held on April 6 at 6:30 p.m. in Fellowship Hall, Home Church.

The Provincial Elders Conference has appointed Thursday, April 6, "Archives Day" in the Southern Province as authorized by the Synod of 1959 in the following resolution:

"BE IT RESOLVED, that due to their historic, religious and spiritual value, church registers, church membership books, and church diaries (the diary consists of the most important occurrences in the life of the congregation) be kept accurately and faithfully by the pastors of all congregations or by some responsible person or persons appointed by the pastor with the approval of the church boards, and that the following items of historical consequence be deposited by them annually in the Provincial Archives upon a date set by the Provincial Elders' Conference:

1. Memoirs
2. Memorabilia
3. Minute books of congregational boards no longer essential in the contemporary work of the congregation
4. Building plans for churches, church school buildings, parsonages
5. Special brochures issued in connection with special campaigns in the church
6. Annual reports made to church councils
7. Printed material used for anniversarys, building dedications, or other special events in the life of the local congregation
8. Histories of local congregations or groups within them
9. All other material of value to the future generations."

The activities of the President of the Conference for the month of January included: Sermons and addresses at St. Philips, 1st; Olivet, 15th; Christ Church, 22nd; Friedland, 29th. Board and Committee meetings included: Provincial Commission on Publication, 3rd; Provincial Elders' Conference, 10th and 24th; Provincial Financial Board, 10th & 12th; Church Aid & Extension, 16th; Committee on Extension Promotion, 19th; Hope Church Board, 22nd; Board of Christian Education, 24th; Open House for Moravian Seminary Students and High School students, 29th; Church Aid & Extension Budget Committee, 30th; Annual meeting of North Carolina Council of Churches, 31st and 1st of February.

R. Gordon Spaugha

Provincial Women's Board

Mrs. Harry E. Cook, Jr.

The Provincial Women's Board met on February 9. Mrs. W. Harvey Price was announced as the literature chairman, a newly created position. Mrs. Price will supervise this work in addition to Aid to Provincial Churches. She reminds everyone that "She Beheld the Master," an excellent Lenten booklet, is available at the Christian Education office. She also urges the purchase of "Within the Covers of the Hymnal" for use in circles or as gifts to those joining the church.

Mrs. Miller, president, reminded all that our mission study book, "Forward Together," is still available for purchase at the Christian Education office. This book is in—

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teasting and informative reading for the entire family.

All women are urged to mark the date of May 24 on their calendars for the Provincial Workshop to be held at Home Church. This is a change from the May 17 date in the workshop, so please note.

Remaining Days of Prayer:
March 8—Calvary, services at 11 o'clock and at 1:00 o'clock.
March 15—Fairview, services at 11, 11:45 and at 1:30.
March 22—Konnosk, service at 11:15 o'clock.

In addition to those mentioned last month as members of the N. C. United Church Women's Board of Managers is Miss Helen Vogler, member at large.

Work projects for the Women's Fellowships for the Thaeler Hospital in Bilwas-karma, Nicaragua.

The following things are needed:
1. Kitchen towels
2. Pot holders
3. Tray cloths (9x12 inches or 15" x 18")
4. Jigsaw puzzles
5. Wool ends
6. Embroidery work
7. Men's pajamas (particularly the pants)

These items may be left at the church office building at Salem from now through May 1961. They may also be sent to Thael­er Hospital direct from the individual fellow­ships.

Women's Fellowships may contribute money to be used for bedsheets or curtain material if they wish. This money is to be sent to Mrs. K. Edwin Fusell, 1151 W. Washington St., Leaks­ville, N. C. Please enclose a note telling what the money is to be used for. Money may also be sent to be used for freight expense involved in sending the items mentioned above.

MORAVIAN ANTHEMS AVAILABLE

The Moravian Music Foundation wishes to inform choir directors that 31 authorized editions of early American Moravian music, published by Boosey & Hawkes, Brodt Music Co., and H. W. Gray, are readily available. If local music stores cannot supply im­mediately, church orders should be sent to the publishers or, in the South, to Brodt Music Co., 1409 N. Independence Blvd., Charlotte 5, N. C. A few days are re­quired for filling orders.

Official of Waldensian Church Visits America

The moderator of a Protestant Church which antedates the Reformation will ar­rive in the United States on March 2 for a three-month visit. He is Dr. Ermanno Ros­tan of the Waldensian Church of Italy.

He will be here under the auspices of the American Waldensian Aid Society, an organ­i­zation which provides financial assistance to the Waldensian Church, with head­quarters in New York City.

Dr. Rostan, who has held the post of moderator since 1958, will fill speaking en­gagements in many parts of the country. He will be a fraternal delegate to the Gen­eral Assembly of the Southern Presbyterian Church which meets in Dallas, Texas, on April 28. His schedule will also include a visit to Valdue, a Waldensian settlement in North Carolina.

The Waldensian Church belongs to the World Presbyterian Alliance and the World Council of Churches.

During his visit, the moderator will be presenting the story and ongoing work of the Waldensian Church not only in Italy but as part of the world Christian community.

The Waldensians are a group of evangelical Christians in Italy whose known his­tory dates from the 12th Century. When in 1532 they became part of the Reformation, they had already been an organized move­ment for three hundred years. During eight centuries, despite persecution, massacre and exile, they have held steadfastly to their be­lief in liberty of conscience, freedom of worship, the open Bible and a vigorous witness to the Christian experience taught in the Gospel.

Until 1848 when they were granted civil rights, the Waldensians were confined to three small valleys in the Cottian Alps on the Italian-French border. During that time, their missionary workers, at the risk of their lives, travelled throughout Italy and many countries in Europe as merchants, dis­tributing copies of the Bible and making converts to their ideals of Christian living and their simple evangelical message.

Today the Waldensian Church of Italy has an adult membership of approximately 30,000. Parish work reaches 100,000 of the 46 million Italians, 99 percent of whom are listed as Roman Catholics. Each year the Waldensian Church shows a steady increase in numbers. It faces great opportunities for the extension of its work through the establishment of new congregations in all parts of Italy including Sicily. New evangeliza­tion developments are concentrated mainly on depressed areas in Sicily and Southern Italy, and at present, regular parish work is carried on in 188 communities throughout the country.

The financing of a Protestant program in the overwhelmingly Roman Catholic country of Italy presents many problems. Eighty-five percent of the Waldensian budget is sustained by the Church itself. The additional fifteen percent, vital to the Church's program, is raised among friends, including those who give in the United States through the American Waldensian Aid Society.
MORAVIAN MISSIONS

Progress in British Guiana

A full report on the progress which is being made in the Moravian Church in British Guiana was received from the Rev. Roger Kimball, treasurer. The following excerpts are shared with the church:

"The recent Provincial Conference was really a remarkable one. In addition to the business which was transacted it was one of the highest spiritual experiences for our pastors and our people in recent years. We can only pray that this experience will help to herald and sustain a new era of spiritual and material growth in our work here.

"Repairs to our buildings are progressing steadily. The work at Sharon is finished and painting will begin soon after my visit on the 15th of January. The good people of Sandvoort are ready to start work on their building.

"Plans are slowly being formed for the construction of Graham's Hall. I am going slowly here because this is a pilot project so far as new buildings are concerned. In addition we want some kind of over-all plan for the proper utilization of our property. This could include future consideration of a conference ground, high school, and so forth. We are certainly grateful for the assistance of the Texas Brethren in our work.

"Spiritually things are looking up in the two churches which we serve most frequently. A Board of Elders, elected recently by Church Council, is already functioning well. This is at Tabernacle where we are planning a series of revival services early in February. A Church Committee (Trustees) will meet there for the first time next week.

"Plans are being made to elect an official board at Graham's Hall on January 22. The Sunday school there has shown much enthusiasm since its beginning on the first Sunday in November.

"All in all prospects for 1961 are extremely bright. We begin the year with high optimism for a successful and prosperous era in the life of the Moravian Church in B. G."

School Teachers for Alaska

The Provincial Board of the Alaska Moravian Church has called attention to the opportunities for school teachers in Alaska under the government school program. The villages in which there are Moravian Churches also have public schools. Teachers are needed for these schools and qualified teachers who may be interested in spending some time in Alaska are urged to correspond with the Rev. Douglas Schattschneider, The Moravian Church, Bethel, Alaska, for details.

A school teacher has an important place of influence in an Eskimo village and stands with the pastor in serving the people of a village. Adequate housing is provided by the government and excellent equipment for teaching is available. The missionary or the pastor in a village always welcomes a Christian school teacher. A Moravian school teacher always has the possibility of being assigned to a Moravian village.

West Indian Pastor at Seminary

The Rev. G. Oliver Maynard, pastor of the Spring Gardens Moravian Church, Antigua, is enrolled at Moravian Theological Seminary in Bethlehem for the semester of January to May 1961. He is the secretary of the Provincial Elders' Conference of his province and is a graduate of the Union Seminary in Jamaica. His wife accompanied him to the United States and is visiting relatives in Brooklyn, New York.

Texas Brethren Join Hands in Missions

The Unity of the Brethren in Texas (formerly known as the Czech Brethren's Church) having organized a mission board, has pledged the major part of its mission effort to the fields under the care of the Moravian Church. On Saturday, December 17, the Mission Board, the Synodal Committee, and the ministers of the Brethren's Church met with the Executive Director of the Moravian Mission Board at the Hus Encampment (summer conference grounds) to discuss missions. The decision made that day may prove to be an historic one. The decisions of that day include the determination to: provide the funds for the rebuilding of the Graham's Hall Church in British Guiana, send a teacher from their own
NEWS FROM THE CHURCHES

Sawyer to Preach at Immanuel

Lenten Revival services at Immanuel Moravian Church will be conducted March 12 through 19. Dr. Edwin A. Sawyer, former pastor of Fries Memorial Moravian Church, head of the Department of Religion at Salem College, and interim pastor of Immanuel, 1951-52, will be guest evangelist for these services. Friends of Dr. Sawyer are invited to avail themselves of the opportunity to hear him in these services.

Coral Ridge Observes First Anniversary

Recalling the high moment on Sunday, January 17, 1960 when the Coral Ridge Moravian congregation was formally organized, members observed its first birthday with an anniversary service at 11 a.m., Sunday, January 15. The guest speaker in the pulpit for the occasion was the Rev. Edwin A. Sawyer of Nazareth, Pennsylvania. The Rev. J. Calvin Barnes brought greetings from the Provincial Board in Winston-Salem. Both adult and youth choirs presented anthems. Thank-offerings to the church presented by the Women's Fellowship, Spices and Spouse, the younger adult group, Junior and Senior High School Fellowships, and the Sunday School, were accepted by Mr. Robert Meyer, chairman of the Board of Trustees.

An anniversary dinner, prepared and served by the Women's Fellowship, was enjoyed by 160 members and friends who shared in the celebration. Mr. William Ritter acted as toast-master for the informal program, featuring the Fort Lauderdale Barber-shop Chorus and after dinner humor by the Rev. J. Calvin Barnes who ended his discourse on a more serious note. Mrs. Barnes and Dr. and Mrs. Sawyer were guests, also, of the Women's Fellowship.

Immanuel: “Many Hours of Enjoyable Labor”

These are the days of “do-it-yourself” and that can apply to the physical work of the church. Our men and some of the women decided that painting time had arrived and accordingly began the task of redecorating the entire interior of our building. Department and class rooms came first. That went so well and was so transforming that the work continued into the sanctuary. A most gratifying accomplishment.

But what about those old Elm Street Chapel pews which were inclined to pitch you out between the pews if you should fall asleep? Something must be done, but what? Several attempts were made with little success and then a solution was found by translating them four or five at a time to Br. Kermit Fearington’s work shop where necessary materials were available. And again, what a change has been wrought.

Now, with a most worshipful sanctuary, aesthetically desirable, but with a musical instrument determined to stay off pitch and wholly inadequate in volume, it was not possible to enjoy the services as we should.

Then, a Wurlitzer organ became available but in a terrible state of repair. After some experimenting and quite a few evenings under the careful scrutiny of doctors Bell, Day, Disher, and Masten it began to respond. And the beauty of it all is that the financial outlay was little more than the actual materials used and a lot of splendid cooperation and many man-hours of enjoyable labor.

Sixty Receive Perfect Attendance Awards

Sixty members of the Oak Grove Sunday school received awards in the form of certificates, seals, Bibles, or pins in recognition of perfect attendance for the year 1960. Outstanding records of attendance are held by Miss Lucy Gardner with 21 years, Mrs. Robert Whicker with 22 years, Mrs. Bobby Woffington with 20 years, and Mr. Ernest Idol with 19 years.

Ten of the members received a perfect attendance certificate for the first time. The total of 60 awards was the most given by the Oak Grove Sunday school for any one year.
THE MORAVIAN CHURCH, A SINGING CHURCH

Song Is Essence of Worship

Wilfred Smith, A minister of the British Province of the Moravian Church

If "Methodism was born in song," so too was the Moravian Church, both in its origin in the fifteenth century and in its renewal in the eighteenth. The claim is made in the preface to the musical edition of the British Moravian Hymn Book that Moravian worship illustrates the theme that "religion marches to music." The claim might be even wider; for with Moravians divine song has been and still is of the essence of their worship and fellowship, and of the expression of their spirit and calling.

I. The Bohemian Brethren

Historically the Moravian Church owes its origin to the life and witness of the Bohemian reformer John Hus (1373-1415) who was condemned to death as a heretic by the Council of Constance. Hus had been a chorister in the Prague Cathedral and among his "reforms" was the introduction of hymns in the Bohemian tongue (instead of Latin, which very few could understand) in order that the people might be enabled to sing praises to God in their own native language. He collected hymns from the past and wrote hymns in both Latin and Bohemian himself, setting them to well-known tunes such as the folk song melodies of his own country or the plainsong chants of the church.

Though only one of the hymns of John Hus is in our hymnal today, they proved a great inspiration to his immediate followers who took up his cause—the claim of ordinary Christian people to be allowed a full share in the church's worship and fellowship—and his hymns influenced Martin Luther, a hundred years later, who translated a number of them into the German tongue. In fact, when the Bohemian followers of Hus established themselves as the Brethren's Unity in 1457 and formed themselves into the first Protestant Church of that country, they already had a tradition of hymn singing and a collection of hymns (their "Cantionale") written in their own language.

First Protestant Hymnal

Meanwhile, the invention of the printing press led to the publishing of the first Protestant hymn book, edited by Luke of Prague (c. 1460-1528), a bishop of the Brethren's Unity, and printed in that city in 1501. It contained 89 hymns in the Bohemian language, 11 of them written by Bishop Luke himself. A German edition followed in 1531 containing both words and music, edited (and with hymns frequently provided) by Michael Weisse (1480-1534), a minister and founder of the German communities in Bohemia and Moravia. He it was who was chosen by Bishop Luke as envoy from the Brethren's Unity to greet and confer with the founder of the Reformation in Germany, Martin Luther (1483-1546) at Wittenberg; among the Unity's credentials were their Confession of Faith and some hymns of Weisse's own composition with which Luther expressed himself as "much pleased."

These Brethren's hymn books were a source of the increasing stream of hymnody which marked the Protestant Reformation in western Europe, and revived congregation worship as a live factor in the expression of the Christian faith. And their effect was felt far beyond the bounds of church worship; for "the hymns themselves were powerful preachers of the faith. They spread the Brethren's creed in all directions. They were clear, orderly, systematic and scriptural; and thus they were sung in the family circle, by bands of young men in the Brethren's houses, by shepherds watching their flocks by night, by sturdy peasants as they trudged to market. And then on Sunday, in an age when congregation singing was as yet but little known, the Brethren made the rafters ring with the sound of united praise."

When John Amos Comenius (1592-1671), pioneer of modern education, and last Bishop of the Bohemian Brethren, a hundred years later set out with his band of refugees, to find safety in exile, they rested for a while on their journey through the Giant Mountains where Comenius offered his prophetic prayer that God would preserve among them a "hidden seed" and striking up a hymn, they set out for Poland. God did indeed preserve a hidden seed that

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Winston-Salem, North Carolina
was to grow into a tree, nourished by means of their Bohemian hymns, their newly translated Kralice Bible, and by the faith and writing of Count Zinzendorf himself.

II. The renewed church

The revival of the Brethren's Church is intimately associated with the life and ideals of Count Zinzendorf (1700-60) and the closely organized settlement congregation of Herrnhut in Saxony. Here, too, hymn singing was an outstanding feature of its worship and life. Zinzendorf himself wrote over 2,000 hymns, many for special occasions and circumstances of this disciplined community over which he came to preside. There were hymns for the different sections of the congregation, for the special festivals and services, for prayer meetings, lovefeasts, the night watches, the community meals. Above all, there were hymns of adoration and gratitude to Jesus Christ as the Lamb that was slain, the suffering Saviour, the Bread of Life, the Head of the Church. A few of Zinzendorf's hymns have gained general currency; some were translated into English by John Wesley (1703-91) who was greatly impressed by the frequency and fervor of the Moravian hymn-singing at Herrnhut when he visited Zinzendorf there in 1738.

John Wesley had made his first contact with the Moravians three years earlier through their hymn singing. Wesley was on board a ship, bound for Georgia, when a violent storm broke over the mid-Atlantic. He was in terror of death when he discovered the party of German missionaries totally unafraid and singing their hymns at the height of the storm.

The evangelical revival, which John Wesley, the preacher, and Charles, his brother, the hymn writer (1707-88) pioneered, is for Moravians associated with the name of John Cennick (1718-55) whose meteoric evangelism in the West of England and in Ireland was cut short by his sudden death at the age of 37; he too, was a hymn writer, in simple style, fervent spirit and jubilant appeal.

Hymn tunes developed

In music, too, the Moravians made their contribution to the outburst of hymn singing associated with the evangelical revival. Herrnhut produced its own collection of hymn tunes, some the recovery of the somewhat austere Bohemian melodies; others the expression, in a variety of forms and meters, of new found joy and spiritual fervor. Their MS Choralbuch of 1735 was the basis of Wesley's "Foundery Collection" (1742), the first tune-book of Methodism.

The hymn singing of the Renewed Brethren's Church was throughout the eighteenth century dominated by the Germans; theirs even apart from Zinzendorf, was the creative genius, especially in music, theirs the controlling influence. Outstanding among them, as both musician and hymnologist, was Christian Gregor (1723-1801), organist at Herrnhut for many years, their appointed member of the Unity's Directing Board and finally consecrated Bishop, who in 1778 published a new edition of the Brethren's Hymn Book containing hymns of Christian Dom from many sources and in 1784 produced their first complete printed tune book. In Germany his recognized authority in both hymns and music continues to the present day.

In England at this period the outstanding musician was Christian Ignatius LaTrobe (1758-1836), of French Huguenot descent, who was secretary to the United Fraternity in England for forty years and compiled the Moravian Tune Book of 1790. His elaborate "Selections of Sacred Music" in six volumes (1806-25) were recognized as a valuable contribution to church music and are still used for occasional anthems and on the mission field.

Although Moravian hymn books appeared in English in the eighteenth century from 1741 onwards, it was not until 1835 that a truly English hymn book was undertaken. In that year the British Synod asked James Montgomery the poet (1771-1854) to prepare a new edition which appeared in 1849 and was soon extended to include a number of his own hymns. Montgomery is the most outstanding of English Moravian hymn writers and has been called "the first English hymnologist" and "the greatest of Christian lay hymnwriters." He was an enthusiastic supporter of missionary work overseas, and of Sunday schools at home and sometimes introduced a new hymn of his own by reciting it at a missionary meeting or a Sunday school anniversary.

III. The Present Day

The Moravian Church in its worship in England today has to a large extent come into line with the general practice of other Protestant denominations; in fact, all denominations are tending to converge, particularly in regard to the adoption of a common stock of standard hymns which are not denominational but universal and of liturgical forms and ordered worship.

Moravian worship has on the one hand become more simple and less elaborate; the number of liturgies, "odes," lovefeasts, singing meetings and occasional festivals has been considerably reduced. On the other hand, the character of Moravian worship in England, like that of other free churches, has moved towards that of the Church of England. The 1912 hymn book included for the first time an "Alternate Form of Prayer" taken entirely from the Anglican Prayer Book. The chanting of ancient canticles of the church, such as the "Te Deum" and of some psalms, was introduced.
In 1914 the British Moravian Church produced for the first time its own hymn book with music in one volume with the recommended tune printed above each hymn instead of being found in a separate tune book—thus coming into line with the published musical editions of hymn books in the Anglican and other churches in England. In this edition the Moravians officially adopted names for tunes, instead of the elaborate references by metrical number and individual letter previously used.

It remains true, none the less, in spite of these changes and developments, that the Moravian Church still claims to be a singing community. The "singing meeting," a devotional service (best exemplified in the week-night "Singstunde" on the Continent) consisting solely of sung hymns or hymn verses with prayer has not entirely disappeared and there are still special occasions and services, such as anniversaries and festivals in the Church Year, which are graced by choir and congregation singing. But it is in the ordinary and regular services that the Moravian spirit is most truly to be felt. The liturgies for worship not only contain sung responses to prayers and petitions but are interspersed with occasional hymn verses, sung unannounced by the whole congregation as if no prayer or praise could be uttered without some spontaneous outburst in song.

This tendency or desire reaches its climax in the most solemn, most sacred worship of the communion service and in the observance of Paschal Week and Easter. In these heights of spiritual devotion, the services are so ordered that the aspirations of the human soul and of the congregation in fellowship are expressed in hymn verses and sequences which are not just incidental but the joyous and triumphant affirmation of the most solemn convictions of Christian faith and experience.

The record of the twentieth century ceases to be one of individual genius or achievement so much as of corporate development and committee work. The British Province has revised the general and special liturgies in the direction of restoring fuller liturgical services for the varied church seasons and occasions of worship. The forms of worship for the rites of the church and for special seasons follow more closely than the British revisions the traditional Moravian pattern of liturgy with congregation responses and sung hymn verses.

For the future, as in the past, the Moravians offer to the worship of the universal Church their emphasis upon the prime place of the Christian hymn in rich variety of form and usage, as the inspired and inspiring vehicle for the praise and adoration of the Lamb that was slain, the risen Lord, the Church's Head.

Salem Choir School
Sets June 19-24 Dates

The twelfth annual Salem Summer Choir School will be held the week of June 19-24, 1961. The school will be held on the campus of Salem College in Winston-Salem, N. C.

Sessions will begin with luncheon on Monday, June 19, and close with luncheon on Saturday, June 24.

Classes will be offered for organists, directors of beginners and adult choirs and in voice and anthem repertoire. Demonstration choirs will be organized for children ages 5-6, 7-9, and 10-13 and for youth, ages 14-18.

The faculty for the school as announced will include Paul Peterson, Henry Pfohl, Richard Peek, Mrs. Richard Peek, James Hart, Mrs. J. R. Blackwell, Philip McGuire, and Mrs. Ralph Conrad.

Public Events

Two events are scheduled which will be open to the public. On Monday, June 19, a sacred concert will be given at 8:30 in the Home Moravian Church by Mr. Richard Peek, organist and Mr. Pope Hays, baritone. On Friday, June 23 at 7:30 in Memorial Hall there will be a concert presenting the Adult, Youth, Handbell, and Children's choirs.

Registration cost for resident students living on campus is $60.00. For those living off campus (tuition only) the cost is $50.00. Part time tuition is also available at the rate of $1.50 per class or $8.00 per day.

Application for enrollment and all inquiries should be addressed to Mrs. Henry Pfohl, 18 Cranberry Street, Brooklyn, N. Y. After May 15 correspondence may be addressed to Prof. Paul Peterson, Summer Choir School, Salem College, Winston-Salem, N. C.

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CONTEMPORARY 1878 AND 1961 ANALYZED IN

Request for New Hymn Book

The following article was sent to THE WACHOVIA MORAVIAN by Dr. Donald M. McCorkle with the following comment: "In glancing the scrapbook of Francis Flor- entine Hagen I found the enclosed item, a letter to the Editor of THE MORAVIAN, published about 1878. I think you will admit its significance as a recommendation coming from one of the outstanding American Moravian composers. It is a most per­ceptive analysis of the contemporary 1878 and to some extent the contemporary 1961 musical situation in the Moravian Church."

Dear Editor.—Much care and labor have recently been bestowed on our English Hymn-Book. Many defects have been supplied, and several improvements made by the omission of old hymns and the intro­duction of new ones.

Now that the old hymn-book has been so greatly changed, it seems to be the proper time to think of publishing a new tune-book to correspond with it.

My personal predilections are in favor of the chordal style, as being best adapted to our precious hymns, especially to those which treat of the Passion of Christ. There is a

divinely inspired music or tone-language, which expresses the sentiment of hymns, with even more pathos and power than the choicest words. The old masters excelled in this species of musical composition.

Still, I venture to assert, that the gift (charisma) of composing new sacred music has not been entirely taken away from the Church, as the gift of working miracles is said to have been.

It is both wise and safe to apply to old and to new music to and to everything that pertains to the worship of our blessed God and Saviour, the Apostolic precept: "Prove all things, and hold fast to that which is good." Now this holding fast to that which is good, is just what I propose should be done at this time in the matter of Moravian Church music.

My reasons for editing a new Tune-Book, are:

1. There are tunes in Br. Peter Wolle's book, (1836), which have become useless ever since the new hymn-book has dropped the hymns to which they exclusively belong. By dropping such tunes as are not used—either for the English or the German hymn-book—we may gain room for others which are much needed, for we have new hymns to which there are no tunes whatever in the old book.

2. In the present book, the key or pitch of some chorales is so high as to cause their execution to be very difficult. The singing of the congregation becomes pitifully faint, uncertain, and discordant. Were they transposed to a second or a third degree lower, our organists, choristers, and congregations would render them with more expression and effect.

3. A revision of the counterpoint is also important.

Our Tune-Book needs many changes, and if the right ones are made—and we have the material from which it may be done—it will rank as high among works of sacred psalmody, as our hymn-book, especially the German (for which latter I boldly and big­otedly claim, that it is the best in the world) does among other hymn-books.

A word about the so-called "Gospel Hymns," which are now sung in every nook and corner of the world, where English and American voices sing. They have had a glorious and successful mission. They have proved to be a mine of spiritual profit to those who have devoutly used them, and also of no little pecuniary profit to those who deal in this popular publication. The rapidity of its spread, and the universality of its use are among the marvels of the age.

But the taste for this style of sacred music, in spite of its present popularity, is ne
Music Foundation Names  

"Chief of Research"

The Moravian Music Foundation has appointed Marilyn Parnell Gombosi to the newly-created position of Assistant Director and Chief of Research, effective July 1. The announcement was made by Director Donald M. McCorkle following recent action by the Board of Trustees. Dr. McCorkle pointed out that the new combination administrative and research post is a major step toward keeping pace with the rapidly expanding activities of the Foundation. It is expected that the addition of a second professional musical scholar to the staff for the first time in several years will allow the Research Division to meet the continually increasing demands of scholars throughout the nation.

Mrs. Gombosi, who is a candidate for the Ph. D. degree in musicology at Radcliffe College (Harvard University), will assume her new duties when she completes her doctoral dissertation in the spring. She is presently working under a fellowship conferred by the American Association of University Women.

A native of Champaign-Urbana, Illinois, Mrs. Gombosi received her education at MacMurray (B. Mus.), Mills (M. A.), and Radcliffe Colleges, and the University of Illinois. Although music history and literature is her chosen field, she has also studied composition under Darius Milhaud and Walter Piston and organ with Richard Purvis.

Mrs. Gombosi has been a member of the music faculty at Mills, Louisiana, and Wellesley Colleges. At Wellesley, where she served five years, she instructed a variety of music literature courses. She has also been a music librarian at Mills College and Harvard University, and at Harvard was responsible for the cataloging of the famed Isham Library. As a performing musician Mrs. Gombosi has been organist and choir director for six churches in Illinois, California, and Louisiana. She is a widow and mother of a 5-year-old son.

Mrs. Gombosi will assume principal responsibility for the cataloging of the huge collections of early American Moravian music in the Moravian Archives in Winston-Salem and Bethlehem, Pa., and the Irving Lowens Musical Americana Collection in the Foundation's library in Winston-Salem. Since Dr. Hans T. David, who is now professor of musicology at the University of Michigan, began the cataloging program in 1937-38, and Dr. McCorkle resumed it in 1954, several thousand more compositions have been added to the collections. Originally authorized to be responsible only for the collections belonging to congregations in Winston-Salem and Bethlehem, the Foundation has recently been appointed agent for Moravian congregations in Lititz and Nazareth, Pa., and the British Isles.
CHURCH SUPPORTED ELEMENTARY AND SECONDARY SCHOOLS ARE

Both Criticized and Defended

Too many parochial schools can fragment and weaken the public educational system, Christian educators were told during the annual meeting of the Division of Christian Education of the National Council of Churches in St. Louis, Mo., February 10-16.

Opposing points of view on this widely discussed subject were aired during the meeting as church-supported elementary and secondary schools were both criticized and defended.

Dr. George G. Higgins attended the Division meeting as the representative of the Boards of Christian Education and Evangelism of the Moravian Church in America.

Church schools are the best place for educating the child on the proper relationship of religious truth and secular values, declared Dr. Arthur L. Miller, Lutheran Church-Missouri Synod educator.

It has not yet been proved that a parochial education equips a person better to participate as a Christian in the total life of the community, said Dr. Ray J. Harmelink, associate general secretary, Board of Christian Education, United Presbyterian Church, U. S. A.

Complete Education Includes Religion

Dr. Miller, executive secretary of the board of parish education of the Lutheran body, emphasized that his church believes a complete education must include religion. It must avoid a divorce between the sacred and secular.

The Lutheran Church-Missouri Synod with headquarters in St. Louis, Mo., has 1,293 elementary schools and 19 high schools maintained by its congregations across the country.

According to Dr. Miller, only 32 percent of its eligible children are in Lutheran elementary schools, and only 6 percent of its youth are in Lutheran high schools.

Statistics for all Protestant churches in the United States show that during the 1960-61 school year these churches supported 3,538 elementary schools with an approximate enrollment of 300,000 and 546 high schools with nearly 60,000 enrolled.

"Lutheran schools are not in competition with public schools, Dr. Miller emphasized. "Congregations seek to provide in their schools a program which the public schools simply cannot supply."

Dr. Miller noted that there have been numerous attacks on church-sponsored schools. He listed the reasons behind the attacks as: differences in theological position; zeal for public education which sees the church-related school detracting from public schools; a totalitarian view that the welfare of the nation requires a governmental monopoly in education.

He scored the view that the government should hold a monopoly in education.

Dr. Miller further contended that church-sponsored schools do not weaken the public school system. The Missouri-Synod Lutherans, he emphasized, are urged to interest themselves in the public schools and support them.

No Tax Money Sought

He further asserted that his church had never sought financial help for their schools from public tax money. At the same time, their leaders believe that welfare benefits such as bus transportation and school lunches should be available to all children in all schools.

Dr. Harmelink declared that he appreciated the high standards upheld by the Missouri-Synod Lutherans, but expressed the concern felt by many educators that any mass withdrawal of Protestant children from the public schools could reduce them to second-rate institutions.

"The competition for money, interest and teachers could weaken the public schools at a time when they need all possible support," he emphasized.

Dr. Harmelink also questioned the validity of carrying on Christian education "behind the protective shield of a parochial school."

Many Small Schools Result

"More than that," Dr. Harmelink said, "the parochial school idea, if extended, would result in a great many small schools, some of which would not be able to meet the needs of society and today's vocational life."

"Church-owned schools will not solve the problems of the churches either," the Presbyterian educator declared. "In the first place, not all families enroll their children, and secondly, we believe that religious commitment still belongs more properly in the home and in the worshipping congregation."

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or as he approached his eightieth year. On January 31, 1823, he fell asleep in Jesus and was laid to rest in God's Acre at Bethlehem.

There is no historical evidence that Cooper ever visited the man who was indirectly responsible for the success of The Leather-Stocking Tales. However, it is traditional at Bethlehem that Cooper and Heckewelder were often together. Nevertheless, the novelist, who was a Quaker by heritage but an Episcopalian by profession, knew a great deal about the Moravians and their efforts to convert the North American Indians.

One of the most famous "Moravian Indians," as the converts were often called, was Mohican John, chief of the once renowned Mohican nation. In a biographical sketch of his friend, Heckewelder said that Mohican John, who was baptized at Bethlehem in 1742, was proficient in the English language and often translated the missionaries' sermons to the Delawares.

Closely following The History of the Indian Nations as he was writing The Pioneers, Cooper modeled his leading Indian character after Mohican John and named his hero "John Mohegan." In The Pioneers, Leather-Stocking recalls how "Old John was Christianized by the Moravians, about the time of the old war (French and Indian)." Like his real-life prototype, Cooper's John Mohegan was not a "monster of goodness," as Leather-Stocking indicates: "He hasn't seen a Moravian priest sin' the war; and it's hard to keep them from going back to their native ways." Nevertheless, in The Pathfinder, Leather-Stocking says that Chingachgook (John Mohegan's Indian name, translated by Heckewelder as Big Serpent) "has a hankerin' after Christiani-ty."

In regard to his own salvation, Leather-Stocking remarks in The Pathfinder: "I have not been Christianized by the Moravians, like so many of the Delawares, it is true; but I hold to Christianity." In The Prairie, Leather-Stocking confessed to Dr. Battius, a naturalist: "Many is the long winter evening that I have passed in the wigwams of the Delawares, listening to the good Moravians, as they dealt forth the history and doctrines of the elder time to the people of the Lenape!" From the missionaries, Leather-Stocking learned that he must trust in the mediation of the Holy Redeemer: "This is what the Moravians used to tell us." Leather-Stocking never forgot the Moravian doctrine. In The Deerslayer, when Leather-Stocking shot his first Indian in self-defense, he mediated whether the Indian's soul would go to the happy hunting ground or to the white man's heav- en, which was the "regions of glory, ac- cording to the Moravian doctrine." Al- though Leather-Stocking said in The Path-

finder that "the Moravians tried me hard," he felt in The Deerslayer: "'I'm not so good enough for the Moravians, and am too good for most of the other vagabonds that preach about in the woods." Cooper never let Leather-Stocking become a Moravian, but he did suggest that the scout's wisdom was acquired through the teachings of the Moravian missionaries.

In The Deerslayer, Leather-Stocking told Harry March, a professional scalp-hunter, that he should have the tolerant at- titude of the Moravians towards the Indi- ans: "Moravian doctrine teaches that all are to be judged according to their talents or turning; the Injin like an Injin; and the white man like a white man." Harry retorted: "That's downright missionary, and will find little favor up in this part of the coun- try, where the Moravians don't congre- gate." Cooper, like Heckewelder, believed that civilized men should have brotherly love for the Indian rather than try to vili fy him in order to make his extermination easier. But this was a very unpopular posi tion at a time when, according to Hecke- welder's A Narrative of the Mission, men believed that "an Indian has no more soul than a buffalo; and that to kill either, is the same thing."

In the January, 1826 issue of The North American Review, General Lewis Cass, a famous Indian-fighter, wrote that Cooper, misled by Heckewelder, gave a more favorable picture of the red man than he de- served. Unlike most historians, including General Cass, Heckewelder had presented a balanced view of the Indians, describing their softer domestic life as well as their savage instincts. In reply to the General's criticism, Cooper wrote: "Heckewelder was an ardent, benevolent missionary, bent on the good of the red man, and seeing in him one who had a soul, reason, and char- acteristics of a fellow-being." Cooper knew who was the Indian here.

The influence of the Moravians, through the works of the Rev. John Heckewelder, is threefold: (1) providing Cooper with au- thinistic information about the manners, customs, history, and traditions of the In dians, (2) furnishing him with religious doctrine and moral precepts for his reader's edification, and (3) suggesting to the novel- list poignant arguments for reforming the American public's attitude toward the red man.

BUDGET DINNER, APRIL 6

The annual budget dinner for members of the Boards of Elders and Trustees of the congregations of the province is scheduled for April 6. The meeting will be held at the Home Church Fellowship Hall beginning at 6:30.

This annual event is arranged by the Provincial Financial Board to inform the congregational boards of the goals of the year for provincial causes.
The provincial budget rally for board members of the congregations will be held at the Fellowship Hall of the Home Church on Thursday, April 6, with dinner being served at 6:30. Mr. Walter Jensen, Field Director of the Laymen's Stewardship Movement of the United Lutheran Church, will address the rally.

The rally is sponsored by the Provincial Financial Board of which Dr. R. Gordon Spaugh is chairman.

A printed folder explaining the budget for 1961-1962 will be distributed and explained. The items in the provincial budget are Administration (including the office of the Provincial Elders' Conference), Christian Education and Evangelism, Pensions, Moravian College, Ministerial Student Aid, Salem College, Unity and Interdenominational Causes, Archives, Music Foundation and the Music Festivals. The request from the churches for these causes will be the same as that of 1960-61.

Three items in the budget are increased for the coming year. Church Aid and Extension has advanced 16 percent. This increase is brought about by the beginning of two new extension projects, one in Charlotte and the other in Boca Raton, Florida.

The Building and Expansion budget has advanced to $111,000 or twice the amount requested a year ago. This increase carries out a commitment made and explained in a series of meetings by the boards of the province in the fall of 1960. The purpose of the new budget of Building and Expansion as stated in the folder is: "If the churches meet their minimum quotas the proposed program for building new churches in Charlotte and Boca Raton, Florida, will be carried out immediately."

While there is a small increase in the Foreign Missions budget, there will be no increase in the askings from the churches. "This budget will be met," according to the Financial Board statement, "if each congregation will contribute, at least, as much during 1961-1962 as it pledged for this current year."

**Stewardship Promotion**

As a part of the program Dr. Spaugh for the Financial Board announced the beginning of a movement for stewardship promotion in the province. This movement is launched, according to the announcement, by the appointment of twenty-five laymen chosen at large from the province who will serve as Stewardship Counselors. After a period of training and organization these counselors will be available in teams to go to the various churches to assist in such things as the Every Member Canvas and a program of Christian Stewardship.

On the day of rally the counselors are scheduled to attend a workshop on Christian Stewardship led by Dr. Jensen at 5:00 p.m. before the rally and at 8:15 following the rally.

As a long range program, Dr. Spaugh expressed the hope that from the counselors a smaller committee on Stewardship would be appointed to formulate a laymen's movement in stewardship in the Southern Province for years to come.

**Teachers Are Invited to Laboratory School Held in Greensboro**

Teachers in the Children's Departments of Moravian Sunday schools will have the opportunity to attend an area Laboratory School in Greensboro from July 16 to 21. The school will be held at Starmount Presbyterian Church.

By special invitation Moravian teachers and potential teachers are asked to join in the school with teachers from the Presbyterian and Associate Reformed Presbyterian Churches in this area.

Classes will be formed for leaders of the Nursery, Kindergarten, Primary and Junior groups.

It is suggested that Moravian teachers from this area will be able to commit daily to Greensboro and participate fully in all sessions. The fee for commuters in $5.00 for registration fee and $5.00 for lunches at the church.

A printed brochure giving further details will soon be available in the children's departments of all Moravian Sunday schools.

**Annual Workshop For V. B. S. Leaders**

**Bible Schools**

The annual workshops for leaders of Vacation Bible Schools have been scheduled by the Commission on Leadership Education.

The superintendent of the congregational schools will meet on April 24 and the teachers on May 15.

**Superintendents**

The workshop for superintendents will be held at the provincial office, 500 South Church Street, at 10:30 a.m. and 7:30 p.m. on Monday, April 24. Dr. George G. Higgins will conduct the meeting and will distribute the material prepared by the Board of Christian Education and Evangelism and discuss the task of the local superintendent. The superintendents may attend either session at their convenience.

**Teachers**

The workshop for teachers and departmental leaders will be held at the Home Church on Monday, May 15. Four age level groups will be set up for Kindergarten, Primary, Junior and Junior High teachers.

The Kindergarten group will be led by Miss Martha Ance Bowles, the Primary by Mrs. Ralph Marler, the Junior by Miss Malicie Beroth, and the Junior High by the Rev. Clark Thompson.

For the convenience of those attending identical sessions will be taught from 10:00 a.m. to 12:00 noon and from 7:30 to 9:30 p.m.

**Materials**

Again this year the Board of Christian Education and Evangelism will have in stock the recommended materials for all departments. These materials will be used as the basis of the departmental study groups.

The textbooks for the teachers and the workbooks for pupils are:

- **Kindergarten:** "Let the Children Come"
- **Primary:** "Love One Another"
- **Junior:** "Living and Working Together as Christians"

Junior High: "Come Follow Me."

It is imperative that each person have a copy of the teacher's text and the pupil's material before coming to the workshop on May 15.
Why Expand Moravian Church?

The task of expanding and extending the Moravian Church is one which we have assumed in ever increasing importance during these past years. Why? There are all sorts of reasons, valid and invalid, but unless we find and hold fast to the one central purpose, our work will have been in vain and the burden we carry will be both useless and intolerable. Therefore let us be certain of the reason.

Do we wish to make the Church big? When this becomes the first reason for expansion, the cause is lost already.

Do we wish to make the Church known? Christ taught that the truth contained in the preached word is its own publicity agent.

Do we wish to make the Church wealthy, and thus relieve ourselves of individual responsibility? This is truly the attitude of irresponsibility.

Do we wish to make the Church attractive? Christianity is not an amusement, but the one completely satisfying Way of Life.

Since these and many other reasons for growth are invalid, let us seek the answer in the very nature of the Church itself. What is the Church?

The Church is the Body of Christ, the earthly evidence in outward form and inner spirit of His presence upon earth. It is His eyes, His ears, His tongue, His hands, His feet—in short, the instrument by which His Spirit continues to work in the world.

The Church is the Bride of Christ, cherished and kept and loved by Him eternally. As the earthly bridegroom takes his vow of eternal faithfulness, so Christ has promised every blessing to His own. As the earthly bride takes her vow, to love, honor, and be subject to her husband and Lord, so the Church must fulfill her part.

The Church is the servant of Christ, composed of those dedicated to do His will. The early Christian Church took this responsibility very seriously. Lacking funds and means of communication and transportation, they literally gave themselves to the task of spreading the Word. The Lord had said "Preach the Gospel to every creature." They believe that this was a command to be obeyed.

Each of them came to the end of his earthly life without having completed the task, and each went to meet his Maker with the world not yet won, leaving the task to us. Each of us will one day lay down the tools of this world to go into the immediate presence of His Saviour. He will not blame us individually that the whole world does not yet own Him Lord, but He will surely ask whether we have done our best to carry out His command.

With our eyes upon the Cross, the Empty Tomb, the Mount of Ascension, and the multitude of those whose robes are made white by the Blood of the Lamb, and hearing Him say to us also, "Go into all the world . . . preach . . . to every creature . . . Lo, I am with you always," we cannot, we must not fail to extend—to expand!

In this spread of the Gospel the one important thing is the salvation of each individual soul dedicated to the service of Christ His Saviour. As a reason for expansion all else falls away to lesser importance. And the result is our reward.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues stood before the Throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God Who sitteth upon the Throne, and unto the Lamb." How did they get there? They arrived one by one because someone, faithful to his Lord, told them of the Christ.

METHODOIST CHURCH WILL BUILD 977 NEW CHURCHES

The Methodist Church has announced a plan to build 977 new churches during the next ten years in nine Southeastern states. The plan was launched at a meeting in early March of the Methodist Church's Southeastern Jurisdictional Council in Jacksonville, Florida.

The program is estimated to cost more than $50,000,000 for the land and initial units alone.

The plan for the new buildings was based on a survey of the 150 districts in the nine states. The findings of the survey represented what were described as minimum needs and called for 831 new congregations to be organized and 146 existing congregations to be relocated.

The council of which Bishop Paul N. Garber is president, expected also to draft a fund-raising campaign to provide the funds for the new churches.

LETTER

Bethlehem, Penna.
March 13, 1961

Dear Editor:

Congratulations upon the courage and honesty displayed in the editorial "Which Church is Oldest?" As one travels in other parts of the world He becomes conscious of American bluster in claiming "the world's largest hot dog," "the world's longest bridge," etc. Why can't we take our places in the world sharing our blessings, alleviating suffering, preaching the Gospel, and practicing brotherhood without claiming the largest, the best, the oldest, the one and only something or other?

The task which faces Moravians today in the name of the Lord Jesus Christ is the same whether or not we can claim to be the "oldest" or the "oldest organized" Church. It makes so little difference.

Sincerely,
Edwin W. Kortz

Heller Leaves Seminary
Becomes Dean of College

Dr. James John Heller, who has been professor of Biblical Theology at Moravian Theological Seminary, has been named Dean of the College at Moravian College, Dr. Raymond S. Haupert, president, announced on March 10.

Dr. Heller has been a member of the seminary faculty since 1950. He is a graduate of Texas Christian University with a bachelor of arts degree and received the degree of bachelor of divinity and doctor of theology from Princeton Theological Seminary.

In 1947 Dr. Heller was ordained to the Christian ministry in the United Presbyterian Church and, in 1952, in the Moravian Church.

A contributor of numerous articles and book reviews to theological journals and church publications, Dr. Heller is the author of a forthcoming study of Christian doctrine entitled, "A Faith for Life." This will be used as a basis for group discussions during 1962 by the interprovincial Moravian Women's Board.

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Provincial Announcements

Provincial Elders’ Conference

A beautiful bronze plaque has been presented to St. Philip’s Church by Miss Anna Rights. The plaque has been permanently installed on the front of the building and bears the following inscription:

Saint Philip’s Moravian Church.

The St. Philip’s congregation, as well as the Provincial Elders’ Conference, gratefully acknowledges this generous gift.

The Provincial Financial Board is prepared to offer assistance to local church boards in planning their stewardship programs and in carrying out Every Member Canvasses in their congregations. A group of twenty-five laymen have accepted appointment to become Provincial Stewardship Counselors. These stewardship counselors will meet for two periods of intensive instruction on April 6. Mr. Walter Jen­sel will meet for two periods of instruction on April 6.

The services of these stewardship counselors can be obtained, without cost, to any congregation whose church board requests such assistance. All requests should be made to Br. R. Gordon Spaugh, chairman, Provincial Financial Board, 500 South Church Street, Winston-Salem, N. C.

Activities of the President of the Conference for the month of February included: Sermons and addresses at Moravian Theological Seminary, 6th; Knoxa Hills, 12th; Holy Communion at Messiah, 19th; Greensboro, 26th. Board meetings included Church Aid and Extension Budget Committee, 1st; Moravian College Planning Committee in Bethesda, Pa., 3rd and 4th; Executive Committee Salem College Trustees, 7th; P. E. C., 9th; Joint Boards Home Church, 13th; Enterprise Church Board, 16th; Trinity Church formal opening of Rights Chapel, 19th; Church Aid and Extension Board, 20th; Financial Board, 22nd; Budget Committee of Financial Board, 23rd; Olivet reception for Br. and Sr. Stelter, 26th.

R. Gordon Spaugh, President.

Provincial Women’s Board

Mrs. Harry E. Cook, Jr.

Mrs. Silas T. Wild, Provincial Board chairman of Nicaraguan work, reminds all fellowships that articles to be sent to the hospitals must be taken to the church office by our workshop date, May 24, to be included with the shipment of supplies. In addition to those articles listed in last month’s Wachovia Moravian, there is also a need for 2, 3, and 4 inch bandages torn and rolled from old sheets and all types of handwork for hospital patients including knitting supplies.

At a meeting of the Provincial Women’s Board on March 9, it was announced that the Rev. Robert lobst would be the speaker for the entire group at the Provincial Workshop to be held at Home Church on May 24. Mr. lobst will review the mission book to be used next year. He is the author of this book which is entitled Moravian Missions—Opportunities South of the Border.

The following article is written by Miss Eugenia Stafford, Kernesville Moravian Church, who is the Moravian representative on the North Carolina State Migrant Committee.

How many of you saw the Edward R. Murrow showing of migrants on television last fall? One young woman in our local Woman’s Fellowship said when she saw it, “If I had a hundred dollars, I’d give it.”

Another source of information you will find— as some of you already know—is an article, “End Child Labor Now”, in your Nov. 1960 Good Housekeeping. This article deals with the overall picture of child labor on American farms. It states that the migrant ministry are the children of migratory farm workers.

Do you also remember Majorie Hunter’s article, “Plight of Migrant Workers Is A Complex Problem,” in the Winston-Salem Journal in December?

Some 15,000 migrants come to N. C. They are served through a ministry of preaching, Bible teaching, Vacation Bible Schools, and recreation. The Council of Churches has twelve staff workers; more are needed. In Hendersonville, where the migrant work is carried on by its Welfare Council in cooperation with the Council of Churches, services are held in the labor camps. Many decisions for Christ have been made in these services.

The migrant working season will soon be here. It starts in May. Any Woman’s Fellowship, circle, or individual that feels moved to send a money gift for migrants, please send it to Mrs. Fussell. Money is always needed.

For those interested in collecting supplies, here are some of the special needs listed by Mrs. Monica Owen (a national director of migrant work) at the recent church council meeting in Raleigh: Layettes and diapers (with thousands of migrants moving into N. C., naturally there will be lots of babies and little children); quilts; sheets; sewing kits for women, fitted with scissors, thread, etc., and material to sew on; clothing, especially for boys and small children, making sure the clothes are cleaned; and unbreakable dolls. Supplies may be sent to: the Rev. Heath Light, Christ Church, Elizabeth City, N. C.; the Rev. Roy A. Huggins, 102 First Ave., West Hendersonville, N. C.; or the Rev. John Cline, Anne St. Methodist Church, Beaufort, N. C.

This past year, Mrs. Fussell reported $74 received for migrants—this from four sources—the most from a Woman’s Fellowship. One circle shipped four boxes of supplies to the Elizabeth City Area. Some of our Moravian women are giving through their membership in the United Church Women.

Last year only one person in seven was reached through the migrant ministry. What about those out in the camps who are not being reached? The migrant people are at our door step. What should be the program of our Moravian women for these lonely, wandering children for whom Christ died?

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Honduras Staff Enlarged

The Rev. and Mrs. Warren Wenger have accepted a call to Honduras to assist in caring for the expanding program of our work there. They have served in Nicaragua since 1946 and most of this time has been spent among the Miskito people. The Wengers will be on furlough in the United States during the spring and summer of 1961 and then will enter Spanish language school in Costa Rica at the end of August. In April, 1962, they will take up their duties in Brus and, after they have been introduced to the work by the Werner Marxes, the Marxes will begin furlough.

Miss Lilly Prochnau, R. N., a member of the Bruderheim, Alberta, congregation, has accepted a call to service as a missionary nurse in Honduras. After completing her training as a nurse she enrolled in a Christian laymen's training course at the Lutheran Bible Institute at Camrose, Alberta. She will complete this course in the summer of 1961 and will enter Spanish language school in Costa Rica in August. She will be sent to Kaurkira to operate a medical clinic there. The Clark Bensons will return to Kaurkira after furlough but neither of them have medical training and the congregation has petitioned the Mission Board for a nurse.

In order to give Werner Marx assistance during the time when the Wengers and Miss Prochnau are in language school, Miss Elizabeth Marx will be transferred from the Colegio Moravo in Bluefields to the Brus school for one year beginning in April of 1961. Elizabeth will serve at Brus until her furlough is due, April 1962. After furlough she will return to her regular post in Bluefields.

Nisky, St. Thomas, V. I., Every Member Canvass

Under the leadership of its pastor, the Rev. James O. Blanton, the Nisky congregation on the island of St. Thomas, Virgin Islands, conducted its first every member canvass and instituted a unified budget. The congregation has 209 communicant members and when the visitors made their reports a total of 229 pledges were received. Only about 8 members failed to pledge but a number of active non-members made pledges. The Church Committee asked for $3,900 for the operating budget and $1,200 for a repair fund for a total of $5,100. The pledges received totaled $9,400—$6,700 for the operating budget and $2,700 for the repair fund.

The canvass produced other results as well: a decided increase in attendance at services; the formation of a permanent visitation committee; and the re-establishment of an accurate membership roll and address list.

Parsonage Dedicated at Frederiksted, St. Croix, V. I.

The old parsonage at Frederiksted, St. Croix, dates back to the early years of the nineteenth century. It was built from bricks carried to the islands from Denmark as ballast in the ships which returned to Europe with sugar and rum. The years of termites, hurricanes and rot have been destructive and the congregation decided to rebuild it following the original lines as closely as possible. Funds were provided mainly by the sale of two small pieces of property in another section of the town and in no way associated with the church property. The building now stands as a comfortable residence for the pastor and also as a symbol of the long years of Moravian influence in the islands.

The dedication services were held on February 12 with a service in the church at 4 p.m. The sermon was preached by Edwin W. Kortz, the Executive Director of the Mission Board, who happened to be spending a few days in the islands unofficially after his official visit to the Dominican Republic. After the service the entire congregation of over 300 people formed a procession to the steps of the parsonage where the act of dedication took place. The ribbon was cut by Mrs. William Thayer, wife of the architect, and an open house followed. William Thayer, a retired architect who is interested in the preservation of the buildings on St. Croix, donated his services. The contractor was Ghirton Hector, Sr., a Moravian. The Rev. Donald Fulton is the pastor.

Weinlick Given Award

For European Study

Dr. John R. Weinlick, Moravian Theological Seminary professor and author of notable publications on Moravian history, has been granted a $3,000 fellowship by the Committee on Faculty Fellowships of the American Association of Theological Schools.

The program in which he will engage through the grant will be a continuation of his doctoral dissertation on "The Moravian Diaspora," a study of Moravian societies within the state churches of Europe, which was completed in 1951 and published by the Moravian Historical Society in 1959.

Dr. Weinlick will take a six-month sabbatical during the second semester of the 1961-62 academic year. He will leave for Europe in February of 1962 and return by September 1. Along with his study of the Moravian Church, he will attempt an evaluation of European Protestantism in general. His project will be centered mainly in Germany but will include visits to other countries as well, specifically Switzerland, Holland, the Scandinavian countries and the British Isles where Moravian churches are located.

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NEWS FROM THE CHURCHES

Open House was held for the completed Douglas L. Rights Memorial Chapel at Trinity Church on Sunday afternoon, February 19.

The Open House began with a brief service of worship in the sanctuary at 2:45. The pastor, the Rev. Clayton H. Persons, welcomed the large congregation present and Douglas K. Kimel, sang "The Ninety-Eighth Psalm" by Titcomb.

The congregation and visitors then inspected the chapel and proceeded to the Fellowship Hall below where refreshments were served.

The printed program for the occasion summarized the construction of the chapel as follows:

"The chapel, which we open today, began as an idea and an ideal in the minds of a few people following the death of Dr. Douglas L. Rights, Bishop-Elect of the Moravian Church. This idea was presented to the congregation in January, 1957 and met with a favorable response on the part of the membership.

"A Chapel Committee was appointed and worked on the possibilities of erecting such a building. In course of time the present location was decided on by Church Council. A financial canvass was conducted for this and other building needs and through this effort the building was assured. A smaller Building Committee was appointed to carry out the actual construction.

"Following the Ground Breaking Service on December 27, 1959, construction was begun early in January of the next year. The Service for the Laying of the Cornerstone was held on February 21, 1960. Construction continued and the furnishings of the building were given careful consideration. Many items were given by members and friends, whose gifts are memorialized in a Book of Memory."

In a financial statement it was reported that the total cost of the chapel was $58,665 with a balance of $12,576 yet to be paid.

Young Adult Classes Form Fellowship

Monday night, February 27, the F. Walter Grabs Sunday school class of Bethania entertained the Young Adult Class at a ham and pancake supper. It was fun to see the preacher fry pancakes.

At a business session, it was decided to form a Young Adult Fellowship, composed of both classes, in order to bring closer working ties between the two classes. Officers elected were: president, John Hunter; vice-president, T. W. Hunter; secretary-treasurer, Mrs. Donald Taylor; assistant secretary-treasurer, Mrs. Bill Crews. We look forward to the activity of the Young Adult Fellowship.

Special Lenten Communion

The observance of the Sacrament of Holy Communion was administered each Sunday morning during Lent at 9:15 a.m. at Kernersville. These special services continued through Palm Sunday. The Maundy Thursday Holy Communion was held at 7:45 March 30.
Mission Apartment Is
Opened For Missionaries
William E. McElveen

Another fine mission apartment has been provided, furnished and put into use by the Home Church Chapter of the Foreign Missionary Society. The story is as follows, with a bit of background.

In August of 1957, the Home Church Chapter of the Foreign Missionary Society was formed to meet the need for better and more comfortable mission quarters for missionaries visiting in the Southern Province. By March of 1958, an apartment on the second floor of the Rondthaler house had been provided and furnished by the chapter. With the help of various organizations in the Church as well as individuals, china, silver and all the other necessary items to put the apartment in an “A-1” condition had been provided.

Every effort was made to make the apartment a very fine home. The apartment was initiated in March of 1958 by the Howard Housmans with their five children. Between that time and the summer of 1960 the apartment was used by the Joe Grays on their year’s furlough, by the Kenneth Nowacks for a period of three months or more, by the Conrad Shimers and others, including even a visiting representative of the American Bible Society from Panama.

When the Rev. Clark Thompson accepted the position at Home Church of Ministry of Christian Education, the apartment had to be taken over as parsonage quarters for him in July of 1960. Thus the Mission Chapter began to look for new quarters for an apartment which they hoped would be on a more or less permanent basis. Their search lasted for quite a while with no apparent success. During the fall of 1960, Paul and Evangeline Bahnson offered to the Mission Chapter an apartment which they were willing to provide in a house bought by them at 230 South Church Street. The

God and Country Awards

Union Cross Church presented God and Country Awards to five Boy Scouts in its local Troop 229 in a special service Sunday morning, February 12. The boys had been working in the church for about a year under the direction of the pastor, the Rev. John H. Kapp. Leonard Meade is the Scoutmaster. Those receiving the awards were Scotty Meade, Steve McGee, Marty Daniels, Floyd Vaughn, and George Woods. The Scout renewal Charter was also presented at that time.
The Kernersville congregation is sponsoring the organization of a church band and an invitation has been extended to interested friends in the community to enroll. Rehearsals are held weekly in a room at the church where the instruments are kept. Instructors are John Flynt, Theodore Kerner, Philip Korner, Jr., and John Vance.

DEATHS

Mock, Mrs. Annie Booe, died February 26, 1961, member of Calvary Church. Funeral conducted by the Rev. John Goserud. Interment in Moravian Graveyard.

Palmer, Mrs. Bessee Reich, died June 19, 1960, in Gulf, N. C. Funeral and interment was at Gulf, N. C. A member of Home Church.

Hartman, Olin G., died December 12, 1960, at Whitefish, Montana. Funeral and interment was at Whitefish, Montana. A member of Home Church.

Parrish, Mrs. Claudia K., died February 7, 1961. Funeral conducted by Bishop J. Kenneth Pfohl and Dr. James C. Hughes. Interment was in the Graveyard. A member of Home Church.


NATIONAL COUNCIL ISSUES STATEMENT ON

Public Funds for Schools

The National Council of Churches has released the full text of an official policy statement on the question of Federal aid to education. Issued as a pronouncement adopted on February 22, 1961 by the Council’s General Board, the statement endorses public funds for public schools, while cautioning against the further use of tax money for elementary and secondary private or parochial schools. The vote in the Council was 87 for the pronouncement and 1 against.

The full text follows:

“The churches comprising the National Council of Churches hold in common with many other American organizations, religious and secular, certain convictions and concerns about the role of public education in a free society. All citizens share responsibility for the general education of all children in our society. The public school, supported by the taxes of all citizens, is the main and indispensable agency for this purpose. Non-public schools, however valuable to their patrons and to society, cannot fulfill the responsibility of the whole society for educating all children.

As a nation it is our duty to encourage the full development of the talents and abilities of all of our citizens. The provision of general education for all requires the mobilization of the best resources of our society to support the public school system, which in many areas is already inadequate to cope with the rate of our population growth and the rapid increase of knowledge.

New public school buildings must be planned and built. More teachers must be recruited and trained. Better methods of

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education must be perfected and applied. This is a mammoth and long-term effort. Where there is inability or unwillingness in any community to provide adequate educational opportunities for all children, such failure must be remedied by society as a whole.

"Sharing these concerns with a wide range of our fellow citizens, the members of the churches which comprise the National Council of Churches have in addition convictions which rise more directly out of their faith in Jesus Christ. That the Kingdom of Christ transcends all nations, that no government of men is independent of God, that the survival of our society depends ultimately upon the Providence of God, that no man should be prevented from responding in faith and obedience to God as He is revealed in Jesus Christ: these are some of the specifically Christian convictions that bear upon our attitude toward questions of educational policy in the United States.

"Thus, while supporting as Americans the public system of elementary and secondary schools with a host of our fellow citizens, as Christians we stand for the right of all parents, all citizens, and all churches to establish and maintain non-public schools whose ethos and curriculum differ from that of the community as a whole. (The Constitution of the United States as presently interpreted guarantees this right).

"In principle Protestant and Orthodox Churches claim the right for themselves to establish and maintain schools in any community where the ethos of the public school system is or becomes basically antithetical to the Christian education of our children. But we believe that to encourage such a general development would be tragic in its results to the American people.

"The elementary and secondary schools of general education related to or operated by constituent communions of the National Council of the Churches of Christ in the U. S. A. value their freedom and independence to witness to the Lord of the Church, and to nurture their pupils in the Christian faith. We do not, however, ask for public funds for elementary or secondary education under Church control. If private schools were to be supported in the United States by tax funds, the practical effect would be that the American people would lose their actual control of the use of the taxes paid by all the people for purposes common to the whole society. We therefore do not consider it just or lawful that public funds should be assigned to support the elementary or secondary schools of any Church. The assignment of such funds could easily lead additional religious or other groups to undertake full scale parochial or private education with reliance on public tax support. This further fragmentation of general education in the United States would destroy the public school system or at least weaken it so gravely that it could not possibly adequately meet the educational needs of all the children of our growing society.

"We reaffirm our support of the public school system as an indispensable means of providing educational opportunity for all children; we urge provision of increased resources for the operation and improvement of the public schools; we declare our whole-hearted support of the principle of public control of public funds."

**THEREFORE:**

1. We favor the provision of federal funds for tax-supported elementary and secondary public schools under the following conditions: (a) that the funds be administered by the states with provision for report by them to the U. S. Commissioner of Education on the use of the funds; (b) that there be no discrimination among children on the basis of race, religion, class, or national origin; (c) that there be adequate safeguards against federal control of educational policy.

2. We oppose grants from federal, state, or local tax funds for non-public elementary and secondary schools.

3. We oppose the payment from public funds for tuition or "scholarships" for children to attend private or church-related elementary or secondary schools, or grants to their parents for that purpose.

4. We are opposed to "tax-credits," "tax-exemptions," and exemption from school taxes or other taxes for parents whose children attend non-public elementary or secondary schools.

5. We favor the supplying of dental or medical services, lunches, and other distinctly welfare services to all children, whatever school they may be attending, provided such services are identifiable by recipients as public services, and the expenditures are administered by public authorities responsible to the electorate.

"We are concerned to promote and safeguard principles already expressed, and to avoid the infringement of religious liberty which arises when taxes paid under compulsion by all the people are used to aid non-public schools."
Resolution of N. C. Council

The North Carolina Council of Churches at its annual meeting on February 1 at Raleigh adopted the statement below which was a report from the Council's Committee on Human Relations. The Southern Province of the Moravian Church is a charter member of the North Carolina Council.

We, the assembled body of the N. C. Council of Churches, meeting in annual conference in Raleigh on Feb. 1, 1961, testify to the unity that exists in Jesus Christ. We have discovered through the Church a fellowship that transcends all differences with regard to race, and we affirm our Christian faith in the essential oneness of man.

We are grateful for our higher courts which decided that no discrimination could be tolerated against any citizen under our democratic form of government. We believe that North Carolinians have a high regard for law and for the Constitution, and we note with approval that the determination of our leaders to uphold the law has spared our state from lawless violence in these days of transition. We also commend the efforts of many ministers, laymen and women who have worked courageously and diligently to open doors of opportunity for all peoples, especially the doors of churches and schools.

We applaud the following evidences of progress in our state: an increasing number of interracial ministerial associates; the peaceful integration of lunch counters in more than twenty communities; the enrollment of approximately eighty Negroes in previously all-white colleges and universities; the enrollment of seventy-seven Negro children in formerly segregated schools; the policy of employment opportunities on the basis of merit alone which five or six of our major industries have declared; and particularly for our Advisory Commission on Civil Rights for reminding us that our state is not moving with "deliberate speed" in providing equality of opportunity in education for all our children.

Believing that a role of the church in the field of human relations is the cultivating of a soil and the creating of a climate in which full dignity and equality can grow, we call upon the churches of North Carolina to consider, prayerfully and without delay, following the examples of those churches in our state which have opened their doors to all persons. A church must realize it is the house of God, not a private club. When any sincere worshipper is denied admittance, a church denies its purpose. This applies also to our church-related colleges. Both the world mission of the church and the moral leadership of our nation is seriously imperiled by discrimination. It is our conviction that our goal as Christians and as citizens in a democracy must be nothing less than a non-segregated church in a non-segregated society.

We call upon the General Assembly of North Carolina, soon to meet in this city, to remember that it represents all, and legislates for all, the citizens of North Carolina, including our Negro citizens who comprise nearly one-fourth of the population, but who have no one in either house or in the administration. We express particular concern for legislative action in the following areas:

1. Suffrage—North Carolina leads the South in the percentage of active eligible voters, but is forty-fifth in the nation. Our Governor has called on us not to be content to lead the South, but to lead the nation. Let us remove any intimidation and arduous barriers and welcome all citizens to full participation in citizenship, particularly at the ballot boxes during election.

2. Public Education—Must we continue to force our Negro friends, Indians, and other minorities, to take initiative in exhausting administrative procedures and resort to the courts to obtain those rights already declared by the Court to be theirs? Our Pupil Placement laws are proving to be enormously successful in impeding the progress of school desegregation, whether this was intended or not. Of the 77 Negro children now attending desegregated schools, 42 are in districts where the federal government built schools, 18 others are in one district by district court order leaving 17, many of whom were also admitted by court orders. We pray for all these children and their families, and for our Indian friends as well, who suffer frustration, intimidation and injustice. May we speed the day when all children will be given equal opportunity under the law and are treated with equal dignity and respect as children of one God.

3. Employment—We are aware of the obvious injustices involved in denying equality of opportunity for employment in our state, and call upon our legislature to remove all barriers to merit employment in government. To deny anyone employment opportunity, whether in government, industry, and professions, in schools and churches, is to rob him of his birthright and to deprive our state of its most valuable resource.

4. Housing—We have complacently accepted the degrading slums that exist in...
every city and town in our state as a part of the pattern of not only segregation but of class inequality for white persons as well. Full use of public law and federal financing should be utilized in removing these barriers to human dignity and comfort.

History at this moment has summoned us to greatness as a nation. There are many voices competing to be heard as we strive to strengthen and enlarge our destiny and purpose. We pray that the voice of the church may not be muffled in proclaiming our sovereign Lord who calls us “to love mercy, do justly, and walk humbly with our God.”

Hoffman, Well-known
College Teacher, Dies

Howard “Haus” Hoffman, a familiar figure on the Moravian College Campus for the past forty years, died on February 27 at the age of 73. Death followed complications brought on by a fall on the ice about two weeks earlier. He was professor emeritus of modern language.

Professor Hoffman was a noted benefactor of the Bethlehem institution over the years. Much of the recent expansion was made possible through his purchase of adjoining tracts of land. The site of Colonial Hall and the Archives Building and the present football field were acquired by his assistance.

Generations of students perhaps remember Prof. Hoffman best for his patronage of tennis. A fine tennis player himself, he purchased the land, built and maintained the courts, sponsored the annual tournaments and gave racquets to the winners.

In a will written in 1951 he left three-fourths of his estate which is described as “considerable” to the college without stipulation as to its use. He further directed that the balance of the estate be divided between five relatives, three friends, and the Moravian Theological Seminary.

The friends were Prof. Roy D. Hassler, Dr. Thomas B. Kern, and Dr. Raymond S. Haupert.

The Church as a Brotherhood

The Church of Jesus Christ, despite all the distinctions between male and female, Jew and non-Jew, white and colored, poor and rich, is one in its Lord. The Unitas Fratrum recognizes no distinction between those who are one in the Lord Jesus Christ. We are called to testify that God in Jesus Christ brings His people out of “every race, kindred and tongue” into one body, pardons sinners beneath the Cross and brings them together. We oppose any discrimination in our midst because of race or standing, and we regard it as a commandment of the Lord to bear public witness to this and to demonstrate by word and deed that we are brothers and sisters in Christ.

From “The Ground of the Unity” which was adopted by the General Synod of 1957 which met in Bethlehem, Pennsylvania.
Africa: Ear, Clenched Fist, Question Mark

Recently, one of our native ministers in Tanganyika, East Africa, visited Denmark. While in Denmark he spoke about Africa. His address was translated into Danish by Bishop Elmo Knudsen and published in MISSIONBLAD. The Danish translation was translated into English by Br. Herbert B. Johnson.

The Rev. Teofil Kisanji

I. AFRICA IS AN EAR.

Look into an atlas and study that portion of the world called Africa. It has the form of an ear, a human ear, a very ordinary ear. The ear listens, and hears all outside sounds. The ear hears, and what is heard is stored up or soon forgotten. But the ear keeps right on listening. Thus has Africa listened throughout the centuries; just listening to all that was spoken by people from Europe, America and Asia. Africa believed that everything that was spoken was the truth, and that it came from the heart. Assuredly, Africa was an ear, and it heard much.

II. AFRICA IS A QUESTION MARK.

But, look at the map again! If you trace the outline of the continent it becomes an immense question mark. Africa awoke. Africa began to ask, questions, to question itself. Now Africa no longer just listened; no, Africa was awake and directed questions to the multitude of voices that sounded in its ear. Africa asked, "Why?" "What for?" Africa asked, "Is what we have been hearing still the truth?" We raised this question repeatedly, and we never grew weary of questioning. Some of us thought the answers we were receiving were only lies anyhow, so we should stick our fingers in our ears and thereby avoid hearing anything more. Yes, some eventually became so embittered they clenched their fists.

III. AFRICA IS A CLENCHED FIST.

Look again at the map. It can be a pretty good representation of a clenched fist. That fist has been clenched many times,—in South Africa and in other lands. A shout was raised that echoed all over Africa, "Wake up! Stand up! Now we will make ourselves heard! We will make others listen to us! If you will not listen to us, then our fists will procure us a hearing!"

No, such an attitude was not good. I shall no longer speak of this. For I too have listened; I too have asked,—and I have received a reply. Among all the words we have heard there was one that always spoke the truth. That was the Word about Jesus. It gripped my heart, and I became His.

When we belong to Him the question mark falls apart. Now we can continue to listen, and never can we become weary of hearing. With Jesus at our side we no longer clenched our fists. We fold our hands and thank God that His kingdom has come to Africa.

Council Presents Views

On Funds for Schools

Reasons for the opposition of the National Council of Churches to Federal aid to non-public schools were presented March 16 before a House of Representatives committee in Washington, D. C.

Representing the Council’s General Board, the Rev. Dr. Gerald E. Knoff gave his testimony to the General Education Subcommittee of the House Committee on Labor and Education. Dr. Knoff is executive secretary of the Council’s Division of Christian Education.

Testifying on the basis of pronouncements on public education which the Council has already made, and which he presented to the committee, Dr. Knoff explained that its opposition to aid for church-related schools applied equally to those supported by Protestant churches, both in and out of the Council, as well as to Roman Catholic and Jewish institutions.

"Nothing is more clear," he declared, "than the likelihood that if substantial grants or loans to church-related elementary and secondary schools were made possible, many religious denominations would come to the conclusion that they, too, should step forward to the public treasury and claim what they would consider their share of Federal funds."

Warning that Congress could pass legislation "whose practical results would be the shattering of the American public school system as we know it today," Dr. Knoff emphasized that this would "impair American democracy by the increasing fragmentation of education, with its inevitable result of cultural segregation."

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TO BRING MEMBERS OF UNITY TOGETHER

Purpose of Slide Project

A new way to bring the members of our Moravian Unity closer together and to preserve records in new media for our archives is just beginning. It is called the SLIDE PROJECT at present. The purpose is for each congregation in the Southern Province and each congregation in the mission fields to tell its own particular story through slides and tapes in order that these might be exchanged among the congregations.

The hope is that we will feel that we know each other better because we have seen each other in our own churches and in our own homes even though many miles apart. Copies of these slides and tapes will be filed as permanent records and circulating for program material.

The list of slides and tapes of mission and Southern Province congregations available for program use will appear in the Wachovia Moravian from time to time as space can be spared for the purpose.

The Slide Project serves the Province within the framework of the Christian Education Board and Office. The service is rendered by amateur and professional photographers who are pleased to be able to use their talents for our Unity. It is desired that each church be represented on the Slide Project Committee by a photographer with equipment to make 35 mm. slides.

SPRING MEETING

The spring meeting of the Slide Project will be held on April 16, 1961, at 3:00 P. M. at Oak Grove Church, Walkertown Road. This will be the second full meeting of the committee. The church representatives to the committee will be present; however, all others interested in the idea in photography will be cordially welcomed. The meetings are held in a different church each time with the representative of the host church serving as the presiding officer of the meetings.

Information concerning the project may be secured from the Christian Education Office (PA 2-6688) or from Dr. Hege Kapp (PA 5-5325), who is chairman of the project. Dr. Kapp was founder of the project and Mr. and Mrs. H. Harold Vogler have been most active in its development.

The following are serving on the Slide Project Committee as representatives of their church:

Ben Harrison, Advent; Roscoe Siceloff, Ardmore; Harry Duncan, Bethabara; Frank Jones, Calvary; W. K. Wilson, Charlotte; Jackson A. Cumby, Clemmons; Hal B. Nifong, Christ; Lewis Kanoy, Fairview; Raymond Ebert, Friedland; Joe Siceloff, Fries Memorial; Fred F. Piper, Greensboro; C. Hege Kapp, Home; Norman Byerly, Hopewell; Herman Masse, Immanuel; John Flynt, Kernelsville; O. M. Grabs, Jr., King; Paul Johnson, Konnoak Hills, Bobby Kirks, Leaksville; C. W. Lee, Macedonia; Herbert Weber, Mayodan; Gary Pruett, Mount Airy; Norwood Green, New Eden; Bill Ray, New Philadelphia; Christian Weber, Oak Grove; Mrs. C. E. Kelley, Olivet; J. M. Markland, Jr., Pine Chapel; Jesse Dell, Providence; Stanley Fishel, Raleigh; Mrs. George Hall, St. Philips; Robert Sparrow, Trinity; John Kapp, Union Cross.

Note: Churches not represented in this list because they do not have a member with a 35 mm. camera may contact the Slide Project chairman if they desire to have the story of their church told in slides to be circulated in the mission fields and in the Southern Province. Several churches have more than one photographer in their congregation. Volunteers for this service are available.

New Conference Offers Adult Study Courses

The program for the new adult conference for this summer is announced by the Commission on Leadership Education. The commission is responsible for the program of study. The conference as a whole will be directed by Gordon Bondurant, the director of Camps and Conferences.

As a program of study, three courses in the curriculum of the Seminary for Laymen will be offered. They are "Survey of the New Testament," "The Spiritual Growth of Children," and "The Moravian Church." Those registering for the conference will be given the privilege of electing two of the courses.

The dates are Sunday, August 13 to Friday, August 18.

The fee as announced by the director of the Conference Ground is $35.00 of which $5.00 is for registration. Children from 6 to 12 may attend with a parent for a fee of $7.00 for the five days.

A program of activities under direction of the conference staff will be planned for the children.

According to the tentative daily schedule the study groups will meet in the morning and for one hour before the evening meal each day. The entire conference will engage as a group in a variety of evening activities and for evening vesper services. The afternoons will be devoted to rest and recreation.

It was emphasized by Mr. Bondurant that adults desiring to do so may spend the entire week of August 13 at the Conference Ground by attending the Adult Conference and remaining for the Young Adult Week-end that follows, August 18-20.

ARCHIVES HOUSE

William A. Cranford

The following letter is among the papers in the Archives of the Southern Province dating from the period of the Civil War which began 100 years ago.

The letter is without signature.

July 21, 1861

Rev. F. R. Holland

Dear Brother,

Would it be well for us to have prayer every day in behalf of our bleeding country & more especially for our friends, brothers, & sons who have gone from among us, to fight—our battles. They are sent to Winchester, one of the most exposed places & where they are in great danger, & if not now fighting, will be in a few days. Some of us too have friends at Manasses Junction where they are now fighting. I would suggest 8 o'clock in the morning, as I think all persons could then come for a short time & all ought to be willing to give a little time to a subject that is causing so much distress. I feel that "The Lord's arm is not shortened that he cannot save, nor is his ear heavy that he cannot hear." One believes in prayer & feels the need of it.

Respectfully.

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TUSCARAWAS COUNTY IS HOST TO

Ohio Moravian Music Festival

The Moravian Music Festival, Tuscarawas County, Ohio, will be staging an inspiring event June 22 to June 25.

The county's pride in its Moravian history rates high on the list of "things we like to boast about," next on the list is the county's love of music and the splendid cooperation that follows the announcement of an important musical program.

This month at Moravian Music Festival headquarters in New Philadelphia, we find that interest in plans is as great among local people to whom it is new as among those who have enjoyed previous festivals.

Offers of assistance in planning have come from the many music clubs, choral groups and the Little Theatre. Members and patrons of the county's Philharmonic Society, which supports the Philharmonic Orchestra, have great respect for Thor Johnson, who will again serve as festival director. They are also vitally interested in his efforts to further music appreciation.

Residents of nearby Dover recognize references to the "long forgotten music which is truly America's own" as they can recall the discovery of previously unknown manuscripts in their church during a remodeling project 10 years ago.

Our county is the only one in Ohio with eight Moravian churches and current activities of these congregations have commanded as much respect and admiration as have the past accomplishments of Moravians in our area.

The first concert of the series in June will be in Dover high school auditorium and concerts will also be held at Sharon Moravian church near Tuscarawas, at the John Heckewelder Memorial Moravian church in Gnadenhutten and in restored Schoenbrunn village near New Philadelphia.

Historic Highlights
This will give those attending the opportunity to visit all parts of our county which are closely associated with Moravian history.

Moravians will be especially interested in Schoenbrunn, the first town in Ohio settled by Moravians. The State Park there is fascinating to visit as the restored cabins follow the original plan made by David Zeisberger and contain items excavated from the site. The first school to be built in what is now Ohio is at Schoenbrunn and the church where white men and Indians learned to worship together is the main point of interest in the village.

A pageant, with a cast of over 100 local people, will be presented daily at Schoenbrunn. Visitors will go from cabin to cabin in actual family scenes of life as it was there in 1772 are enacted. The audience will join with the "villagers" in greeting David Zeisberger, meet bands of friendly and unfriendly Indians, and make a pilgrimage to God's Acre, the burial ground, to conclude the performance.

Schoenbrunn, which means "beautiful spring," was chosen by Zeisberger as the first permanent mission to the Delaware Indians. It flourished until 1777 when warning of attack by hostile Indians led the Christian Indians to abandon the site. Before leaving the church was destroyed so it could not be used for "heathen purposes."

A few miles from Schoenbrunn is Gnadenhutten, another mission begun in 1772. The Moravian Indian martyrs monument is located here at another state park and commemorates the massacre of 90 Christian Indians there by the American militia in 1782. Brought on by the suspicion that the Indians had murdered a white woman, the hideous massacre wiped out the entire village. Later it was proven that the woman had not been murdered or even harmed by the Indians.

Another spot of interest is Zeisberger's grave at Goshen, near Sharon Moravian Church.

Planned auto tours will cover these points each day of the festival. Also, visits will be made to lakes in the Muskingum Watershed Conservancy District, picturesque Amish communities, Swiss cheese centers and the clay pipe center of the world in this county.

The committee, with the help of the conservancy district, is making maps of all these areas so those attending the festival can visit those which interest them most.

There are several swimming pools and

(continued to page 12)


MUSIC FESTIVAL FOR 1961

Place Only Will Be Changed

For the first time since the beginning of the series, the Moravian Music Festival for 1961 will be held away from the Moravian centers of Bethlehem, Pennsylvania, and Winston-Salem, North Carolina. The festival will be held this year in Tuscarawas County, Ohio, from June 22 to June 25.

Tuscarawas County is today one of the vital centers of the Moravian Church in America. Within the area are located eight Moravian congregations with a total membership of 3,200. The county is rich in Moravian heritage for here epic events took place almost two hundred years ago. But Tuscarawas County is more than history. It is a part of America today. And here the Moravian Church is at work.

The moving of the site for the festival to Ohio is a commendable thing. The eight Moravian churches there are to be commended for venturing on such a large understanding as sponsoring the Moravian Music Festival for 1961.

It is to be hoped that members of the Church from all areas will support the festival by attending in large numbers. This is an opportunity to demonstrate that the Moravian Music Festival belongs not just to Bethlehem and Winston-Salem, but to the entire Moravian Church in America.

The Salem Band, directed by Austin E. Burke, Jr. will participate in the public concerts of the festival. Thor Johnson will as in the past be the director of the festival. The music will again come from the storehouse of manuscripts in our archives. The festival of 1961 will be of the same high quality as in former years. The place only will be different.

UNITED DOMINICAN PROTESTANTS GIVE

Vigorous Witness for Christ

Edwin W. Kortz

In the little town of Vincente Noble there is a new chapel. The village is proud of it. It was built of cement block by a "work camp" of Dominican Protestant young people who came to this village to assist the people in building a chapel for worship.

When the news came to the village that it was to have a chapel a young man made a firm resolution. He resolved that he would be the first one to tear down the work of the Protestant Church. He went to the priest and said that when the cement block was laid he would be there to tear it away. For this resolution he was offered ten dollars.

One day there was an open air service before the building of the chapel and this young man stood on the edge of the crowd listening. He heard the preaching of the gospel and the more he listened, the more he became ashamed of his resolution. His heart was touched and when the "work camp" came to erect the chapel this same young man asked for the privilege of placing the first cement block. He is now an active member of the congregation.

The chapel at Vincente Noble represents one of many new congregations established by the Christian witness of laymen in the Dominican Republic. The Evangelical Church of the Dominican Republic is growing constantly. The name "Evangelical" is the usual way of identifying the Protestant Church in Latin America. This denomination is the result of the combined efforts of the Presbyterian, Methodist, and Evangelical-United Brethren. This trio of denominations became a quartet when the Moravian Church joined forces in February, 1960.

The Evangelical Church had about 1500 communicant members in 1955. By 1960 this number had grown to 3000. The number is comparatively small because great care is taken before people are admitted to full membership. Each person is examined by a church board and must show that he has worked out any personal problems before he becomes a full member. This process means that there are more converts than the statistics reveal because these converts are still making the adjustment from a former way of life to the way of the Cross.

It is within the framework of this fellowship that the Moravian Church of the Dominican Republic is now working. Moravians are enjoying full status in the Assembly of the Church which meets every year for legislative purposes. Moravians also enjoy leadership in Christian Education, Young People's Conferences, Pastors' Institutes, a religious book store, and many of the other services which come in a full-grown denominational relationship. The Moravian congregations have shown a renewed vigor since each congregation now has a full time pastor who speaks both English and Spanish.

At San Pedro de Marcovis Br. Evelyn Norman is the pastor and services are conducted on Sunday mornings in English but the services for Sunday school, Youth Fellowship, and evening worship are all in Spanish. The congregation at LaRomana is under the care of the Rev. Abelardo Calderon. The morning service here is in English and all the other services are in Spanish. The preaching place at Santa Fe continues under the lay leadership of Br. Christian.

The Moravians in the United States have every reason to be proud of this new relationship in the Dominican Republic and are urged to look upon this united effort as a new mission field. It must be said in no uncertain terms that the Moravian Church has not turned over its congregations to someone else. The work in the Dominican Republic is a union effort and we are still very much a part of it and should remain so. We invite the interest of Moravians everywhere in this Christian witness in the Dominican Republic and ask for prayers on behalf of this church which at the present time is staffed completely by national pastors and leaders.

One day a pastor was making his usual visits when he came to a house of a woman who was known to him. She invited him inside for a visit and there he saw a little altar in every corner of the room with the usual saints and candles. "Which altar is yours?" asked the pastor. "This one," was the answer as she pointed to a particular altar. "Why so many altars?" "Whenever my friends died they willed me their altars and I have kept them all—just in case." Just in case—a long cry from the positive words of Paul, "I know whom I have believed." Add your prayers and gifts to the efforts of fellow Christians in the Dominican Republic that more and more people each day shall be able to say, "I know in whom I have believed."

THE WACHOVIA MORAVIAN

MAY, 1961

THE WACHOVIA MORAVIAN

Official Journal, the Moravian Church in America, Southern Province

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Provincial Announcements

Provincial Elders Conference

The Provincial Elders' Conference announces the acceptance of calls by: Br. Trueett Chadwick to organize a new congregation on Park Road, Charlotte, N. C.; Br. Christian Weber to organize a new congregation at Boca Raton, Florida; Br. J. Loflin will be installed on May 14 in New York City. He has degrees from both Butler University in Indianapolis, Ind., and from Union Theological Seminary, New York City. He is president of the Jamaica Christian Council and has been elected a delegate to the World Council of Churches in New Delhi in November, 1961. Br. Hastings is the first Jamaican to be elected a bishop of the Unity.

The activities of the president of the Conference for the month of March included: two meetings of the Provincial Financial Board on the 1st and 15th; two meetings of the Provincial Elders' Conference on the 9th and 21st; Church Aid and Extension Board on the 20th; meeting of the Southern members of the Directors of the Board of Foreign Missions on the 21st; Moravian College Promotion Committee on the 23rd; morning service and sermon at Trinity on the 12th; and administering Holy Communion at the Home Church on the 30th.

R. Gordon Spaugh, president

Provincial Women's Board

Mrs. Harry E. Cook, Jr.

Annual Workshop for all Moravian women of the Province:

WHEN: Wednesday, May 24, 11:00 A. M. and 7:30 P. M.

WHERE: Home Moravian Church, Winston-Salem.

LUNCH: Served by the women of the host church at 50c per place.

Program

I. The Rev. Robert A. Iobst will be the principal speaker.

II. Discussion Workgroups will include:
   (1) Bible Study leaders
   (2) Mission Study leaders
   (3) Circle leaders
   (4) Presidents, vice-presidents, and treasurers
   (5) Parsonage Committee Chairmen

III. There will be a panel for those who will not attend one of the above discussion groups. The panel will be conducted by provincial leaders, speaking on phases of the church program of vital importance to all of us.

Reminders

1. One representative from each church prepared to pay for Bible Study Books at 35c each and Mission Study books at 40c each.
2. If work projects for Nicaraguan hospitals have not been sent, bring the items to the Church Office building by workshop date.

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

Mrs. K. Edwin Fussell, secretary and treasurer of the Women's Provincial Board, is also president of the United Church Women in Leakesville and a member of the North Carolina United Church Women's Board of Managers.

Mrs. Roger Kimball writes from British Guiana that at the Tabernacle Church, Betoverwagtin, she was elected a member of the Church Committee, the equivalent to our Board of Trustees. At Graham's Hall Church, she was elected Sunday School Superintendent, which office makes her an Elder. These are honors for which we commend her, and we should all support her and her husband with our prayers in these new undertakings.

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MORAVIAN MISSIONS

Sommers Accepts Call to British Guiana

Gordon and Carol Sommers have accepted a call to service in the Associate Province of British Guiana. Gordon will be graduated from Moravian Theological Seminary in May of this year. He is a member of the Bruederfeld (Canada) congregation, received his B. A. degree from Moravian College in 1957, served as an assistant at Puerto Cabezas, Nicaragua, for three months in 1958, and served as assistant at Bluefields, Nicaragua, for one year, 1959-1960. Mrs. Sommers (Carol Losensky) is a member of the Lititz (Pennsylvania) congregation and a graduate of Lititz High School. She received her B. S. in nursing after two years at Moravian College and three years at the Allentown Hospital School of Nursing. She accompanied her husband to Nicaragua for the one year of service in Bluefields. They have one son, David, five months old.

Steiners Accept Call to Nicaragua

Richard and Sara Steiner have accepted a call to service in the Synodal Province of Nicaragua. They will enter language school at the end of August and after eight months of study they will be given a specific assignment by the Provincial Board of Nicaragua. Richard is a member of the Dover I (Ohio) congregation, has his B. A. from Moravian College (1958) and will receive his B. D. in May of this year. Sara is a daughter of the late Rev. and Mrs. Lewis Luz of the Evangelical-Congregational Church, a graduate of Easton (Pennsylvania) High School and has had two years of study at Moravian College. They have one son, Glen, eight months old.

Nicaraguan Moravian Teacher Studies in Michigan

Roderick Green, a member of the Moravian Church at Bluefields, Nicaragua, and a loyal member of the teaching staff of
Colegio Moravo, has been spending this school year in special study. He was awarded a year's scholarship at the Western State University, Kalamazoo, Michigan, by the International Institute of Education and the American Embassy in Nicaragua. Both the honor which goes with this scholarship and the opportunity for further service are reasons for the Church to rejoice.

Tragedy Strikes in Nicaragua

Miss Elizabeth Marx writes concerning the Young People's Conference for the Bluefields-Pearl Lagoon area: "We came to our Conference with the largest group ever... our dining area is taxed to take care of 129. This morning tragedy struck. Cornelius Blandford was drowned. No one knows what happened. He went for a bath in the lagoon. The boys who were with him thought he was following them out of the water and went to their dormitory. While we were at tryst word came up that he was found in the water. Gloria Badel and Lorraine Dreger worked over him for more than an hour trying to restore breathing but it was useless. He was one of our students, a band member, a loyal member of the Lititz Sunday school, a member of the choir and of the Church—so his going is a real loss to the Church and the community. In all the years that we've had conference here nothing like that has happened."

New Arrival

Rebecca Ann Giesler, daughter of the Rev. and Mrs. John Giesler, arrived on March 17, 1961, at Puerto Cabezas, Nicaragua. Her parents are serving the church at Bluefields.

NEWS FROM THE CHURCHES

MAYODAN MORAVIAN CHURCH replaces old belfry—workmen are surprised.

A Belfry for Mayodan — A Workmen's Surprise

A surprise was in store for the Mayodan congregation when a renovation program was recently begun on the church building. Several years ago the church steeple was removed because the supporting walls were found to be unsafe. Recently the church decided to rebuild the supporting tower and add a new steeple. Imagine the workmen's surprise when 40 pounds of honey was found in the old walls. No one knows how long the honey had been there.

This work will be followed by the redecoration of the sanctuary. New pews and a wall to wall carpet are soon to be installed. After the present building has been put in good condition the church plans to move right ahead with the next project, the construction of a Christian Education Building behind the present church building.

DEATHS


"JESUS CHRIST, THE LIGHT OF THE WORLD" IS THEME OF

Annual Message for Pentecost

"Jesus Christ, the Light of the World" is the theme of the annual Pentecost message issued by the presidents of the World Council of Churches. Pentecost Sunday falls on May 21 this year.

The theme is the same as that of the Council’s third world assembly which will be held in New Delhi, India from November 18 to December 6. The message distributed to the World Council of Churches’ 178 Anglican, Orthodox, and Protestant members says that “At the center of our deliberations will be the absorbing purpose of agreeing upon the common Christian task.”

The message is signed by the World Council’s five presidents. They are: Bishop Sante Uberto Barbieri, Methodist Church, Buenos Aires, Argentina; Bishop Otto Dibelius, Bishop of Berlin and Brandenburg, Evangelical Church in Germany; Archbishop Iakovos, Greek Orthodox, New York, N. Y.; Metropolitan Mar Thoma Juhanon, Mar Thoma Syrian Church, Tiruvella, India; and the Rt. Rev. Henry Knox Sherrill, President Episcopal Church, Boxford, Mass. Dr. John Baillie of the Church of Scotland, the Council’s sixth president, died last fall.

This is an opportunity to demonstrate that this great light ‘already shines’ and that it dispels the darkness in and around us. For it is in the unity of living, praying, working, speaking together that the churches must show their desire and readiness to reflect the one Light of the World. And all congregations can participate in this by their study of the Bible and their prayer in relation to the Assembly themes,” the message declares.

The World Council presidents call attention to St. Peter’s sermon at the first Pentecost in which he stressed the power of the Holy Spirit to transform believers into witnesses. “Thus at the very beginning it becomes clear that the church in history is by its very nature a company of men and women who are called to render witness to God’s act of salvation in Christ.”

Today we need this reminder about the central task of the Church. A world of conflict and darkness, in which there is so much lack of clear purpose and real hope, needs to hear the message of reconciliation and renewal of life with which the Church began on Pentecost. It needs a Church which witnesses to the present activity of the Holy Spirit by its peace-making, its concern for man and need, its evangelism, and by manifesting its God-given unity.

Pentecost or Whitsunday is observed by many churches as a day to stress the witness and wholeness of the Church of Christ. It comes fifty days after Easter and commemorates the descent of the Holy Spirit to 120 Christian believers gathered in Jerusalem after the resurrection. It is described in the second chapter of Acts.

The full text of the 1961 Pentecost message from the World Council of Churches’ presidents follows:

PENTECOST, 1961
A Message from the Presidents of the World Council of Churches

The keynote of St. Peter’s Pentecost sermon, the first sermon of the Church of Christ, the Light of the World, begins with a reminder about the central task of the Church. A world of conflict and darkness, in which there is so much lack of clear purpose and real hope, needs to hear the message of reconciliation and renewal of life with which the Church began on Pentecost. It needs a Church which witnesses to the present activity of the Holy Spirit by its peace-making, its concern for man and need, its evangelism, and by manifesting its God-given unity.

Pentecost or Whitsunday is observed by many churches as a day to stress the witness and wholeness of the Church of Christ. It comes fifty days after Easter and commemorates the descent of the Holy Spirit to 120 Christian believers gathered in Jerusalem after the resurrection. It is described in the second chapter of Acts.

The full text of the 1961 Pentecost message from the World Council of Churches’ presidents follows:

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The keynote of St. Peter’s Pentecost sermon, the first sermon of the Church of

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Christ, is: "Thus Jesus God raised up and of that we are all witnesses." Peter thus gives evidence of the fulfillment of Christ's promise that His disciples would receive the good news to the ends of the earth. The disciples, so slow to understand and to believe, have been transformed by the Spirit into men who speak boldly and convincingly of "the mighty works of God" manifested in the life, death and resurrection of Christ. Thus at the very beginning it becomes clear that the Church in history is by its very nature a company of men and women who are all called to render witness to God's act of salvation in Christ.

Today we need this reminder about the central task of the Church. A world of conflict and darkness, in which there is so much lack of clear purpose and real hope, needs to hear the message of reconciliation and renewal of life with which the Church began on Pentecost. It needs a Church which witnesses to the present activity of the Holy Spirit by its peace-making, its concern for man and need, its evangelism, and by manifesting its God-given unity.

This year the churches in the World Council prepare for their Assembly in New Delhi. The main theme will be: "Jesus Christ, the Light of the World." At the center of our deliberations will be the absorbing purpose of agreeing upon our common Christian task. This is an opportunity to demonstrate that this great light "already shines" and that it dispels the darkness in and around us. For it is in the unity of living, praying, working, speaking together that the churches must show their desire and readiness to reflect the one Light of the World. And all congregations can participate in this by their study of the Bible and their prayer in relation to the Assembly themes.

Let us, therefore, all join in praying that the Spirit may inspire and enable us, like Peter, to respond gratefully to Christ's promise by accepting it and committing ourselves to be His witnesses together.

STORY OF MARCOS . . .

"His Actions Set Him Apart"

The Rev. Maurice C. Daily,
Field Secretary for the Board for Christian Work in Santo Domingo

Marcos, like many other men, had started his family without benefit of clergy. He thought nothing of it, nor of the money he gambled and drank away—until the night he drifted into the worship service of Las Arras Dominican Evangelical Church in Ciudad Trujillo. There the words and hymns seemed to sink into his heart and conscience; he returned the next night and the next; finally, the decision was reached and he came forward to the altar, and made his profession of faith in Jesus Christ.

Afterwards, he attended the services regularly, bringing his wife once in a while; their little children he brought to the Sunday school. They learned much about Christ, and Marcos faithfully read his Bible, learning more and more about Christ and the Christian way of living. After long discussion, he and his wife decided that they should be legally married, and recognize their children legally, since that seemed to Marcos the way of the Gospel.

Then Marcos asked: "Even though you have always wanted to be married, and even though I am willing, I will not marry you until you have become a Christian," he told his wife.

After that declaration, Marcos waited five years, patiently trying to persuade the mother of his children that the Christian way was the best, and indeed, the only way for them. Finally, her decision was happily made, and Marcos immediately began making plans and arrangements for their legal marriage and recognition of the children.

The question of their Church membership then arose, and Marcos firmly insisted that he wanted them to be baptized by immersion. This was done, and then the night Marcos and his wife repeated the Christian marriage vows, after having been married legally, they took the vows of Church membership.

Seeing Marcos in a crowd, it would be impossible to distinguish him from the masses of men; of medium stature, wiry from hard work as a plumber, of dark "Indio" colored skin, with bright black eyes shining out from under the brim of a dark-stained military-type cap, he looks like thousands of other men . . .

But his actions now set him apart—
Not long after he became a member of the Church, Marcos began attending an "extension" Sunday school, one held several blocks away from the Church to reach new children and adults. He shyly told the pastor one day that he was taking candy to the children, and then added, "Since I started giving my tithe to the Church, even though I haven't had too much work at times, I haven't failed once, and the Lord has helped me keep my promises too, to the children."

Marcos gradually lost whatever timidity he had suffered in speaking, and gradually reached the conclusion that God wanted...
him to preach. He immediately talked about the idea of establishing a mission to preach to prisoners in the jails, but finally recognized that he was not prepared for that.

Then, he decided that within his own family circle there was a mission field ripe for the gospel. On week-ends, whenever he could he left Ciudad Trujillo to visit his relatives in the mountains near Najayo Arriba. He found them hostile at first, and among them some who had thrown stones at the preachers.

Two weeks ago Marcos came to report to his pastor the results of his "family" evangelistic campaign. With the bright smile on his face, he reported that fourteen of his relatives had accepted Christ. Then he added, "Last week I went back, and spent all week with other families farther back in the mountains. Do you think you could help me get Bibles for those who made their profession?"

"How many will you need, Marcos?"

"Well, right now I will need 53—but I want to go back again soon and may need more."

IN HISTORIC STEP SOUTH AFRICA, WEST MOVES

From Mission to Unity Province

In the March issue of the MORAVIAN MESSENGER, the official journal of the British Province, Br. J. H. Foy tells of his visit to South Africa in connection with the celebration marking South Africa, West, becoming a Unity Province. The following is a digest of Br. Foy's Report.

J. H. Foy, president of the Provincial Elders' Conference, British Province

Early in 1960 Br. P. W. Schaberg sent a cordial invitation to our British Board to send a fraternal visitor to South Africa, West, to share in the celebrations arranged to mark its becoming a Unity Province. Much as we should have liked to accept this invitation we felt that in the present state of our Provincial and mission finances we could not undertake it, and reluctantly we had to decline. Then in March it became clear that I would have to carry out a further visitation of the work in Southern Highlands, probably spending some two or three months there and taking part in the Church Conference arranged for mid-August.

In the light of this visit to Tanganyika it was decided that if at all possible I should take the opportunity of going on to South Africa and spending a fortnight or three weeks there. In the hope, and the faith, that it would be possible for me thus to visit South Africa a round air ticket, London-Tanganyika-Cape Town-Tanganyika-London was purchased. I am happy to say that I was able to use every square inch of that round ticket!

On June 26 I left Rungwe for Dar-es-Salaam where I had the privilege of attending some of the meetings of the Tanganyika Christian Council on which our Church in Tanganyika is represented, and when these were concluded I set out by air on July 5 on the first stage of the journey to Cape Town.

Three-quarters of the other passengers on the plane consisted of a party of Americans on a world tour. After we had left Salisbury in Southern Rhodesia on the last "leg" of the flight to Johannesburg, the captain requested us to rearrange our seats so as to give the plane a better "trim." I found myself next to a lady of the American party and we got all into conversation. She was from Pennsylvania and knew our Bethlehem Church well. Across the aisle from her was another member of the party, the son of a Methodist minister, who had often sung in our Bethlehem Church choir. I took it as a good omen!

It was late evening when we reached Johannesburg. At the airport to meet me was Br. David Gqweta, our Moravian minister in charge of the new work which is growing up in that great city.

Apartheid regulations did not allow of my sharing the hospitality of his home overnight, but next morning he picked me up at my hotel in his car and we spent the whole day together visiting various branches of the work in Johannesburg.

Early the next morning I set off for Cape Town, and after a pleasant three-hour flight landed at the airport where Br. P. W. Schaberg, president of the Provincial Board of South Africa, West, was there to meet me and take me to his pleasant home in Plumstead in the suburbs of Cape Town. On arrival at his house I found a letter...
awaiting me from Br. F. P. Stocker, then the chairman of the Unity Committee, informing me that the Unity Directory had unanimously voted to accept South Africa, West, as a Unity Province of our Church, and commissioning me as a member of the Unity Committee to convey to the brethren and sisters of South Africa, West, the greetings and the good wishes of the whole Unity on becoming the first missionary province to achieve the Unity status.

Due to the warm hospitality and careful planning of Br. and Sr. Schaberg the days which followed were a wonderful blend of “whistle stop” meetings and services and time off for sightseeing in the beautiful city and surroundings of Cape Town.

On the first Sunday of my visit we went to one of the earliest mission stations, Mamre, with its lovely old church and flourishing day-school. Almost before the Mamre service was over we were in the Volkswagen again and off to an outstation, Pella, for another service, and then back to Mamre to enjoy the hospitality of Br. and Sr. Martin Klingner, and to see something more of Mamre with its lovely burial ground set on the hill above the village, its mission store and its old “slave” bell.

After lunch we motored back to Cape Town where Br. Kurt Bonk, minister of the Moravian Hill Congregation, took charge of me. At the service in this great city church in one of the most thickly populated Coloured districts of Cape Town, the choir sang an anthem in English specially for the visitor, and sang it beautifully.

In the days that followed I was able to visit many of the congregations in the vicinity of Cape Town: Goodwood, where the church is situated in a Coloured area which is about to be taken over as a White residential area and the Congregation may shortly have to move on and build a new church; Steenberg, with its beautiful church built in less than a year almost entirely by voluntary labour; Elsies River, and Welcome, where new churches were being built, the latter being now finished and officially opened. It was dedicated on November 19, 1960, and is the biggest church built in South Africa, West, during the last fifty years, with two galleries and seating 800 people. It will serve an area where there is a population of more than 100,000 Coloureds. It has been built on the pattern of the Herrnhut Church to commemorate the year in which South Africa, West, has achieved Unity status.

The closing week-end of the visit was perhaps the most memorable of all, with a visit to Genadendal where, with the pioneer George Schmidt, it all began some two and a quarter centuries ago. What a thrill it was to hold in one’s hand the very New Testament which George Schmidt left with old Helena, one of his five converts, and which she still had, safely preserved in a shee skins, when the three new missionaries came some fifty years later to restart the work which Schmidt had had to lay down.

It is one of the priceless treasures of the Genadendal archives, preserved in a box made from the wood of a pear tree planted by George Schmidt himself.

So back to Cape Town on the Sunday afternoon for the closing service of the visit, in the beautiful Lansdowne Church, where in a service for children and young people we looked more to the future than to the past. In spite of the many problems and difficulties it is a bright and hopeful future to which this newest Unity Province looks forward. While I was there for those short crowded days I got the feeling and impression of a strong and vigorous Province with forward looking leaders backed up by brethren and sisters not afraid to work and to give so that the work of God may go forward.

The next morning, after an all too brief visit, I took the northward plane for Johannesburg, but by the coast route, through Port Elizabeth, East London, and Durban. In Durban I had the pleasure of meeting Br. (now Bishop) A. Hartmann, superintendent of the South Africa, East, Province, which has now moved on to the status of a Synodal Province, together with Br. Bourquin, a former superintendent of the same province and an authority on Bantu languages, and his son who is Director of Native Affairs in Durban. Not even the bitter cold of Johannesburg in the dawn of the next day, when there was thick frost on the ground and ice on the ponds, could chill the memory of the warm Moravian fellowship of those crowded and inspiring sixteen days in the newest Unity Province of our Unitas Fratrum.
IN THE VAST AREA OF ASIA

Church’s Task

Is Only Begun

Alan Brash

The Rev. Alan Brash, Christ Church, New Zealand, is Secretary for Inter-Church Aid of the East Asia Christian Conference. This is one of a series of articles issued in connection with the Third Assembly of the World Council of Churches, New Delhi, India, November 18—December 6, 1961.

"Asia," the region stretching from West Pakistan to New Zealand, occupies something like a quarter of the earth, and is populated by more than 65% of the human race. Its present population is about 1,500 million, and that is expected to double in the next 40 years.

In less than that time India and China alone will have more people than inhabited the whole world in 1940. Brought down to a smaller perspective, it means that India will have 80 million more people in 1965 than in 1960; it means that India will have 80 million more people in 1965 than in 1960; it means that the city of Hong Kong alone has 2,000 more births than deaths every week; and that Tokyo, at present rates, will have 26 million citizens by 1975.

Looked at from the point of view that everyone of these millions is an individual for whom Christ died, every one of whom will miss the fullness of life unless he knows God as his Father through Jesus Christ, the use of the term "unfinished" to describe the task of the Church is farcical.

The task of the Church in Asia, as elsewhere, is to preach the Gospel—and it is surely accurate to say that the Church in Asia faces a task greater than any Church ever faced before. Of the people in Asia on the most generous estimate, about two per cent are at least nominally "in faith" from a Christian point of view. But even for these, of course, the task of the Church is by no means completed. Of the one million Christians in West Pakistan, the majority are still illiterate, living in poverty and squalor.

The miracle of God’s love is rather that the task of the Church has begun in Asia. In every Asian land today there are Christian disciples—even though the number in some of them is too small to be recorded in tens of one per cent. Yet in Indonesia the number is four million, in Korea 1,500,000 million, in West Pakistan one million, in Japan half-a-million, and in India six million.

And the Gospel has not brought only conversions. With its coming there have appeared institutions of education and healing; teams of people dedicated to the service of the most needy; and the spirit of life and reconciliation. A catalog of the direct and indirect effects is impressive, even though, since this Gospel of redemption is conveyed always by sinful human beings, the good effects were always mixed with and sometimes concealed by human willfulness, conservatism, selfishness and hypocrisy.

The task of the Church is truly begun in Asia, even though all its agents are people in whom the task is certainly "unfinished."

One encouragement is the increasing degree in which the churches of Asia are coming to know one another, and to stand together in the face of the almost overwhelming task. In this the East Asia Christian Conference is playing a significant part. Conceived at Prapat, Sumatra in 1957 and officially created by the churches at Kuala Lumpur in 1959, this ecumenical agency is devoting its strength to breaking down the isolation of the churches, challenging them with the evangelistic task, enabling them to assist one another in times of crisis.

Another encouragement is the extent to which these churches, surrounded by so great a task at their very doors, are nevertheless answering the call of God to “Go ye into all the world.” It is known that the churches of Asia, excluding Australia and New Zealand, have sent out over 200 missionaries.

Yet another encouragement is that the Asian churches are thinking in new ways about the task. Many illustrations could be given. For example, a whole series of consultations under East Asia Christian Conference auspices have been held—in India, Japan, the Philippines—so that the appropriate leaders can study together the total strategy of Christian service in their own country, and ask searching questions as to whether it really is the best strategy in the light of the revolutionary changes that have taken place.

The Church in Asia faces greater challenges and difficulties, more people in need of the Gospel, more extensive human misery, a more rapidly expanding task, and more resolute foes, than any Church anywhere has ever faced before. As she does so there are certain things that she clearly expects from the Church in the rest of the world. She expects that the Church of the West, in particular, will be truly Christian in its own life and relationships—for there is a sense in which the Church everywhere depends on the fate of the Church in the West. She expects to receive help—in people, in money, in thought, in prayer and in those mutually inter-dependent relationships that are a necessary part of the Gospel. And she expects the Church elsewhere to allow her to give, as well as to receive, to give of her own spirit and insights—since only by giving can any church acknowledge her dependence on God and her full unity with the people of God.

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Founded by German missionary George Schmidt in 1737, the church today supports its own missionary work in Tanganyka and other parts of South Africa.

CONFERENCE GROUND IS NAMED LAUREL RIDGE

Laurel Ridge has been selected as the name of the Moravian Camp and Conference Grounds in Ashe County. This name was selected from a list of over eighty names submitted by individuals in a contest which closed on February 15.

A special committee was appointed by the Commission on Camps and Conferences to make a recommendation to the Board of Christian Education and Evangelism. This committee selected Laurel Ridge which was subsequently approved by the Commission and by the Board.

The committee considered the names only without knowledge of the person by whom they were submitted. The name selected, Laurel Ridge, was submitted anonymously according to Gordon Bondurant, who supervised the contest.

Following the naming of the grounds a large sign was erected on Highway 18 at the turn off onto the dirt road that leads to the property. The sign reads "Laurel Ridge, Camp and Conference Grounds of the Moravian Church." The sign was donated by the Men's Bible Class of the Ardmore Church and was made by Doyle Chappell, a member of the class and a member of the former Board of Trustees of the Conference Ground.

The highway department has indicated its intention to name the public road, from Highway 18 to the Blue Ridge Parkway, Laurel Ridge Road.

VACATION BIBLE SCHOOL TEACHER WORKSHOP

Teachers of Vacation Bible School in the Southern Province this summer will have the privilege of attending a workshop on methods and materials at the Home Church on May 15.

Four age group sessions will be held for Kindergarten, Primary, Junior and Junior High leaders. Leaders of the departmental workshops will be Miss Martha Anne Bowles, Kindergarten; Mrs. Ralph Marler, Primary; Miss Mallie Beroth, Junior; and the Rev. Clark Thompson, Junior High.

Two meetings of the workshop will be held, one in the morning from 10:00 to 12:00 and the other in the evening from 7:30 to 9:30.
Ohio Moravian

Music Festival

(continued from page 1)
lakes for boating and swimming facilities for those who would like to combine outdoor activities with their visit to the music festival.

Musical Highlights

The first modern performance of a Haydn "Scherzando for Orchestra" and a Mozart concerto played by famed pianist Mayne Miller will be featured at the opening concert Thursday evening.

Ilona Kombrink, who with Mayne Miller, has thrilled previous festival audiences, will appear on Friday night's concert. In addition to her "Three Songs For Soprano and Strings," a John Antes Trio and four anthems will be heard and a prelude of Chorales will be given on the church lawn.

The Festival Chorus, Orchestra and all featured soloists will perform at the third concert. Sunday afternoon's concluding concert will be outside at Schoenbrunn and the first modern performance of "How Beautiful Are The Feet Of Him" by Antes, will be given. Also to be performed is "Lamb of God, Thou Shalt Remain Forever" by G. G. Mueller, Moravian minister who served in Ohio during the 1790's.

The last three concerts will be opened and closed with groups of chorales by the Moravian Band of Winston-Salem, conducted by Austin E. Burke, Jr.

There is already great anticipation here among singers who want to be in the festival chorus, and to make participation easier for them and for those from out of town who bring families, a free baby sitting service is being planned.

This will be held in a church near the New Philadelphia high school which has been obtained for chorus rehearsals. Plans are also underway for entertaining older children who accompany their parents.

The Tuscarawas county Moravians have been working for many weeks to plan this event. During this time many of us who are nor Moravians and, unfortunately not even singers, have caught the committee's enthusiasm.

We feel this is a great honor to be "hosts" for the festival and we also believe it will do much toward furthering musical interest in our county.

I'm sure those who attend will enjoy both the music and visits to our Moravian historical sites.

MUSIC FESTIVAL VISITORS WILL SEE HISTORIC AREA

Tuscarawas County, Ohio, scene of the Moravian Music Festival for 1961, is intimately associated with the life of David Zeisberger, the Moravian Church's most famous missionary to the American Indian.

It was in 1771 that Zeisberger, already a veteran missionary, came first into Ohio. In that year he visited the capital of the Delaware Nation. A year later he returned, after a trip east to Bethlehem, Pa., to found a mission settlement among the Delaware. The place he chose for the settlement, near the present day city of New Philadelphia, was called Schoenbrunn, "beautiful spring."

Schoenbrunn was erected as a complete village for the Indian converts with a church, school house, and a number of cabins, all constructed of logs. For a number of years Schoenbrunn prospered and then disaster struck. Tension between the white settlers and the Indians had been growing. In 1782 a group of American Militia, believing that the Indians had murdered a white woman, descended on Gnadenhutten, another of Zeisberger's settlements, and massacred the ninety Christian Indians there.

The militia were mistaken but the damage had been done. Gradually the Indian converts drifted away. When Zeisberger died in 1808 at Goshen not far from Schoenbrunn only twenty of his beloved Indians were with him. It was at Goshen that the great missionary was buried and where his grave is preserved today.

Those who attend the Ohio Moravian Music Festival in June will have opportunity to visit not only the restored village of Schoenbrunn, now a state park, but also Gnadenhutten and Zeisberger's grave at Goshen. The final concert of the festival will be given at Schoenbrunn in the "grassy clearing circled by the old cabins" of what is called the "oldest Christian settlement in Ohio."

Moravian College President

Will Visit Czechoslovakia

Dr. Raymond S. Haupert, president of Moravian College, has accepted an invitation from the Rev. Radim Kalfus, executive head of the Czechoslovakian Province of the worldwide Moravian Church, to visit there during the coming summer.

Dr. Haupert, accompanied by Mrs. Haupert, plans to spend approximately two weeks in Czechoslovakia. He also expects to visit Herrnhut in East Germany if the required special governmental permission is granted.

Herrnhut is the site of the "Rebirth of the Moravian Church" in the early 18th Century where public worship was resumed after the religious persecution of about 100 years earlier.

After visiting headquarters of the Moravian Church, both in West Germany at Bad Boll, Wurttenberg, and in the British Isles in London, Dr. Haupert will make contacts with a number of Continental universities.

The Rev. Mr. Kalfus came to Bethlehem for the Moravian Church Quincentennial of 1957. He returned here in 1959 to be present for the dedication of the Comenius statue placed on Moravian College North Campus.

DEATHS


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VOL. LXIV WINSTON-SALEM, N. C., JUNE, 1961 No. 7

IMPROVEMENTS UNDERWAY AS CONFERENCE GROUND PREPARES FOR

First Full Summer Program

Laurel Ridge, the Moravian summer conference ground, will be in readiness for the date of opening of June 18, according to the director, Gordon E. Bondurant.

FRANCES NICOLL who will be the director of crafts for the summer at all of the conference periods.

The schedule for 1961 begins with a one-week conference for the Junior Highs of the Presbyterian Church of the Winston-Salem area. Following this the Moravians of the Southern Province will hold ten separate conference sessions from Juniors to Adults. After the regular season closes on August 20, a week-end conference will be held for post high school age young people on August 25, 26, and 27.

Facilities Being Readied

The Conference Ground will be the scene of extensive activity during May and early June as the facilities are being improved.

At this date windows have been installed in all of the cabins. The experience of the short season of 1960 revealed that this was a necessity.

A second staff cabin is under construction. Located in the grove just to the west of the Infirmary, this cabin will house the dietician and her staff of cooks. This will make available the other staff cabin for the use of the "M" boys who will serve on the permanent staff.

A third much needed improvement to be completed by the opening of the season is the development of a primary roadway system within the grounds. This will allow for one way-traffic from the Administration Building to the Dining Hall and Assembly Hall and out by way of the crest of the dam.

A final facility under construction are adequate parking areas for automobiles.

BURKE JOHNSON, director of recreation for 1961 at Laurel Ridge.

Staff Being Secured

Excellent progress had been made by May 15 in the securing of a staff for the program. Announcement is made that a number of key positions have been filled.

Miss Frances Nicoll, who has had experience in conference work and counseling with the School of Pastoral Care at the Baptist Hospital, will serve as Supervisor of Crafts.

It is pointed out by Director Bondurant that the prospect for a strong program in crafts will fill a great need in the program especially for the younger age level conferences. The creation of this new position of Supervisor of Crafts will make this a reality.

In addition to her work in crafts Miss Nicoll will serve as counselor in chief and advisor to the girls in each session.

Cabin counselors for girls who will serve all summer are Miss June Quackenbush and Miss Jacqueline Snyder.

Burke Johnson, who was on the staff for last summer's experimental season, will be the Director of Recreation. Available this season for games and activities will be the concrete slab below the Dining Hall which is a gift to the conference ground of the Young Adults of the province.

Assisting the director and serving as cabin counselors for boys will be Steve Gramley and Philip Smith.

Mrs. Ray Helsbech who served so ably as dietician in 1960 will return for the first full season. Well balanced yet ample and delightful meals are assured.

Assisting the Director of Camps and Conferences in the business details of the operation will be Miss Eleanor Fishel, bookkeeper. The registrar is Miss Anne Tesch.

Deans of Conferences

A full complement of Deans who will direct the several conferences have been chosen. They are David Burkette, Glenn Craver, and Burton Rights, Juniors; R. T. Troutman and Kenneth Robinson (Two sessions), Junior Highs; William McElveen, Seniors; and J. C. Barnes, Young Adults.

Burton Rights, George Chiddie, Miss Mallie Beroth and Miss Martha Anne Bowles will lead the small groups in the week of out-door camping. There is a possibility that Llewellyn Thomas, assistant pastor of the Central Moravian Church of Bethlehem, Pennsylvania, may assist in this program also.

Ascension Day Opened with 6:45 A. M. Service

The Old Bethabara Church, built in 1788, was opened on Ascension Day, May 11, 1961, for an early morning Ascension Day Service at 6:45 A. M. The Ascension Day Liturgy of the Moravian Church was prayed by a hardly congregation of twenty-one persons. The Rev. Paul A. Snider spoke briefly on the significance of the day. His message was based upon the biblical passages referring to the ascension of Christ. Mrs. B. Clyde Shore, organist, accompanied the singing at the old "pump organ." Following the worship service, the group met in Fellowship Hall of the new Bethabara Educational Building for a delicious breakfast served by Mrs. H. W. Wilson, Jr. and Mrs. Bernard Davis.
SOUTHERN PROVINCE'S ANSWER TO THE QUESTION

**Do Churches Face a Recession?**

An article in the Winston-Salem Journal of May 22 carried the title, "Church Members Decreasing." The article stated, "American churches have been riding the crest of a wave of spiritual prosperity for 15 years, but there are signs a recession may be in sight."

The "signs" pointing to a loss of members are listed as "declining churches in big cities and dying congregations down on the farm."

The article quoted a leading Lutheran churchman as saying, "We are no longer keeping up with the national population growth."

It may well be that there are signs on the horizon that a "church recession may be in sight." If the churches of America are awake to their opportunity and obligation this recession, however, need not of necessity come. This is particularly true of the Moravian Church in the Southern Province.

Rural churches and churches in big cities do face difficult days ahead. If the people are leaving the farms and the cities the churches must follow them wherever they go. This the Southern Province proposes to do in its present program of expansion.

Specifically the province proposes to begin as of July 1, 1961 a second congregation in the state of Florida and a second congregation in the city of Charlotte. A year from now it is hoped that a third new extension church may be begun on Linville Road east of Winston-Salem.

These plans are the Southern Province's answer to the signs of a recession for the churches. Property has been acquired in all of the three places mentioned above, ministers have been called for Florida and Charlotte, the Building and Expansion Board has proposed to increase its budget for expansion from $50,000 to $100,000 annually.

It remains now for the congregations and members of the province to see the need and accept the challenge. Instead of entering a period of declining membership and loss of a "sense of mission," the next decade may see the Southern Province experience one of its greatest periods of growth and expansion. If the congregations will provide the funds requested for the next fiscal year by the Building and Expansion Board, this may well be the results to the "Glory of God."

**BOOK REVIEW**

*John Howard Payne To His Countrymen.*

Edited with an introduction by Clemens de Baillon. 61 pages, paperedback. University of Georgia Press, $2.00.

John Howard Payne is remembered for writing "Home Sweet Home." In this "Miscellanea Publications, No. 2" of the University of Georgia Libraries we see something of what happened to Payne while on a trip to the Cherokee Indian country in 1835. He was gathering information on Cherokee customs. A quotation found in the late Bishop Schwarze's book *Moravian Mission Among Southern Indian Tribes* suggests that Payne was interested in the idea of the Indians being descendants of the "Lost Tribes."

Three items by Payne are included in this publication. 1. "John Howard Payne To His Countrymen" which gives an account of his abduction from Tennessee and imprisonment by the Georgia Guard in a cabin near the new restored Vann House. His prison was only a short distance from the Springplace Moravian Mission station. 2. A letter to Daniel Webster written immediately after Payne's arrest. The original of the letter is in the Fales Collection of the New York University Libraries. No reply from Webster has been found. 3. An address, "The Cherokee Nation to the People of the United States," which is a plea for justice for the Cherokee people.

Gold was found on Cherokee land in Georgia in 1828. The Cherokees were forced to sell their land which was confiscated and distributed by lottery as they were removed to Oklahoma except for a small group. This book would be of interest to those wanting additional information on the Cherokee tragedy, one of the many unfortunate episodes in U. S.-Indian relations.

**Bible Society Contributions**

A record high in contributions from the churches to the American Bible Society enabled the Society to distribute a record number of Scripture volumes during 1960. The annual report of the Society indicates that a total of 23 million volumes were distributed last year, an increase of more than 5 million. The churches gave over one million dollars to the Society, increasing their contributions by almost fifty thousand dollars over 1959. The Moravian Church, North and South, contributed $3,259 in 1960 compared to $3,070 in 1959.

**THE WACHOVIA MORAVIAN**

*Official Journal, the Moravian Church in America, Southern Province*

Published monthly under authority of the Provincial Synod by the Board of Christian Education and Evangelism. 3.1.00 George W. Higgins, Editor 1.00 Burton J. Baillou Assistant Editor E. L. Stockton Contributing Editors: Mrs. Harry B. Cook, Jr. John H. Johannsen Treasurer Material for publication should be sent to the Editor, Box 187, Salem Station, Winston-Salem, N. C. Remittances for subscription and advertising should be sent to The Wachovia Moraviam, Box 114, Salem Station, Winston-Salem, N. C.

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Provincial Announcements

Provincial Elders’ Conference

Br. John M. Walker has accepted a call to become pastor of the Hope congregation. He will be installed on Sunday, June 17, by the president of the conference. Br. Walker graduates from Moravian Theological Seminary the last of May this year.

The activities of the president of the conference for April included: Sermon at Macedon on the 23rd; Bethesda note burning on the 30th.

Other appointments included: Salem College Trustees, 5th; Provincial Budget Dinner, 6th; Board of Foreign Missions of the Moravian Church in America, 10th and 11th; Joint P. E. C., 13th; Moravian College Trustees, 13th and 14th; Provincial Stewardship Counselors, 18th; Provincial Elders’ Conference, 20th; open house at Ardmore Parsonage on the 23rd; Hope Church Board, 23rd; Oak Grove Boards, 24th; Friedland Church Boards, 26th; Pine Chapel Boards, 27th; Board of Christian Education, 27th.

R. Gordon Spaugh, president

IN THIS ISSUE

An effort is made in this issue of the WACHOVIA MORAVIAN to present the work of Church Extension in the Moravian Church in America. The importance of Church Extension is seen against the background of the proposal in the Southern Province to begin on July 1 new congregations in Boca Raton, Florida, and Charlotte, North Carolina.

Articles are published that tell the story of two extension projects in the Eastern District of the Northern Province, Big Oak and Palmer Township, both in Pennsylvania. These are only two of the newer congregations of the Eastern District. Others are Center Valley, East Hills and Heltown, near Bethlehem, and Battle Hill in New Jersey.

The outstanding extension project in the Western District of the Northern Province is Lakeview in Madison, Wisconsin. Organized in 1954, Lakeview had grown by 1960 to a membership of 471 of whom 275 are communicants.

A third article on the Canadian District presents a different story, that is the need for a program of church extension. This article first appeared in THE MORAVIAN and was written by Donald Laverty, a layman of the Edmonton Congregation. Br. Laverty is chief analyst of the Soil and Feed Testing Laboratory of the University of Alberta and chairman of the Board of Trustees of the Edmonton Congregation.

Most readers of the WACHOVIA MORAVIAN are familiar with the beginning of the Moravian congregations in California. This is true also of the establishment of the Coral Ridge Moravian Church at Fort Lauderdale in Florida.

In the past ten years three new congregations, aside from Coral Ridge, have been started in the Southern Province. They are Konnoak Hills, Messiah and Raleigh. The latest statistics which are now almost a year out-of-date gave a total membership of these three congregations of 823. The membership of Coral Ridge is now well in excess of 200.

Konnoak Hills and Messiah are self-supporting congregations. From the Church Aid and Extension Board the Raleigh congregation receives a grant of $3,400 and Coral Ridge $6,440. Both of these are moving toward self-support. The Coral Ridge boards, for example, have set as a goal self-support in a period of three years.

These four new Southern Province churches have in their present budgets a total of $8,557 for provincial and benevolent causes.

From all of these facts it is to be discerned that the primary task of the Moravian Church in America here at home is extension. The purpose of Church Extension, however, is not just to grow big in numbers or to increase our budgets. As the Rev. E. T. Mickey, the director of church extension, stated in the April issue of the WACHOVIA MORAVIAN, “In this spread of the Gospel the one important thing is the salvation of each individual soul dedicated to Christ his Saviour. As a reason for expansion all else falls away to lesser importance.”

DEATHS


Hege, Annie Maude m. n. Clodfelter, died April 17, 1961; member of Enterprise Church. Funeral conducted by the Rev. William A. Cranford, the Rev. W. Norwood Green. Interment in the Enterprise Graveyard.

Steurer, Mrs. Lucinda Vance, died April 14, 1961; funeral conducted by Dr. James C. Hughes. Interment in the Graveyard. A member of the Home Church.

Mickey, Mrs. Ada Fogle, died April 15, 1961 at Bridgeport, N. J. Funeral conducted by Dr. James C. Hughes; interment in the Graveyard. A member of Home Church.


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MORAVIAN MISSIONS

Smith Accepts Call to the Virgin Islands

Robert H. Smith, Sister Bay, Wisconsin, a recent graduate of the Theological Seminary in Bethlehem, Penna., has accepted a call to serve the Moravian Church in the Virgin Islands, beginning September 1. Robert has had extensive experience as youth director and assistant pastor in a number of churches in the Lehigh Valley, Pennsylvania, and at Daggett, Michigan. His fiancee is Margaret Dittmer, daughter of the Rev. and Mrs. James Dittmer, Sister Bay, Wisconsin. They will be married in August and will be assigned a particular congregation in the Islands by the Virgin Islands Conference of the Moravian Church.

Eichmans Go to Alaska

The Rev. and Mrs. Charles Eichman, presently serving the congregation at Canadensis, Pennsylvania, have volunteered for service in Alaska and have been called to the pastorate in Bethel. After eleven years of service in home parishes (they served Palmyra, N. J., prior to their work in Canadensis) they will meet the challenge of a growing community in the very heart of the Moravian work in Alaska. They have three children, David, age 11, Beth, age 9, and Kurt, age 5.

They will begin their work on or about August 1 when the Rev. and Mrs. Joseph LaFortune complete the two-year term for which they volunteered in an emergency. The church is grateful to the LaFortunes for their willingness to spend this time in Alaska.

THE WACHOVIA MORAVIAN

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Student Pastor to St. Croix

Harold Cole, a Seminary middler from the Home Moravian Church, Winston-Salem, N. C., has accepted an appointment for one year of service on the island of St. Croix, Virgin Islands. He will be serving as student pastor of the Midlands Congregation replacing Norman Prochnau who will return to Seminary in September for his final year of study.

Moravian College Students Work in Nicaragua

Four students at Moravian College are making a visit to their former youth fellowship advisors, Dr. and Mrs. Ned Wallace, at Puerto Cabaza, Nicaragua. Sylvia Lambert, Vicki Tinnes, William Needs, and John Minor are paying their own transportation to "Port" in order to offer their services to the hospital there. During their

MARTHA LOIS HAVLIK: She becomes the first member of the Unity of the Brethren’s Church in Texas to volunteer for mission service in the Moravian Church.

MARGARET DITTMER AND ROBERT SMITH: After their marriage in August they will be assigned to serve a congregation in the Virgin Islands.

Texas Teacher Accepts Call to Honduras

Miss Martha Lois Havlik, a member of the Unity of the Brethren of Temple, Texas, has accepted a call to serve as an educa-
two months' stay they will probably be
turning their hands to almost any kind of
labor, carpentering, painting, dish-washing,
grain-cutting, and just about anything that
is on a busy missionary's list to be done
"some day."

Nurse Goes to Language School
Miss Lilly Prochnau, R. N., whose an-
nouncement of service in Honduras was
carried on these pages in a previous issue,
will be attending language school in Costa
Rica at the same time Martha Havlik is
there. Lilly's sister, Irene, served as a nurse
in Honduras a few years ago and her broth-
er, Norman, is now the student pastor on
St. Croix, Virgin Islands.

Greetings from Honduras

A letter was received from one of our
Miskito pastors in Honduras. He wrote:
"Beloved brothers—I send you a greeting.
I am one of us brothers together with the
Lord Jesus Christ. I am a little branch of
Jesus. Yes, from the time of our parson
Heath the love of our Lord Jesus Christ en-
tered my heart. Today I am going about
speaking to people about God sent His Son.
I your brother again greet you. Let us be
praying to our Lord for each other. When
you pray, think of me also. (Signed) Wik-
olino Toledo.

His letter was also written in Miskito,
his native language, and so that the readers
may see something of that language we
produce the first few words—"Moiki Lait-
wankira yang man nanira laikola bliki sna
won Dawan Jisus Kraist."

Two Servants to the Lord Called Home

The Rev. John A. Palmer, retired Morav-
ian pastor in Nicaragua, was called to his
eternal reward recently in Bluefields. He
was born in Jamaica, was educated at Bux-
ton Grove, Antigua, and served the Moravi-
An Church in Nicaragua since 1902.

Mrs. Isaac P. Lewis, wife of the Rev.
Isaac P. Lewis, was living in Puerto Cabe-
zas, Nicaragua, where she and her hus-
band were in retirement. She served with
her husband in the Moravian Church from
1920 to 1954. After retirement they con-
tinued an active ministry assisting the pas-
tor of the Puerto Cabezas Church. She had
had a long period of illness before her
departure.

"Servants of God well done ... Enter
Thy Master's joy."

Canada Is Furnishing Many Moravian
Ministers and Missionaries

The results of work in the Canadian Dis-
trict have been felt throughout the whole
American Moravian Church. If you pick up
your Daily Text and turn to the list of mis-
sionaries and ministers, you will be amaz-
ed at the number who have come out of the
Canadian District. At present there are
fourteen full-time and two part-time "Can-
dian" ministers serving the church in Can-
da and the United States. There are two
Canadian families serving in the Alaskan
mission field, two couples in Nicaragua,
the wife of a doctor in Honduras comes
from Canada, and there is a Canadian fam-
ily serving in the West Indies. Numerous
ministers' wives have also come out of the
Canadian District. At present there are
three Canadian men preparing for the min-
istry at Moravian College and Seminary.

In January of 1961 all the Moravian
churches in Alberta joined together in
a farewell service for the Rev. Elmer Stelter,
former president of the Canadian District who had served faithfully
for the past seventeen years.

From "The Moravian"

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From "The Moravian"
AN EASTERN DISTRICT EXTENSION PROJECT

Big Oak Sees Steady Growth

Arthur J. Freeman
Pastor, Big Oak Moravian Church

Big Oak Moravian Church, Yardley, Pa., was begun with just one family and a renovated farmhouse in the summer of 1953. From this humble beginning the congregation in eight years has developed to a Christian community of almost 200 communicants. Since there were few Moravians in the area and since the community after our arrival has become temporarily overchurched, it is felt that the growth has been steady and encouraging. As only about 10 percent of our membership had ever been connected with the Moravian Church before, it has become clear that the Moravian

constructed Fellowship Hall, a building designed to serve all of the church’s purposes and still appear worshipful. A Christian Education Building and final Sanctuary

are projected for the future. In 1959 the parsonage was completed on the five-acre site of the present and projected buildings. At the present about $88,000 has been invested in buildings and property with $42,000 of this being a gift from the Eastern District. Further help has also been extended by the District for a designated time towards the mortgage payments.

Big Oak Church is now seeking to attain a position where it may support its own work to the full extent of its financial responsibilities and take its place alongside

the other congregations in its full support of the benevolence programs of the Northern Province. The budget for the present year totals about $16,000 of which some $3,000 is received in a grant from the Eastern District of the province.

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Vigorous Extension Program

Donald Lavery

The Moravian Church in Canada today stands at the crossroads. The one road leads to deterioration; the other holds promise for development and advance.

Historically the Moravian Church in Canada has had its origin in congregations established to serve the needs of farming communities. For many years these congregations thrived when they were able to rely on their natural increase in numbers for support. Although churches were established in urban centers, they were the exception rather than the rule and tended to restrict their membership to influxes from rural Moravian churches.

Move to the cities

The changing economy of our province has resulted in the fact that fewer people are operating more land. Young people in rural areas are graduating from high school and leaving for the city. Thus the rural congregations have dwindled and the city congregations have increased, but not in direct proportion. As a result, our total membership has declined. Four years ago the Canadian District attempted to correct this situation by starting a new work in a satellite town on the western outskirts of Edmonton. This location was chosen because a church was desperately needed in the area and limited finances were available to get it started. The latter fact restricted the District from launching extension work in the city proper. The venture proved to be a mistake not because the church was not filling a definite need, but because it would require many years of heavy subsidization which the District could not afford.

As a result this work was discontinued and the property sold. However, much experience was gained from the venture and no one will ever be able to assess the good which was accomplished among the young people and adults associated with this new work.

Not every new church project has blossomed into a flourishing and thriving congregation. The Canadian District realizes that they must try again. This was exemplified by the decision of the 1960 District Conference to begin another new work immediately. Plans are now under way for the preliminary survey work required for the selection of a new site.

A large undertaking

This is a tremendous undertaking for a District which claims just over 1,000 communicant members who are scattered throughout nine churches in two provinces. However, we are firm in our convictions that our District has great potential and we are resolved to do everything in our power to capitalize on this potential. Drs. V. L. Thomas, J. R. Weinlick, E. W. Korte, and the Rev. James Hilander on recent visits to the Canadian District were favorably impressed with the opportunities for development and expansion of the Moravian Church in Canada. In particular they noticed: (a) the general concern of Canadian Moravians for the welfare of the church; (b) the fact that several of our rural congregations lie in the direct path of urban expansion; and (c) that we have a developed campsite for youth training which is the envy of many local denominations.

The following appear to be pertinent to the solution of the problems facing the Canadian District.

1. We must have pastoral interchange with the other districts of the church. At the present time all the ministers serving our churches are sons of the District. We are thankful for their presence for without their devoted service we would have no Moravian Church in Canada. However, we must have an opportunity to call men with special skills to fill definite needs, such as church extension, rural integration, and administration.

2. We must establish as soon as possible a vigorous extension program which will include our present congregations as well as a new work. This project must be backed by all the resources we can muster in the form of ministerial manpower, financial assistance, and especially devoted lay support.

3. We must be convinced that the Moravian Church doctrine has provided us with spiritual understanding which is second to none. With this conviction we must be prepared to offer the same to our fellow citizens.

DEATHS


AN AMERICAN DISCUSS:

The New English Bible

James J. Heller

When the Revised Standard Version (RSV) of the Bible was published in 1952 a reader of one of our popular news magazines wrote a "Letter to the Editor" which went something like this:

With all the sin and corruption in the world, the hatred, the bitterness and poverty, what is it that the Churches feel they must change? The Bible! And now, just nine years later, they have done it again.

In this instance the sponsoring churches and scholars are British and, unlike their more conservative American counterparts, what they have undertaken is not another revision of the time-honored Authorized or "King James" Version (AV) but something entirely new, as a visiting lecturer from England said recently to a group at Moravian College, "We looked His Majesty, King James, squarely in the face and said, 'Enough is enough.'"

A fresh start

This radical break with the 350-year-old King James tradition means that we cannot properly ask why the translators of the NEB (New English Bible) changed this or that verse. They did not change anything; they started all over again, on the basis of the original Greek, seeking to determine, with the help of a team of experts on English style, how best to render First Century Greek "into the English of the present day, that is, into the natural vocabulary, constructions, and rhythms of contemporary speech."

The volume of the NEB which has just been published is, of course, only the first installment, that is, the New Testament. The Old Testament and the Apocrypha will appear a few years hence. Reasonably priced at $4.95 (cheaper editions are available from England), the NEB has a most attractive format. The text, printed in large readable type, is divided into paragraphs with verse numbers printed in the outer margins where they cannot interrupt the flow of thought. Longer books have a number of descriptive headings. There are, for example, in Mark's Gospel six sections bearing the following subtitles: The Coming of Christ; In Galilee: Success and Opposition; Miracles of Christ; Growing Tension; Challenge to Jerusalem; The Final Conflict. In the case of smaller books an appropriate sub-title is given to the whole. Accordingly, Faith and Freedom describes Galatians; The Glory of Christ in the Church, Ephesians; The Apostle and His Friends, Philippians; The Calling of a Christian, 1 Peter.

Modern idiom used

But now to the translation itself. Where-as many scholars take as a principle for the work of translation the motto, "As literal as possible, as idiomatic as necessary," it would appear that the NEB committee reversed the matter. They have sought, above all else, to speak in the modern idiom, and have resorted to word for word renderings only when no other way seemed fruitful. For example, a literal translation of John 1:1 would read: "In (the) beginning was the Word, and the Word was with (the) God and the Word was God," and this is precisely the translation given both by the AV and the RSV. The same verse in the NEB reads: "When all things began, the Word already was. The Word dwelt with God, and what God was, the Word was." Now this is not so much a direct translation as it is a striking phrase which seeks to interpret or explain the meaning of the verse. Indeed, it will be found very helpful and instructive to use the NEB as a commentary on the AV or RSV. Readers of J. B. Phillips' translation of the New Testament may conclude that the NEB is very similar to this popular work. It would perhaps be more accurate to say that the NEB stands somewhere between the RSV and Phillips on the question of literal versus idiomatic rendering.

The NEB has a vigorous and direct quality rarely achieved in previous versions. Where the AV of Ephesians 5:4 says, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks," the NEB has, "No coarse, stupid, or flippant talk; these things are out of place; you should rather be thanking God." And certainly the familiar words of 1 Corinthians 13:6 will come alive with new force when they are read in the NEB: "Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, its endurance."

In some places, however, the NEB is tim-

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id and anemic. When Simon Magus offered Peter money in an attempt to buy from him the power of the Holy Spirit, Peter an-
swered (Acts 8:20), in the words of the AV, "Thy money perish with thee," while in the NEB he says "sternly," like a British schoolmaster, we may suppose, "You and your money, may you come to a bad end."

Only J. B. Phillips has had the courage to tell us that what the rugged Big Fisherman really said to Simon was; "To hell with you and your money!"

**Britishisms**

A British churchman wrote recently that he believed that the NEB had been as suc-
sessful in avoiding "Britishisms" as the RSV was in avoiding "Americanisms," observ-
ing further that he had detected only one instance of the latter in the RSV. It is, of

course, often very difficult for a Britisher to recognize a "Britishism" when he sees one. At any rate from an American's point of view the NEB has more than its share of words and phrases which are as quaint and foreign sounding as "trams," "pubs," and "liveries." Who of us on this side of the Atlantic would know that "to round on" means "to rebuke"? Or that the phrase "catch me out" (it sounds like something they do in cricket) means "trap me"? The NEB tells us that "a lamp is not put under a meallub." Obviously not; who has one?

Some of us may wonder just what the AV means by sowing "tares" among the wheat, but it does not help much to be told in the NEB that what the enemy sowed was "damned." And what is the "midge" which PEBA

sees strain off their soup before they "gulp down a camel"? In short, American readers will experience not a little trouble in reading certain passages from the NEB, but these are offset by countless others which give to the text a vividness and crystalline clarity which for many people have simply not been there before.

**Use in worship**

Finally, we should ask whether or not the NEB will take the place which the King James Version has occupied in the life and worship of the Church for 350 years. One hesitates to speak to such a question when he remembers what a storm of opposition and scathing condemnation the King James Version encountered when it was first published in 1611. It was called "the most calamitous literary blunder of the age," to be accorded "nothing short of stern and well-merited rebuke." But it weathered that storm and no doubt will survive many another before it is aban-
donned by the English-speaking world. But will the NEB enjoy a comparable success?

As a private version to be read by individ-
uals and in study groups it will certainly be warmly received and widely and profit-
ably used, but it does not seem likely that the NEB will replace King James or even

**RSV in liturgy and worship.** Its language

is too common, offhand, and colloquial for

this purpose. To read, not that Mary "was
great with child" (AV) or simply "with

child" (RSV), but that "she was pregnant" and that Joseph "had no intercourse with

her until her son was born" (NEB) may be

clinically accurate, but it is not the lan-

guage of worship. Nor will such phrases as these seem suitable when read as Gospel

and Epistle Lessons at Morning Service:

"you can take it from me;" "fighting-
tooth and nail;" "they took to their heels;" "where did he get it from?" "this is more than we can stomach"—indeed it is!

**Straightforward, fascinating**

Even if the NEB does not replace the AV in liturgy and worship, the fact remains that it is the most provocative, daring, straightforward, and fascinating rendering ever made of the New Testament. It may, indeed, become, as one reviewer has sug-
gested, "a sharp sword of the Lord" to

pierce the complacency of our age and turn

men back to the Lord of life. And if it does this the Church need never apologize for

revising its Bible from time to time, for it has always been true that this Book has dealt more effectively with the sins of the world and the ills of humanity than have our most ambitious social reforms and ec-
clesiological programs.

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AN ENGLISHMAN DISCUSS

The New English Bible

Fred Linyard

From "The Moravian Messenger"

This has been a great century for Bible translation. Moffatt, Weymouth, the Revised Standard Version, Rieu, Phillips, Knox have all achieved some success in attempting to put the Bible into modern English. And now comes the first part of the New English Bible. The fact that so many translations have been produced and that the new translation sold out so quickly is surely a sign of the longing of our time for an understandable presentation of a faith by which men might live. It is in the light of this longing and against the background of the other modern translations that we must judge the New English Bible.

Its real worth will only become clear as it is used. First reactions, whether they be shouts of praise or shocked cries, tell us more about the critics than the new translation. My own first reaction, for what it is worth, is that Phillips is still the best of all the modern translations. His vivid, personal style makes the New Testament live for me in a way that no other translation has quite equaled. But for the New English Bible, this must be said: being the work of a panel of distinguished scholars, we can be more confident of its scholarship, while its more dignified style will commend it to many for whom Phillips is too racy.

In commenting on any particular passage in the New English Bible there are two questions to be asked. First, is this what the passage "really means? Second, is this the best way of expressing that meaning in the language of today? There are a number of cases where I find it difficult to answer 'yes' to one or both of these questions. The most notorious, perhaps, is in the Lord's Prayer, where 'lead us not into temptation' has been rendered 'and do not bring us to the test'. The Authorized Version has always caused difficulty here, but are any of those difficulties removed by the new version? Even if Jesus was telling his followers to pray that their faith might not be tried by physical torture, or fear of that torture, is 'test' more meaningful or accurate than 'temptation'? Perhaps this is one of the passages that cannot be simply translated if it is to be made clear to a modern reader, but must be paraphrased. That, however, means choosing one of a number of possible interpretations of the phrase and this is the work, not of the translator but of the commentator. All of which goes to show what a difficult job translation is. It involves very much more than substituting a simple English word for a simple Greek word.

Another verse, also from the Sermon on the Mount, gives rise to similar reflections. The Authorized Version 'Blessed are the poor in spirit' becomes 'How blest are those who know that they are poor'. Surely this would suggest to an ordinary reader that Jesus here is concerned with nothing but material poverty. 'Poor in spirit' means something more than this. Does Phillips get nearer to it with 'humble-minded'? There are occasions, too, when the revisers seem to avoid the words of the Authorized Version simply as a matter of principle, without in any way adding clarity or dignity. To me, the substitution of 'If we claim to be sinless we are self-deceived and strangers to the truth' for 'If we say that we have no sin we deceive ourselves and the truth is not in us', has nothing to commend it. It is neither more understandable nor better English.

So we could go on, and no doubt will go on, each producing his own list of preferences and objections. One would like to hear the revisers explaining why they made some of these changes, before passing judgment. But when all is said and done, these are small matters. On the whole, the translation is more accurate than that of the Authorized Version and it is in the language of today. One only needs to turn to Paul's letters, so much more intelligible here, to discover the importance of this. Here is just one example from Ephesians, Chapter I, verses 7-10.

"For in Christ our release is secured and our sins are forgiven through the shedding of his blood. Therein lies the richness of God's free grace lavished upon us, imparting full wisdom and insight. He has made known to us his hidden purpose—such was his will and pleasure determined before-
hand in Christ—to be put into effect when the time was ripe: namely that the universe, all in heaven and on earth, might be brought into a unity in Christ.' (New English Bible.)

It may well be that it is just not possible in our day to produce a translation that will live as the Authorized Version has lived.

Change in life and language is so rapid that any form of expression quickly becomes dated. Perhaps the Authorized Version will remain the classic statement of the essence of our Faith, with 'modern' translations being produced every few generations. But if this New English Bible helps to stir pulpit and pew in our generation to take a new look at their Faith and life, if it can help a few of our searching contemporaries to find the Life they seek, then it will serve its purpose. For it remains true, however we express it, that these things were written in order that you may hold the faith that Jesus is the Christ, the Son of God, and that through this faith you may possess eternal life by his name'.

**NEWS FROM THE CHURCHES**

**Hope Youth Group Organized**

A youth fellowship group was organized at Hope on the evening of April 16. Officers of the group are as follows: Vicky Jones, president; Gale Spach, vice president; Becky Sides, secretary and treasurer; Jo Ann Miller, program chairman; Jane Todd, social chairman. Mrs. Estelle Jones and Mrs. Emma Kidd are counselors for the group.

**Enterprise Anniversary Observed**

The sixty-third anniversary of the Enterprise congregation was observed on April 9 with a lovefeast at the 11:00 o'clock worship hour. Speaker for the anniversary lovefeast was the Rev. John S. Gosserud, pastor of the Calvary Church. A band prelude was given by the Friedberg Band.

**Apple Blossom Festival**

On Sunday afternoon, April 9, Willow Hill Church observed its annual Apple Blossom Festival with a capacity crowd in the church. Dr. J. C. Hughes brought us an inspiring message on New Horizons. With the help of an amplifying system the ones who were in the basement but could not get in the church sanctuary were able to hear and participate in the service.

This service was planned and all arrangements made to be an outdoor service with room for everyone, but due to the cool and rainy weather, we were forced to have our service inside.

Our visitors saw very few apple blossoms since many of the trees had not opened yet, but the blossoms this year never opened with their peak of beauty as they did last year.

We were happy to have Br. Austin Burke to come and direct our band on this festival occasion and we thank those whom he brought and who played with our Mount Bethel-Willow Hill Band.

Even with the dreary weather, on the inside the day was a wonderful inspiration to all who were able to attend.

**Anniversary Date at Willow Hill is Fixed as June 5, 1898**

For the first time in the history of Willow Hill Church, we will observe an Anniversary Lovefeast Service. After much research, we found that Willow Hill Church was officially organized as a congregation on June 5, 1898.

The church was officially organized under the pastorate of Br. John F. McCuistion. For several years prior to this time, there were preaching services and Sunday schools held in the area under the direction of the pastor of the Mount Bethel congregation, but not until this date, June 5, 1898 did the church have a membership.

We will observe the anniversary for the first time on June 4, 1961. We hope that this will be only a beginning in the long history of the church and that Willow Hill may grow and prosper in its service to Christ as King.

**Bethabara Observes Christian Family Week**

Christian Family Week was observed at Bethabara Church May 7 through 14. On Monday night, small group prayer services were held simultaneously at the homes of Mr. and Mrs. Calvin Wooten, Mr. and Mrs. J. Melvin Hunter, Mr. and Mrs. David Seagrites, Mr. and Mrs. E. L. Reich, and Mr. and Mrs. R. Danny Flowers. Speakers for these meetings were the Rev. Elmer Stelter, pastor of Olivet; the Rev. William Cranford, pastor of Enterprise; the Rev. John Kapp, pastor of Union Cross; the Rev. Burton Rights, pastor of Clemmons; and the Rev. Paul A. Snider, pastor of Bethabara.

On Wednesday evening and Friday evening visitation evangelism teams went out two by two to contact in the name of Christ newcomers in the community and those interested in the Bethabara Congregation.

Saturday night, May 13, a fellowship potluck supper was held. A very interesting program was presented by Mr. E. L. Rowley, director of the Bethabara Band, and Mrs. B. Clyde Shore, director of the Junior and Senior Choirs of Bethabara. Featured in the program was a quartet of beginner band students from one of the local schools.
A TOTAL MEMBERSHIP OF 768 IN TWELVE YEARS IS

Story of Palmer Township Church

Floyd P. Peterson, pastor, Palmer Township Moravian Church

The first Moravian services in Palmer Township (near Easton, Pennsylvania) were held during August of 1948. The meeting place was an army surplus hospital tent erected on a site about 3 blocks from what eventually was to become the permanent site of the church.

The response of several interested families seemed to indicate that a permanent congregation could be established in this thriving community. In November of 1948 the first meeting place of a permanent nature was erected. It was a 30 x 50 single story cement block building placed in the middle of a cornfield which later became the corner of James St. and Hillside Avenue. On April 10, 1949 the congregation was formally organized receiving 62 communicant members into its fellowship.

It soon became evident that the single room used as a meeting place for both church school and morning worship and countless other activities was inadequate. In 1950 a fund campaign was begun for an addition to the building. This 30 x 60 two story structure was completed early in 1952. In June of that year Floyd P. Peterson, who had served as student pastor from the time of the church's organization, graduated from the Theological Seminary and was called to be its pastor. This required a sonage, and so the congregation set to work again. This project was completed in early 1953.

The congregation continued a steady and rapid growth. By 1955 both units were badly crowded and a double session in both morning worship and church school was instituted. Again the congregation had a determination to build. With a membership of 375 communicants in 1957, the church launched into a fund campaign for $85,000. The goal was a new church building and a remodeling of the entire existing structure into Christian Education facilities. In one month of working the goal was over subscribed in cash and in three-year pledges. A second capital fund campaign in 1960 brought an additional $38,000.

The building which is now in use was completed and opened in December of 1959. It contains a sanctuary which will seat 400 comfortably, a fellowship hall to seat 300, and a kitchen adequate for all purposes. There are two offices plus a mimeograph and stock room. But the pride of the entire project is the Christian Education plant estimated to be adequate for a church school with an enrollment of over 450. Since the present enrollment is more than 350, and still growing the committee on Christian education is already planning what future steps must be taken in allocation of space and production of more space to meet the needs of the church school.

An analysis of the present situation in Palmer Township is extremely interesting. The communicant membership is 556, and total baptized membership 768. The congregation has well over $300,000 invested in its buildings and lands. About $100,000 of this remains to be paid. The church school enrollment is 350 (not counting those enrolled the last month).

The two youth fellowship organizations have an enrollment of 86 and averaged 65 in attendance at the Sunday night meetings during the past winter.

There are nine troops of boy scouts, girl scouts and brownies with 215 boys and girls enrolled in this community program. There are also four choirs in the musical program of the church from the first grade through senior choir comprising a total of 150 voices.

Less than 10% of the Palmer Township Moravian Church membership were from a Moravian background before coming to the community. The actual number of families is twenty-two.

The budget of the church for 1961 was $36,000 of this $8,000 is for benevolent or denominational causes. The congregation is, of course, completely self-supporting.

The Palmer Township Moravian Church was a project of the church extension program of the Eastern District of the Northern Province. From the District and the Province the sum of $30,000 has been received in the form of capital outlay grants and payments of interest on mortgages.

Building and Expansion

Rally Set for June 22

The annual fellowship rally of the Building and Expansion Board will be held on June 22 at Friedberg Church with a picnic supper being served at noon.

Following the supper a brief meeting will be held at which the treasurer, Edwin L. Stockton, will give a report on results of the present year's activity and receipts.

Of special interest will be the announcement of the expansion projects that will be assisted by the Board during the next fiscal year which closes on June 30, 1962. The amounts to be allocated for the coming year will depend upon the response of the churches to the request for a doubling of the quotas to Building and Expansion.

Invited to the rally are the members of all local boards of Elders and Trustees, the ministers of the province, all local church treasurers, and members of the Provincial Elders' Conference, the Financial Board and the Building and Expansion Board.

New Building Under Roof

The new fellowship hall and Christian education building of the Covina, Calif., Moravian Church is now under roof and almost ready for stucco. The completion date in the contract was April 12.

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Prayer Is Agency of Love

Bishop Herbert Spaugh

Let Us Pray! How often these words are uttered in our churches without our grasping their true significance. The Bible says, "In everything by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Phil. 4:6).

The usefulness and effectiveness of a church is determined more by prayer than by money. Too many forget that.

The world today stands in more desperate need of love than at any other time in the memory of living men. The Church is supposed to be the promotor and dispenser of love, but we are doing a poor job of it.

The need for love is on our very doorstep. When have we had so many illnesses which are emotionally induced? Over fifty percent of the beds in our general hospitals are filled with patients who need prayer and love more than anything else. This fact is brought home in a new book by a well-known psychiatrist, Smiley Blanton, M. D., titled "Love or Peril."

Agency of Love

Prayer is the great agency for the transmission of love from God to man and from man to man. Prayer meetings ought to be the most important meetings in calendars of our churches. But are they?

The Christian Church came into being on Pentecost, after a ten-day prayer meeting. Prayer taught these early Christians to "be in one accord" with God and with one another. After this prayer meeting, the power came—the Holy Spirit. Disciples were transformed into Apostles...they went forth witnessing to a needy world. The same thing happened in our own Brethren's Unity on August 13, 1727...Disciples (learners) were transformed into Apostles (missionaries or witnesses).

This is what we desperately need today! Christian witness not only in daily attitude and manner, not only in radiance and health, but also throughout in a jittery and disturbed world engaged in a multitude of "cold wars."

The Church has hard enough time enlisting disciples. Too much time is taken up in recruiting them from one another. We need to turn on the prayer power and keep it on until the blessed Holy Spirit takes hold of us and converts us from disciples into Apostles, not only in Jerusalem and all Judaea, and in Samaria but unto the uttermost part of the earth.

Some Suggestions

The Christian Church has a tremendous job to do. Here are some suggestions for congregations:

1. Have a series of sermons on prayer. The disciples of old came to Jesus and pleaded: "Lord, teach us to pray!" Congregations have a right to expect that from their pastors. Many today would say, "Pastor, teach us to pray!"

2. Be sure that every meeting held in the church program is opened with prayer. Let it be something more than formal recital of the Lord's Prayer. In addition let every meeting in which Christians participate be opened with prayer.

3. Promote family devotions within the congregation. Urge families to pray the blessing at mealtime in unison with hands joined around the table. Let the family pray the Lord's Prayer together in the same manner. When the children are old enough, brief sentence prayers may precede the praying of the Lord's Prayer.

4. If there is a mid-week prayer service, be sure that it is predominantly a PRAYER service, and not a miniature Sunday morning service, nor a Bible Study with some prayer added on to it. Allow time for silent prayer of confession and intercession. Let there be brief prayers of intercession—sometimes only a name. As a means of securing participation get a number of Bible promise cards, put them in a basket, and let each member draw out one in the traditional Moravian manner.

The leader calls for them alphabetically as "verses commencing with "A," then "B" and so on. Those who read may comment if they so desire. After the service the cards are collected. Encourage members to memorize an alphabetical list of verses to use when needed for daily communion with God, when in trouble, or when sleepless at night.

Allow ample time in service for intercessory prayer. Use the objectives of the Moravian Prayer Union given in the front of the Text Book.

Let part of the service be devoted to the meaning and practice of prayer and how it leads us into daily communion with Him, and how to "Practise the Presence of God." Distribute the small booklet, "The Practise of the Presence of God" by Brother Lawrence.

Books on Prayer

Other good books on Prayer: Study some of these books in your prayer meeting.

All Things Are Possible Through Prayer, Charles Allen
Prayer Works, Austin Pardue
How To Find Health Through Prayer, Glenn Clark
The Secret of Effective Prayer, Helen Shoemaker
How To Live In The Circle of Prayer, Stella Terrill Mann
Now or Never, Smiley Blanton
Prayer, The Mightiest Force In the World, Frank Laubach
God's Psychiatry, Charles Allen
A Reporter Finds God Through Prayer, Neal
With The Holy Spirit And With Fire, Samuel Shoemaker
The Lower Levels of Prayer, George Stewart

5. Organize or form prayer groups within the congregation and without. Encourage neighborhood groups to use your church. Keep it open for those who would come for prayer "when they need it" and not when the church offers it in the weekly program.

Order the book "Creating Christian Cells" (Single copies 35¢, discount on larger quantities) from The Evangel, 61 Gramercy Park, New York, 10, N. Y. The book was assembled under direction of Dr. Samuel Shoemaker of the Protestant Episcopal Church.

LET US PRAY!

COLLEGE NAMES DIRECTOR OF STUDENT UNION BUILDING

Announcement has been made by the administration of Moravian College that John W. Woltjen, associate director of development, on Sept. 1 will assume the additional responsibility of director of Student Union.

Beginning of Woltjen's new duties has been timed to prepare supervision for the $500,000 building now under construction with completion expected late this year. Work on structural steel skeleton and roofing is well advanced.

The new facilities will provide dining hall and recreation and lounge areas as well as snack bar and book and supplies store.
Provincial Announcements

Provincial Elders Conference

Br. Clyde Barber has accepted a call to continue his pastorate at Bethesda for a period of one year. The call was issued and accepted under the terms of the Provincial Rules and Regulations, Section XX, Paragraph 2, which states that a minister upon reaching the age of retirement may be called by the Provincial Elders’ Conference on an annual basis.

Br. Bruce Weber has accepted a call to the pastorate of Oak Grove. He was installed by the President of the Conference on July 2.

Br. William McElvene has accepted a call to the pastorate of Messiah. His installation will take place on August 20.

Br. Wallace Elliott accepted a call to become Associate Pastor at the Home Church. He will be ordained by Bishop Herbert Spaug on July 23 at Moravia. His service at the Home Church will begin on August 1.

Br. John Walker, a recent graduate of Moravian Theological Seminary, was ordained by Bishop J. Kenneth Pfohl on June 4 at Mt. Airy. He was installed as pastor of Hope on June 18 by the president of the conference.

Br. Harold Cole, a rising senior seminarian, is serving as summer assistant at Friedland and Br. Jimmie Newsom, a rising middler in our seminary, is serving the province as summer assistant.

The Activities of the president of the conference for the month of May included: three meetings of the P. E. C. on the 4th, 11th and 17th; meetings with the Pine Chapel boards on the 11th; Steering Committee of Stewartship Counselors on the 16th; installation of Rev. Taylor Loflin at Macedonia on the 14th; lovefeast address and Holy Communion for the Moravian Fellowship in Washington, D. C. on the 21st; addresses at two sessions of the Provincial Women’s Workshop on the 24th; lovefeast address at Messiah on the 28th; and Baccalaureate service at Southside Baptist Church on the 28th.

R. Gordon Spaug, president

Provincial Women’s Board

Mrs. Harry E. Cook, Jr.

The workshop and annual meeting of the Moravian Women’s Fellowship of the Southern Province was held on Wednesday, May 24, at Home Church. Two identical sessions were held beginning at 11:00 a.m. and 7:30 p.m. Presiding was Mrs. M. E. Miller, chairman of the Provincial Women’s Board. Organists for the day were Mrs. J. Kenneth Pfohl and Mrs. Hege Kapp. Prayers were led by Bishop J. Kenneth Pfohl, the Rev. William H. McElvene, and the Rev. Clark A. Thompson.

A warm welcome was extended by Mrs. L. B. Southender, president of the Home Moravian Women’s Fellowship.

Various reports and announcements were given. Mrs. K. Edwin Fussell, secretary and treasurer of the Provincial Women’s Board, was pleased to announce 100% participation by forty-five churches to the 1960-61 budget. This was the first time that this had been achieved. The year-end financial report will be compiled after June 30.

Mrs. Harvey Price, chairman of Aid to Provincial Churches, announced gifts to Leakeville Christian Education Building and to the Providence Church Sanctuary.

Miss Eugenia Stafford, a member of the N. C. State Migrant Committee of the Council of Church Women, gave a detailed report on supplies and money sent to migrant centers. She also asked for continued support of this much needed work.

Mrs. Miller introduced invited guests for the day. These included nineteen persons who were either missionaries on furlough, retired missionaries, or who had served in former years in mission provinces.

The Rev. Clayton Persons was presented with a book by Mrs. Douglas Kinel, a Provincial Board member, as a token of appreciation for writing the current mission notes every three months.

Our current women’s Provincial undertaking continues to be the Home for the Aging.

It was announced that for the first time, the Mission and Bible Study Books are being published by the Northern and Southern Provinces.


Br. Iobst previewed his book. There are ten chapters in the book, and he suggested that circles having twelve meetings a year divide the tenth chapter into two parts for one month and use the last month for review or summation.

There were group meetings for fellowship officers. These included the officers led by Mrs. M. E. Miller and Mrs. K. Edwin Fussell; circle leaders, Mrs. Harry E. Cook, Jr. and Mrs. Floyd S. Burge, Jr.; parsonage committees, Mrs. F. O. Stutt; Bible study leaders, Mrs. Douglas L. Rights and the Rev. Clark Thompson; and mission study leaders, Mrs. Kenneth L. Greenfield.

The general session for all others was a discussion of three of our new provincial endeavors. Mrs. Alan Turner presided and the discussion was led by Dr. R. Gordon Spaug, Mrs. T. Holt Haywood, and Mr. Gordon E. Bondurant, Mrs. Ralph E. Spaugh, vice chairman of the Provincial Board, was coordinator of the day’s plans. The sessions were well attended with over four hundred present.

Archives House

William A. Cranford, Jr.

We remember July 6, 1415, as the day on which John Hus was burned at the stake outside the city of Constance. The following was related by Dr. Paul Maves of Drew Theological Seminary at an informal gathering of some members of the Group Life Conference held in Bethlehem, Pa. last year.

It has been said that as one of the professors at Drew Seminary lay dying, friends and relatives gathered at his bedside. Someone wondering if he had passed on, advised an attendant to feel of his feet, adding that no one ever had died with warm feet. The dying professor was able to reply, "John Hus did." I believe he was a professor of church history.

THE WACHOVIA MORAVIAN

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Provincial Treasurer
Is Awarded Doctorate

Moravian College awarded three honorary degrees at its commencement exercises on Sunday afternoon, June 4.

Recipients were Dr. Edwin H. Rian, president of the Biblical Seminary in New York; Edwin L. Stockton, secretary and treasurer of the Southern Province of the Moravian Church in America; and Miss Lillie S. Turman, headmistress of Moravian Seminary for Girls at Green Pond, Bethlehem.

Dr. Rian, who received the degree of Doctor of Humanities, also delivered the Baccalaureate address at Central Moravian Church in Bethlehem Sunday morning.

Mr. Stockton, a graduate of Moravian College with the Class of 1928, is an outstanding lay reader in the Moravian Church. He has been responsible for a highly successful program of fund raising, development and the building of new churches and parsonages.

He was presented for the degree of Doctor of Laws by Dr. G. Alden Sears, Professor of Economics and Chairman of the Department of Economics and Business Administration.

Junior Highs Will Find Grounds Improved

Three Junior High Conferences are set for Laurel Ridge Conference Ground for this summer. Each session will last for one week beginning on July 16, July 23, and July 30.

Conference directors are the Rev. R. T. Troutman, first period, July 16 to 23; and the Rev. Kenneth Robinson, second and third periods, July 23 to July 30, and July 30 to August 6.

For program purposes each conference will be divided into four small groups centered around the four unit lodges.

Small group or quest group leaders are:
First period, Robert Lobst, Richard Amos, Bruce Weber and Miss Martha Anne Bowles.
Second period, John Goserud, Clark Thompson, K. Edwin Russell and Wallace Elliott.

Many Improvements

The Junior Highs will find many improvements on the Conference Ground this year over what was there during the Junior High sessions of a year ago. For one thing the Assembly Hall will be available for group meetings, rainy day activities, and worship services. In addition the recreation slab is finished and ready for games such as paddle tennis, shuffleboard, and volley ball.

The cabins are now equipped with windows and the grounds in general are improved with better roads and gravel walks.

REGISTRATION SHORT—BOYS NEEDED

Registration for the Junior High Conferences is falling short of expectation, according to the latest figures from the office of the registrar. This is true particularly with reference to the number of boys registered.

As of June 27 there was room for boys in all three periods and room for girls in only the first period, July 16 to July 23.

The office of the registrar strongly recommends that as far as possible all future registrations for Junior Highs be directed toward the first period, July 16 to 23.

Adult Conference Offers Interesting, Helpful Program

The first conference for adults of the Southern Province is scheduled for Laurel Ridge for August 13 to 18. The five day conference begins in the afternoon on Sunday and closes with the noon meal on Friday.

Children, ages 6 to 12, may attend with a parent or parents at a reduced rate for this session. Total fees are adults $23.00 and children $7.00.

Activities for the children during the day will be planned and supervised by the conference staff.

The total program for adults is planned to combine improvement in leadership potential along with a well-rounded conference experience.

As a conference the program will feature individual worship in morning devotions and group worship in evening vespers. The afternoons will be occupied with rest, games, hikes, and hand crafts. In the evening there will be assembly programs for the learning and playing of games and for discussion and inspiration.

As an opportunity for leadership training the conference will offer three study courses two of which may be elected by each person. These are a "Survey of the New Testament" led by the Rev. C. Truett Chadwick; "The Spiritual Growth of Children" led by Mrs. John R. Smith; and "The History of the Moravian Church" led by the Rev. George G. Higgins.

Children over twelve years of age may register for out-door camp which will be in session for the same period of time.
Pioneer Medical Missionary
To East Africa Retires

F. E. Birdill
From "The Moravian Messenger"

The retirement from Moravian mission service of Dr. and Mrs. A. J. Keevill closes an epoch in the pioneering period of medical missionary work at Sikonge, near Tabora, in Tanganyika Territory, East Africa.

When a doctor has received his training at a first-class medical school and then goes out to the mission field, he is often confronted immediately with very primitive conditions where improvisation is the order of the day, because money is short and equipment is lacking. Undaunted by these handicaps and possessing a strong Christian faith and belief in the working of God's power, he set about improving, revealing at once the need for medical efficiency.

When a doctor has received his training at a first-class medical school and then goes out to the mission field, he is often confronted immediately with very primitive conditions where improvisation is the order of the day, because money is short and equipment is lacking. Undaunted by these handicaps and possessing a strong Christian faith and belief in the working of God's power, he set about improving, revealing at once the need for medical efficiency.

Superstition and fear

Dr. and Mrs. Keevill went to Africa in 1923 at a time when medical work was regarded by the Africans with suspicion, fear and even superstition. To the African mind nearly forty years afterwards the doctor first killed the patient (i.e. with anaesthetics) and then he made him alive again. This white man's magic was something to be afraid of because it was so powerful. Consequently it took considerable patience, courage and quiet perseverance to overcome the primitive fears that possessed the minds of the Africans in the 1920's. Dr. and Mrs. Keevill were well able to deal with this problem by their cheerful personalities and by their efficiency.

Gradually the barriers were broken down. News travels fast in Africa through 'drum' language. Sick people in villages many days' walk away from Sikonge heard of the powerful medicine of the white doctor and what it could do, so they made long journeys on foot, by-passing Government hospitals on the way, to get to the mission hospital to discover for themselves whether the news was true. Bit by bit as confidence in the doctor's skill grew, the fear, so predominant in African minds, was dispelled.

Doctor Keevill started the Leper Colony at Kidugalo, about a mile or so outside the village of Sikonge, so the lepers could receive treatment and yet be away from the village. How this work has progressed is well known today and with modern drugs the disease can be cured if it is taken in time.

The numbers of patients attending the hospital have increased enormously. New buildings had to be erected—more staff engaged—the record of statistics was amazing, revealing at once the need for medical work and the tireless work done by the medical staff.

Mrs. Keevill started a maternity clinic which, after a somewhat hesitant start, won the approval of the expectant African mothers.

As a result of their labors they leave behind them a well-run hospital with equipment that is adequate as their memorial in Sikonge.

After a number of years of study Doctor Keevill became an authority on sleeping sickness and did much research into this complaint for the government.

Called to government service

When the second world war broke out the government claimed the services of Doctor Keevill, for they had made large grants for medical work at Sikonge and had included his salary in the grant. He became a medical superintendent responsible for a very large tract of country, but he never forgot the mission work and acted as a liaison officer between the government and the mission.

Later he and his wife were transferred to colonial service in the West Indies. But Africa still called strongly.

When the British Mission Board was looking for a doctor to serve in Africa the news reached Doctor Keevill. He cabled at once to the Board offering his services for a period of five years, which was accepted with grateful thanks. Typical of his love for his work in Africa was the decision he and his wife took as soon as his services were accepted by the Board, to speak only Swahili in their home to refresh their minds with the language after a lapse of several years, so as to be ready to work on arrival without language problems.

The tremendous ovation they received in 1956 when they returned to Sikonge was evidence of the confidence, love and affection the Africans had for this devoted missionary couple.

Few people can remain long in Doctor Keevill's presence without appreciating his keen sense of humor—some of his inimitable stories told twenty-five years ago are still remembered. Humor is an invaluable asset in a missionary. To be able to laugh at himself, no less than at difficulties; to overcome awkward situations with a cheerful smile (which might easily work out a different way) was to win the allegiance of all who were near him or who worked with him, for Africans have a good sense of humor.

Not content with the medical work, which has become greater than one doctor can manage, Doctor Keevill has always made time to help with the spiritual side as well as by giving talks, conducting services and taking morning prayers for the hospital staff.

His departure from mission service will leave a gap not easily filled today, because unless a doctor is imbued with a high sense of Christian duty and is really 'dedicated' to the work, he would not offer his services at the salary the church is able, with government help, to provide. Now the time has come for him to lay down his office and for the church to say 'Well done' and 'Thank you' for a work that has developed largely under his care and guidance from a small beginning to an established hospital.

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Furlough Plans

Dr. Samuel Marx and family will be leaving Honduras early in August with plans to visit Winston-Salem for a few days and then proceed to Fargo, North Dakota. His address will be St. Luke's Hospital, 727 Broadway, Fargo, North Dakota. He is planning to do special work at this hospital in order to refresh himself with many of the advances in medicine and surgery since his last furlough. The family will be in Fargo until June 20, 1962. Af ter that date they will be in Vancouver visiting relatives until their return to Honduras by the first of August, 1962.

During the furlough of Dr. Marx his place will be filled by Dr. Ian Cook and family. Dr. Cook is the son of missionary parents and is a member of the Christian and Missionary Alliance Church. He has studied in Indianapolis and came to know the Moravian need for a doctor through Dr. John Gilliland, a classmate. The Cooks will be in Ahuas, Honduras, for the one year of furlough of the Marxes. We are grateful to Dr. Cook, his wife, and two small boys for their willingness to serve the Moravian Church in this manner.

The Rev. Wolfram Fliegel and family will be leaving St. John, Virgin Islands, on July 1 and will spend the summer with Mrs. Fliegel's mother in Binghamton, New York. As of September 1 they will be occupying the mission apartment in the Whitefield House, Nazareth, Pennsylvania.

Constance Sautebin and Mildred Sibbe of our Alaska Church will begin furlough on September 1. The former will be at her home in Fargo, North Dakota, and the latter at her home in Palmyra, New Jersey.

Housman Returns to the States

The Rev. and Mrs. E. Howard Housman have requested a temporary leave of absence from mission service in order to serve a congregation in the United States. This request was prompted by the necessity of educating their five children. The Mission Board has granted this request and the Housmans have accepted a call to serve the congregation at Yardley, Pennsylvania.

The Housmans served the Moravian Church in Honduras for approximately eleven years and have spent three years in the task of reorganizing the Moravian Church in British Guiana and leading it to its present status as an Associate Province of the Unity. The Church extends to them its best wishes in this new field of service for the Lord.

Another Successful Every Member Canvas

Under the leadership of Norman Proch- nau, a Seminary student who took a year

Virgin Islands, the congregation has taken of the Midlands Congregation on St. Croix, from his studies to serve as student pastor many steps forward. The congregation had been without resident leadership for many years. One of the important decisions taken by the congregation was to attempt an every member canvas. Out of the two hundred members, pledges were received from ninety-two percent. The total amount of the pledges was $5,100. This amount represents almost one hundred percent increase in the total budget of the congregation over the previous year. This old congregation, which had deteriorated through the years, has taken on new life and there is a spirit of enthusiasm and progress in the air.

New Arrival in Alaska

Mr. and Mrs. Kennard Peterson, on the staff of the Children's Home at Kweetluk, Alaska, announce the arrival of a daughter, Becky Lynn, on April 26, 1961.

A Report on the Rama Road

The Rev. John Giesler, pastor of the Moravian Church in Bluefields, Nicaragua, made a trip up the Escondido River to the town of Rama. This town is the planned terminal point for the highway which begins in Managua and goes east across Nicaragua to the Atlantic coast. The road has almost reached Rama. This road has been in the process of being built for quite a few years. When it is completed the town of Rama will be a shipping port for Nicaragua. Already many people have moved along this highway and there is daily bus service from this area to Managua. The Moravian Church has already obtained land in Rama sufficient for a school, church, and parsonage. At the present time the Moravians who live in this area are being served by occasional trips from Bluefields. Eventually this area will create a new district for the Nicaraguan Moravian Church.

Brother Giesler also reports concerning the work in Bluefields, "Our new chapel at Lititz is being built with a good amount of local help. We are also trying to furnish a

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parsonage for Br. John Wilson, open and equip a youth center, launch a Boy Scout group with all of the trimmings, and get our own school baseball and basketball team going. These have all of our funds tied up although giving has gone up tremendously in the past few years."

**Student Pastor Goes to British Guiana**

Theodore Wilde, having completed one year of Seminary, has volunteered to answer a request for a student pastor in British Guiana. In this country the Moravian Church is sharing in a united mission at Mackenzie, a city in the interior of the country where there is a large bauxite in-

**LEADER OF WALDENSIAN CHURCH SPEAKS AT COMMENCEMENT OF Moravian Theological Seminary**

Preaching the Bible today remains the cornerstone of Christianity just as it did when Protestantism emerged after the Middle Ages, the executive director of the Waldensian Church of Italy said at the graduation exercise of the Moravian Theological Seminary in Bethlehem, Pa. on Sunday, May 28.

Sermonist at the 154th commencement service of Moravian Theological Seminary for 10 graduating seniors, Dr. Ermanno Rostan, moderator of his denomination, was given the honorary degree of doctor of divinity. The service was held in the Old Chapel of Central Moravian Church.

Waldensian Bishop Stephan.

History of the Waldensians began even before that, in 1170 in the Piedmont Alps; that of Moravians in 1457 in Bohemia. Both groups antedate the Reformation that began in 1517.

Bachelor of divinity degrees were conferred upon eight members of the seminary class of 1961. Two received certificates of completion of courses.


Also, Robert Harry Smith, Sister Bay, Wis.; Gordon Lawrence Sommers, South Edmonton, Alberta, Canada; Richard Olin Steiner, Dover, O., and John Marshall Walker, Mount Airy, N. C.

Certificates were presented to: Nathaniel
Edward Albee, Bethlehem, Pa., and Roger Lee Parks, Germanton, N. C.

The Freuauff Memorial first prize in Moravian Church History was won by Wallace Elliott and the Gerdsen prize to a senior meriting assistance in augmenting his library went to John Walker.

“Freedom and truth,” declared Dr. Rostan in his address, “are two words that are as fundamental to religious life today as they were in earlier days. The Christian Church must openly proclaim that Jesus Christ alone is the truth for our life and death, for our sins and redemption. "He remains the same yesterday, today and forever. There are many kinds of freedom. Religious freedom is a great gift of God to preach His word. There is even a more precious freedom given us by Jesus Christ that enables us to follow Him. "Freedom is not an end in itself; rather it is for the service of God and man. As Jesus said: 'If you continue in my words—ye shall know the truth and the truth shall make you free.'”

Dr. Rostan reviewed the early bonds between Waldensians and Moravians that grew out of insistence on preaching from "an open Bible" printed in the language of the people. He told how liberty of conscience, freedom of worship, vigorous Christian experience of evangelism as taught in the Gospel and receiving the communion chalice have survived in his and Moravian Churches despite early persecution.

Dr. Rostan was introduced by Dr. Raymond S. Haupert, president of Moravian College, and was presented for his honorary degree by Dr. John R. Weinlick, professor of historical theology.

Seminary Professor Receives Degree from Princeton

Associate Professor Howard H. Cox, instructor in biblical theology—Old Testament—at Moravian Theological Seminary, was granted the degree of doctor of theology at the 149th annual commencement exercises of Princeton Theological Seminary, on June 6.

The candidate, who was installed in his Bethlehem post October 2 during celebration of Moravian College Founder's Day, presented a doctoral dissertation titled "Elijah: a Religio-Historical Study" for which he began preparation in 1955.

In 1956 he received a Fellowship in Old Testament with an award of $1,000 and in 1957 was appointed instructor in his field at Princeton Theological Seminary where he served three years until he took his post here.

Dr. Cox, who is also an archeologist, left on June 10 with an expedition to Petra, Jordan, with Dr. Philip C. Hammond of Princeton Theological Seminary. He will be engaged in excavation and research for three months.
Pastoral Care Clinic
Attended by Ministers

Realization that the minister is the one most of us are inclined to consult when life's problems overwhelm us has been substantially determined at the five-day conference of Moravian pastors in session in Bethlehem from June 12 to June 16.

The 28 clergymen present from Monday through Friday are from the Eastern and Western Districts of the Northern Province of the Moravian Church and from the Southern Province. They have presented in advance as many case histories of actual experiences that predominate in their ever widening field of pastoral care.

The sessions are sponsored by Moravian Theological Seminary that graduated all but two of the conferees. Arrangements for campus facilities were made by Dean Vernon W. Coillard and the Rev. John W. Fulton, professor of practical theology.

Each problem presented was reviewed under the capable leadership of Dr. Paul E. Johnson, professor of psychology of religion in Boston University School of Theology. By lecturing and counseling, conferees received solutions to vexing problems and confidence in assuming an even more extensive role in human affairs during their pastorate.

Those who attended from the Southern Province were Kenneth W. Ball, Glenn E. Craver, K. Edwin Russel, John H. Johansen, Clayton H.Persons, Paul A. Snider, Elmer Stelter, Raymond Troutman, and Bruce Weber.

Three Seminary Graduates
Enter Mission Service

Three of the 10 seniors of Moravian Theological Seminary who graduated this year have elected to serve in the missionary field. This one-third of the class of 1961 is considered a most gratifying response in upholding a cherished tradition of the Moravian Church for mission service.

The three graduates who have chosen mission service are Richard Steiner of Dover, Ohio, who goes to Nicaragua; Robert Smith of Sister Bay, Wisconsin, who will be assigned to a congregation in the Virgin Islands; and Gordon Summers of South Edmonton, Alberta, Canada, who will begin work in British Guiana.

Roland Geoffrey Cranford

The Rev. and Mrs. William C. Cranford announce the birth of their fourth child and third son, Roland Geoffrey Cranford, on May 27, 1961.
NEWS FROM THE CHURCHES

For Providence—A First Cornerstone

The cornerstone laying ceremony was held for the new Providence Church building on Sunday, June 4, at 11:00. Bishop Herbert Spaugh preached the morning sermon and laid the cornerstone.

In the 80 year history of Providence Congregation two man buildings have been built for worship and Sunday School plus three small additions, all prior to this present plant. The new unit replaces all former building facilities and is the first to have a cornerstone. It measures 110 feet by 44 feet. The full size basement and the first floor include 18 rooms plus a sanctuary to seat 300 people.

The building is located directly behind the site of the old sanctuary, which has been moved away. It has been occupied by the congregation since the opening service, December 18, 1960.

Guest Ministers

Guest ministers serving the Kerersville congregation during the vacation of the pastor, the Rev. Kenneth Ball in June and July were the Rev. James Johnson, Charlotte, the Rev. Clark Thompson, Winston-Salem and the Rev. H. B. Johnson, Kernersville.

An Unbelievably Cold Day

On an unbelievably cold day in May, Saturday, May 27, twelve young people from Bethabara with one visitor from Ardmore, Bethabara’s youth counselor’s, Mr. and Mrs. R. K. Morgan, and the Rev. Paul A. Snider—sixteen persons in all—left Bethabara Church at 6:50 a.m. for an all day trip into the mountains of Western North Carolina.

The first stop was made at Linville Falls. After exploring all the trails and being thoroughly awed by the magnificence of Linville Gorge the group enjoyed a picnic banquet. An exhaustive two innings of softball designed to produce stiffness and soreness on Monday followed the banquet.

One Hundred Eighty Year Supply Pastorate Ends

At a church council meeting held on June 11 at Hope Church, Mrs. Ella Mae Johnson, Glenda Marshall, Sandra Cox, Michael Reich, Jimmy Morgan, Fred Ebert, John Stockberger, Gene Marshall, Kenneth Cox, Nelson Cox, and Larry Moser.

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tors have served Hope from nearby congregations, from Salem College, and through other special arrangements. As the present interim pastorate came to a close on June 11, this era comes to a close with the installation of the first resident full-time pastor, Br. John Walker.

New Bethabarra Parsonage Occupied

The new Bethabarra Church parsonage was occupied by the Rev. Paul A. Snider and his family on May 11, 1961. An open house was held on June 25. The Parsonage Committee, consisting of W. H. Andrews, chairman, J. Wheeler Atwood, O. E. Doub, Jr., and Mrs. R. W. Newsom, supervised the construction of the parsonage. Plans for the parsonage were drawn by Cyril Pfohl, architect, and the parsonage was built by C. E. Fetter and Son, contractors.

The Parsonage Furnishings Committee, consisting of Mrs. W. H. Wilson, Jr., chairman, Mrs. M. A. Cleckley, Mrs. B. Clyde Shore, Mrs. J. Wheeler Atwood, Mrs. Wesley Bredlile, and Mrs. E. L. Reich, has been actively engaged in refinishing antique furniture for the living room and in making draperies for the home.

The parsonage is unique in its exterior Early American Moravian design. The eyebrow windows, the dormer windows, and the hooded doorway are striking features of its construction. It is located next to the Bethabara Educational Building on Bethabara Road. A specialized type of building, designed for the particular functions of a parsonage, it includes a large living room, a dining room, a kitchen with a dining area, a den, four bedrooms, two and one-half baths, a full basement and two unfinished bedrooms.

Junior Spell Books of the Bible

On Sunday, June 18 at 7:30 p. m. a "Books of the Bible" spelling contest for the Junior boys and girls was held at Bethabara Moravian Church.

The contest ended in a four-way tie. Those who spelled the Books of the Bible were: Marjorie Anderson, Jimmie L. Newsom, Jr., Mark Wayne Temple, and Hampton Morgan, Jr. All were awarded half-scholarships to the Junior Conference at Laurel Ridge.

Tenth Anniversary at Hellertown

Members of the Mountainview Moravian Church, Hellertown, Pa., observed the tenth anniversary of their congregation on Sunday, April 9.

At the morning worship service the Rev. Percival Henkelman, now of Edmonton, Alberta, preached the anniversary sermon. Br. Henkelman was student pastor of the Hellertown congregation at the time of its official organization and the dedication of the church.

Work was begun in Hellertown in 1948 after an extensive survey was conducted by a number of Moravian College pre-theologs. A church-parsonage was purchased by the Eastern District Board that same year, and later five lots were procured for future use as a church site. Br. F. Herbert Weber was called to be the first student pastor of the new Mountainview Church.

From the charter membership of seventy-nine the membership has grown to 177, under the leadership of the foregoing brethren and the brethren David R. Jones, Otto Dreydoppel and the present pastor, Arthur Nehring. During 1960 the church sanctuary was enlarged and renovated and an educational unit added.

The Beatitudes

From "The New English Bible" Matthew 5:3-10

How blest are those who know they are poor;
the kingdom of Heaven is theirs.
How blest are the sorrowful;
they shall find consolation.
How blest are those of a gentle spirit;
they shall have the earth for their possession.
How blest are those who hunger and thirst to see right prevail;
they shall be satisfied.
How blest are those who show mercy;
mercy shall be shown to them.
How blest are those whose hearts are pure;
they shall see God.
How blest are the peacemakers;
God shall call them his sons.
How blest are those who have suffered persecution for the cause of right,
the kingdom of Heaven is theirs.
IN BULGARIA AND RUMANIA

Church Lives Under Pressure

The Rev. Francis House, an Anglican associate general secretary of the World Council of Churches, writes below of his impressions of a recent three-week visit to Bulgaria and Rumania.

What is happening in and to the Orthodox Churches under Communist rule? We need to know all we can in order to be able to pray intelligently with and for our fellow-Christians in these countries. Many visitors have described their impressions of the situation of the churches in the USSR, but opportunities to visit the churches in Bulgaria and Rumania have been rare in recent years and news has been hard to obtain.

Of course, impressions formed in the course of a short visit are liable to be very superficial, and some important aspects of the situation are bound to remain outside the direct observation of any visitor however privileged. But some pointers to the interpretation of the situation of the churches in these countries may be indicated.

There are many reminders that the Communist revolutions are only in their first phases. It is useful to make comparisons with the situation in the USSR in the nineteen-thirties as well as in the nineteen-sixties. According to recent statistics, an estimated 72 percent of Rumania's 16,000,000 population and 88 percent of the 7,000,000 persons in Bulgaria belong to the Orthodox Church. These figures have meant that despite political changes, most of the outward forms of church life remain unaltered. Practically all the churches are open. The clergy still walk through the streets in their cassocks. Many of the church leaders and theological professors have studied abroad.

In Bulgaria all the members of the inner Holy Synod were already bishops before the war. Some theological books and reviews are published. Seminaries and institutions for higher theological studies continue, though the former are reduced in numbers and the latter are separated from the universities. Monasteries and convents are open; though in Rumania, I was told, as the result of the strict enforcement of church discipline, two-fifths of the monks and nuns have been sent back to their villages.

In both countries the drive for "modernization" according to Communist conceptions is intense and every means of propaganda and political, social and legal pressure is used to enforce conformity. The churches are under this pressure no less than other public institutions. The law allows them to "perform their religious rites," but all their former social activities and programs have been stripped away. The churches are allowed extremely few contacts with the outside world.

The Communist parties are intensifying anti-religious propaganda of many kinds to which the churches are not allowed to make any public reply. The whole educational system is based on Marxist-Leninist philosophy. Public support of the government's general policies is the condition for the continuation in office of the leadership of any organization.

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Desire to be in God's Love

James G. Weingarth

A little boy was asked by his pastor if he prayed every day, "No", he replied, "not every day. Some days I don’t want anything.”

That certainly sounds like plain, practical praying. And we can hope that as this little fellow grows older, and matures, he will know what the apostle Paul so gladly wrote: “My God shall supply all your need according to His riches in glory by Christ Jesus” (Philippians 4:19).

Wanting God

Yet there is so much more to prayer than "wanting," unless it be just to want - - - God! And prayer life, it seems to me, will always be strengthened ever so much when God Himself becomes the object and objective more and more—when the desire is just to be in HIS presence—when the seeking and the wanting and the needing is just for God, for the Championship of Christ! It is good, it is wonder-full, it is help-full to be there!

As the old hymn puts it:
In the secret of His presence
How my soul delights to hide;
Oh, how precious are the lessons
Which I learn at Jesus’ side.

or the poem:
Prayer is so simple,
It is like quietly opening a door
And slipping into the very presence of God.
There is the stillness
To listen for His voice—
Perhaps to petition,
Or only to listen;
It matters not;
Just to be there,
In His Presence,
Is prayer!

Or from the Bible: "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith the Lord" (Jeremiah 29:13).

WANT HIM then, and praying will become more and more desirable and helpful.

My God, is any hour so sweet,
From blush of morn to evening star,
As that which call me to Thy feet,
The hour of prayer.

Come As You Are

Often is the complaint heard: "I just can’t pray right—I don’t know what to say— I don’t feel in the mood, etc., etc., etc."

If there is one fundamental principle in prayer as far as witness is concerned, it is simply this: "Come as you are!” We count it a privilege to have a friend to whom we can unburden ourselves at times. What a relief just to be able to "unload." Well, our Lord is such a friend. Here perhaps is the priceless pearl of praying: to pray, talk it over with God in the Name of Jesus, in just whatever fair or fretful frame of faith we may find ourselves. Here is a new version of an old hymn:

What a friend we have in Jesus
All our grumpy words to hear;
What a privilege to carry
Every groan to God in prayer.

It might help a lot to do that, He, our Lord, is a Burden-Bearer! "Casting ALL your care upon HIM, for He careth for YOU." That was written by a serene giant of a man who wasn’t always so serene, who in younger years had been that stormy petrel of the disciples—none other than Simon “Spiffire” Peter.

So did, come as you are, in prayer. If weary, tell HIM! If angry, tell HIM! If grateful, tell HIM! If feeling like complaining, complain!—to HIM! If you have a tack in your brain about someone, tell HIM! If you—oh well, "just as I am, without one plea; but that Thy blood was shed for me; O Lamb of God, I come—I come!"

Serve God—With Your Prayers

Ask God, in my prayers? Thank Him, in my prayers? Praise Him, in my prayers? Yes, surely ye! But "serve" Him?—How so? Well, here is the how of it.

There is a gem of a story in the Bible, in Luke 2, about a dear old woman, 84 years old. Earlier in the chapter it is told how Joseph and Mary came with the infant Christ to the temple in Jerusalem "to present Him to the Lord." A devout old man, Simeon, sees Him, is given Him to hold in his arms, and praises God. Then comes this dear old woman, and this is how she is described: "And there was one Anna . . . and she was a widow of about fourscore and four years, who departed not from the temple, but served God with fastings and prayers night and day."

There is a meaning, or dimension in that phrase: "served God with . . . prayers," which we may not always recognize, yet which could have a wonderful and strengthening influence in our living.

The question is not at all that is was of course easy for this aged saint, now 84 years old, just to stay in the temple and run out the remaining years of her life “with fastings and prayers night and day.” It may not have been so easy for her at all, and maybe God alone knew the mighty loneliness in which she lived, or the patient (and maybe sometimes not so patient) waiting that filled her days. Saints are saints sometimes in their endurance as much as in their disposition.

The point is rather this: there apparently was a radiant direction in this aged widow’s praying. It was not, “Lord, give me this, or give me that,” or, “Let me die,” or, “Why these long years alone?”, or, “Can I not have what others have?”, or, “Why have I suffered?” That was not how she was known. Instead, the record about her is very eloquent, though very brief: "served GOD with fastings and prayers." And the next sentence then pictures her as seeing the infant Jesus and giving thanks. How meager the words—how sun-drenched that little tableau must have been! And the God whom she could serve only with "fastings and prayers" was now revealed in a glorious moment in the infant Christ and an ecstasy of answered faith. She had walked and talked with God, not ahead of Him, or at Him, but with Him.

Take the prayer trail then with serving songs and prayers! . . . .

Prayer of a Husband and Father,
A Wife and Mother

O God, I thank Thee for my home, for wife/husband and children. Help me to cherish my loved ones as created in Thy image, and given for my blessing. Forgive me, I pray, for taking them for granted, for betraying their love, for impatience, for insisting too often on my own way; forgive me, O God, for my failure to lead my home to Thee in Sunday School and Church, in a family altar, in prayer and Bible study.

That in heaven, forgive me for neglecting, as a father or a mother, my children, or for too little appreciation of the love of my mate. I thank Thee for so many happy times that we have had together. Help me, I humbly pray, to love my loved ones more, with God in their Name, Amen.

Prayer of a Child

Lord Jesus, thank you for my father and mother and for all that they mean to me, and do for me. Forgive me when I am disobedient or disrespectful to them, or to others. Help me to help them. Help me to learn about you too, and to understand your plan for me. Amen.
Christian Discipline is Maintained

Bishop Carl J. Helmich

The "Code of Principles and Discipline" to which Moravian Congregations of the Southern Province hold in common and which is known as "The Brothelry Agreement," states specifically that "the fundamental object of our religious union is to constitute a Church of Jesus Christ in which the pure Word of God is preached, the Sacraments are duly administered, and Christian discipline is maintained."

It is readily agreed that the effective preaching of the Gospel and the faithful administration of the Sacraments are essential to the life of the Church. Every local body of believers must also maintain Christian discipline within its fellowship as the third object of religious union.

This is also emphatically declared in two other fundamental documents of the Moravian Church. These are the "Church Order of the Unitas Fratrum" (1957) and the "Book of Order of the Moravian Church, Southern Province." "The Church Order of the Unitas Fratrum" (paragraph 716) states, "The exercise of church discipline is an indispensable matter for the Christian Church."

Intended to Produce Results

The maintenance of Church discipline is therefore a primary function, intended to produce results favorable to the peace and purity of a congregation. When we use the word "discipline," we generally think of it in its narrow and negative sense, referring to the "corrective measures applied for the restoration of erring members," whose manner of life is not such as "becometh the Gospel of Christ" (Phil. 1:27). It will, of course, be necessary for us to give attention to this negative aspect of discipline, but there is a broader, more positive interpretation which involves:

A faithful care of souls by means of public instruction or private conversation with individuals or the training of the individual members of the Church for their high calling as followers of the Lord Jesus Christ, which is effected by means of the various regulations and institutions of the Church. (Book of Order, Southern Province" paragraph 1050).

A great responsibility rests upon the pastor in the "care and care of souls" entrusted to him. "Preaching the pure Word of God" is fundamental to the ministry. In addition, he must at all times be available for counseling with individual souls, faithfully, conscientiously, and in the spirit of brotherly love and humility. Too often, "from fear of man or desire to please" the opportunity to exercise this personal ministry is neglected or weakened. If the spiritual growth of the member is fostered, there is no doubt that the Church as a whole is built up and edified. Backsliding and the blight of worldliness and impurity are counteracted and prevented.

If the "care of souls" is undertaken lightly, and discipline administered loosely without due regard for the essential and central place these have in the Christian Church, then the Church loses its testimony to the world because the inner life is weakened. Let it be understood that sharing the responsibility with the pastors are the Board of Elders and every spiritually minded member.

The Elders, charged with the spiritual welfare of the congregation, are frequently faced with difficult decisions relative to fellow members whose manner of life clearly violates the spirit and principles of the Brothelry Agreement; as evidenced by a worldly life, sins of the flesh (Gal. 5:19-21), failure to participate in the Lord's Supper, or to attend the regular services of worship. The point of view which must ever be maintained is that Church discipline should be regarded as a means of grace and not as a method of getting rid of "lost sheep." The Brothelry Agreement should be regarded as a practical guide for daily Christian living, and that brings to the attention of the erring member in the spirit of loving concern. The recommended approach is stated in Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

This spirit is concisely and officially set forth in Church Order of the Unitas Fratrum (1957):

(a.) The new life of the congregation is nourished by the cure and care of souls and the exercise of congregation discipline. (b.) Though the cure and care of souls is the special task of the minister and his fellow-laborers, every member who has experienced the saving love of his Redeemer is called to undertake this service. (c.) In Church discipline the sins and errors of the individual are considered and borne as the burden of the whole congregation. The congregation stands beside the erring one under the judgment of the Cross, ever mindful of its own need of forgiveness and brings the fault before the only One Who can redeem us from our guilt. (d.) Church discipline is exercised in the confident faith that it is not the Lord's will that a single member should be lost, nor that clear witness of the congregation should be hindered. This discipline is especially necessary when by word or deed the Gospel is falsified and the Lord denied. Therefore the main object of Church discipline is the prevention of offenses and not the punishment of the individual. (Book of Order, Southern Province," paragraph 103).

Three Degrees of Discipline

The three degrees of Church discipline as authorized by General Synod are these:

1. The Brothelry, yet official admonition, which may include the recommendation of VOLUNTARY abstention from the Lord's Supper. (2) Exclusion from the Lord's Supper, i.e. temporary loss of the right to participate in it. (3) Exclusion from the congregation and its gifts and privileges, i.e. temporary loss of all rights of a church member. ("Book of Order, Southern Province," paragraph 716).

This clearly indicates the exclusion is considered temporary, and that the person is still to be looked upon as a member of the Church, to be followed prayerfully seeking to win him back to the Lord and loyalty to His Church. Those who are penitent before God and man are gladly readmitted. The impenitent person must be treated as the Apostle Paul ruled: "Put away the wicked man from among yourselves" (1 Cor. 5:13), for reproach must not be brought upon the Church.

Discipline Resented

There are those who resist and resent discipline of any kind, no matter how tactfully, honorably, and prayerfully it is applied. These erring members, in fact, all professing Christians are challenged to exercise a greater degree of self-discipline and self-control, which should normally make the larger discipline of the Church unnecessary. (Continued to page 12)
Growth in Christian Experience

The annual emphasis for the year 1961 has been announced as "Growth in Christian Experience." As a part of this emphasis, the BROTHELY AGREEMENT is to be studied in the fall.

According to the plan announced by the Provincial Elders' Conferences of both provinces, it is suggested that the pastors of the churches preach a series of sermons on the BROTHELY AGREEMENT from October 8 through November 5.

"A Manual for Christian Witness" has been prepared and furnished the pastors with sermon topics and other materials for this five-week period.

As a part of this emphasis on the BROTHELY AGREEMENT the WACHOVIA MORAVIAN is publishing a series of three articles based on the introductory paragraph of the version of the BROTHELY AGREEMENT used in the Southern Province.

This paragraph reads: "The fundamental object of our religious union is to constitute a Church of Jesus Christ in which the pure Word of God is preached, the Sacra-

The Archives House

GEORGE SCHMIDT
First Protestant Missionary to Africa

One of several Moravian festivals in August is the beginning of Moravian mission work. The following is taken from a "Sunday School Mission Leaflet" published "in connection with 'The Wachovia Moravian'" in 1907.

George Schmidt
First Protestant Missionary to Africa

Favorite text "With God all things are possible."

"The honor of being the first protestant missionary to labor for the conversion of the heathen millions of Africa, belongs to George Schmidt, a missionary of the Moravian Church."

"Little is known of Schmidt's early life. He was a native of Bohemia and was born in the year 1709 ... he was exiled from Bohemia before he was eighteen years old, because of his faith, and took refuge in Herrnhut. George returned to the land from which he had been driven, and, in company with Melchior Nitschmann, preached the gospel. Both were arrested and thrown into prison. Nitschmann died during the confinement, and Schmidt, after remaining in prison for six years and six weeks, was released and made his way back to Herrnhut."

The leaflet tells us that a request came to Herrnhut on February 6, 1736, for someone to go to South Africa. Schmidt was on his way to Holland seven days later. He stayed in Amsterdam for a year as he was unable to get passage to Cape Town. He reached Cape Town on July 9, 1737. The first convert was baptized after more than four years among the people he chose to serve. Schmidt was forced to leave the country due to opposition from Europeans. Though he left Africa it is said that he daily offered prayer for the work there.

"One day, when seventy-six years old— it was on August 1, 1785, having worked for a while in the garden, he went to his little room to pray for South Africa, and at noon he was found dead upon his knees."

LETTER

Bethlehem
Malvern
Jamaica, B. W. I.

Dear Editor,

We feel so deeply grateful for all that Felicity has received during her stay at Salem College, that we wish to state publicly through the WACHOVIA MORAVIAN.

She has received so much in education, hospitality, friendship and in gifts, that we could never hope to repay a fraction of it all, and we are sure that there are many who have contributed to her happiness of whom we do not know. That is why we are so anxious for you all to know of our gratitude. Here, in action, is not only the worldwide fellowship of the Moravian Church, but also a symbol of the friendship of the American people, who have welcome Felicity so whole-heartedly into their midst. We just want to say a word of thank you to you all.

Sincerely yours,

The Rev. and Mrs. Patrick Craige

DEATHS


Norman, Mumpford Columbus, born October 5, 1960 in Cana, Va., died January 21, 1961, a member of Fairview Church. Funeral conducted by the Rev. Vernon Daetwyler. Interment in Moravian Graveyard.

Morris, Elizabeth m. n. Wright, born April 17, 1889 in Davidson County, N. C., died February 2, 1961, a member of Fairview Church. Funeral conducted by the Rev. Vernon Daetwyler. Interment in Moravian Graveyard.

THE WACHOVIA MORAVIAN

Official Journal, the Moravian Church in America, Southern Province


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Provincial Announcements

Provincial Elders' Conference

The Rev. Walter H. Allen, Jr. has accepted a call to become a member of the faculty of Salem College. He will serve as College Chaplain and Assistant Professor in the Department of Religion beginning with the fall semester in September.

The Rev. William A. Cranford has been appointed a part-time member of the staff of the Provincial Archives, at the same time, continuing his present pastorate of the Enterprise congregation. He will divide his service equally between the two positions.

The Rev. Robert Woosley has been appointed to the faculty of Moravian College. He will assume his responsibilities as Assistant Professor of Religion, Sociology and Philosophy early in September.

The activities of the president of the conference for the month of June include: Salem College Commencement on the 3rd and 4th; meetings of the P. E. C. on the 8th and 27th; Salem College Executive Committee on the 13th; installation of Rev. John Walker at Hope on the 18th; Church Aid and Extension Board on the 19th; address at the Annual Building and Expansion Rally on the 22nd; dedication of the Bethabara parsonage on the 25th; assisting in administering Holy Communion at Ardmore on the 25th; and Missionary address at Mayodan on the 25th.

R. Gordon Spaugh, president

Mrs. Harry E. Cook, Jr.

"Does It Matter What I Believe?"
"Who Am I?"
"How May I Be Saved?"
"What Happens When I Die?"

These fascinating questions are asked in our Moravian Women's Workbook for 1961-62. This book was published in the Northern Province and is for the use of all Moravian women.

James J. Heller, the author of workbook for women, "A Faith for Life."

The book is written by Dr. James J. Heller who on July 1 became Vice President and Dean of Moravian College. Dr. Heller has been professor of Biblical Theology at Moravian Theological Seminary since 1950. He received his bachelor of arts degree in 1944 from Texas Christian University, his bachelor of divinity degree in 1947 and his doctor of theology degree in 1955, both from Princeton Theological Seminary.

Dr. Heller was ordained in the United Presbyterian Church in 1947 and entered the ministry of the Moravian Church in 1952. Before his appointment at Moravian Theological Seminary, Dr. Heller was a graduate assistant at Princeton Theological Seminary from 1948 until 1950.

In his preface to A Faith For Life, Dr. Heller reminds us that the content of the book is to stimulate interest in various topics and "to prepare each member to take her part in a fellowship of conversation."

He also gives suggestions of books to be used for additional study. These will be of particular help to Bible Study Leaders.

"Does It Matter What I Believe?" Study along with your circle in A Faith for Life by Dr. James J. Heller during the coming year and you will find many answers to the questions asked and a great blessing for life.

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TEACHERS NEEDED FOR NEW SECONDARY SCHOOL AT

Rungwe in Tanganyika, Africa

"Further, the staff will be 13, at least half of whom should be graduates. This means building proper staff houses,—the days of bamboo and thatch houses for teachers in a school like this have long since passed. Even the water supply has to be renovated. We have an ample supply of clean water brought down in a fast-flowing furrow, but landslides frequently block the furrow in its upper reaches and cut off the water. Our good friends of the Lutheran Church in this area have advised us to make stout wooden pipes from the plentiful timber we have here, to take the water past the dangerous points. These Lutheran missionaries come from Finland—land of lakes and timber!

"All this costs a tremendous lot of money. The government is making us a grant of $41,000 pounds and we have engaged a contractor to do the work for we want to build up for this province of the Moravian Church a school which is an asset and not a liability.

"Staff is another great headache. We, of course, need African teachers for an African secondary school, but there are so few who are qualified. One, eminently well qualified, has been taken by the administration. So great is the pressure on qualified Africans that we stand very little chance of getting an all-African staff for many years to come. Even the government has just concluded an agreement with the U. S. A. by which some 70 young American teachers will come to us this year. We hope to get some of these but realize we are slow down on the list.

"The new school is being administered by an Alliance Board of Governors with the Lutheran Church. This is a new Alliance. It is a pity to break up the former alliance with the Diocese of Central Tanganyika (Anglican) but the geographical zoning of secondary schools makes this necessary, while our brotherly cooperation with the Anglicans continues on the side of ministerial training at Kongwa. But the new alliance is already effective, for our Lutheran partners have already furnished us with a teacher and are looking for more.

"Just recently we had a visit from our Member to Legislative Council, Mr. Kasamba. He is most keen that Rungwe, the first Secondary School in his constituency, should be first rate and was very helpful."

"The grant in salary as given by Br. Conner is 700 pounds for a single person and 900 pounds for a married couple with passage paid by the East African government from England.

Anyone interested in serving as a teacher at Rungwe should contact Dr. R. Gordon Spaugh, president of the Provincial Elders' Conference of the Southern Province.

THE WACHOVIA MORAVIAN
AUGUST, 1961

THE REV. RICHARD CONNER and family, Br. Conner is Headmaster of the new Secondary School at Rungwe.

An appeal for teachers from America for a new Secondary School at Rungwe, Tanganyika, East Africa, has been received. The appeal comes from the Rev. R. M. B. Conner, headmaster of the school who is serving at Rungwe under the Board of Foreign Missions of the British Province of the Moravian Church.

The need, Br. Conner states, is especially urgent "for a science teacher who could arrive here in January 1962."

The development of the school at Rungwe is occasioned by a "crash program of Secondary Education" being undertaken as a result of Tanganyika's acquiring the status of self-government in December of 1961. As a part of this program the Teacher Training Center at Rungwe is being discontinued and the buildings converted to use as a new school with assistance from the government.

Of the development of the new school Br. Conner writes:

"We were approached in the middle of last year to change over to a secondary school, and we have gladly agreed. We consider this part of the Church's service to the country as well as being a chance to bring future leaders of the country to a saving knowledge of Jesus Christ, while they are still at school.

"But it is a big undertaking. The buildings of the old Teacher Training Centre are in a poor state, and anyway they were designed for only a maximum of 120 boys, while a full secondary school has 280 boys in 8 classes. Therefore new dormitories, classrooms and a dining hall are necessary besides building and equipping a new science laboratory that was never needed before.
MORAVIAN MISSIONS – Currently Speaking

Comings and Goings

Dr. and Mrs. Howard Stortz returned to Nicaragua early in June. The Rev. and Mrs. Clark Benson returned to Honduras early in July. The Rev. and Mrs. Charles Michael and the Rev. and Mrs. Clarence Henkelman will assume their duties in Alaska as of the first week in September.

The Rev. Marvin Henkelman, who came to Winston-Salem, N. C., for back surgery, has been released from his doctor’s care and has returned, with his family, to his parish on St. Thomas, Virgin Islands. During his convalescence he will carry a limited program of work.

Mrs. Kenneth Nowack and her daughter Deborah came to Winston-Salem, N. C., on an emergency trip for health reasons. The length of their stay has not yet been determined.

Wengers Leave Mission Service

The Rev. and Mrs. Warren Wenger have requested a release from mission service and this release has been granted. The Wengers began mission service in Nicaragua in January of 1946. The major part of their years in Nicaragua were spent at Sandy Bay but they also served short terms at Pearl Lagoon, Wasla, Bonanza, and Puerto Cabezas. A recent announcement on these pages indicated their acceptance of a call to Honduras but after reconsideration they asked for an assignment in the home field for the sake of their four children, two of whom would have had to be left in the States. The Church and the Mission Board are appreciative of the faithful service which the Wengers have rendered in Nicaragua through the last fifteen years.

Mission Board for Dominican Republic Elects Officers

The Board for Christian Work in Santo Domingo held its annual elections and the following were chosen: Dr. Evelyn Berry, president (Methodist); Dr. Edwin W. Kortz, vice-president (Moravian); Dr. David McNamara, secretary (Evangelical-United Brethren). The treasurer is yet to be named. The Administrative Committee named Dr. John F. Schaefer (Evangelical-United Brethren) as chairman and Dr. Edwin W. Kortz (Moravian) as secretary.

New Arrival in Bluefields

Mr. and Mrs. Charles Sharer, on the staff of the Colegio Moravo in Bluefields, Nicaragua, announce the arrival of Donna Lynn. Donna was born at the Gray Memorial Hospital, Puerto Cabezas, on June 10, 1961, at 5:25 A. M.

The Latin American Picture

Roman Catholics themselves state that only around 30 per cent of Latin America’s some 170,000,000 baptized Catholics take any active part in the Church. Ironically enough, the most zealous and most rapidly expanding Christian group in Latin America is the Protestant, or evangelical, church.

The Evangelicals, as they prefer to be called, today number some five million in the twenty Latin American republics. Almost half of this number live in Brazil. Mexico has almost a million; Argentina has around half a million; Chile, more than 400,000. The rest of the nations have Protestant minorities of from five thousand to three hundred thousand.

The greatest single concentration of Evangelicals in Latin America is in Southern Brazil. Here almost 750,000 people of German Lutheran background have settled on rich farm land. The Lutherans of Brazil form the largest single denominational group in Latin America. Baptists are active in Brazil, Colombia, and the Caribbean; Disciples in Argentina and Paraguay; Episcopalians in Brazil and the Caribbean; Methodists in Argentina, Brazil, Bolivia and Uruguay; Presbyterians in Brazil, Colombia, and Central America; the Reformed Church in Central America.

In addition to the so-called “historic” U. S.-based denominations listed above, there are major national church bodies in Chile and Peru, the Methodist Pentecostal Church and the Peruvian National Church. The most spectacular growth has occurred in churches of the Pentecostal persuasion. The largest single Evangelical congregation in Latin America meets in a building the size of a university field house in Sao Paulo, Brazil. Membership in this one church is more than 7,000.

The most satisfactory short answer would probably be that Protestantism in Latin America is at last coming of age after a century of quiet growth. And if the next forty years compare in any way to the last forty, Protestantism will be a major force in Latin America by the year A. D. 2000.

—From an article in The Link by the editor of The Episcopalian
Survey of British Guiana

Roger Kimball

We have been asked to write on how British Guiana looks to a young missionary couple who are just beginning their work there. Answering a request of this kind has its problems because if we can judge other Moravians at home by our own experience, you who read these lines have almost no previous knowledge of this land, its people and the extent of our work. About all we knew, before we came, was that British Guiana was located on the continent of South America and that we had a number of churches there. Before trying to survey the work of the Moravian Church in B.G., therefore, let’s take a look at the country and at its people.

The Country

British Guiana is located on the northeastern side of South America. There are actually three Guianas—Dutch (Surinam), French and British. British Guiana is the largest and most densely populated of the three. It is about 83,000 square miles in area and has a population of 500,000. There are three counties: Demerara, Essequibo and Berbice; and three major cities, Georgetown (the capital), Mackenzie and New Amsterdam. From the coastland, which is below sea level, the land rises to high mountains in the interior. About ninety per cent of the people live and work along the strip of seacoast land which ranges in depth from twenty to forty miles.

The word “Guiana” means “land of many waters.” It is just that, as there are four major rivers. Naming them from east to west, they are: the Corentyne, the Berbice, the Demerara and the Essequibo. Despite all the water there are few good beaches or swimming places, due to the muddy condition of the water.

Georgetown, a city of about 100,000 people, is a study in contrasts. Located at the mouth of the Demerara River it possesses some beautiful parks, a lovely botanical garden, and a modern shopping district where almost anything can be bought. Stabroek Market is the colorful antique setting for the sale of fresh fruits and vegetables as well as many other items. It is a veritable beehive of activity during market hours.

New homes are being built around the outskirts of the city and form a Guianese suburbia. Unfortunately there are many slum areas where hundreds of people live jammed together in hovels among squalor and filth. One of the contributing factors to this state of affairs is the low wage rate and an extremely high rate of unemployment. Much is being done, however, to alleviate this situation through the erection of low cost housing schemes as well as by the payment of a higher basic wage to the workers.

Climate Is Pleasant

The climate in British Guiana is remarkably pleasant. It is always summer and although the recorded temperature is always high, the heat is tempered by a cooling breeze blowing constantly inland from the sea. Rainfall is supposedly quite heavy, averaging about ninety inches a year. But as this is being written drought covers the land. During the past month only a trace of rain has fallen.

Small industries, agriculture, mining and government work provide most of the employment. Rice, sugar cane and truck produce are the principal crops. Bauxite, from which aluminum is made, and man­­ganese form the bulk of the mineral resources although some diamonds and gold are to be found. One of the greatest natural resources would seem to be timber since most of the country is covered with forests. This industry is just beginning to develop.

It is quite difficult to travel in this country. The roads are few in number and mostly poor in quality. A seventy-mile trip to New Amsterdam takes about three hours without counting the ferry crossing. Traveling on the rivers is made difficult by the great number of rapids and falls. As a result the interior is best reached by
plane. It remains largely undeveloped. Nature has generally not been too kind to British Guiana.

The People

Look in any good encyclopedia and you are sure to learn that British Guiana is known as a "land of six peoples." First of all there are the Amerindians—they are the true natives of the country. Today there are approximately twenty thousand Amerindians who speak nearly a dozen different dialects. Most of them live a rather isolated life in the interior where they enjoy certain privileges. No one is allowed to enter their reservations without permission from the Commissioner of the Interior. Mission work is being done among them by a group of Protestants from the United States as well as by the Anglicans and Roman Catholics.

Shortly after 1600 the Dutch came to British Guiana with great hopes of finding "El Dorado," a fabulous gold mine. When "El Dorado" proved to be a myth they began to settle on the land and to plant sugar cane. They needed cheap labor to cultivate the sugar plantations so they brought slaves from Africa. The Dutch are responsible for the ingenious system of canals and trenches which make Georgetown and the seacoast inhabitable today. The British and French came later. Today the British, French and Dutch make up the European segment of the population.

The African slaves were emancipated in 1833. However, workers were still needed for the sugar plantations. Consequently Indians (from India), Portuguese, and Chinese were brought as indentured laborers. Immigrants also came from the islands of the British West Indies. The Indians are generally called East Indians to distinguish them from the citizens of the British West Indies. Living mainly along the coast the East Indians have generally maintained their racial identity. While the African has customs which are particularly his own, his manner of living is basically that of the European.

Use of Money Differs

The East Indians, like the Chinese, are usually hard-working, industrious people who save their money, spending little on luxuries or frills. Those of African background, on the other hand, show the lingering effects of the slavery days when anything they saved would be taken away from them. The African loves to dance and sing and he will often spend a good share of his money for a new white shirt for himself or a shiny satin dress for his daughter.

The Portuguese are largely shopkeepers living in Georgetown, along the coast, and in the near interior. The Chinese also are mostly shopkeepers. As with the other races here, they have set themselves apart from the rest of the community and generally retain a racial entity. In fact, the separateness of all the racial groups in the country presents a crucial problem which must be solved if the country is to grow strong. These then are the peoples of British Guiana. It is truly a "land of many peoples" as well as a "land of many waters."

The Church

British Guiana is a land containing many different denominations and sects. Besides the Moravians there are Roman Catholics, Anglicans, Lutherans, Presbyterian (Church of Scotland and Canadian), Baptists, Methodists, and Congregationalists, to name some. The Seventh-day Adventists are active as are the Jehovah’s Witnesses. The Salvation Army is also quite active. Most of the East Indian non-Christians are either Muslims or Hindus.

There are nine Moravian churches in British Guiana. All are located on the coast. We have no missions in the interior. These nine churches are divided into three circuits: Queenstown-West Bank, Graham’s Hall-Betterverwagting, and Berbice. The Rev. E. H. Housman serves the first and is Superintendent of the Province. He will be replaced by the Rev. Gordon Sommers in August. I serve the others and am treasurer of the Province. Queenstown Church (250) is located in

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BETWEEN BUENA VISTA ROAD AND FOREST DRIVE
George town.* Calvary (25) and Perserverence (55) are located on the west bank of the Demerara River. We reach them by a ferry boat from Georgetown.

Graham’s Hall (55), our oldest church, is located five miles east of Georgetown along the coast. Tabernacle (130) is about ten miles east of Georgetown, also along the coast. These two churches present a great challenge for us as they are in the midst of a rapidly expanding population.

The other four churches are also east of Georgetown. They range in distance from the capital from fifty to seventy-five miles. The nearest is Lichfield (15). Twelve miles from Lichfield is Sharon (56). To reach our other two churches in Berbice County one must cross the Berbice river by ferry boat. Upon crossing, the visitor finds himself in the ancient city of New Amsterdam. About three miles southeast of New Amsterdam is Sandvoort (25). Six miles east of New Amsterdam is Sisters (10).

At the present time four of our churches are in the process of renovating or rebuilding. Queenstown is undergoing extensive repairs with the hope of retaining the original architecture. A new concrete building will be erected at Graham’s Hall. This is made possible through the generous efforts of our Czech Brethren in Texas. At the time of writing repairs and painting have been completed at Sandvoort. Repairs are complete at Sharon and painting will commence soon. Great appreciation must be expressed to all the Moravians in the U. S. whose gifts have made this work possible. We must not pass on without mentioning that our Moravian members here, in all cases, have assumed a responsible share of the work.

Problems Usual and Unique

Many of the problems we face in British Guiana are similar to those faced by the church everywhere. As was said earlier the economy is extremely low. Consequently even where there is a desire to practice good stewardship, little is realized in support of the church. On the other hand in all of our churches there is an exaggerated tendency toward extreme selfishness. This is not only evident in the stewardship of time and money, but also in personal relations with others. Sadly lacking is a real sense of a sharing Christian fellowship in which the cares of one are the concern of all.

The multi-racial situation lends itself easily to the inflammatory remarks of power-hungry politicians. Thus we find ourselves in the midst of a situation which is tense and could become explosive at any time. Even within the church the tendency is to remain racially exclusive. This of course limits evangelism. Often times the church has become bogged down in small matters and lost the always needed larger vision and perspective. Imagination or the ability to visualize the results of an action also is largely non-existent.

Even in the midst of all these problems —always easier to see than the good points —there is real hope for our Moravian Church. The church works under a sound Constitution adopted in February of 1960. It is and will remain a great stabilizing influence upon our work here. Under this constitution the church here is an Associate Province under the care of the American Board of Foreign Missions. A three­man Provincial Elders Conference governs the church on the local level.

Although small in membership now the church has the prospect of great potential growth. Particularly bright are the prospects at Grahams Hall and Tabernacle.

The church administers two primary schools with a total enrollment of approximately 1500. These young people seem especially receptive to the church. An example of their receptivity is to be found in the rapid growth of the Sunday school at Graham’s Hall where one of our two schools is located. Another source of great joy is the existence of good laymen. They have proved to be of immense help in planning and executing the work on our buildings. Not to be forgotten are our Moravian women here. They also take a keen interest in the affairs of their church. All in all we are well pleased with the high caliber of our lay people.

The Moravians in British Guiana face the future with great enthusiasm and with full realization that the most important ingredients needed are hard work, never­ending patience, fervent prayer, and an abiding trust in Almighty God. For "we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).
NEWS FROM THE CHURCHES

Son of Raleigh Couple Is Baptized in German Moravian Church

Raleigh Moravians are very much aware these days of the world-wide unity of the Moravian Church. Mr. and Mrs. Harold

KOENIGSFELD MORAVIAN CHURCH where Mark David Nyswonger was baptized. The view is toward the side of the sanctuary looking at the balcony in which are located the choir and organ.

Nyswonger, two members of the Raleigh church, are at present living in France where Mr. Nyswonger is on a two-year tour of Army duty. Early this year they adopted an infant son, Mark David, and began thinking about having him baptized.

When they wrote to their pastor, the Rev. Alan H. Barnes, to inquire about having the Protestant Army Chaplain perform this sacrament, Br. Barnes talked with another member of the local church, Br. Reinhard Martin, a native of Germany, about the possibility of Mark David's being baptized in a German Moravian Church.

The result of this conference and several air mail letters was that Br. Martin wrote to his friend, the pastor of the Moravian Church at Koenigsfeld in the Black Forest of Germany; Br. Barnes wrote to the Nyswongers; the Nyswongers wrote to the German Moravian minister. Plans were thus completed for Mark David’s baptism and on Wednesday, June 14, he was baptized by Dr. Waldemar Reichel in the Koenigsfeld Moravian Church.

In one of his letters, Br. Nyswonger enclosed two post card views of the interior of the church. One of these shows the Koenigsfeld congregation assembled for a Christmas service with the brightly-lighted Advent star a prominent part of the decorations.

Also noticeable in this picture are women members of the congregation wearing the little white "haubes" so familiar to visitors in Old Salem.

Br. Nyswonger writes, "In order to prevent a show of wealth within the congregation of the Koenigsfeld Moravian Church, the women wear identical clothing to church." He adds, "The town of Koenigsfeld is one of the nicest communities I have visited. It is very picturesque, located in the heart of the Black Forest. I strongly recommend a trip into the area by anyone who may visit Europe."

In years to come, little Mark David Nyswonger can be proud that his baptism is just one more proof that the Moravian Church is truly a unity of brethren.

Youth Fellowship Officers Chosen

The youth fellowship held at Enterprise chose the following officers at their July 2 meeting: Elwood Hege, president; Marvel Tesh, vice-president; Barbara Berrier, secretary; and Patsy Reich, treasurer.

Week-Day School Holds Outing at Hanging Rock Park

Over the cliffs of Hanging Rock State Park youthful voices have cast the happy sound of "Jesus Makes My Heart Rejoice."

On Thursday, June 29, the first session of the 1961 Week-Day School of Bethabara Moravian Church was held. Fourteen adults and thirty-nine children and young people assembled at Bethabara at 10:00 A. M. By 11:30 A. M. they were at Hanging Rock State Park and divided into study groups. An hour of Bible Study was followed by charcoalled hot dogs and soft drinks. The group then went boating or swimming. At 4:00 P. M. they reassembled for a hike up the mountain. On top a brief worship service was held.

Teachers for the program include the following: Junior Highs, Mrs. Bernard Davis, Mrs. Thurston Davis, and Mrs. Raymond Cardwell; Juniors, Mrs. Hampton Morgan, Sr., Mrs. R. Danny Flowers, and Jimmie L. Newsom; Primary, Mrs. H. W. Wilson, Jr., Mrs. Marshall Dunn, Mrs. Bill Sheek and Bill Sheek; Kindergarten, Mrs. Paul A. Snider, Mrs. J. Wheeler Atwood, and Mrs. James Enscore.

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"One Hundred Miles a Day..."

The first Vacation Bible School in approximately ten years was held at Crooked Oak Church July 10 through 14. Teachers from Bethabara traveled one hundred miles a day in order to conduct the school. High attendance for the week was 53, which occurred on a very rainy Wednesday.

On Thursday, July 13, the entire Bible school traveled to Hanging Rock Park where the Bible study sessions were held in connection with the weekday activities program of the Bethabara Sunday School. Friday evening, July 14, a children's lovefeast was held as the concluding program of the school. Young people from the Crooked Oak Bible School served as deiners. They were: Kay Smith, Betty Jo Smith, Janice Ayers, Rene Hall, Weldon "Butch" Smith, Jr., Boyd Smith, Mason Smith, and Bruce Ayers. Gail Dawson played the piano for the lovefeast.

The Bible School staff included from Bethabara Mrs. H. W. Wilson, Jr., Mrs. Bernard Davis, Mrs. Thornton Davis, Jimmie L. Newsom and Bill Sheek. From the Crooked Oak area, those who helped were Mrs. Barnard Ayers, Mrs. Rabe Ayers, Mrs. Everett Dawson, and Mrs. Louise Bowman.

Food-For-Peace Receives 200 Tons of Wheat

The first citizen gift—200 tons of wheat—offered by a California rancher to President Kennedy's Food-for-Peace program is being handled by CROP, the community food appeal of Church World Service, at the request of Food-for-Peace Director George McGovern.

Coleman Foley of Pleasanton, California is giving 50 tons of wheat each year for the next four years for the Food-for-Peace program through the Christian Rural Overseas Program because of his deep personal concern for the world's hungry people.

CROP, which has specialized in handling commodity gifts since 1947, received the first gift of 50 tons at a presentation ceremony at Coleman Foley's granary, June 22. National CROP Director, Albert W. Farmer, told about the great need and how CROP will use this wheat for feeding and a self-help project overseas. He said, "This gift will provide food supplies to feed families of three villages in a remote and mountainous part of Greece—people who are working to construct a reservoir for the reclamation of 600 acres of land."

Evangelistic Services Held at Crooked Oak

Evangelistic services were held at Crooked Oak Church May 28-June 10, 1961. The Rev. Paul A. Snider, pastor of Bethabara, was the guest speaker. Bill Sheek, candidate for the Moravian ministry and student at Guilford College, presided at the services. Miss Gail Dawson accompanied the congregational singing.

Guest musicians included the following: Richard Hine, Elmo Reich, the Bethabara Senior Choir directed by Mrs. B. Clyde Shore, the Bethabara Youth Choir directed by Mrs. Marshall Dunn, the Mount Bethel Choir, Mrs. R. M. Hiatt, Miss Sally York, Mrs. Gene Marshall, Miss Phyllis Davis, Mrs. Paul A. Snider, and the Bethabara Band directed by E. L. Rowley.

Calvary Renovates Sanctuary

Calvary entered its newly renovated sanctuary July 9 and observed the occasion with a lovefeast service. Bishop J. Kenneth Pfohl officiated at the dedication and the Rev. John S. Goserud, the pastor, had a brief meditation on "God's Holy Temple." Two anthems by Mrs. Holt Haywood were included in the special music.

A soft beige tone was used throughout in the life of Christ. New carpeting was installed and new ceiling-type lights and larger lanterns.
Danish Doctor Fills
Vacancy In Africa
Herbert B. Johnson

The Danish Moravian MISSIONBLAD brings the good news that a young physician and his wife have been accepted for medical mission service in Tanganyika. This couple will fill the vacancy caused by the retirement of Dr. A. J. Keevil from service in our hospital at Sikonge, Dr. and Mrs. O. Sigurd Andersen secured much of their training in London. Recently, a second course in London gave them an opportunity to study diseases of the eye. They set sail for Africa on May 12, traveling by motor ship.

Our medical mission staff in Tanganyika has been further reinforced by the enlistment of Sr. Elizabeth Madsen, R. N. Her entrance into foreign medical missionary service follows twelve years of activity in a wide field of nursing in Denmark. It is her answer to her mission-minded mother's question, "Have you forgotten the heathen?"

Sr. Martha Pendersen, who has been in charge of our leper hospital Kidugalo at Sikonge since 1948, is an authority on the treatment of leprosy. In a population of seven-and-one-half millions the government reports one hundred thousand lepers, with only a few thousand receiving treatment. One thousand of these lepers are being treated by Moravian missionaries. There are four hundred in residence at Kidugalo; two hundred and forty others are nonresidents because they live close by; while four hundred other lepers are receiving treatment at three of our clinics in other sections of our mission field.

At Kidugalo there are one hundred children who are lepers. We have a school for them because they are shunned elsewhere because of their disease. We also have an orphanage for healthy children of leper parents. We care for them from infancy until they are two years old. Then they are placed in homes away from the leper colony until their parents are well again and able to care for them.
Christian Discipline Is Maintained

(The Continued from page 1)

It is told of Prince Louis, the last of the royal line of France, that as a boy, he was taken from the palace, thrown among immoral persons and unworthy surroundings, with the deliberate intent to degrade his soul and cause him to forget his claim to the throne. Whenever tempted and sorely tried, he would resent the evil suggestions and revolt against the degrading influence. The latter came from a minister and hymn scholar who devoted many years to collecting a valuable personal research library. Included in the collection are hymnals of many denominations, rare volumes of Isaac Watts and other hymnists, and many scholarly and popular studies of hymns and religious poets.

Young Adults Close

Laurel Ridge Season

The Young Adult Conference, August 18-20, will bring to a close the regular season at Laurel Ridge for 1961. The Young Adult Fellowship is sponsoring the week-end program which begins in the afternoon and evening of Friday, August 18, and closes with the noon meal on Sunday, August 20. Ralph Bell of Immanuel is the president of the Young Adult Fellowship and the Rev. J. Calvin Barnes is the pastoral advisor.

The study and discussion leader for the 1961 conference is the Rev. Elmer Stelter, the pastor of the Olivet Congregation who recently came to the Southern Province from Canada.

Adults may register for the conference through their local congregation or at the Office of the Registrar, 500 S. Church Street, Winston-Salem. Children may be registered with a parent. All registrations should be in by Monday, August 14.

The Peter Memorial Library, to be housed in the foundation's headquarters in Winston-Salem, will serve as a general and advanced reference library of books, music, and recordings to complement the great treasure of Moravian music manuscripts and the recently acquired Irving Lowens Musical Americans Collection.

The Peter Memorial Library will make it possible ultimately for students and scholars to have access to a wide and rich variety of materials to study nearly any aspect of American sacred and secular music. The Peter Memorial Library has been started with the acquisition of the third known copy of the 1544 Hymnal of the Bohemia-Moravian Brethren and about five hundred volumes of hymnological books. The latter came from a minister and hymn scholar who devoted many years to collecting a valuable personal research library. Included in the collection are hymnals of many denominations, rare volumes of Isaac Watts and other hymnists, and many scholarly and popular studies of hymns and religious poets.

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Sacraments are Duly Administered

Richard F. Amos

The theme which has been selected for emphasis in the Moravian Church in America in 1961 is "Deepening the Spiritual Life of Our Church." If there is to be such a deepening and revitalization of the life of our fellowship an important question must first be answered: Why does our church exist? Why are we a religious union?

According to the Brotherly Agreement of the Moravian Church there are three characteristics of a church of Jesus Christ: "A religious union (is one) where the pure Word of God is preached, the sacraments duly administered and Christian discipline is maintained." It is not unfair to say that, in the main, Protestant Churches, while not completely neglecting the administration of the sacraments and maintaining church discipline have nevertheless given preaching the preeminent place in its life.

The New Testament doctrine of the church demands, however, that the presentation of the Gospel should be by both Word and Sacrament. Emil Brunner (Our Faith) says with emphasis that the Sacrament does what the Word of God does. "The sacrament (speaking of the Lord's Supper) is given in order that we might not merely hear the message of divine grace but also see it and perceive it more clearly."

H. Thomas Keer (The Christian Sacraments) has written that the importance of the sacraments in the life and worship of the Christian Church is evident from the fact that when the church began, the sacraments began. And a noted British scholar John S. Whale, (Christian Doctrine), says, "The rites of Baptism and Eucharist (The Lord's Supper or Holy Communion) go back to Christ himself. There is nothing older than this in Christendom. Before theology, before all our ecclesiasticalism, before even a word of the New Testament was written this was. This (the administration of the sacraments) is the earliest gospel. Surely if all this be true then we must be sure that our church properly administers to its members the sacraments."

Only Two Sacraments

The Moravian Church, along with most Protestant churches recognizes only two sacraments—Baptism and Holy Communion. We believe that a sacrament is "a holy ordinance appointed for all, instituted by Christ Himself, wherein the blessings of the gospel are pledged by visible signs" (Christian Doctrine, A. Schultz).

What, then, is essential in the proper administration of these two sacraments? Preaching may sometimes fail in its gospel message but there is less chance of failure in the celebration of the sacraments because they are objective and do not depend upon the person officiating—upon his emotions, intellectual understanding, knowledge or spirituality. "One may so interpret the words of Scripture that the words speak the opposite of the intent; but the sacraments speak a language independent of the language of the man. They are a part of the message of the church least affected by theological or other tendencies; and that is their special blessing" (Brunner, Our Faith).

Not only does the efficacy of the Sacrament of Holy Communion depend not upon the man administering the elements, but also it does not make any difference as to the kind of bread or wine used. In the Sacrament of Baptism it matters not what kind of or what amount of water is used. What is important is that "the sacraments should be administered according to Christ's command, in using the words, the elements and the mode of performing the rites as directed in the New Testament" (Christian Doctrine, A. Schultz).

Attitude of Recipients

This writer feels even that the words, elements and modes of administering the sacraments are not absolutely necessary. What is finally essential is the attitude and intent of the recipient of the sacraments. We must not be indifferent, careless, unpertinent or unbelieving in receiving Baptism or Holy Communion. No believer has the right to think the sacraments are unimportant to him because of any supposed spiritual superiority. No individual is so perfect in his religious life as to be free to ignore these means of grace.

At the same time the sacraments have no unique efficacy as to make them absolutely indispensable to salvation. They are not grace itself but means of grace whereby a believer by deliberate self commitment or consecration dedicates himself by these symbols (water, bread and wine) to the God of Salvation and thereby receives strength for the inner life. Thus, the sacraments do for the individual what no other form of divine worship can do. They can and will deepen our spiritual lives by instilling into our weak souls new life, new love, new vigor, and new supplies of grace if we receive them worthily.

This means we must come to the baptismal font thirsting for the water of life and the Spirit of God—to be clean every (Continued to page 10)

Herrnhut Experience Fosters Origin of Brotherly Agreement

William A. Cranford

The practice of having a Brotherly Agreement in Moravian congregations grew out of the experience of the Moravian community at Herrnhut in the spiritually creative year of 1727. Religious refugees had been coming to Herrnhut from Moravia and other places. At this time, some 300 people lived in 34 houses. Of this group, 150 had come from Moravia. In such a group as this, coming from different places, one would expect a variety of opinions.

Those who settled in Herrnhut wished to do right, but they became involved in many controversies over different interpretations of Christian doctrine, as well as such matters as the kind and form of bread to be used at communion. In 1726 Count Zinzendorf went to Moravia to give an explanation of the Moravian emigration to Saxony. During his absence, dissension was increased through the efforts of a self-styled reformer, a Mr. Kruger. Mr. Kruger was later placed in an asylum.

As misunderstandings increased at Herrnhut, Zinzendorf felt it necessary to move there from his position in the Court at Dresden and requested a leave of absence in order to see what could be done to improve matters at Herrnhut. He persuaded the community to conformed outwardly to the ritual of the Lutheran Church, but allowed it to enjoy what it considered to be an apostolic fellowship.

Statutes Drawn Up

A group of statements or statutes was drawn up by Zinzendorf which was presented to and approved by the Rev. Roth, the local pastor, and the leading inhabitants of Herrnhut. A constitution was sought which would not conflict with any government regulations nor be oppressive to Herrnhut. They were looking for a way
The Rev. Norwood Green has accepted a call to become pastor of the Pine Chapel congregation. He will be installed by the President of the Conference at the 11:00 o'clock service on August 27.

The Rev. Richard Amos has accepted a call to become the pastor at Friedland. He will be installed by the President of the Conference at the 11:00 o'clock service on September 17.

The Brn. Alton Pfaff, T. A. Kinball and Gordon Spaugh have been appointed fraternal delegates from the Southern Province to the Synod of the Northern Province on August 29 through September 5.

Word has been received from the Eastern District of the Continental Province that Bishop Johannes Vogt has retired as President of the Provincial Elders' Conference of that district and Br. Erwin Forster and W. Herbert Van Horn and Mrs. J. Taylor Loflin and family, all from the Unity during the fifty-five years of service on August 29 through September 5.

The Wachovia MORAVIAN
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Hurricane Brings Disaster to Honduras

SEPTEMBER, 1961

Hurricane "Anna", which moved through the coastal region of Honduras on July 26, left considerable damage to property and fields for which the Board of Foreign Missions has made an appeal for emergency relief funds.

Dr. Werner G. Marx, superintendent of Moravian missions in Honduras, reports on the hurricane as follows:

"By Saturday afternoon the skies turned a solid slate grey color. We (at Brus) were busy all through the day putting up shoring against the buildings, and boarding up our glass windows. The lumber we used is what we had accumulated for the new Rustic Auditorium. The five buildings we did not have time or lumber for bracing all fell down. They were the five dwelling houses belonging to the Aguila-Priscilla School.

"The hurricane started to blow at 4:00 a.m. and continued until 9:00 a.m. Part of the roof blew off the new church building, about 1/6 of the zinc blew off the new boys' dormitory, 2/3 of the roof blew off one of the teacher's houses, just put up this year. The other teachers' houses which have thatching, and the bodega (store-house) by the lagoon (which had every reason for going down) had their roofs badly damaged. Our mission house only had minor damage such as to the chimney and the water spouting. Fifty-four buildings in town are down.

"Butekamaya. This was hit worse than Brus. Our church and pastor's house are both destroyed. Most of the dwellings are down, only 27 remain standing. Here the high water bore away many people's personal belongings.

"Ras (Rio Platanos). These people received ample warning but they did not heed it. In the west village only our church and pastor's house are standing; in the east village the great majority are down.

"Cocobila and Ihan. In these villages roughly half the houses are down. In all villages are native-style houses which are not down are in various degrees of damage. In all villages the destruction to fruit trees and plantations is the serious matter. With these destroyed, there is no prospect of food for from six to twelve months."

The Mission Board has requested help from "Meals for Millions" to assist in the food shortage. This relief program will entail a financial obligation on the part of the Board.

Church groups and individuals who wish to assist in this emergency are requested to send contributions marked "Honduras Relief" to Mr. Edwin L. Stockton, treasurer of the Southern Province, 300 South Church Street, Winston-Salem, N. C.

Miss Elizabeth Marx, of the school at Brus, writes, "Two days later (after the hurricane), I walked around a little. There were the roofs of the houses which had settled down when the structure collapsed under the roofs, like so many pup-tents. People were camping while they started to work to rebuild what had been broken down.

"The most serious results of the storm are yet to come because the plantations were destroyed. Some of the plas plantations looked as if a scythe had gone through."

"We do ask your prayers for the people—now as they rebuild their homes (they need nails) and later as the shortage of food becomes acute. The boarding school will also be in need of food as it is so dependent on the plas and other food provisions people contribute. A man who gave the mission 150 coconuts every two weeks reports having lost 3,000 coconut trees!"

"The first thing Werner (Dr. Marx) did was to set up his radio aerial and send messages of appeal to the United States. In some parts of the country food is a problem even without a storm."

Mr. Stockton reports that on August 21, four weeks after the hurricane struck, $1,234.33 had been received from individuals and congregations of the Southern Province for the Honduras relief fund. Additional help is needed.

If the response to this present appeal is greater than the present needs, the funds will be held for future relief appeals from Honduras. Other appeals are likely to come if the food shortage continues.
WORLD COUNCIL OF CHURCHES PREPARES TO STRENGTHEN

Statement of Basis for Membership

(John W. Jordan, general secretary of the Baptist Union of Great Britain and Ireland, and vice-chairman of the Central Committee of the World Council of Churches, writes of the proposed change in the Basis of WCC membership, which will be considered at the Council's Third Assembly, November 18-December 6, in New Delhi, India.)

"The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Savior—so runs the statement adopted in 1948 by the first assembly of the World Council of Churches.

Now, thirteen years later, the third assembly meeting in New Delhi in November will consider a proposal to expand the statement in order to make more explicit what has always been regarded as implied in it. What is the background of this proposed change and what does it signify for the fellowship of the 176 member churches of the World Council?

The theological formula used in the basis has a long and honorable history. It was taken over by those who drafted the constitution of the World Council of Churches from the Faith and Order movement, which had its beginning in the early 1920s. It has close similarities with the basis adopted by the YMCA at its first international conference, held in Paris in 1855. It has been the basis of the fellowship of the Gospel both individual Christians and churches. That the membership of the World Council has grown from 144 churches in 1948 to nearly 180 in 1961 is further evidence of this.

Nevertheless, it was recognized at Amsterdam that the member churches might at a later date decide that further clarification or amplification of the basis was desirable. One or two specific proposals for additions and amendments were tentatively put forward, though it was not thought to be then either necessary or desirable to act upon them. It was explicitly stated, however, that the Central Committee must keep its study of possible changes within the christological principle set forth in the present basis.

The second Assembly of the World Council of Churches, held at Evanston in 1954, adopted an important statement on "The Purpose and Function of the Basis," which made clear that the basis is "less than a confession," but "much more than a mere formula of agreement." The drawing up of a full Christian Creed or Confession of Faith can only rightly be done by a church. The WCC is neither a new church nor a superchurch. The basis performs three functions:

1. It indicates the nature of the fellowship which the churches in the Council seek to establish among themselves;
2. It provides the orientation point for the work which the WCC itself undertakes;
3. It indicates the range of fellowship which the churches in the Council seek to establish.

In the light of these functions the Evanston Assembly declared: "By joining together, the churches seek to respond to the call and action of their Divine Lord. The World Council must therefore consist of churches which acknowledge that Lord as the second person of the Trinity."

Many have felt that the Basis should include more explicit reference to the three persons of the Trinity. At the Evanston Assembly the Church of Norway tabled a formal proposal that the phrase "according to Holy Scripture" should be added, and at the same time drew attention to the fact that this phrase appeared in the Paris Basis of the YMCA.

These two matters have been the subject of very careful study by a special subcommittee on which there have been representatives of the main ecclesiastical and theological traditions found within the WCC. Not unnaturally, and wisely, there has been considerable reluctance to alter the Basis lest its essential character be affected and the WCC become involved in an attempt to offer a full formulation or definition of the Christian faith.

The one and only purpose of the basis is, in the words of Dr. Visser 't Hooft, WCC general secretary, "to say what holds us together in the World Council, what is the starting-point of our conversation and the foundation of our collaboration." But there has been general agreement that the two specific matters mentioned above are already implied in the Basis and are accepted by the member churches. It is felt by the Central Committee that the time has come when they should be made explicit and the Basis be accordingly expanded.

At New Delhi, therefore, the following revised formula will be submitted to the Council:

"The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

The changes proposed are four in number:
1. The substitution of the word "confess" for "accept";
2. The use of "thee" instead of "our" before "Lord Jesus Christ";
3. The addition of the phrase "according to the Scriptures";
4. The making explicit the trinitarian character of the Basis in an important final phrase.

"Confess" is a more decisive word than "accept" and is generally employed by all our member churches in declarations regarding the Lord Jesus Christ. To speak of Him as "the" Lord avoids the more subjective reference of "our" Lord, and emphasizes the Lordship of Christ over the whole world. The phrase, "according to the Scriptures," used by the Apostle Paul on a number of occasions, has found a place in the ancient creeds and in later confessions, and directs attention to the authority the Scriptures possess for all Christians. To make explicit the trinitarian character of the Basis is in line with the statement adopted at Evanston. At the same time, it appears fitting by the addition of the phrase "and therefore seek to fulfill together their common calling to the glory of the one God," to acknowledge the end and object of our fellowship together.

These changes have a much greater significance than the layman might think upon looking at them. For behind the formulas which he might consider very formal and traditional, the very basis of the World Council is at stake, that is to say, the definition of the nature and of the range of our fellowship with one another in the World Council of Churches, as well as the orientation point for the work of the World Council itself.

Essentials in the true American way of life are to establish a home of your own, provide for that home and your loved ones to the best of your ability.

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MORAVIAN MISSIONS

From Dream to Reality

Four years ago Elizabeth Marx began a project which had been dreamed of for several years — another Sunday school in Bluefields, Nicaragua, in the western end of the town. On the first Sunday there were six present; but by July 2, 1961, the attendance had grown to 100. There were 350 people present to dedicate the new building for the Lititz Sunday School in Bluefields. Miss Thelma Good reports: "The new building, as someone said, to us is the prettiest building in Bluefields. It is fifty feet long and twenty-six feet wide and resembles a palace after squeezing into a tiny space. The floor and sides of the building to a height of three feet are made of cement. This will confuse and discourage the duck ants or termites. The rest is white frame. There is a beautiful tower with a cross on top. The inside also is white and is airy and cool."

The building and the Sunday school is the result of local effort. No help was solicited from the Mission Board. There is still some money to be raised for the building and for furnishings and the Moravians of Bluefields are putting forth every effort to clear the debt. Even now there are requests that church services should also be conducted in the Chapel. The dream has become a reality and shows every sign of becoming rapidly and smoothly. The contractor is doing an excellent piece of work and the sanctuary should be ready for dedication by the 15th of August. Howard and his people are to be commended for this great effort.

"I pray that the day will come within a few years when the province can assume the major share of its financial responsibility. Again please accept the deepest appreciation of our people here for the heart-warming assistance we have received from the Board of Foreign Missions." — The Rev. Roger W. Kimball.

B. G. Mission Council Announces Appointments

When the Rev. Howard Housman left the province and the Rev. Gordon Sommers took his place the Mission Council made the following assignments: The Rev. Roger W. Kimball, superintendent and pastor of Graham's Hall, Tabernacle, Caldwell and Perserverance; the Rev. Gordon L. Sommers, treasurer and pastor of Queens- town, Litchfield, Sharon, Sandvoort and Sisters. The Kimball will remain at their present address and the Sommers will live at the former Housman address.

Maynards Express Appreciation

The Rev. and Mrs. Oliver Maynard spent almost six months in the States while Br. Maynard studied at Moravian Theological Seminary. Returning to their parish at Spring Gardens Moravian Church, Antigia, they write: "We arrived safely on July 10 after a very pleasant stay with the brethren in the Virgin Islands and St. Kitts. We are deeply grateful for the many kindnesses shown to us while we were visiting in America. The visit has been of great benefit to us. We want to thank the Mission Board and all the brethren in America who made us feel so welcome and from whom we learned so much. I have already written to Dean Couillard and the brethren in the Virgin Islands. Time would not allow me to write all the brethren in America so please oblige us by saying a 'thank you' to

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MORAVIAN COLLEGE—Students from the following congregations are enrolled in the current student body: Friedberg, Lititz, Philadelphia, Friedland, Moravia, Mt. Airy, New Philadel- phia, Olney, Clarion College, Fairview, Home Church, Immortan, Kneble Hall, New Eden, Pine Chapel, and Trinity.

MORAVIAN THEOLOGICAL SEMINARY this year has an enrollment of 24, 25 of whom are candidates for the Moravian ministry. Six are from the Southern Province.

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Page 5

SEPTEMBER, 1961

THE WACHOVIA MORAVIAN
the many friends who were so very kind to us."

Rosina Vogt Gapp Memorial Fund

The family and friends of the late Mrs. Samuel H. Gapp have established a memorial fund with the Society for Propagating the Gospel. In this way the memory of a faithful servant of the Church will be perpetuated through an endowment which is designated to benefit the cause of Foreign Missions, preferably the work in Alaska.

Sister Gapp served with her husband through his years as a pastor, a member of the faculty of Moravian College and Theological Seminary, and as a member of the Provincial Elders' Conference with special responsibility for the mission enterprises of the Church. It is significant, therefore, that the income from this fund should be used for missions.

The members of the S.P.G. and the Mission Board are grateful to Bishop Gapp, his family and friends for the establishment of this fund and invite congregations and individuals to contribute to this fund. Gifts should be sent to the Society for Propagating the Gospel, Stanley R. Frantz, treasurer, 69 West Church Street, Bethlehem, Pennsylvania.

My God Shall Supply All Your Needs

The promises of Scripture are fulfilled time after time in the office of the Mission Board. Some of these fulfillments are so thrilling that they should be shared with the Church. In recent weeks the needs of our missions have been supplied so specifically that the only explanation is that our God has been supplying our needs.

A National minister in Nicaragua needed an outboard motor. Within a week after the request was received there was a check from a Southern Province minister in the office to cover the cost of the motor and the shipment.

A request requiring $100 came from each of two fields, Nicaragua and Honduras, and within a few days there was an unsolicited gift of $200 from the Bethel (Alaska) Sunday School for missions.

Four sets of colored slides, prepared by a medical missions organization, were ordered for teaching nurses at Bilwaskarma. The same mail which brought the slides to Bethlehem brought an unsolicited check from a member of the Waconia (Minnesota) congregation which covered the price of the slides and the shipping.

The Bluefields (Nicaragua) congregation, through its pastor, the Rev. John Giesler, made known the need for a boat and outboard motor for working on the Escondido River. Within ten days after the request had reached the States the Western Region Youth Conference promised to cover the entire cost of $800.

The mission pages in our Church papers have carried announcements over the past several months indicating that by September 1 fourteen young people will have entered mission service this year. "The Lord is not slack concerning His promises."

Young People Hold Camp at Children's Home in Alaska

Camper in Alaska, display the big ones that didn't get away. The Salmon which were a feature of the camp menu were caught in nets about a mile from the Children's Home.

Helen Layland, Camp Reporter

The fourth annual Young Ambassador's Camp was held at the Moravian Children's Home near Kwethluk, Alaska on June 12 through 18. Thirty-one campers and twelve staff members attended the camp.

Our theme was "Christian Faith for our Youth Today." Our classes covered the topics of "What is Faith" and "Faith in Action."

The Rev. and Mrs. Eric Schulze of Calgary, Alberta, Canada, were visiting staff members. Mr. Schulze conducted the evening vespers services and Mrs. Schulze was in charge of campfires.

On Sunday afternoon, we had a lovefeast service followed by a closing friendship circle which brought to an end the camp session for this year.

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Impressions of the Moravians

Edwin L. Stockton, Jr.

The Life of Benjamin Franklin, Written by Himself (1771-1789) records that during the year 1755 the author became acquainted with the Moravians. Governor Morris of Pennsylvania had commissioned him to fortify the north-western frontier of the state against further attacks by the Indians. Consequently, Franklin decided to assemble his company of five hundred sixty men at Bethlehem, where he would be able to procure provisions for his march to Gnadenhuetten. Although that Moravian village had recently been destroyed by the Indians, Franklin thought that the place was a good location for building a fort.

Finds Bethlehem Well-Fortified

Franklin was astonished to find the chief establishment of the Moravians so well-fortified, but he realized that the massacre at Gnadenhuetten had made these peace-loving people apprehend danger. He observed that the brethren had built a stockade around the principal buildings, had purchased a quantity of arms and ammunition from New York, and had even placed quantities of small paving stones on the window sills of their high stone houses for the sisters to throw down upon the heads of the Indians.

He was further impressed that armed brethren kept a watch which was changed as methodically as in any garrison town. Franklin told Bishop Spangenberg that he was surprised that the Moravians, who had obtained an Act of Parliament exempting them from military duties in the Colonies, were bearing arms. The Chief Elder replied that bearing arms was not one of their established principles, but most of the Moravians at Bethlehem thought it was expedient to trust to arms during these perilous times. Franklin answered that he was glad to see that during the present dangers the brethren were guided by common sense rather than by whimsical opinions.

Returns to Bethlehem

After building and provisioning a fort at Gnadenhuetten, Franklin, on his way to Philadelphia, returned to Bethlehem, where he rested a few days to recover from fatigue. Referring to his first night at Bethlehem, he said that he was almost unable to sleep in his good bed, for the change was so different from his hard lodgings on the floor of a hut at Gnadenhuetten.

Inquires About Moravian Customs

While Franklin was at Bethlehem, he thought that it would be interesting to inquire into the practices of the Moravians, especially since some of the brethren had accompanied him to Gnadenhuetten and since all of the Moravians at Bethlehem had been very kind to him. He discovered that the brethren worked for a common stock (the Öconomie), ate at common tables, and slept in common dormitories.

Goes to Church

In the sanctuary, Franklin was entertained with wonderful music from the organ, accompanied by violins, hautboys, flutes, clarinets, and other instruments. Confused by the "choir system," Franklin had understood that it was not customary for sermons to be preached to mixed Moravian congregations of men, women, and children as was the general practice in other denominations. He had noticed that the brethren sometimes assembled each group by itself: the married men, their wives, the young men, the young women, and the little children.

Franklin remarked that the particular sermon which he heard was preached to the children, who came into the church and were seated on rows of benches. The boys were under the conduct of a young man who was their tutor, and the girls were escorted by a young woman. The discourse, according to Franklin, seemed well-adapted to the children's capacities and was delivered in a pleasing, familiar manner for the purpose of coaxing the youth to be good. Although Franklin praised the brethren for having such well-behaved children, he noticed that they looked pale and unhealthy. He suspected that they were kept too much within doors and were not allowed sufficient exercise.

Interested in Marriages by Lot

Franklin concluded his account of the brethren with a comment upon Moravian marriages. At Bethlehem, he inquired to see whether the report was true that the Moravian marriages were by lot. He was told that the lot was used only in particular cases. Generally, when a young man found himself disposed to marry, he informed the Elders of his choice, who then consulted the Elder who governed the young women. Since these Elders were well-acquainted with the tempers and dispositions of their respective pupils, they were best qualified to judge whether the matches were suitable. Their decisions were usually acquiesced in by both parties. However, as Franklin continued to narrate, if the Elders found two or three young women who were equally proper for the young man to marry, they then resorted to the lot.

Franklin remarked to a Moravian brother (probably Spangenberg) that he objected to using the lot for marriages because matches which were not made by the mutual choice of both parties might become very unhappy. The brother replied: "And so they may, if you let the parties choose for themselves." Franklin said that indeed he could not deny the wisdom in the Moravian's statement.

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Herrnhut Experience

(Continued from page 1)

in which they could walk together according to the mind of "Christ and His Apostles". In prayer, the Lord was asked to grant grace, wisdom and understanding. Prior to this, Zinzendorf had had interviews with the people of Herrnhut. It was realized that their problems could not be solved merely by a set of rules, but the statutes were to give expression to things which might be helpful in living the Christian life.

In drawing up these statutes, direction was sought from general church history, as well as from regulations which had been adopted by the Ancient Bohemian and Moravian Brethren. These statutes numbered 42 in all. Statements were chosen which were best suited to express the way the Christian life should be lived there. Rule No. 31 reads, "A mechanic or tradesman ought to be most punctual in fulfilling the promises he has made; and in case circumstances should prevent his doing so, it is his duty to mention, in due time, the cause of his not being able to act according to his promise." Rule No. 35 applies to the singing of hymns by the nightwatchman, "The Watchers are to sing a verse from a suitable hymn, at the change of the successive hours in the night, with a view to encourage and edify the Congregation." This would not apply to us today, but the statement following it would: Rule No. 36; "The doctrine and example of Jesus and His Apostles shall be the general and special rule of all our ministry and instruction."

Agreement Adopted

May 12, 1727, was set aside as a time for these statutes to be introduced to the Congregation. In the afternoon of that day, Count Zinzendorf called the people of Herrnhut together and spoke to them for three hours on the purpose of these rules. They were read before the group, and every person was asked to pledge his support to them. The support of all was given. One person who had agreed came back and asked for more time to consider these statutes. Zinzendorf encouraged him to do so, and he later withdrew his objection.

The statutes were called "The Brotherly Agreement of the Brethren from Bohemia and Moravia and others, binding them to walk according to the apostolic rule." The disension at Herrnhut was a spiritual problem and had to be solved in a spiritual way. These statutes were not to be an official creed, but formed the basis for later Brotherly Agreements which have been drawn up by both congregations, groups of congregations, and provinces.

Another group of regulations was drawn up and subscribed to by the people, which was called, "Injunctions and Prohibitions, etc." These had more to do with the moral and legal regulations of the community.

Bethabara Agreement

In 1837, a Brotherly Agreement was published for a group of churches which later became part of the Southern Province. In the back of a copy used at Bethabara were these words, "We, the undersigned, do hereby mutually promise, and bind ourselves, for Christ’s Sake, and through His grace, faithfully and conscientiously to observe and fulfill the articles, rules, and regulations of the Brotherly Agreement." A place was provided for names and the date of the signature. The practice of signing the Brotherly Agreement is not now carried out in many places. This, however, does not eliminate the need in the congregation which the Brotherly Agreement met in seeking to help define Christian behavior and thought for the members of the church.

(Quotations used in this article, as well as most of the material, have been derived from the book, Memorial Days of the Re­newed Church of the Brethren.)

The Archives House

WILLIAM A. CRANFORD

The Rev. G. E. Brewer was supposed to have conducted the service at Grace Moravian Church, Mount Airy, on December 14, 1958. A note written on a bulletin for that Sunday reads, "This service cancelled because of snow. Rev. Brewer unable to come." The sermon title for the service was "Who Am I, That I Should Go?" Exodus 3:11.
Seminary Students Prepare Tape
For Voice of America Broadcast

Four students of the Moravian Theological Seminary are telling people behind the Iron Curtain their reasons for choosing the ministry as their life's work and explaining of the seminary are telling people behind the Iron Curtain how they became a Christian. Their voices were recorded on tape by J. Frederick Buch, producer, World-Wide English Division of Broadcasting Service of the U. S. Information Agency, during a visit to Bethlehem, Pennsylvania, and will be broadcast by means of the Voice of America sometime this month.

The panel of four seminary seniors, each of whom served as an assistant pastor in the Bethlehem area this summer, was composed of William E. Gramley, a member of Home Church, serving as assistant pastor at Nazareth; Ronald Cavanagh, of Bethlehem, serving in Emmaus; George Lloyd, of the British West Indies, assisting at Palmerton Township; and Robert Brenneman, pastor of Quakertown Methodist Church.

Introductory comments were made by Dr. John R. Weinlick, professor in the Seminary, who traced the role that Moravian College and its theological school have played in the training of the church's ministers. He told how the college was begun in order to prepare young ministers for service in the church and grew to the position it holds today in the religious life of the community and country. The panel discussion was led by Mr. Buch.

Students Comment

Explaining how he was drawn into the ministry while teaching in a boys' school in Chattanooga, Tennessee, Br. Gramley said that he had found that most fields with which he had come in contact were almost devoid of the Christian religion. He told how he found in the ministry a means of influencing young people particularly, bringing them the revelations of Jesus in the pattern of their lives.

Between his first and second years as a seminary student, he served a year at St. Croix, Virgin Islands. His parents are Dr. and Mrs. Dale H. Gramley, of Winston-Salem. His father is president of Salem Academy and College.

Br. Cavanagh related to the countries behind the Iron Curtain how he became a member of the Moravian Church five years ago although both of his parents were members of other churches. He spoke of his conviction that religion should be more than a system of life and of his compulsion to prepare to teach "the Word." He was born on Staten Island, New York.

Describing his childhood on the Island of Antigua, Br. Lloyd related how he was brought under Christian influences in his early years. After service with the United States forces in Korea, where he served as a chaplain's assistant, he said he was moved by a great urge to enter the Christian ministry.

Now a citizen of the United States, he said he believes a preacher should be a teacher who exerts a strong influence among those with whom he comes in contact.

Br. Brenneman told of his attraction to study for the ministry in order to be able to discuss modern questions of social life intelligently. Little, he maintained, is worthwhile unless founded on the Bible, in which one finds the answers to many vexing situations.

A native of Harrisburg, Pennsylvania, he was in the United States Air Force three years and then employed in industry until entering the seminary.

The recorded discussion will be processed in Washington and assembled with other similar programs being taped by the U. S. Information Agency before being beamed to countries back of the Iron Curtain.

English Consultant Discovers
Unknown Corales of Antes

Miss Frances M. Blandford, of Bristol, England, a consultant of the Moravian Music Foundation, discovered two books of music by the Moravian composer, John Antes, while on a trip to London.

The books contain 89 coral tunes, 77 of which are previously unknown corales of the composer. One of them is a tune which is found in most of the principal hymnals of the English-speaking world; however, it appears without any indication of the composer. In many hymnals the tune has been designated as "Monkland."

Now it can be known that John Antes is the composer of one of the world's beloved hymn tunes.

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Expect More at Stockton's
The Sacraments

(Continued from page 1)

whit. This means we must come sincerely desiring to be forgiven of our sins and "to be embodied into the congregation of the faithful" by this symbolic act of being washed and justified by the blood of Christ. This means, also, we must come to the Lord's Table in the spirit of the publican who prayed, "Lord, be merciful to me, a sinner." This means we must come with an actual hunger for righteousness, though complete righteousness is not attainable in this life.

To be sure, the sacraments are administered by the duly ordained servants of the church and these servants can and do help to make the services in which the sacraments are administered worshipful and beautiful, but the value of the sacraments in the final analysis depends upon the individual worshipper's personal attitude and relationship to Jesus Christ the Saviour.

The validity of the sacrament received does not emphatically depend upon the mental and spiritual attitude of the recipient. No church member should ever forget or belittle this important truth. We must come to the fount and to the table as sinners being saved by grace, desiring a more complete life and communion with the Saviour. We should come, not out of habit or compulsion enforced by congregational rules and regulations, but because we earnestly want more of the life giving grace of God whereby we can better glorify the Giver of Eternal Life.

Partaking Worthily

The Rt. Rev. Kenneth G. Hamilton in his pamphlet, "The Meaning of the Sacrament of the Lord's Supper," has pointed out that the Moravian Church historically has laid much emphasis upon the requirement of partaking of the Lord's Supper worthily. "For many years throughout the denomination, "SPEAKING" was held prior to the observance of the sacrament.

Those who intended to partake sought personal interviews with their pastor or some designated spiritual advisor in which the state of the spiritual lives was discussed with the view of preparing them for a worthy and blessed communion with the Lord and the Church. Though "SPEAKING" has very generally been given up, many Moravian congregations conduct special services preparatory to the sacrament.

In these times, particularly, we would do well to reemphasize the importance of a preparatory service before each Holy Communion Hour. We need to recognize that we are, in a sense, still prodigal in spirit as well as in deed and that often we do fail fully to appreciate the grace offered to us in Christ's atoning death, which grace is offered us anew in symbolic form in each observance of the Lord's Supper. Certainly it behooves every member of every congregation to give serious study to his life before ever partaking of the sacrament.

Only as we examine our inner natures and affections and repent (in the full meaning of the term) of our sins can we become worthy guests at the table of the Lord.

Not Bound by Any Form

In regard to the mode of administering the sacraments, it is not absolutely necessary that we be bound to any one way or form: "It cannot make an essential difference whether the bread be received with the hand or the lips and while the communicant is standing or kneeling, whether the water is poured or sprinkled upon the (candidate) or whether he is immersed in the water forward or backward, as long as there is an earnest desire to fulfill the will of Christ, as we understand it or circumstances may require" (Christian Doctrine, A. Schulze). The Moravian Church's mother church's liturgical variations in all things, charity, is worth remembering as we think of the mode of administering Baptism or Holy Communion.

Though we are the recipients of the sacraments, we are, as individuals, our own priests in a certain sense. We must work out our own salvation. The organized church can only offer the means of grace. The sacraments are given to us by the Church. But we as individuals may receive only the material and not the spiritual elements unless we have examined ourselves to see whether or not we are in the true faith. The mere proper administration of the sacraments has little or no value in deepening the life of a church member. It is the member's inner life and attitude that finally counts in the sight of the Christ who commanded us to participate in the sacraments.
NEWS FROM THE CHURCHES

Mt. Airy Finishes One Job; Begins Another

"Though we’ve got this job finished, let’s not stop now!" This was the sentiment expressed by a leader at Grace Church in Mount Airy when final payment was made recently on the eight-room Christian education wing erected in 1955.

This new building was conceived first of all in a very humble way. During the last year of the Rev. Herbert B. Johnson’s pastorate, a need was felt for a nursery. With planning begun, sights were raised to include eight rooms in the new structure. The congregation, with the Rev. Robert A. Hobst then pastor, broke ground for the new building on June 20, 1955. The Sunday school first used the new building on February 26, 1956, after the Rt. Rev. J. Kenneth Pfohl had delivered the morning sermon.

Costs, including furnaceings, were more than $40,000.00. Of this amount, the Provincial Building and Expansion Program provided a gift of $6,000.00. Jack Brown headed the committee in charge of the new building; Lenora Sumner was building fund treasurer; James Jarvis, building finance committee chairman; W. H. Sumner, Board of Trustees chairman; and Bonnie Goad, church treasurer.

DEATHS


Mt. Airy Finishes One Job; Begins Another

Church Council at Grace Church on June 25, 1961, outlined plans for future development of properties with a $17,000.00 sanctuary renovation program, which is to include a new roof, wiring, light fixtures, pews and pulpit furniture. Planning also includes redecorating the sanctuary.

John Wolfe is chairman of the committee in charge of following through on council action. Other committee members are Lewis B. Bolin, vice-chairman; Clara Pruett, secretary; Bonnie Goad; Jack Brown; Jack Coleman and Jim Midkiff. The committee has announced plans to work in close association with the Provincial Advisory Building Committee. The work is expected to be done in the late summer.

Young People Work at Oak Grove

Summer has been used by the young people at Oak Grove to serve their church. During the winter and spring they had seen the need for painting the fellowship hall. The project called for raising the money to buy paint as well as the work involved. The early summer was a time of busy activity raising money with the young people doing all sorts of odd jobs.

Early July a crew of painters arrived at the church. Guided by Mr. and Mrs. Lawrence Marshall, college students and seniors began to work. At first there was good fellowship with paint on themselves and the floor. The fun of working together continued, but they soon become expert painters.

Members of Oak Grove are proud that their young people were able to see a need and then successfully follow through in serving their church and have expressed many times their appreciation for the excellent job done by Charles Church, Gary Marshall, Ronnie Sell, Bobby Shore, Ted Bowman, Tony Blakely, Margaret Hammock, Glenda Holder, Linda Reich, Jean Sell, Mary Seivers, Virginia Seivers, and Kay Fulp.
# Statistical Report for the Year Ending June 30, 1961, of the Southern Province of the Moravian Church in America

## Conferences and Sunday Schools

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## Total Members for 1961

- Total: 11,533
- Outside of Salem Congregation: 11,533
- In Salem Congregation: 9,601

## Province Shows Small Increase in Members for 1961

The total increase in members for the churches of the Southern Province for the year ending on June 30 was only 102 according to the statistical table above.

This is the smallest numerical growth recorded for the Province since 1945 when the total increase in members was 95.

Of the forty-six congregations listed, fourteen showed a net decrease of communicants for the year. Those with the largest decrease were Raleigh, 19; Friedman Memorial, 21; Home, 19; Immamuel, 23; and Pine Chapel, 53.

Conferences showing the largest net increase were Bethesha, 28; Coral Ridge, 26; Mizpah, 22; Olivet, 20; and Ardmore, 19.

The churches outside of Winston-Salem had a net increase of communicants of 179, while the Salem Congregation churches recorded a net decrease of 160. This resulted in a total increase for the Province of communicants of only 19.

Up until 1953 more than 50% of the membership of the Southern Province was found in the churches of the Salem Congregation located in the city of Winston-Salem. Since that date the margin has continued to widen in favor of the churches outside of the Salem Congregation. This year there were a total of 11,533 members outside the Salem Congregation and only 9,601 in Salem Congregation.

## Pastors

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THE OBJECT OF OUR UNION IS TO CONSTITUTE A CHURCH IN WHICH

The Pure Word of God is Preached

James J. Heller

For more than a decade the Christian Church in our country has been enjoying unprecedented prosperity. With new congregations coming into being every day, anticipated structures being replaced magnificent sanctuaries and highly functional education buildings, increasing membership lists, and ever-growing budgets the American Churches certainly appear to have achieved all the enviable marks of success.

Now there is certainly nothing wrong with being successful, but it is well sometimes to remember that our Lord has given to His Church a much higher responsibility—that of being faithful. As overjoyed as we may be about our marks of success we must ever give our main concern to those marks of faithfulness to which the Church must ever aspire if it is to fulfil its divine commission.

Nowhere are the marks of a faithful Church more clearly defined than in the second chapter of the Acts of the Apostles where Luke, in describing the primitive Church, says that the early Christians “devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.”

In a somewhat different manner but with the same intent our own Brotherly Agreement says that our fundamental object as Moravians is “to constitute a Church of Jesus Christ in which the pure Word of God is preached, sacraments duly administered, and Christian discipline is maintained”. It is by no means accidental that in each statement the preaching or preaching of the Word of God heads the list as the first mark of faithfulness for indeed it was our risen Lord himself who told us that “repentance and the forgiveness of sins should be preached in His name to all nations” (Luke 24:47). It would be no exaggeration to say with one modern writer that “preaching is the most distinctive institution of Christianity” and that “with its preaching, Christianity stands or falls.”

Genuine Preaching

But what we commonly understand preaching to be today and what the word meant in biblical times are in many ways quite different things. When someone says that the minister preached a “nice sermon” this morning he may mean no more than that some helpful remarks were made from the pulpit about facing each day with a smiling countenance and a warm heart. This is quite definitely not what the early Christians understood as preaching. Indeed, preaching was generally not something which was done in church at all, nor was it primarily addressed to people who were already Christians. Preaching in the biblical sense suggests more the proclamations made by the herald of a king, out in the village square in the full light of day and to the populace in general.

The essential thing, however, about genuine preaching, whether ancient or modern, is not the manner in which it is done, nor the place, nor even the persons to whom

(Continued to page 8)

Construction to Begin Soon

On Province’s Newest Church

A SIGN designates the sight upon which construction will begin soon for Charlotte’s second Moravian Church.

C. Truett Chadwick

Not many days after you read this, a tranquil cow pasture in southeastern Mecklenburg County will be transformed into a scene of bustling activity as the newest church in the Southern Province becomes reality.

This new work had its beginning approximately one year ago when, following the carefully-studied recommendation of Bishop Herbert Spaugh, pastor of the Little Church on the Lane, and the Rev. E. T. Mickey, director of Church Extension, the Church Aid and Extension Board authorized the purchase of six acres of land from (Continued to page 3)
Provincial Announcements

Provincial Elders' Conference

The Rev. Norwood Green will spend the month of October in Honduras. He has accepted an invitation to conduct a preaching mission in our churches during that time.

The boards of Pine Chapel have granted him permission to render this service to our Moravian Missions.

At the recent Synod of the Northern Province the following were elected to membership on the Provincial Elders' Conference: Dr. F. P. Stocker, President; Dr. Edwin A. Sawyer, President of the Eastern District; Dr. Victor Thomas, President of the Western District; and two laymen—Mr. B. G. L. Wallace of Madison, Wis., and Claude Deischer of Merion, Station, Pa.

The activities of the President of the Conference for the month of August include: Meetings of the Publications Commission on the 1st; Provincial Elders' Conference on the 3rd and 22nd; Boards of Elders and Trustees of New Eden on the 7th; Church Aid and Extension Board on the 10th; Salem College Executive Committee on the 21st; and Boards of Elders and Trustees of Ardmore on the 22nd. Public services include: the Holy Communion at Friedland on the 13th; Lovefeast address at Bethania on the 13th; installation of the Rev. William McElvene at Messiah on the 20th; and installation of the Rev. Norwood Green at Pine Chapel on the 27th. The President, together with Br. T. A. Kimball, represented the Southern Province as Fraternal Delegates at the Synod of the Northern Province from August 29th through September 5th.

R. Gordon Spaugh, President

Provincial Women's Board

Mrs. Harry E. Cook, Jr.

The Provincial Women's Board met at Laurel Ridge Conference Grounds on August 17. The Board voted to send $200 to Brus, Honduras, to help in the construction of a rustic auditorium for use of mission work there. This area recently suffered a devastating hurricane. The money comes from surplus funds of last year.

Mrs. K. Edwin Fussell, Mrs. M. E. Miller, and Mrs. Ralph R. Bell will be delegates to the ninth National Assembly of United Church Women of the National Council of Churches to be held October 9-12 at Miami Beach, Florida. The theme of the Assembly will be "The Church Ecumenical: Its Oneness, Its Mission, Its Ministries."

Mrs. C. J. Grubbs, president of the Women's Fellowship at New Philadelphia, announces that their Day of Prayer will be held on Wednesday, November 1. A cordial invitation is extended by the Fellowship to the women of the Southern Province to join them for their Day of Prayer.

In a letter dated April 6, 1961, Dr. A. David Thaeler sent word that the only official title for the free-entry permit for hospital supplies is:

Hospitul Ruth C. S. Thaeler
Bilwaskarma
Nicaragua, C. A.

All shipments, whether they are to go to the Thaeler Hospital or Gray Memorial at Puerto Cabezas should carry this address.

The address should carry no specific names, but a note should be written to Dr. Thaeler with instructions for the disposal of the contents of each shipment.

Each Women's Fellowship is requested to notify Miss Sitas T. Wilks, 317 Strickland Ave., Winston-Salem, N. C., as to what mission projects are being done by its group for the year 1961-1962.

Christians to Offer Prayers

For World Council Assembly

Millions of Christians around the world are being asked to join in prayer for the third assembly of the World Council of Churches on its opening Sunday, November 19.

As church leaders representing 176 member churches of the Council gather in New Delhi, India, for a solemn opening worship service, local congregations—Protestant, Orthodox, and Anglican—will offer prayers.

The suggested text of a prayer will be sent to local congregations by the Council's member churches and by national ecumenical bodies throughout the world.

The prayer remembers before God "those from many lands and races who this day meet at the assembly of the World Council of Churches in New Delhi."

"May He Who is the true Light be the light of their worship and their decisions, to the end that in their witness and service and unity Thy people may glorify Thy name in the whole world."

"The theme of the assembly is "Jesus Christ, the Light of the World." Witness, unity, and service are main topics of concern."

The complete text of the suggested prayer, available as a church bulletin insert from the World Council of Churches, Room 439, 475 Riverside Drive, New York 27, New York, is as follows:

Eternal God, the Father from whom the whole family in heaven and earth is named, who art gathering out of every nation one people in Christ, we remember before Thee those from many lands and races who this day meet at the Assembly of the World Council of Churches in New Delhi. As now they meet with one accord in one place may the grace and power of Thy Holy Spirit be with them. May He Who is the true Light be the light of their worship and their decisions, to the end that in their witness and service and unity Thy people may glorify Thy name in the whole world.

We remember before Thee all the churches represented at New Delhi, our own communion and our partners in obedience. As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into greater unity with one another, and by his grace become more faithful witnesses to that Light which is for the healing of the nations and the redemption of the world.

With Thy holy church throughout the world, and with the whole company of Thy faithful, we offer Thee the worship and service of this congregation. Keep us constant in the fellowship of Thy family, and faithful in our calling as ambassadors of Christ, until all the ends of the earth shall see Thy salvation; through Jesus Christ our Lord, to whom with Thee and with the Holy Spirit be all glory and praise, now and for ever. AMEN."

DEATHS


Hunter, Grace m. m. Strope, born July 7, 1898; died August 11, 1961. A member of Clemmons Church. Funeral conducted by the Rev. Burton Rights and the Rev. David Burkette. Interment in the Clemmons Graveyard.

THE WACHOVIA MORAVIAN

Official Journal, the Moravian Church
In America, Southern Province

Published monthly under authority of the Provincial Synod by the Board of Christian Education and Projects.

George G. Higgins
Assistant Editor
Burton J. Ricks
Contributing Editors
Mrs. Harry E. Cook, Jr.
John H. Johnson
Treasurer
E. L. Stockton

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Notice of change of address should be sent to The Wachovia Moravian, Box 7, Salem Station, Winston-Salem, N. C.

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Second-class postage paid at Winston-Salem, N. C.
New Charlotte Parsonage

"A well-constructed house and a comfortable home," describes the parsonage of the proposed Park Road Moravian Church, Charlotte.

(Continued from page 1)

E. B. Stone, well-known Charlotte businessman.

Located on Park Road about one-fourth mile beyond the Charlotte city limits, this tract of land forms a sort of "hub" for six attractive, middle-class housing developments, all within a radius of a mile and numbering more than one thousand homes. The "lay" of the land is such that it can be developed easily for church use, being adequate for a sanctuary, Christian education facilities, a parsonage, and ample parking space.

But it takes more than the purchase of property to guarantee the building of a church. Hence, the Provincial Elders' Conference, together with the Church Aid and Extension Board and the Building and Expansion Board, last fall placed before Moravians in the Southern Province a bold plan for church extension, both here in North Carolina and in Florida. Acting in faith that our members would readily accept responsibility for this new venture, the Provincial Elders' Conference last spring called the Rev. Christian Weber to the pastorate of the new effort in Florida and this writer to the Park Road work in Charlotte.

Purchase of Parsonage

In the late spring, the Church Aid and Extension Board purchased a lovely home for the new Charlotte parsonage, deeming it wiser to concentrate initial planning and building on a church rather than a home for the pastor. Located at 5710 Wintertree Lane, less than a half-mile from the church property, and purchased from a member of the Little Church on the Lane on which land had been transferred out of town, the new parsonage is only two years old. It is a well-constructed house and a comfortable home, including a living room, three bedrooms, two baths, a den, a combination kitchen and small dining area, a covered patio, and a two-car carport. The lawn is beautifully landscaped, the neighborhood is delightful, and not the least of the fine features of the house is that it is fully air-conditioned.

The new parsonage was occupied July 21. Four nights later, the Church Aid and Extension Board voted to retain the services of Charlotte Engineers, Inc., for the task of designing the first unit of the new church—a multi-purpose building housing Christian education facilities and a combination fellowship hall-sanctuary. C. F. Falkenberg, manager of Charlotte Engineers, his staff, and chief architect Herbert Hunter, applied themselves diligently to the work before them and in two weeks' time presented preliminary plans to the Board.

Plans For First Unit

Floor plans for the first unit follow the outline of a cross, joined at the center. The vertical arm of the cross houses the lounge, the fellowship hall-sanctuary, a vestry, and the pastor's study. Children's departments, a secretary's office, the kitchen and rest rooms are contained in the horizontal arm. Two complete departments for young people are on ground level under the vestry and study. The exterior of the building is colonial in style, with the belfry being a copy of that on old Bethabara Church, the first church in the province.

The Board approved the plans with minor changes and appointed a committee composed of the Brethren E. T. Mickey, Richard Amos, Floyd Burge, and Charles Miller to complete interior details and see that the plans were submitted for bid. As of this writing, final details have been completed and the plans are in the hands of various builders. Bids will be opened in two weeks and, at the discretion of the Board, the contract awarded. The extended schedule calls for the ground-breaking and beginning of construction by mid-October.

As the plans proceed, we are attempting to publicize our church and its mission here—a church in which they can feel a warm, personal relationship with their pastor—a church in which they can share a warm, personal relationship with their pastor—a church in which they can feel personally challenged by, and make a direct contribution to, the ongoing work of the Kingdom. This, then, is our mission here—to offer the people in these neighborhoods such a church—and, through that church, to bring a vital experience with Jesus Christ to them, and lasting glory to Almighty God.

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Howard Houseman to Speak at Missionary Society Meeting

The 38th annual meeting of the Foreign Missionary Society of the Moravian Church in America, South, Inc., will be held on Sunday, October 8, 1961, at 3:00 p. m. at Home Church.

The Rev. Howard Houseman, former missionary to Honduras and British Guiana, and now pastor of the Big Oak Moravian Church, Yardley, Pennsylvania, will be the guest speaker.

Combined bands from several of the congregations of the province under the direction of Austin Burke will present a prelude of appropriate Moravian chorales at 2:30 p. m.

An offering for the furnishing, renovation, and improvement of the Society's Missionary Residence, 433 South Main Street, will be received.

Brother Houseman, no stranger to our province, will speak from a background which includes a great variety of experience with Moravian missions. His latest tour of duty was in British Guiana. During his service there, the mission was placed under the direct supervision of the American Moravian Mission Board, a constitution was adopted, and new enthusiasm developed in the congregations.

The combined bands for this service will be from Ardmore, Advent, Bethsharba, Bethania, Bethesda, Calvary, Charlotte, Christ, Clemmons, Enterprise, and Fairview. Each year a different group of church bands will be asked to participate in the annual meeting. Br. Burke is the current director of the Salem Band.

The Missionary Residence was purchased by the Society in 1959 as a home for missionaries and their families on furlough in the Southern Province. It has since been occupied by the Rev. and Mrs. Kenneth Nowack from Nicaragua, the Rev. and Mrs. Clark Benson from Honduras, the Rev. and Mrs. Samuel Marx from Honduras, the Rev. and Mrs. David Bratich from the Virgin Islands, the Rev. and Mrs. Joseph Gray from Nicaragua, and the Rev. and Mrs. Marvin Henkelman from the Virgin Islands. A second apartment is currently being furnished in memory of Mr. and Mrs. H. A. Pfohl, whose initial contribution made possible the purchase of the home. Anticipated improvements include an outside entrance to the upstairs apartment and the cementing of the basement.

The Foreign Missionary Society of the Moravian Church in America, South, Inc., was formally organized April 29, 1923, by a group of interested laymen. Membership dues are $1.00 per year. Life memberships may be received for $100.00. All checks should be made payable to the Foreign Missionary Society of the Moravian Church in America, South, Inc., and sent to Dr. E. L. Stockton, treasurer, 500 South Church St., Winston-Salem, N. C.

Conferee Writes on Resource For Struggle With Communism

Rheinhard Martin

(Laymen attending the Adult Conference at Laurel Ridge this summer were given the opportunity, if they wished, to write a paper on "Christianity's Strongest Resource in the Ongoing Struggle with Communism." Br. Martin's article, which follows, was one of those submitted.)

Christianity is engaged in a global struggle with communism, an evil force of seemingly colossal strength. There is only one ultimate resource available to Christianity which may overcome communist philosophy. This is for Christians to stand up in the strength of Jesus Christ and profess him as the risen Lord of all.

We in America shudder at the thought that one day communism might invade our country and claim our souls. Some of us go a little further and wonder what we as Christians would do to overcome this powerful force. When we look around us we discover that a situation like that would not be unique. There are many Christian churches in the world suppressed by communism. Those churches carry on a daily struggle for survival. From those churches we may learn what Christianity's strongest resources against communism are.

The most striking element is that the fight is carried out by the individual church member. It is not so much the article in the paper or even the proclamation from the pulpit. It is rather the deliberate and often brave choice of the individual in response to an aggressive and personal approach by the communist minded group. This often conflicting situation leads a Christian to the elements of faith. It is his personal relationship to Jesus Christ that makes him profess or deny his Lord.

Christianity's strongest resource then lies in the individual's devotion and dedication to the cause of proclaiming and professing Jesus Christ the Son of God at all times but particularly in times of both temptation and testing. Communism is tempting because of its half-true statements and testing because of its challenging and provoking ways. The Christian cannot avoid these, but in the strength of the Lord he can overcome them. It is the troublesome times or even persecution that ultimately proves a Christian. But he cannot do it without being part of the fellowship of believers or the body of Christ, the Christian Church. He cannot face it without being part of a unity which is miraculously more than the sum of its individual believers. Out of this unity the Holy Spirit works the strength through Christ which represents Christianity's strongest resource in the ongoing struggle with communism.

Carl Milton Barnes

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MORAVIAN MISSIONS

Hurricane Hits Honduras

Hurricane "Anna" made her mark on the northeastern coast of Honduras where the Moravian Church is working. Werner Marx reported: In all villages the destruction to fruit trees and plantations is the serious matter. With these destroyed there is no prospect of food for from six to twelve months... I think Church World Service will come through with help in the form of clothing. However, we shall surely need help in reconstruction... We shall also need medicines...

The Mission Board has ordered emergency food from "Meals for Millions." Gifts of money for food and reconstruction should be sent through your local congregation's treasurer and marked "Honduras Relief."

The destruction of the Church at Butukamaya is especially sad because this church was built by the Christians of this area of Honduras as a church extension project. Many congregations contributed supplies and labor and no assistance was requested from the Mission Board. To have such a fine church destroyed after such dedicated labor had been expended on it challenges American Moravians to assist in rebuilding it so that the progress made thus far by the new congregation at Butukamaya shall not be halted.

American Moravian Goes to Africa

An appeal for a teacher to serve in Tanganyika was read by John Diehl, a member of the Central Moravian Church, Bethlehem, Penna. He had just decided that he would offer his services to the Peace Corps and then the appeal made him decide to work through his Church instead. The need was for a teacher in the Rungwe Alliance Secondary School at Rungwe, Tanganyika. The school is under the direction of a British Moravian, R. M. B. Conner. John will teach English and History in this secondary school for boys and will also take his turn in directing extra-curricular activities.

John is a graduate of Moravian College and has taken graduate work at Kutztown State Teachers' College and New York University. After serving with the Marines for two and one-half years he accepted a position at the Pennridge High School, Perkasie, Penna., where he is now head of the English Department. He will begin his new duties at the end of January, 1962.

Dominican Protestants Hopeful

The assassination of Generalissimo Trujillo has meant little change as yet for the small but active Evangelical Church (sponsored by Presbyterians, Methodists, Moravians, and Evangelical-United Brethren) of the Dominican Republic. Some leaders are cautiously hopeful that under the regime of President Joaquin Balaquer the Evangelical Church will be freer to speak and act in new areas, especially those of social concern. That is the report given by a Methodist mission executive who just returned from the Republic. The people are encouraged by the movements toward free trade and the apparent efforts of the government to re-establish relations with other Western Hemisphere nations. The evangelistic, medical and educational work is continuing and most church members believe that in the hoped-for freer atmosphere the Evangelical Church can do a better job in all its fields of work.

Susie's Gift

Susie was in church on the Sunday that the pastor appealed for aid for the victims of the hurricane which struck Honduras recently. After dinner she asked her Daddy to go with her upstairs to help her count her money. She had an envelope where she kept her birthday money and other cash gifts. She said: "Daddy, I'd like to send $3.00 to help the people in Honduras." Susie's gift is now on its way to buy food for Honduras.

Shipments to Nicaraguan Hospitals

The latest shipping instructions for the shipment of hospital supplies to Nicaragua are available. Fellowship groups, classes, churches, sending-supplies to the hospitals should write to the Board of Foreign Missions, 69 West Church Street, Bethlehem, Penna., for these instructions before making further shipments.

PACK UP
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SYNOD OF NORTHERN PROVINCE

Approves Hymnal, Elects Bishops

T. A. Kimball

The 29th Synod of the Moravian Church in America, North, was called to order by Bishop Kenneth G. Hamilton, President of the Provincial Elders' Conference, on August 29, at 2:00 P. M., in the Christian Education Building of Central Moravian Church, Bethlehem, Pa. One hundred and ten delegates were in attendance from the United States and Canada. Fraternal delegates from the Southern Province were Dr. R. Gordon Spaugh and T. A. Kimball.

The organization of Synod resulted in the selection of Bishop Hamilton as Chairman and Dr. F. P. Stocker and Dr. Victor L. Thomas as Vice-Chairmen. The Rev. Reuben Gross and the Rev. Bernard Michel were chosen as Secretaries. Reports of Provincial boards and memorials were referred to the following Synod Committees: Spiritual State of the Church, Christian Education and Publications, Foreign Missions, Home Missions and Church Extension, Finance and Synodal Expenses, Fraternal Relations and Social Actions, Women's Work, Ritual and Worship, and Nominations. These Committees worked diligently and faithfully, seeking to find God's direction and answers to the opportunities and responsibilities of the Christian Church of our day. Their reports, as they came to the floor of Synod for action, were thoroughly debated but always in a spirit of Christian understanding.

Major issues before the Synod called for a restatement of the Moravian Church's position regarding the remarriage of a divorced person; a capital fund campaign for church extension ($375,000.00), college and seminary library ($425,000.00), increased foreign mission giving ($175,000.00) and a new church headquarters building ($160,000.00); and consideration of the report of the Inter-Provincial Revising Committee. All of these issues were approved.

A highlight of the Synod was the election of two clergymen to become Bishops of the Moravian Church—Dr. Allen W. Schattschneider, Staten Island, N. Y., and Dr. Fredrick W. Wolff, Lake Mills, Wis. They will be consecrated later this year. Membership of the Provincial Elders' Conference was changed from four ministers and three laymen to three ministers and two laymen. Elected President of the Conference, the highest governing board, was Dr. F. P. Stocker of Bethlehem, Pa. Other members elected were Dr. Edwin A. Sawyer, Nazareth, Pa.; President, Eastern District; Dr. Victor L. Thomas, President, Western District; and G. I. Wallace, both of Madison, Wis.; and Dr. Claude F. Deis-cher of Merion Station, Pa.

Elections were also held for other official boards and administrative positions including the Board of Church Extension, the Board of Christian Education and Evangelism and the Boards of Trustees of Moravian College, Moravian Seminary, and Linden Hall School for Girls, educational institutions of the church.

In the last sessions of Synod many resolutions were passed which will help greatly to challenge the clergy and laymen to new heights of service in the Master's Kingdom.

Though the weather was quite warm, and taxing at times, it was a rich and rewarding experience for the writer to have had the privilege of fraternal fellowship, friendship and brotherhood with Synod delegates and friends of the Northern Province. May God richly bless our Sister Province in the coming inter-synodal period.

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MISSION BOARD RESPONDS TO

Needs in Honduras after Hurricane

The Moravian Mission Board, Dr. Edwin Kortz, Executive Director, made an immediate response to anticipated and evident needs in Honduras following the destructive hurricane “Anna.”

The most urgent need is for food. Soon after the hurricane reports were in, the Board provided for 1,500 pounds of food from “Meals for Millions” to be sent to Honduras. Provisions shipped were in the form of a diet supplement which consists of concentrated foods, high in protein, vitamins, and minerals.

The Board also immediately sent $1,500 to Dr. Werner G. Marx, superintendent, for use in purchasing what foods were available in the country.

Dr. Marx has been working through the government of Honduras and CARE to secure what help he can from these organizations. All CARE packages must be purchased through the local government.

HURRICANE WINDS tore the roof from a building of the school in Brus. CARE in New York has indicated that all currently available supplies for Honduras have been sent.

Contacts have also been made with the President’s Food for Peace Program and Church World Service for possible assistance. In addition to the money needed for food, there are funds to aid in rebuilding destroyed and damaged buildings. Money is also needed for the relief of the lay pastors whose gardens were destroyed. About $60 per month for each pastor will be required for the next eight months.

Mr. Edwin L. Stockton, treasurer of the Southern Province, reports that as of September 18, $3,824.20 had been received from the province for “Honduras Relief.” These gifts have come from twenty churches. Additional contributions may be sent to Mr. Stockton and marked “Honduras Relief.”

DEATHS

Cooke, Mrs. Sarah L., died August 9, 1961. A member of Home Church. Funeral conducted by Bishop J. Kenneth Pfohl and Dr. James C. Hughes. Interment in the Moravian Graveyard.

Slawter, Mrs. Carrie Linville, died August 9, 1961. A member of Home Church.

Funeral conducted by Dr. James C. Hughes. Interment in the Moravian Graveyard.


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The Pure Word of God is Preached

(Continued from page 1)

it is addressed, but rather the message that is proclaimed. The words which are spoken are those of the preacher but the WORD or Message is from God.

Now the WORD which we preach is variously described in the New Testament. Sometimes it is called "the Kingdom of God," at other times "repentance," "forgiveness," "reconciliation," "salvation," or "the Gospel." But in the deepest sense the WORD which is proclaimed is none other than Christ himself. In our human language a "word" is an instrument to convey meaning, a tool by which one mind reaches out and communicates with another. When, in the first chapter of his Gospel, John says "The Word became flesh," he means quite literally and precisely that the Divine instrument or tool of communication between God and man became embodied in human form. Christ is the WORD of God in the sense that he is the new and living means by which God speaks to men.

Now to preach is not simply to repeat the words of the Bible or even the "red letter" words which Jesus once spoke. It is rather to present Christ in His life, death, and resurrection simply and faithfully in such a way that as of old He is once again present to confront, convict, convert, and to reconcile men to God. A sermon then in the deepest sense is not something which the minister says to the congregation; it is an event, a moment of ultimate truth, which preacher and people alike experience.

If this is so, then much of what we call preaching today is not preaching at all. It means that many of the things we think of as necessary to "good preaching" are really only incidental and secondary in importance. A man might have all the gifts of eloquence, clarity, logical progression, personal appeal, and silvery oratory and still not preach. On the other hand it is impossible that one could be very poorly equipped in these skills and yet truly preach the WORD.

Preaching is more than talking about God, however effectively. It is to speak in such a manner that Christ himself is present to the congregation even if this means that the preacher himself drops almost entirely out of the consciousness of the worshippers. To preach is not merely to say something but to do something—it is to create the living arena in which Christ personally confronts men in judgment and in salvation.

God can use whatever natural gifts a man has, but it is not likely that true preaching will take place if the minister

concerns himself unduly with literary finesse and the subtle arts of persuasion. As the Scottish preacher James Denny once said, "No man can give at once the impression that he is clever and that Jesus Christ is mighty to save."

It has been observed that while Roman Catholicism could probably exist without preaching, Protestant Christianity could not. When the Roman priest officiates at the Mass and pronounces the awesome words of consecration, he seems to reach up into the heavens and bring Christ down to the altar there to be offered up again as the vicim for human sin. When the Protestant preacher proclaims the "Pure Word of God," something greater happens; the living, risen Christ, who is always present with His people, confronts them anew with the offer of divine forgiveness and eternal life. Our preaching often falls far short of such glory and wonder; but if ever it loses this altogether, Protestant Christianity will wither on the vine and die.

We have all had enough of theories and speculations about the ills of humanity. What men inwardly yearn for is the healing power of God that will affect the cure. The Gospel of Jesus Christ is that power. Now, as always, we need the strong and virile preaching of the pure Word of God. We need men who will preach with a vital urgency and earnest conviction that now is the appointed time of our redemption, Christ the appointed way, and a witnessing Church the appointed means.

May God forgive us preachers if on our own lips this glorious message becomes a dull and dreary tale, for God in His providence has made the preaching of the Gospel the feet upon which Christ walks when He approaches men and seeks to enter their hearts.

Service of Music at Brevard Honors Two Salem Musicians

Two musicians of the Southern Province were honored at a "Service of Music of the Moravians" at the Brevard Music Center on Sunday, August 20.

The program was presented "in memory of Bernard J. Pfohl and in recognition and appreciation of Bessee Whitington Pfohl." Mr. Pfohl, who died in 1960, was for more than fifty years the director of the Moravian Church Band of Winston-Salem which played at the Easter Sunrise Service in the Salem Graveyard. Mrs. Pfohl, the wife of J. Kenneth Pfohl, the senior bishop of the Southern Province, was organist for many years at the Home Moravian Church. "Perhaps her most outstanding contributions," the citation stated, "have been in the fields of hymn study and improved standards of religious music in the churches."

Mrs. Pfohl served as a member of the committee which edited and compiled the Youth Hymnal of the Moravian Church, published originally in 1942.

The major work presented at the service was the "Symphony in D Major" by Josef Riepel, which was performed by the Brevard Sinfonietta, James Christian Pfohl, directing.

As an offertry, "I Will Have Faith" by Mr. Pfohl was sung by the Choral Ensemble. The Ensemble accompanied by the Sinfonietta presented "These Are They" by Louise Bahnsen Haywood.

Bishop Herbert Spaugh of Charlotte was present for the service and offered the Invocation and Benediction.

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NEWS FROM THE CHURCHES

Mayodan Completes Major Renovation Program

A NEW STEEPLE was part of a major renovation program at Mayodan.

August 6 was a happy day for the Mayodan congregation. On that day the new church pews and wall-to-wall carpet in the sanctuary were placed in use for the first time. This marked the completion of a major church renovation project that had been started almost six months before.

This included rebuilding the entrance tower, adding a new steeple and installing the church bell which had not been in use for several years, a new vinyl tile vestibule floor, painting the front of the church, enlarging the choir loft, painting the interior of the sanctuary, new pews, and new wall-to-wall carpet. The total cost of this work was $6,786.60.

Meanwhile the congregation continues to raise funds for the new Christian Education Building which it hopes to erect within the coming year.

Bethabara Highlights Summer

With Witnessing Program

Bethabara Moravian Church has conducted a Mid-Summer Witnessing Program with three emphases: church attendance, prayer services, and a week of evangelistic

An individual record of attendance has been kept each Sunday since July 2. Members of the congregation have been urged to attend church services on their vacation. Bulletins received at such services have been posted on the Church Bulletin Board. In July, fifty-three persons had perfect attendance. Average attendance for July at Sunday School was 132; the average attendance at Morning Worship was 143. Contributions for the month of July totalled $2,162.14.

Prayer services were held regularly each Wednesday evening. Roger Parks, who recently completed his studies at Moravian Theological Seminary, spoke at two midweek services. The Rev. Paul A. Snider, pastor of Bethabara, is leading a Bible study group on Wednesday nights. The book under consideration is "The Revelation of John." Special Cottage Prayer Meetings were held in the following homes: Monday, August 7, at the home of Mr. and Mrs. Thurston E. Davis; Tuesday, August 8, at the home of Mr. and Mrs. Harry Duncan; Wednesday, August 9, at the home of Mr. and Mrs. Fred Jodrey. Guest speakers for these meetings were the Rev. W. Norwood Green, the Rev. Howard Foltz, the Rev. John Kapp, and the Rev. Burton Rights.

Evangelistic services were held August 13 through 20 with the Rev. Norman C. Byler, pastor of Hopewell congregation, as the guest preacher. His thought-provoking sermons resulted in a deepening unity in the congregation and in the transformation of individual lives.

Burge Gives Fulp Congregation Report of Trip To Nicaragua

Floyd S. Burge, Sr., spoke following the monthly fellowship supper at Fulp Church on August 20. Br. Burge gave an account of his trip to Nicaragua last winter and of his work in constructing a dormitory for the Instituto Biblico in Bilwaskarma. He illustrated his talk with pictures taken during his visit to Nicaragua and showing the work being done by the missionaries and native workers.

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Sunday Evening Fellowship Begins Season at Clemmons

The Sunday evening Family Fellowship of Clemmons congregation has begun its program for the fall and winter season. A program for each member of the family includes the Adult Fellowship; the Youth Fellowship, for young people in grades seven through twelve; the Junior Choir, for children in grades three through seven; the Chapel Choir, for children age four through second grade; and a nursery, for children under four.

The Adult Fellowship is currently holding discussions on "How to Study the Bible," led by the pastor, the Rev. Burton Rights. Advisors to the Youth Fellowship are Mr. and Mrs. Carl Lutz and Mr. and Mrs. Fred Snow. Assisting with the program of the two children's choirs are Mrs. Linnaeus Mock, Mrs. Johnny Maynard, Mrs. Paul Nifong and Mrs. Joe Lawrence.

Following the program, which begins at 6:30 each Sunday evening, the groups meet together for refreshments and fellowship. The committee in charge of refreshments is composed of Mrs. John Anderson, Mrs. W. T. Jones, Armando Fulton, and Rex Pass, each of whom represent one of the adult Sunday School classes.

Bible Study Groups Enroll In Correspondence Courses

Two Sunday evening Bible Study groups were active during the summer months at Bethabara.

An adult group has been meeting each Sunday at 6:30 p.m. In their meetings the adults studied two Moody Bible Institute correspondence courses: "Successful Soul Winning" by Stephen F. Olford and "The Person and Work of the Holy Spirit" by Rene Pache. Fifteen persons completed the first course. There are also fifteen adults enrolled in the second course which is currently in progress. Another course, "The Bible Says" by James M. Gray, will follow.

A youth group met on Sunday evenings after the evening worship service. The meetings were held in the homes of the young people and were very informal in nature. "The Good News," another Moody Bible Institute correspondence course, was studied. Fifteen young people and their adult counsellors have completed this course.

College Adds Auditorium To New Union Building

A 300 seat auditorium with a construction cost of $173,000 will be added to the Moravian College Union Building now under construction, it was announced in August by Moravian College. The construction of the unit at this time has been made possible through the unrestricted bequest of Howard Hoffman, who died last February leaving three-quarters of his estate to his alma mater.

The additional wing, which is expected to be completed in December at approximately the same time as the base project, will serve as the major lecture hall of the College. An increasing number of classes will be conducted on the basis of one lecture for all students taking the course, followed by discussion groups numbering 15 to 20.

Though the hall will be used to the greatest extent for class work, it will also be equipped for films, recitals, simple dramatic presentations and campus and community evening lectures. In conjunction with the dining and meeting facilities in the Union Building proper, it will be ideal for summer conferences, synods, and the meetings of learned societies.

The lobby of the building will also serve as an exhibition area for art displays. A browsing library completing the wing will be available to students for casual reading. All of these facilities were part of the basic College Union Building approved by the Board of Trustees, but were not included in the initial construction because of lack of sufficient funds.

The Interprovincial Youth Convocation, planned for August, 1962, will be one of the first church groups to use the building which is located on the opposite side of Locust Street from Archibald Johnston Hall.
"DEEPENING THE INNER LIFE" IS THEME OF FIRST

Senior Conference at Laurel Ridge

Judy Lutz

The first Senior Conference at Laurel Ridge was held this summer from Sunday, August 6, through Sunday, August 13. All 86 campers were elated with the idea of being on their own camp grounds, meeting old and new friends, and strengthening their spiritual lives.

Our conference theme was "Deepening the Inner Life." Through the daily lectures by Dr. George Higgins, the Rev. Clayton Persons, and Dr. Marvin Weidner on personal Bible reading, prayer, and witnessing, and, through the discussion groups which followed, we learned that we could truly deepen our inner lives. The first of two discussion periods each day followed the lectures and gave the campers an opportunity to expound the subject presented earlier.

Camp could not have been camp without our wonderful director, the Rev. William McElveen, and our assistant director, the Rev. James Weingarth. The Rev. James Johnson was our campfire leader; Bill Hutchins, music; Burke Johnson, recreation; Miss Frances Nicoll, Dean of Women; and, of course, Gordon Bondurant, with camp official advice. Also, we appreciated our twelve wonderful counselors.

Our regular schedule Monday through Saturday gave us various experiences and topics for thought and discussion. Our second discussion group each day centered around "Our Faith and Everyday Life." The topics were "Dating, Courtship, and Marriage;" "Marriage Outside Your Faith;" "Drinking;" "Race Relations;" and "Communism."

Aside from the use of the recreational equipment available, we had organized camper-staff games, hikes, and even a country race.

We heard by the grape vine that the Mormon Tabernacle Choir!!!

Our vespers services were very inspiring. Whether their number or held them on top of the mountain, where the beauties of God's creation surrounding us provided an impressive setting.

The evening programs were stimulating. Monday, the scintillating Kenneth Shepard spoke to us about "Astronomy and the Space Age;" Tuesday, we had a religious movie, "The Unfinished Task;" Wednesday, a square dance; Thursday, our mission lovefeast; Friday, a drama on the August 13th experience; and Saturday, the highlight of our camp, the consecration service.

Many young people dedicated or rededicated their lives, gave testimonies, or just asked for the prayers of others in making their decisions for life. We left the service and walked quietly to our cabins, pondering the events of the week and the spiritual happenings of the night.

Sunday morning before breakfast, we confirmed our convictions of the previous night by the sacrament of the Holy Communion. Later in the morning, we divided into discussion groups for our camp evaluation and Sunday School. Mr. McElveen delivered the sermon at the morning worship.

After lunch, we formed our friendship circle and said farewell. What a wonderful week-filled with "mountain top" experiences!!!

Southern California Youth Meet at Mountainside Camp

Moravian youth from Banning, Covina and Downey, California, met at the mountainside camp at Idylwild Pines for the second Southern California Moravian Youth Conference from June 17 through 24.


Moravian leaders were present too. The Rev. Edward C. Helmich, U. S. Navy Chaplain, and Ray Joseph, of Moravian College and St. Thomas, Virginia Islands, shared in leading morning devotions during the week. Campfire leader was Willard Harstine, of Dover, Ohio, student assistant of the Downey congregation this summer. Mrs. Roy Grams directed the music, and Mr. and Mrs. Peter Mazmanian, of Downey, filled in at all spots of need in assisting with camp direction.

Covina's pastor, the Rev. Bernard E. Michael, served as director, pinch-hitting for Dr. Roy Grams, who had planned and coordinated the program, but who was forced by illness to remain at home in Downey.

Moravian Pastor to Serve In Church of Czech Brethren

In response to an appeal by the Czech Moravian Brethren in Texas for a minister of the Moravian Church to volunteer for service in its denomination, the Rev. Emil Simon, former pastor of the Chaska, Minnesota, congregation, has accepted the call to the church of the Czech Brethren in Houston, Texas.

The Brethren Journal, official publication of the Czech Brethren, comments on the installation of Br. Simon as follows:

"We welcome Br. and Mrs. Simon and their teenage daughter to our Lone Star State. We only regret it is no longer the largest state in the Union.

"We are truly indebted to the Moravian Church for cooperating in letting us send our missionary to Honduras through its offices. Now we are to use one of its ministers in our critical ministerial shortage."

The Czech Moravian Brethren, numberning about thirty-five congregations, was formed by emigrants from Bohemia and Moravia who settled in Texas a century ago. While not affiliated with the Moravian Church in America, it also claims John Hus as its spiritual forefather.

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FALL SEMESTER CURRICULUM OFFERS

New Courses in Laymen’s School

Moravians of the Southern Province will have an opportunity to deepen their understanding of the Christian faith in a school for laymen which begins September 28 and will continue until December 7.

This opportunity comes through participation in three courses of study offered by the Seminary for Laymen. The courses are "Survey of the Old Testament," "History of the Moravian Church," and "Christian Doctrine." The latter course is the second or concluding course offered on "Christian Doctrine" by the school. The first was taught in the session of last fall.

The Fall Semester is divided into two periods of five weeks each. By attending both periods it will be possible to take two of the three courses offered. Each course will be taught twice, once for two hours each night during the first five week period and repeated during the second five week period.

For those not already enrolled in the first period it will be possible to attend the second period. Registration will be limited to approximately 15 persons in each group for each period. Registration will be closed when this number is reached.

Faculty

Dr. E. W. Hamrick will lead the course in the Survey of the Old Testament. Dr. Hamrick is a member of the faculty of the Department of Religion at Wake Forest College. His special interest and field of study is in the Old Testament. Dr. Hamrick, a graduate from the University of North Carolina, holds the Ph. D. degree from Duke University. He has done additional study at the American School of Oriental Research in Jerusalem.

The Rev. William A. Cranford will teach the course on the History of the Ancient and Renewed Moravian Church. He is pastor of the Enterprise Moravian Congregation and devotes one-half of his time to work in the Archives of the Southern Province. His association with the Archives brings him in close contact with a wealth of historical information concerning the Moravian Church which will enliven this study of our church history.

The Rev. George A. Chiddie will conduct the discussion for the course on Christian Doctrine which deals with Personal Salvation, the Church and the Last Things. This course concludes the discussion of doctrine which was begun in the course taught in the winter semester, 1961. Br. Chiddie is pastor of the King and Mizpah Moravian Churches. He has conducted workshops for leaders of youth work and camps and conferences.

The Laymen’s Seminary is sponsored by the Commission on Leadership Education of the Board of Christian Education and Evangelism of the Southern Province. It is open to all who desire to develop skills in teaching and who desire to give serious study to the Bible, the understanding of people, the church and doctrine.

The Seminary will be held in Main Hall at Salem College which has again graciously offered to provide facilities for the separate classes.

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(Sept. 28 to Oct. 26)

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______ Survey of the Old Testament
______ Christian Doctrine

SECOND PERIOD
(Nov. 2 to Dec. 7)

______ History of the Moravian Church
______ Survey of the Old Testament
______ Christian Doctrine

The registration fee for each course checked above is $3.00. Payment should be made to the Board of Christian Education and Evangelism, 500 S. Church Street, Winston-Salem, North Carolina.

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Plans soon to be completed for second church in
Florida at Boca Raton

Christian D. Weber

Boca Raton, until a little more than a year ago, was a name unfamiliar to most Moravians. Indeed, when the WACHOVIA MORAVIAN carried an article announcing that the Southern Province had purchased 4.47 acres of land for a church site in Boca Raton, many of the readers went scurrying for a map of Florida to locate this city with the strange name.

As the name would indicate, Boca Raton is a fascinating town midway between West Palm Beach and Fort Lauderdale on the east coast of south Florida. "Inlet of sharp, pointed rocks" is the literal translation of the Spanish name, and one of its chief claims to fame is the fact that more than three centuries ago "Blackbeard" and other pirates used the town lake as a hideaway. There are rumors that pirate treasures are still buried in the sands of Boca Raton, but no one seems to find them.

Our Provincial Boards have used sound judgement in designating this small town of 7000 people as the location of the second church in the Moravian Florida extension program. In population the town will be 25,000 in another eight years. Also, in September the Florida State Cabinet appropriated $5,165,000 for the first four buildings of the new university which will open its doors in Boca Raton in 1964.

The population increase and the new university plus the availability of our attractive site in the center of four new housing developments are indeed good reasons for the choice of Boca Raton. Yet, there is even another valuable feature of the selection. It will locate our second congregation in Florida just fifteen miles from the Coral Ridge congregation, thus providing valuable opportunities for close fellowship and joint efforts in the work of the two churches.

Due to the smallness of our denomination, the Moravian Church has developed some unique methods and attitudes concerning church extension. First, our Church cannot always depend upon a nucleus of Moravians to start a new congregation. This is evident even in Boca Raton where, to the writer's knowledge, there are no Moravians at all. Secondly, it has been found that to be successful in extension work the province must provide land and the first building for new congregations. This has won the plaudits of other denominations, and the people of our Province are to be greatly commended for making such an approach.

A third characteristic of Moravian extension work is what might be called "the Moravian spirit." This feature has become vividly apparent to the writer during his brief association with the Coral Ridge congregation; a congregation less than two years old, yet already demonstrating that sense of fellowship and Christian joy which has characterized Moravian churches through the years. How present it was at the World-Wide Communion Service! Of course, this sense of Christian fellowship and joy is not restricted to the Moravian Church. Nevertheless, newcomers seem to find it in our congregations, and for that reason we are ever interested in starting new congregations in order to share "the Moravian spirit" with others. And for that reason too we are now starting the new work in Boca Raton.

As the accompanying picture indicates, a sign has been placed on our site in Boca Raton, and the people of the town are beginning to hear about the Moravian Church.
**Provincial Announcements**

**Provincial Elders' Conference**

The Rev. William A. Kaltreider has accepted a call to become pastor of the New Eden congregation. He will conclude his pastorate at Moravia on October 29 and will be installed at New Eden on Sunday morning, November 5, at 11 o'clock by the president of the Conference.

Announcement has been received that Br. Edward Constantijn Doth was elected a bishop of the Union at the Provincial Synod of the Surinam Province on August 31, 1961. Br. Doth is a native of Surinam, having served as a minister of his province since his ordination as a deacon in 1933 by Bishop H. Steenberg. He was ordained a presbyter by Bishop J. Raillard in 1951. Br. Doth first served as a youth worker in Nickerie for the first ten years of his ministry. Since then he has served pastorates in Curacao and Wancia-Paramaribo. He is at present a member of the Provincial Board and serves as Assistant Superintendent of the Province.

His consecration will take place later this year.

**Nineteen Preparing for the Ministry**

A total of 19 young men are preparing for the ministry of the Moravian Church from the Southern Province. They include the following:

- Enrolled at Moravian College:
  - Ted W. Bowman from Oak Grove—freshman
  - Fred L. Ebert from Ardmore—freshman
  - William O. Gilbert from Advent—sophomore
  - Grover T. Jarvis from New Philadelphia—sophomore
  - C. Jerome Livengood from Friedberg—senior
  - John T. Minor from Kinston—senior
  - Richard G. Spaugh from Home—senior

- Enrolled in North Carolina colleges for undergraduate work:
  - Douglas Caldwell from Charlotte—freshman at Pfeiffer
  - Jimmy Morgan from Bethabara—freshman at Duke
  - George W. Sheek from Bethabara—sophomore at Guilford
  - Richard Vitek from New Philadelphia—sophomore at University of North Carolina
  - Burke Johnson from Trinity—senior at Guilford

- Enrolled in Moravian Theological Seminary:
  - Terry M. Jones from Advent—Junior Seminary
  - Charles W. Fishel from Friedberg—Middler Seminary
  - Henry E. May from New Eden—Middler Seminary
  - Jimmy L. Newsom from Bethabara—Middler Seminary
  - Robert M. Rierson from Friedberg—Middler Seminary
  - William E. Cranley from Home—Senior Seminary
  - William B. Kern from Kernersville—Senior Seminary

**Word has been received of the passing of Bishop Herbert Pearse Connor on September 17. Bishop Connor was a delegate from the British Province to the General Synod of 1957 and following the Synod visited in the Southern Province. He had served in the Eastern West Indies from 1915-1949. In 1941 he was elected president of the Provincial Elders’ Conference of the Eastern West Indies Province. He was consecrated a bishop on May 19, 1942 in Kingston, Jamaica. Due to ill health he returned to England and continued his ministry there until he was forced to retire several months ago due to sickness. The Southern Province joins with the other Provinces of the Union in expressing its sympathy to the members of his family and to the British Province.

**Activities of the president of the Conference for the month of September included:**

- Sermon at Nazareth Moravian Church on the 3rd; Remarks of appreciation honoring Bishop Kenneth G. Hamilton at closing dinner, Northern Synod, on the 5th; Executive Committee, Salem College, on the 12th; Remarks at Salem College opening convocation on the 14th; Ministers’ Covenant Day at Bethania on the 16th; Installation of Brother Richard Amos as pastor of Friedland on the 17th; Church Aid and Extension Board on the 18th; Sermon at Greensboro on the 24th; Open House at Friedland on the 24th; Synodical Business of the Southern Province on the 26th; Board of Christian Education on the 29th; Directors of Foreign Missionary Society on the 29th.

R. Gordon Spaugh, president

**Provincial Women’s Board**

Mrs. Harry E. Cook, Jr.

At the annual fall outing of the Women’s Fellowship of the Southern Province, it was announced that through the efforts of our women, thirty barrels of used clothing were sent for use of the hurricane victims in Honduras.

The Women’s Fellowship of Bethabara Moravian Church will hold a Day of Prayer on November 15.

The Women’s Fellowship of Kernersville Moravian Church will hold a Day of Prayer on December 6.

In October, there was a meeting in Bethlehem, Pennsylvania, of the Inter-Provincial Women’s Board. Attending as representatives of the Southern Province were Mrs. Douglas Rights, Mrs. Kenneth Greenfield, Mrs. K. Edwin Fussell, and Mrs. M. E. Miller.

At a meeting of the National Council of Church Women held at Miami, Florida, Miss Helen Vogler, Mrs. Ralph R. Bell, and Mrs. K. Edwin Fussell were elected to the National Board of Managers for a three year term.

Mrs. Douglas Rights reports that Bible Study Work Books for 1961-62 are still available at the Church Office.

The women are requested to please let their presidents know their views as to the planning of a conference for women at Laurel Springs Camp and Conference Grounds next summer.

**DEATHS**


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**THE WACHOVIA MORAVIAN**

**Official Journal, the Moravian Church in America, Southern Province**

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Nicaraguan Hospital is site of first

Moravian Youth Work Camp

by Sylvia Lambert, Vicki Tinnes, Thomas Minor and William Needs

MORNING CHAPEL AT THE HOSPITAL was a prelude to the work schedule of the day.

A growing part of the organized youth programs of a number of Protestant churches is what are best termed "work-camps." These work-camps are usually composed of young people who volunteer their time and service to some specific project. Along with the imporance of the actual work project is the equally important opportunity of becoming a part of the surrounding culture while living and working with those of another nationality. This summer we, as four young adults, were able to take part in what we hope has been a step forward in the Moravian Church's plans for an active and annual program of this type.

Initial effort for our venture was initiated by Dr. and Mrs. Ned Wallace when, as advisors to Central Moravian Church's College-Age Fellowship, they extended to us an invitation to visit their then future home in Puerto Cabezas, Nicaragua. Actual formal plans and arrangements for the summer began in October, 1960, about seven months before we left the United States. Meetings and discussions concerning the summer were held with Dr. Edwin W. Korcz, Dr. R. Gordon Spaugh, Dr. Howard Storz, and Miss Helen Dickey.

Since the project was not under the sponsorship of the Moravian Church the matter of the cost of the summer was left to each of us individually. It was planned that work done during the summer would cover the cost of board. Each of us was left the responsibility of meeting his costs for transportation and other expenses, and these were met by turning to our home congregations.

Goals and Purposes

Leaving immediately after finishing final examinations at Moravian College we traveled by car to Miami, Florida. From there we departed by air for Nicaragua. On the same day that we arrived in Puerto Cabezas Dr. and Mrs. Wallace led us in a consideration of our goals and purposes for the summer. These periods of evaluation were held throughout the summer and helped to provide an opportunity to pause and see if we were working toward our aims.

Almost immediately during these first days of adjustment we began our schedule of work. Rising from bed early in the morning we joined the Wallaces for their family devotions and then returned to the Hospital for breakfast with the nurses. Following morning chapel at the Hospital we began our work schedule for the day. Often during the course of the day's work we stopped for a few moments to talk with some of the eight hundred patients that Dr. Wallace sees during one month's work. Then came lunch, a brief rest, and "WITH PAINT BRUSH IN HAND," Sanding and painting the beds of the hospital were part of the work done.

back to work for the rest of the afternoon.

After dinner in the evening there were either times of set discussion or group activity or opportunities to get to know well those about us. During these first weeks our circle of friends grew through participation in the life of the Moravian Church in "Port." Here we were members throughout the summer of the Sunday School and youth fellowship groups of our age and also helped in teaching and singing in the choir.

Renewing the Old

Since we have given to ourselves the title "work-campers" a description of our work is in order. Most of our work consisted in renewing and redoing the old at the hospital in Puerto Cabezas. Our work schedule usually consisted of a seven to eight hour workday always with the understanding that time would be allotted for any worthwhile opportunities or events. One of our larger projects was made up of scrubbing, sanding, and painting. The hospital clinic, some of the private rooms and wards, and part of the nurses' quarters were given fresh coats of paint. We

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also sanded and painted the hospital's metal windows which have suffered severely from weathering with hopes of adding a few more years to their usefulness.

Another of the main projects of the summer was the construction of a nurses' lounge in what had previously been an empty hallway in their living quarters. A sofa, using foam rubber and covering sand, was built and finished to add the completing touches to the new room.

Gardening and planting also consumed some of the summer's work schedule. An area in front of the hospital was landscaped and planted. Various trees and plants were also set out on the grounds as well as trellises covered with flowers.

Three Trips Made

One of the varied parts of our work schedule took place during three trips we made to Moravian centers in Nicaragua. In Bilwasakama we painted windows, doors, and woodwork at the new Instituto Bíblico; and at Bonanza we painted the windows of the Moravian school building. Our work in Bluefields was also spent with paint brush in hand. There, working jointly with the young people for much of the time, we painted the metal fence surrounding the grounds of the Moravian Church.

It is very difficult, if not impossible, for us to describe the impressions we have of those we have come to feel closely related to. From the beginning of our summer in Nicaragua we made as complete an effort as possible to be in and a part of the happenings about us. This was difficult until the initial period of getting to know one another and establishing friendships had passed. However, through daily contact with those about us, and by living with staff of the hospital this initial stage of adjustment proved happily to be a comparatively short period. By the early days of July we began having the looked for moments of being invited to parties or outings, not as the "four Americans," but as Vicki and Sylvia or Bill and Tom. Needless to say this recognition that those about us wanted us to get to know and be with us as much as we wanted to do the same with them was perhaps one of the most gratifying parts of the summer.

Social Activities

It was these social activities that presented some of the real moments of closeness and thus are a part of our lasting experiences. One of the times which we particularly remember was a lunaada, or moonlight picnic. On the evening of a full moon about fifteen of us drove to a beautiful open area and spread blankets on the grass next to a quiet stream. Here during the evening we talked and sang, accompanied by three Spanish guitars.

On another evening a group of us gathered to construct a speaker system for the hospital, and later as we came as a Sunday School class to visit patients we were able to see our finished product at work. Not all of our evenings were planned however—with developing friendships there came those spontaneous moments of sharing and happiness that are so much a part of any close relationship.

Dr. Wallace Endorses Work Camp

Dr. Ned Wallace of the Gray Memorial Hospital where the first work camp for Moravian young people was centered writes of the venture as follows:

"Those of us who worked with the campers were impressed with the vigor of their work and the facility with which they became a part of the hospital family, the church family and the community. We were also impressed, as were the campers, with the prompt, genuine acceptance of these 'foreigners.' It was a mutually rewarding experience for all those involved with the work campers. Publicly I should like to thank each one for his contribution to foreign mission work.

"It is our hope that this program of work camps become an integral part of the youth work of the Moravian Church."

On evenings after a service or activity at the Church we would walk to the city park to sit around the bandstand in the cool breeze sipping a "coco-malt" and listening to records while talking. Or perhaps we would make ice-cream with the nurses at the hospital and enjoy games and singing together.

Facing Questions

Needless to say it was these moments that often led into the times of facing those questions common to all of us. Why had the young boy the nurses had so faithfully cared for and with whom we had had much contact died suddenly? What were our feelings about some of our fellow Christians in the United States who closed the doors of their churches to a brother because of the color of his skin? How were we to find and hold a firm moral standard in the midst of what seemed to be the shifting morals of the life of which we are in the center? These questions we tried to meet together and in doing so we had that overwhelming feeling of knowing that we were going beyond all of those manmade barriers that again and again attempt to separate us and into a realization of being one in the brotherhood of discipleship.

This has been our summer. It is difficult for us to describe why it has been such a rich and deep experience for us, and yet we all, without any hesitancy, agree that it was the most meaningful summer we have known: meaningful in the sense of service of what has seemed to be a cause beyond ourselves; meaningful in the sense of fellowship which has gone beyond national barriers and the seeming cultural differences; and meaningful in the sense of worship. These experiences as expressed also through work have brought us into a deeper experience of brotherhood in the common calling to follow Jesus Christ.

Carl Milton Barnes

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Further Report from Honduras

Thank you for sending the money for rebuilding. This has enabled us to go ahead with the reconstruction in Butukamaya. With a zinc roof, the end result will be that we will have a better church and pastor's house there than at the beginning. I had a note from Steve Donchez who is working with Food for Peace in Washington. Nothing has come through yet but I have assurances that help is on the way. In the meantime our people are in difficulties. Many eat only two meals a day and some only one. Meals for Millions food will be a help, but, as I wrote, it is a dietary supplement meant to enrich something of poor quality.

The story on relief food seems to be that CARE is going to send us corn flour and rice but placed in LaCeiba. From there it is supposed to come in the schooners... It may be necessary to send you an SOS asking for funds to pay for the boat freight on what CARE sends. (Dr. Werner G. Marx).

Nicaraguan Pastor Returns to His Church

Br. Santos Cleban is an active young lay pastor who received his training at the Instituto Biblica. After a few years in the ministry he contracted tuberculosis and was received as a patient in the TB wing of the hospital at Bilwaskarma, called Esperanza (Hope). Part of the expenses for this treatment were underwritten by the Women's Missionary Society of the Central Church in Bethlehem, Penna. Br. Cleban wrote a letter of appreciation which was translated from the Miskito language by Br. Howard Storz, as follows:

"Parson Wita Edwin Kortz: First I, my wife and children send greetings to you with joy. I am also glad that through the great love of Jesus Christ I am able to send this letter to you. I send this letter for this reason. I, my wife and children want to thank you with great thanks. You from the U. S. A. and a church group have helped me so that I was able to enter Esperanza to receive treatment for my sickness. You spent much money, willingly, gladly, to help me. So Parson Wita I ask you please to thank all those who sent this help to me. Tell them many, many thanks from me. Not only from me but also from my wife and from my children. May God bless all of you for the love you had for me. I will pray for this every day in my prayers. I will also think of this every day. I am now back at work again in a village called Asang on the Wangks river. I will be glad if you will write to me some day. So again I and all those who are in my house with me send many greetings to you.

Nicaraguan Students Enroll at Moravian College

Five young people from Bluefields, Nicaragua, are enrolled at Moravian College this year. All of them have made excellent records at the Colegio Moravo. Four of them are living in the dormitories and a fifth, Aubrey Forbes, has been given a room near the campus in the home of the Rev. and Mrs. Charles Adams. The five, with their majors, are: Herman Hooker, a second year student, (Pre-med); Barbara Brautigam (French); Sandra Hodgson (Business Administration); Helen Ingram (Modern Languages); and Aubrey Forbes (Pre-med).

Missionaries' Children Enrolled in Schools and Colleges

Maritza Marx, daughter of Dr. and Mrs. Werner Marx (Honduras) is a freshman at Houghton College, Houghton, New York. Larry Dreger, son of the Rev. and Mrs. Wilfred Dreger (Nicaragua) is enrolled at Stony Brook School for Boys, Stony Brook, Long Island, New York. Vivienne, daughter of the Rev. and Mrs. Cyril Aldersley (West Indies) is a student at the Fulneck School for Girls in England. Colin Aldersley, son of the Rev. and Mrs. Cyril Aldersley, is a student at Moravian College, Bethlehem, Penna.
Unity Course held at Zeist designed to

Deepen Moravian Fellowship


By Robert W. Woosley, Jr.
Representative of the Southern Province

The 1957 General Synod, sensing the need of fostering Unity consciousness throughout the Church, approved plans for a Unity-wide theological course to be held periodically at already established seminar­ies in the various provinces. Aimed at strengthening the Unity, the program is designed to deepen the appreciation of the uniqueness of the Moravian fellowship by creating ties among younger clergy and Church-employed laity from as many provinces of the Unitas Fratrum as possible and to give to these brethren some mutual understanding of the opportunities and problems which each face in their respective homelands.

The initial convocation was held at Moravian College, Fairfield, England, October 1, 1960, with twelve brethren in attendance representing the Church in South Africa-West, Southern Highlands, Ulyamwezi, Surinam, West Germany, the Netherlands, and North Carolina. Seven of these brethren were full-time participants. It was a community of multi-racial composition, representing four continents, varying nationalities, and differing cultural traditions, whose common interests were their unity of belief, singleness of purpose and unanimous devotion to the principles of the Unitas Fratrum.

Began in England

The opening services were held in the Fairfield Church with lovefeast and Holy Communion followed by an address by the late Bishop H. P. Connor of the British Province. The Bishop's sermon, a soundly theological, firmly intellectual, and deeply spiritual discourse emphasizing the theme of souls united in the service of the Saviour, established the modus operandi for the work of the following months.

For over three weeks the British Province acted as host, with Bishop and Mrs. E. W. Porter graciously directing the carefully planned program. In addition to lectures on British Church life and the situation in respect to those provinces associated with the London Mission Board, there were tours, concerts, socials, congregational visits, and opportunities for personal fellowship in Moravian families in and around Fairfield.

After a brief visit to the Hornsey Congregation in London (Br. Kirby Spencer, fraternal visitor to the United States in 1957, is now pastor of Hornsey), the group moved to Zeist, Holland. There Dr. J. M. van der Linde, president of the Zeist Mission Board and rector of the Theological Seminary, guided a six months program of study, with members of the faculties of the
Seminary and the University of Utrecht, together with visiting Moravians from several provinces, serving as lecturers. Included were brethren from England, Denmark, West Germany, the Netherlands, Czechoslovakia, South Africa-West, South Africa-East, Surinam, Belgium, and Australia. Among these, names familiar to Americans would be: Bishop H. G. Steinberg, Dr. H. Motel, Dr. H. Hahn, Dr. H. Renkewitz, the Rev. H. Bintz, Dr. W. Ruthe, the Rev. H. Schutz, Dr. R. Kalfus, the Rev. V. Muller, the Rev. A. J. Lewis, the Rev. F. Linyard, and the Rev. E. Wilson.

Comenius and Zinzendorf

In the lectures, particular attention was given to the contributions of Bishop J. A. Comenius and Count Zinzendorf to the modern religious scene. Comenius’ view of education as leading men from darkness to the light of the Christian Gospel was compared with current practices in vogue in the schools of the provinces represented. Special consideration was given to the myriad aspects of Zinzendorf’s thought as reflected in twentieth century theologians. Zinzendorf’s Christocentric theology is considered as the progenitor of much present day neo-orthodox thinking about the Saviour. Prof. Karl Barth, the leading figure in this school, has not only acknowledged his debt to Zinzendorf in this regard, but has thoroughly identified himself with Zinzendorf’s position. Viewed today as the father of the modern ecumenical movement, Zinzendorf is regarded in scholarly circles as a thinker without peer in this field.

Missions were the object of intensive studies with specific concern for establishing a theological basis for evangelism. Modern practices employed by the Moravian Church were critically evaluated in the light of these considerations and with a view to closer adherence to the biblical demands for Christian witnessing. With its biblical foundation serving as framework, the Unity Constitution was carefully analyzed in the light of the current ecumenical movement and within the context of inter-provincial relations and the diversified circumstances of the individual provinces.

The Months in Zeist

The months in Zeist were enriched by numerous social, cultural, and religious contacts with the wider Christian fellowship in the Netherlands through visits to theological schools, attendance at missionary and evangelistic conferences, and other similar activities. Perhaps the highlight of these experiences was a private audience with Her Majesty, Queen Juliana, together with the Queen Mother, Her Royal Highness, Wilhelmina, in the Palace Het Loo; members of the Dutch Royal Family have long used the Daily Text Book, and are well acquainted with the Moravian Church.

In early May, the Unity Course became a “pilgrimage congregation,” being for two months guests of congregations in Denmark, West Germany, and Switzerland. Brethren and sisters in these congregations were extremely hospitable in opening their homes to entertain the visitors, a kindness and generosity deeply appreciated; these family visits gave opportunity not only to know first-hand how the people live and what they are thinking, but was clear evidence of the fact that love within the Moravian Church transcends all bounds of race and nationality.

In lieu of visits to Moravian centers in East Germany and Czechoslovakia, which were not possible, the Unity Course attended a conference on the relation of the Christian faith to the world’s religions held at the Ecumenical Institute of the World Council of Churches, Bossey, Switzerland. This brought invaluable contacts with prominent missioners from most of the world, many of whom will be delegates of their communion to the Third Assembly of the World Council in New Delhi, India, later this year. Moravians were thrilled when the conference was opened with the singing of Zinzendorf’s hymn, “Christian Hearts in Love United.”

Closed in Switzerland

On June 30, 1961, closing services for the first Unity Course were held in Zurich, Switzerland. The participating brethren had more than realized the initial purpose behind the program; they had become a real community of learning, of fellowship, and of genuine unity; now they have returned to their respective provinces as “hidden seed” whose task it is to germinate a deeper understanding of the Moravian Brotherhood, a wider appreciation of the unmatched heritage of Comenius and Zinzendorf, and a broader view of the place of their Church in the modern religious situation.

Already plans are being formulated for a repetition of the course. It is the strong belief of those concerned that these efforts are not only a meaningful experience for those privileged to participate, but also a genuine strengthening of the organizational, fraternal, and spiritual ties that bind the Unity, and a vital witness to the world of the triumphant affirmation: “OUR LAMB HAS CONQUERED! LET US FOLLOW HIM!”

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Cornerstone Laying marks completion of

Leaksville Building Projects

K. Edwin Fussell

September 24 will long be remembered as an eventful day in the life of the Leaksville congregation. At 11 A. M. Dr. R. Gordon Spaugh, president of the Provincial Elders’ Conference, delivered a forceful sermon on the subject, "The Church’s Mission Today." The pastor, the Rev. K. Edwin Fussell, presided and led the congregation in an appropriate liturgy dedicating the stained glass windows recently installed in the sanctuary. The windows were secured through the leadership of Mrs. Robert A. Turner.

The church band, directed by Robert T. Fleming, played a prelude of chorales preceding the laying of the Cornerstone at 3 P. M. with Bishop J. Kenneth Pfohl officiating. Assisting Bishop Pfohl in the ceremony were the pastor; the Rev. C. Bernard Smith, president of the Tri-City Ministerial Association; the Rev. J. K. McConnell, chaplain of Fieldcrest Mills, Inc., and a charter member of the congregation.

Other ministers and church leaders participating by "tapping the stone" include the Rev. Howard G. Foltz and the Rev. John H. Kapp, former pastors; the Rev. Herbert B. Johnson; the Rev. Kenneth W. Robinson; the Rev. F. Herbert Weber; the Rev. Harry D. Wood, Jr., pastor of the First Baptist Church of Leasburg; Charles P. Robinson, Jr., representing Wilson Bros. Lumber Company of Rural Hall, general contractors; William R. Lovick, chairman of the Church Board; Jack Berrier, Sunday school superintendent; Mrs. Edward C. Richardson, church treasurer and Women’s Fellowship; C. B. Barham, Men’s Fellowship; Miss Margarette Kirks, musicians; Lee Ellington, Boy Scout Troop of the church.

Ground was broken for the new building on July 24, 1960, exactly 14 months prior to the date of the cornerstone laying. During this period major renovations were also made in the sanctuary and existing Sunday school building. The new building is located directly behind the present sanctuary which has served the congregation since its beginning in 1928. The buildings are connected by an enclosed passageway. The main floor, which is on the sanctuary level, consists of a fellowship hall, modernly equipped kitchen, and two rest rooms. The ground floor has six classrooms, two rest rooms, and a furnace room. This floor will be used by the children’s departments of the Sunday school, crib babies through junior age.

The building is of solid block and brick construction with a flat roof which is supported by steel beams of sufficient strength for the addition of a third floor later. The masonry walls are painted in colors which harmonize with the asphalt tile floors. The entire building has new furnishings and drapery at all windows.

The church sanctuary has taken on the appearance of a Moravian Church with the addition of its new belfry and hoods at the side entrances. The interior of the sanctuary and old Sunday school building has been completely transformed. The pulpit and choir lofts rebuilt, indirect cove lighting added, new pews and pulpit furniture installed. Wall-to-wall carpet (Karastan, made at Fieldcrest Mills in Leasville) has been laid in the sanctuary, church parlor, and the 5 classrooms used by the adult and youth departments of the Sunday school.

The new building and renovation, including furnishings and landscaping, cost $65,000.00. Of this amount, the Provincial Building and Expansion Program provided a gift of $7,500. Members of the church have given generously of their time and money to the building program.

The cornerstone service was followed by Open House when the public was given opportunity to see the new facilities. Members of the official church board and their wives, teachers and officers of the Sunday school, acted as hosts and directed the guests. Others who assisted with the Open House arrangements were: Mrs. C. B. Barham, Mrs. J. H. Stevens, Mrs. Roy G. Whittem and Mrs. Lillie Williams, refreshments; Mrs. B. A. Rickman, Mrs. Artis Carter, Mrs. Roscoe Richardson and Mrs. Walter Johnson, flower arrangements.

The writer, in a short ministry of 12 years, has enjoyed the blessed experience of sharing with two congregations, Bethabara and Leasville, in working and planning for the laying of a cornerstone for a new Christian Education Building. In each experience God has bountifully supplied the material needs and divine guidance for the task. We praise Him and magnify His Name for what has been accomplished.

Deaths


**Savings —**

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Winston-Salem, N. C.
NEWS FROM THE CHURCHES

Moravia’s 65th Anniversary

At the age of 65, Moravia gave no signs of retiring but of waking up to renew its strength as was evidenced in this year’s anniversary celebrations on October 1.

In preparation for this year’s anniversary, leaders in the Sunday School spent weeks in redecorating all the Sunday School class rooms and parts of the main building, not including the sanctuary itself. Painting, curtains, floor coverings, furniture all received proper attention and the day dawned bright with a brand new look. Both men and women are to be commended for their effort.

Anniversary Sunday was marked with the usual Promotion Day Exercises in the Sunday School. Awards were given to 33 for perfect quarterly attendance, about 15 for perfect attendance for the year. The Spirit moved as teachers felt led to make small speeches as they presented promotion certificates and awards. Br. Robert Isley of Guilford, former member of Moravia, invited to bring the special address, was crowded out of the timetable by these leaders in the anniversary celebrations on October 1.

In the evening service, Br. R. T. Troutman, former pastor, addressed the anniversary lovefeast. Record attendance, seen usually only at Christmas time, gave a grand closing to our inspiring day of celebration.

Elections and Installations at Kernesville

The annual church council was held on September 14 at which time, Clyde Carter and Donald Williard were elected to the Board of Elders and Vernon Atkins and John Vance to the Board of Trustees. They were installed on Sunday morning, September 17. Officers of the Board of Elders are: the Rev. Kenneth Ball, chairman, John R. Flynn, vice-chairman and Reuben Slade, secretary. The trustees have for their officers, Fred Vance, chairman; Joe G. Smith, vice-chairman; Clarence Swain, secretary and Ray Burke, treasurer succeeding the late E. E. Shore.

The young people’s groups held a most impressive installation service for officers in the fellowship hall on Sunday evening, September 24, with parents and friends as guests. Mrs. Peter Blum supervised the occasion with seventy-five present.

SEMINARY FACULTY AND STUDENTS HOLD EVANGELISM TRAINING RETREAT

Faculty and 35 members of the student body of Moravian Theological Seminary participated in a 48-hour retreat at Camp Hope, N. J. September 19-20. The leaders were a team of three ministers and a layman from the Southern Province of the Moravian Church.

Heading the visitors was the Rev. Richard F. Perkins, pastor of Bon Air, Va., Presbyterian Church. His associates were Moravians from Winston-Salem, N. C.

They were the Rev. William H. McElveen, pastor of Messiah Moravian Church, and the Rev. Clark A. Thompson, minister of Christian education, and Ralph Siewers, layman, both from Home Moravian Church.

Devotions and other activities at Camp Hope were predicated upon person-to-person relations. The theme was “As Jesus came to us, so we go to others.”

Offered as a training project, Dr. Perkins said, “the retreat will be an opportunity for taking a new look at the underlying theology and techniques of personal evangelism. With this in mind, we shall be looking at the matter of Jesus’ personal witnesses.”

“We will also be asking ourselves how we best can communicate the Gospel of Christ to other people through our own personal relationships.”
LETTERS

Thanks from Mrs. Pfohl

Dear Editor,

My heart is filled with deep gratitude to the many friends for all their kindness shown me during my recent illness. Not being able to speak to you in person, I am asking our Wachovia Moravian to carry my message of thanks, including the Women's Fellowship in the different Churches and the many individuals.

Also, I would like to leave with you a little prayer, remembering James Montgomery's prayer hymn, when he said:

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near."

God bless you, your home, your friends,
Your hopes and plans;
God bless you as He sees best, in grief
and pain, in joy and cheer;
In all He sends may you feel Him near and remember constantly
"WHAT A FRIEND WE HAVE IN JESUS."

Bessie W. Pfohl.

Bensons Return to Nicaragua

Dear Editor,

We arrived home August 8, one month after arriving in Honduras. This month gave us opportunity to visit Miskito students in secondary schools in five different places, and a weekly visit with the Werner Marxes in Brus. We regretted that it was not practical to visit the Sam Marxes before they left for their furlough, but we are thankful that Dr. Ian Cook and family have come to do the medical work during their absence.

On July 23, while we were in La Criba, there was a hurricane which struck Butchamaya, Brus, Pas, Kokobila, and other villages along the coast. Please pray that by this experience people will learn to look to the Lord in their need.

We would especially appreciate your prayers for the ministry of Br. Norwood Green, pastor of the New Eden Church of Winston-Salem, who is to visit all of our congregations in the month of October. We had the privilege of meeting Brother Green in Winston-Salem last December and realize that he has what Miskito Christians need.

The work of our mission is considerably increased with the addition of the area between the Kruta and Wangki Rivers. The majority of the inhabitants of this area emigrated to Nicaragua, but, not finding the situation satisfactory there, are returning to their old homes. They have lost much. At present, the only pastor in that area is Stanley Goff, one of the ordained men, who also has the oversight of the pastors of the Laka and Auka congregations.

Rosa Cunningham, who completed her training at the El Hatillo Bible Institute last year and has been working in the Kokobila area since February, has just arrived to work with us on this side. Just now we especially need someone in Kokobila like her who is able to work in the Spanish language. We praise the Lord that He is continuing to work changes in the hearts of the people in Kaurkira, and some show a greater willingness to serve Him than formerly. Please pray that He may continue this work.

Clark and Laura Benson
Cauquira, Dpto. Gracias a Dios
Rep. de Honduras, C. A.

Statistics Occasion Concern

P. O. Box 740
Boca Raton, Florida
September 15, 1961

Dear Mr. Editor:

I am one of your many readers who always anxiously await the yearly statistical report for the Province. For, although it may contain just figures and it is often said that churches shouldn't be interested in numbers only, the spiritual life, the evangelistic concern, and the true nature of a congregation are all nevertheless reflected by these statistics. When a congregation is showing significant growth something is certainly happening, and most likely one will find a dynamic Christianity in that congregation.

But, alas, how our hearts sank as we read this year's report (in the September issue of THE WACHOVIA MORAVIAN)—46 congregations laboring in the Lord's Vineyard and producing a net increase of only 19 communicant members. Can this be our Southern Province which looked forward to such a bright future just four years ago during the Quincentennial year; which in-
creasingly has been supplying more and more congregations with full-time ministers; which has constructed beautiful, well-equipped buildings in order to "provide adequate facilities for the opportunities of our day"; and which has strengthened the educational program of the Province so that it can be an effective evangelistic arm of the Church.

I am writing, Mr. Editor, because I was pastor of one of the congregations which showed a decrease last year. Therefore, I am among those who feel deep, and I ask, "Where did I fail and why?" Now that the statistics for the entire Province have been published, I realize there must be others who join me in the ranks of those who are greatly depressed by the weakness of our Province in the area of gaining new members.

Now, Mr. Editor, I wish to ask is not there something we can do; doesn't some concentrated study and soul-searching need to be devoted to this tragic condition? Further, can't the Province begin to study and act on this phase of the Province's life, which indeed involves the one great task of the Church, that of winning souls?

Let's review the facts. 14 of our congregations showed net losses for the year, 6 showed no gain or loss, and there was a total net increase of only 19. It can be argued that 236 were dropped, and thus the statistics for the entire Province have been published, I realize there must be others who join me in the ranks of those who are greatly depressed by the weakness of our Province in the area of gaining new members.

We must ask also, who is to blame? It may seem easy to place the blame on the ministers, or on the laymen, or on the conditions in which particular congregations have to work. Yet, the answer isn't that easy. The real question is, have we as ministers been living up to our calling, and have the laymen realized their responsibilities to be vitally interested in the evangelistic task of the Church? Indeed, all of us need to do some soul-searching!

My main purpose in writing is to suggest that as a Province we take action immediately toward remediying this situation. It may be that other readers have suggestions to make and would be happy to share them with the Province through THE WACHOVIA MORAVIAN. I should like to recommend the following for consideration:

(1) That all members of the Province be united in prayer during the coming year that our congregations may become more concerned about taking the Gospel to those outside the Church.

(2) That a Provincial goal for total accessions be set for the year, and that each congregation set for itself a fair quota of that goal, and, further, that this goal be kept before us throughout the year. There was a gross increase last year of 689. Could we work toward a goal of 1000 for the coming year?

(3) That the P. E. C. call a series of meetings of the ministers and two or three laymen from each congregation to investigate the reasons for the lack of growth, the areas of weakness in the congregations, and to suggest what might be done to better the situation.

(4) Remembering that the years of greatest growth were those when we had a unified emphasis for the year and when Provincial rallies were held to point up the emphasis, may we consider the possibility of having such an emphasis each year, with Provincial meetings and unified efforts.

(5) It is always easy to say, "appoint a committee to study the situation". Perhaps the time has come, however, when as a denomination we should be evaluating what is needed and what new areas should be investigated if we are to witness effectively to the society of our day. What should be the approach, the role, the preaching, the teaching, the life, the stand on social issues, of the Church in this new day in which we are living? These are matters which require much thought. The Gospel, of course, remains the same. Yet, the Church must ever be seeking to find how it can convey the impact of the Gospel to the people of its day.

I would hope that others will write you about this situation which exists in our Province. Especially may we hope for a word from those congregations which year after year continue to show good growth in membership statistics.

Very truly yours,

Christian D. Weber

Southern Province Gives
$102,253 to Missions

The annual meeting of the Foreign Missionary Society of the Southern Province was held at the Home Church Sunday afternoon, October 8. The Rev. Howard Hous­man was the speaker. Br. Housman was a missionary to Honduras for a number of years and superintendent of British Guiana at the time it was recognized as an Associate Province of the Moravian Unity. He is now pastor of the Big Oak Moravian Church, Yardley, Pa.

The Rev. Paul A. Snider, president of the Society, presided over the lovefeast and the business session of the annual meeting. The financial report for the mission year which ended August 31, 1961 was present­ed by Treasurer Edwin L. Stockton. Dr. Stockton announced that a total of $96,139.50 had been contributed during the year by the congregations and individuals of the province. The income from the Foreign Missionary Society was $6,114.37 bringing the total for the year for all mission causes to $102,253.87.

During the service an offering was received for the renovation and furnishing of the missionary residence at 433 S. Main Street.

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Deweys BAKERY
Commission on Evangelism formulates

Evangelistic Program for 1962

David Burkette

The Provincial Synod of 1959 authorized the reconstitution of the Board of Christian Education to become a new body under the name, "The Board of Christian Education and Evangelism." The name Evangelism was added, as we are seeking in an increasing way, to stress the importance of evangelism in the life of the local church.

The Board now operates through four Commissions, one being the Commission on Evangelism. The Commission has been working to promote evangelism in the local churches.

In October of 1960 the Commission on Evangelism, along with the Commission on Leadership Education, and selected individuals met for a weekend retreat on Person-to-Person Evangelism at Laurel Ridge. The leader was Dr. Richard Perkins, Presbyterian minister of Bon Air, Virginia. Those attending came away with a feeling of spiritual growth and the conviction that a new understanding of the situation would result.

The Commission then set up a series of weekend workshops where the minister and two laymen from the local congregations met together for a study of Person-to-Person Evangelism. To this date, twenty-nine of our congregations have responded to this program. Those attending have gone away with the feeling that this program is followed a deepening of the spiritual life of the church would result.

The Commission has also produced, through the cooperation of the Presbyterian Church, a manual for training in Person-to-Person Evangelism. We feel this to be real progress since we have never had such a manual before.

Self-Study Planned

The Commission is now making plans to expand the evangelistic efforts of the church. A self-study is planned for this winter in each congregation. This study will be done by the pastor and the local Board. We quote from the self-study manual, "This self-study is intended to help a congregation see to what degree it is meeting or not meeting the needs of its community with the gospel. Facts will replace guesswork when the study is finished. A new understanding of the situation should result in improvement." It is the hope of the Commission to have each congregation in the Province conduct this revealing self-study.

Workshop in February

Following the self-study, a workshop on evangelism is planned for the ministers.

This is scheduled for late February. There will be three meetings held on successive days, during which the following topics will be discussed at length. (1) Winning the Unsaved (2) Ministering to Transplanted Families. How can the Moravian Church appeal to them? (3) Rewinning the Nominal or Irregular Church Members. In these three areas every congregation should be concerned. The discussion leaders will be announced at a later date.

A special mass meeting is being planned for the evenings of the Workshop. An outstanding speaker is to be secured who will speak on the same general topics as the ministers have discussed, but his appeal will be to laymen. All ministers, board members, Church School teachers and Women's Fellowship leaders will especially be urged to attend all three meetings. This will be followed by an intensified promotion of Person-to-Person Workshops in the local congregations.

The Commission seeks your prayers and support in this effort to arouse our people for the cause of Jesus Christ. It is possible that as a church we stand at a crossroad. Shall we not become evangelists for our Lord? We can, we must, we will, if we see evangelism as the Church working, individually and collectively, through the power of the Holy Spirit, to win men to a saving knowledge of Jesus Christ as their Lord and Saviour and to incorporate them into the service and fellowship of the church.

The Archives House

William A. Cranford

Spach Books Still Available

By now those who can claim to have descended from Adam Spach, a pioneer settler at Friedberg, are widely scattered throughout the land and in number approach the Biblical "and . . . upon the seashore". Some years ago the late Henry Wesley Foltz compiled a Spach genealogy which included the memoirs of Br. and Sr. Spach, a letter from the Rev. C. L. Rights, and several illustrations. This book The Descend...
PINE CHAPEL PASTOR VISITS HONDURAS FOR
Month of Revival Services

THE WACHOVIA MORAVIAN
"Blest be the tie that binds our hearts in Christian love."

VOL. LXIV
WINSTON-SALEM, N. C., DECEMBER, 1961
No. 12

of the boat and supplies from one section of the river to another, and the joy of seeing monkeys in the wilderness for the first time.

Suddenly, we were aroused by a shout! John Brown, a Miskito Indian, who had formerly aided the late Br. George Heath was standing on the shore and waving greetings. At this point we were to leave the river and journey up a swampy stream called the Paì. After about an hour of slow travel we came to the savannah, a marshy area covered with a long, straw-like grass, dotted here and there with certain types of water lilies. Ahead, whom do we see but John Brown, who had waded through the swamp and was there to assist us, since the water had become too shallow to use the motor.

After traveling in this manner for some time we stopped at a place where we were greeted by men who had brought horses. For another hour and a half we rode across the savannah in the dark. At seven o'clock we were met by men with dories—a welcome sight, since the writer had no particular love for riding horses. As we journey-

CONGREGATION LEAVING THE KAURKIRA CHURCH after service. In the background under the tree at the left can be seen the Piper Cub plane of the Missionary Aviation Fellowship that brought Br. Green and his party to Kaurkira.

The distance. William Honduras, the "Sas–malikra" (lay preacher), was expecting us, and was there at the shore, along with members of his church to greet us. After

(Continued to page 8)

FINANCIAL ACCOUNTING IS RENDERED AS

Camp Ground Construction Ends

With the fall of 1961 the main period of construction for the Camp and Conference Grounds for the Southern Province came to a close.

Prior to 1961 the emphasis has been on the acquisition of land and the construction of buildings and utilities. The province began to acquire property in 1955. Since that time 460 acres have been purchased. The cost of the land which included one usable building, the Wilken cottage, was approximately $46,000.

In 1959 the task of constructing the needed buildings began in earnest. In all a total of 26 buildings and related utilities such as roads, water system and play grounds have been built. The total investment, including land, in this unified provincial effort is in excess of $435,000.

Financial Accounting

It is possible now at the end of this period of acquisition, construction and development to make an accounting of the financial condition in reference to capital exp-

ed on by dory, the very heavens seemed to speak to us, for never in my life had I seen such galaxies of stars. This meditation was soon disturbed by the shouts of voices in


**Provincial Announcements**

**Provincial Elders’ Conference**

The Rev. Kenneth W. Robinson has accepted a call to the pastorate of the Ardmore congregation. He will be installed at the Sunday morning service on December 3 by the president of the Conference.

The Rev. John S. Goserud has accepted a call to become pastor of the Nazareth Congregation in Nazareth, Pa. He will continue in his present pastorate at Calvary through the Christmas season.

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Chandu Ray of Pakistan as the speaker. His reference to Moravian Missionaries to Tibet was heart warming and thrilling to the little handful of Moravians in the audience of several thousand. Each day around luncheon tables we had discussion groups that were most informative and helpful. The guests from overseas—from at least sixteen countries—were inspiring and interesting, and on the last night, these overseas guests, in their colorful costumes, headed the procession of state and denominational presidents as we proceeded to the platform, surrounded a globe and cross and dedicated the 75th World Day of Prayer offering of over $650,000.

The fellowship with people of different races and colors, many different states and countries and many different denominations was a wonderful experience. The culmination of this fellowship was the early morning communion service on the last day of the assembly. No one could come away from that service without the assurance that God was giving His blessing to the group of Christian people gathered there. The rewards and challenges of the assembly were many and I am grateful for the opportunity of having participated in this meeting.

The presidents of the fellowships are requested to return by December 15 to Mrs. Fussell the questionnaires given to them at the president's meeting in September.

The provincial board wishes to thank heartily all who so generously participated in the clothing drive for Honduras. All donations were appreciated and the cooperation of all enabled us to render true aid to the stricken area in Honduras.

Construction Ends

(Continued from page 1)

Originally the congregations pledged their contributions to the Camp and Conference Grounds Fund over a period of three years payable annually. A few extended their pledge over a four year period. Two of these three years were over on June 30, 1961 at which time close to 75% of the pledges from the congregations should have been paid. According to Treasurer E. L. Stockton's report to the Commission on Camps and Conferences only 53% of the pledges from the churches had been paid as of that date.

The amount which the congregations have failed to pay on schedule represents a sizeable investment in interest. Consequently churches throughout the province are urged by the Commission to bring their payments up to date in order to reduce the amount being paid out in interest.

Included in the cost of construction and the anticipated shortage of about $68,000 when all pledges are paid is the $20,000 which it was necessary to spend last spring on an additional staff cabin, an auxiliary electric power plant, road improvements, and windows in all the cabins.

It is this anticipated shortage of some $68,000 between the cost of the Camp and Conference Grounds and the amount pledged that presents a problem to the Commission on Camps and Conferences.

It is the hope of the Commission: (1) That the congregations will pay their pledges in full by at least June 30, 1962, and (2) That additional gifts may be received from individuals and groups to help reduce the unpledged shortage.

World Council Official

Protests Atomic Tests

An associate general secretary of the World Council of Churches says "there surely can be no justification in the sight of God or in the eyes of man for the explosion in the atmosphere of a nuclear bomb in the fifty megaton range or above."

Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, an agency of the World Council of Churches, said officials of the Soviet have "flouted world opinion" registered by an overwhelming vote in "the solemn request by the United National General Assembly not to proceed with this explosion."

"The World Council of Churches has consistently questioned the right of any nation to decide on its own responsibility to conduct atomic and nuclear tests when the people of other nations in all parts of the world who have not agreed may have to bear the consequences," he said.

Dr. Nolde said that "in the degree that their recent tests have increased the pollution of the atmosphere and thus affect adversely the health of people today and of generations yet unborn" leaders of the Soviet Union must be condemned.

"The obvious and extensive preparations for atmosphere testing by the Soviet Union throughout the period of the moratorium have raised questions as to its good faith and made it imperative that an unverified moratorium be replaced by a binding treaty with provision for inspection and control."

DEATHS


Vernon, Mrs. Rhetta Hicks, died October 27, 1961. A member of Home Church. Funeral conducted by Dr. James C. Hughes and Bishop J. Kenneth Pfohl. Interment in Salem Cemetery.

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S. U. HASTINGS IS CONSECRATED

Bishop of Jamaican Province

B. L. MacLeavy

"The place was shaken wherein they were gathered together." Acts 4:31

The Church of the Redeemer in Kingston, Jamaica, was woefully inadequate to accommodate the crowds that mustered there on the evening of October 11, 1961, for the consecration as bishop of Br. Selvin

entertained to lunch that day the visiting bishops and had shown their usual keen interest in the work of our Church.

With the statesmen were the leaders of other denominations, the Anglican Suffragan Bishop, the Chairman of the Methodist District, and, as far as one could see, representatives of every Protestant church in Jamaica. There were prominent figures in the educational world, the civil service, business, industry. There were hundreds of Moravians and hundreds of well-wishers. All waited expectantly. Surely God was in His temple.

The presiding bishop was Br. Porter. He read the message from the British Mission Board and explained the Order of the Mustard Seed with its emblem which he was wearing and was later to transfer to Br. Hastings—a red ribbon around the neck bearing the small plaque which had come down to us from the time of Count Zinzendorf. Thus we were reminded of the continuity of our line of bishops, a spiritual succession more to be treasured than any mechanical transmission of authority.

In his clear voice and with his customary reverent dignity Br. Porter maintained a high level of worship throughout. He was assisted by Br. Spaugh who read the prayers and presented the bishop-elect, giving a comprehensive account of his career, and by Br. D. C. Moore who read the lessons: I Timothy 3:1-7, John 15:1-17.

The sermon was preached by Br. Helmich. Taking as his text, "Let us go on" (Hebrews 6:1), he developed his theme in the time-honoured three-fold way—let us go on to perfection, let us press on, let us be borne on. Illustrating his points with ample quotations from the Bible and speaking in stately diction, he outlined fully the acceptable service which our Church looks for in her bishops. Our only regret is that despite the forest of microphones which fringed pulpit and platform, there were many in certain sections of the church who did not hear clearly. The Church of the Redeemer, as we have regretfully realized frequently before, is flanked by two noisy main streets and the peace within is often shattered from without.

The exhortation, the laying on of hands, the charge, the gift of the Bible by Br. L. H. E. Reid, a prominent layman, could all appeal to the eye as well as the ear and formed an impressive climax. As Br. Hastings knelt on the platform steps and the three bishops joined in placing their hands on his head, one thought of many earlier trios—Moses, Aaron, and Hur supporting Joshua; Peter, James, and John exalted upon the mountain; Thomas, Matthias, and Elias, the custodians of the sacred tree in Gregory's dream. May the commission of our beloved bishops prove through Br. Hastings as triumphant and as fruitful a witness to the glory of God as those earlier commissions in the history of God's Providence.

Bishop Hastings closed the service with prayer and benediction. The vestry soon filled with innumerable friends and well-wishers. The vast congregation melted away as quickly as snow on an icy spring day. Hours afterwards members of the congregation were still speeding along the trunk roads of the Island anxious to catch three or four hours sleep before sunrise. Br.

Carl Milton Barnes

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Hastings the following week left Jamaica for the British Province and on to the World Christian Council at New Delhi. He will need all the strength, wisdom, and grace which God is ready to give him if he is to fulfill his office truly in these days of crisis and opportunity. We who know him feel sure that he will not fail.

Br. Hastings might well say his most moving moment occurred during the procession to the Church before the service. Slowly choir, lay delegates, ministers and bishops, moved up Duke Street from the Government buildings where they assembled. The street was thronged with bystanders. Suddenly yet quietly a woman on the curb as Br. Hastings passed by spoke, "God bless you, bishop." Simple words from a woman who was certainly not a Moravian, yet thrilling because they vib­rated with a simple faith that here was a man called of God, dedicated to God with a tremendous work before him, a man who must call upon all of God's riches to equip his life of service. She believed in God, she believed in His servant, and, at that moment at least, her whole heart was in her prayer. "Thank you," said Br. Hastings quietly and moved on. Perhaps he thought as a great Church leader thought and spoke 546 years ago, "Sancta Simplicitas."

STRUCTURE OF MORAVIAN UNITY

Is Examined at Zeist

Robert W. Woosley, Jr.

Editor's Note: The article which follows represents a brief summary of conclusions based upon intensive studies made of the nature and function of the Moravian Unity by the Unity Course, Zeist, Holland, 1960-61.

When Johann Valentin Haidt completed his famous "First Fruits" painting depicting Moravian missions amongst various nations in 1746, he probably little dreamed that two centuries later these "First Fruits" would have germinated into an international church stretching across five continents and many islands of the world and totaling over three hundred thousand members. Today we call this group of Christians the "Moravian Unity." Its structure was determined by eighteenth century Brethren who undertook the task of evangelism following the principles of Count N. L. von Zinzendorf.

Zinzendorf was convinced that rather than proselytize in lands where there were already established churches, Moravians should carry the Gospel to places where it was not known. This principle, together with certain sociological factors which prevented the growth of German churches in England and America, has produced a church whose membership is concentrated in areas which in the modern world have become increasingly significant politically. Emerging from two centuries of colonial domination, no less than twenty-two countries have achieved independence since World War II. Three-fourths of the world's Moravians live in these areas.

Rise of Nationalism

Events such as these have had natural consequences upon the whole structure of Christian missions and have often presented formidable obstacles for the Church. Christianity has been so closely tied to colonialism that the repudiation of the one has tended toward the repudiation of the other.

Moreover, the achievement of political freedom and the rise of nationalism have abetted the renaissance of pagan religions as an expression of anti-western sentiment. Repressions have naturally produced serious difficulties in the inter-provincial relations of the Moravian Unity.

Political independence has led to a demand by the younger provinces for emancipation from the control of the mission boards. Acting on St. Paul's definition of the Church as the Body of Christ with many members of unequal function (Rom. 12:5; 1 Cor. 12:4-27; Eph. 1:23; 4:12; Col. 1:24; 2:19) the 1957 General Synod established a type of scale whereby the various provinces are measured respecting their responsibilities in the Unity. Feeling this scale to be an unfair discrimination against the younger provinces, African churchmen have pointed to a further word from St. Paul:

God has combined the various parts of the body, giving special honour to the humbler parts, so that there might be no sense of division in the body, but that all its organs might feel the same concern for one another. (1 Cor. 12:24-25, New English Bible)

Many African Brethren feel that the present constitution of the Unity does not acknowledge them as real churches. They are demanding full recognition as required by Christ Himself (Matt. 18:26) and by the Brotherly Agreement (paragraph 1, Southern Province Edition).

Moravians Lag Behind

In several instances legal situations have already led to the transfer of properties under mission control to the younger provinces, and in this whole question of property jurisdiction rapid progress is evident. In equally important matters, however, Moravians have seemed to lag behind other denominations. Roman Catholic, Lutheran and Anglican groups have surpassed us in this connection that Moravians have never
sought to move by imitation of others but by the leadership of Christ. It is not only practically unwise to build the Church on sandy soil, it is spiritually wrong to do so. The Church must always be based upon apostolic practice; accordingly when Christ raises up qualified persons in whatever province they must be given their rightful places of leadership in the Unity. The recent election of the first non-white Bishop in Moravian history by the Jamaican Province, followed soon by the election of the second in Surinam, and the appointment of an African as Provincial Superintendent in Unyamwezi indicate an awareness of this principle.

Both the nature of the Church as determined by the requirements of the Gospel and the problems of modern life, characterized by the increasing importance of a strong indigenous Christian faith, necessitate church governments flexible enough for maximum growth toward maturity. At the same time, practical considerations based upon the reality of the current situation make deliberate, thoughtful, and measured action essential if there is to be responsible leadership in the young churches. Such leadership must meet two requisites. First, it must command respect and authority with its own constituency; the social structure in the cultures in which the younger churches exist on family and clan organization, a factor making for problems in indigenous leadership. Second, the leadership must be able to transact business with their colleagues in other parts of the Unity; this presupposes a broad, liberal education not easily available in the younger provinces.

Position of Missionaries

In this context the position of the missionaries is an increasingly pressing difficulty. Older missionaries acted as real fathers to the children in the faith, often living almost as ruling monarchs in the mission stations. Today a totally different condition prevails, and there is growing resentment to the leadership of foreigners. Despite such anti-western sentiment there is still a need and a place for missionaries willing to serve as co-workers rather than as directors and able to acknowledge the fact that indigenous leadership is often better able to cope with local problems than missionaries.

The non-white provinces of the Unity, in line with ecumenical thinking and Moravian tradition, rightly desire to become churches in their own rights, but in doing so they must assume fully the responsibilities accompanying such a status. Both older and younger provinces must recognize the inter-dependence (as opposed to independence) of the various provinces and the mutual dependence of all upon the Saviour.

Crisis in Education

A crisis presents itself in respect to problems of education. Formerly most schools in mission areas were operated by the Church—an especially strong contribution of the Moravian Church—but the development of modern welfare states has brought a system of governmental education. Sometimes this has been a welcome relief for over burdened churches, but in light of the centrality of education as an agency of Christian evangelism, it is imperative that the Church look seriously into this situation to ascertain future action.

At the point of ministerial education there is a real emergency at present. This is not a problem which Moravians face alone. Few theological seminaries of any description exist in mission areas, and most of those which are to be found are grossly inadequate. Various ecumenical efforts have been proposed and seem to promise a possible solution. If the Unity is to be preserved it is essential that the ministry of the younger churches develop a genuine "Unity feeling" based upon an understanding of Moravian thought and practice. An unhappy circumstance exists in several provinces where the laity is more thoroughly educated than the clergy. There are provinces where teachers actually constitute powerful lobbies in church politics and sometimes cause serious problems with which a poorly trained clergy is hopeless to deal. This difficulty is further confounded by the extremely low salaries of ministers.

Principles of Action

In the light of these considerations three principles of action present themselves as possible norms for inter-Unity activity.

1. Provincial desires must take a secondary place to Unity needs. We ought not to ask what the Unity may do for our province, but what our province may do for the Unity. Notions of independence and self-sufficiency must be replaced by a genuine inter-dependence characterized by mutual sharing of resources.

2. Older provinces must take the initiative in keeping open the lines of communication between themselves and the younger provinces and face willingly the fact that they must increase and perhaps we may decrease. This will mean a readiness to modify constitutional provisions and to share responsibilities for Unity decisions, if this is required.

3. Finally, all of us must remember the multi-racial composition of the Unity. For us in the Southern Province this will mean a growing sense of concern for our colored Brethren, not only in other parts of the Unity, but in our own midst. To profess brotherhood with Negro Moravians thousands of miles removed and at the same time to continue to treat those in our communities as step-brothers or unwanted in-laws is not only a denial of the fundamental basis of the Unity, but a mockery of the Cross of Christ by which all walls of partition between races were destroyed (Eph. 2:14). We dare not forget that our Lord Himself was a despised Jew, a man of the East, who was crucified by the great western power of that day, and that the honor of carrying His Cross went not to a white man but to an African (Mk. 15:21).

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Operations at Laurel Ridge

Laurel Ridge, the Camp and Conference Grounds of the Southern Province, will face an accumulated deficit in its operation accounts as it begins its 1962 season on June 1. This fact is revealed in the report rendered to the Commission on Camps and Conferences by Gordon Bondurant, the director, who also served this past summer as treasurer.

This development, according to Br. Bondurant, was occasioned by two unforeseen emergencies during the past season. One was the expenditure for capital improvements on the grounds of $2,776. The other was the failure of registration to come up as it began on June 1, 1961 - as of June 1, 1962 is represented as $2,380. The difference of $5,737 as of June 1, 1962 is represented by the expenditures during the intervening months for salaries, insurance and other operational costs.

LAUREL RIDGE
Moravian Camp and Conference Grounds
June 1, 1961 - October 1, 1961

INCOME
Registrations:
Junior I $2,380.00
Junior II 2,100.00
Junior III 2,408.00
Junior High I 1,456.00
Junior High II 2,550.00
Junior High III 2,604.00
Senior 2,408.00
Young Adult 1,133.00
Adults 276.00
Outdoor 155.00
Post House 105.00 $17,545.00

Rentals:
Presbyterian $3,167.50
Wak Forest BSU 1,022.50
Sunday 13.00 4,203.00

Sales:
Canteen $1,284.83
Crafts 317.69
Meals 283.50 2,085.22

Cash on Hand:
Canteen $34.20
Rental 40.00
Accident Insurance 61.87
Junior High 26.00 161.95

Miscellaneous:
Bus Fee $940.89
Refund - Refunded 128.00
Board of Chris. Ed. 100.00
Refund - Soil Cons. 314.92
Donations to L. Ridge 116.00
State of N. C. - Milk 63.68
Accident Insurance 41.00
Offering 60.22
Petty Cash 50.00
Movie 22.80
Love feast - Y. Adult 9.28
Coupons not refunded 23.60 1,860.49

Gross Income $25,855.66

EXPENSES
Operations:
Salaries $7,521.38
Utilities 1,256.81
Maint. and Repairs 526.43
Kitchen 6,701.97
Janitorial Supplies 53.65
Gasoline and Travel 1,731.34
Insurance 680.75
Office Supplies 237.11
Canteen 1,094.38
Crafts 463.31
Recreation Equipment 231.39
Infirmary 101.94
Tax 865.10
Promotion 498.17 $21,963.71

Program Supplies
Miscellaneous
Refund & Petty Cash $225.50
Leadership Commission 36.00 261.50

TOTAL EXPENSES $22,426.23

Capital Improvements
2,776.72

TOTAL DISBURSEMENTS $25,202.95

INVENTORY
Shirts $30.00
Crafts 53.00
Canteen 36.00
Kitchen 538.83 $439.85

Recapitulation and Projection
Total Income $27,080.66
Total Disbursements 25,202.95
BALANCE $1,877.71

Anticipated Operational Expenditures Oct-June
Salaries $3,442.50
Insurance 2,100.00
Utilities 322.78
Gasoline 300.00
Promotion 300.00
Travel 400.00
Travel Repair 500.00
Misc. 250.00 7,615.28

TOTAL POTENTIAL DEFICIT as of June 1, 1962 $5,737.57

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BETWEEN BUENA VISTA ROAD AND FOREST DRIVE
Month of Revival

(Continued from page 1)

a number of genuine hand shakes and the customary greeting "naksu" (hello), we were led to his home for a good meal. Following the meal we went to the church and had a service. Br. Klingsing played his trumpet, I preached, and Br. Marx interpreted. For two days we remained at Laka.

The kindnesses shown us here cannot be described. All we could do was to ask God to make us a blessing to these people who had been so hospitable. To the praise of His Glory the blessing was not far off; for in this congregation was an intercessor who was not to be denied. As a result of her praying a witch doctor’s wife was converted, and a back-slidden ministerial student was reclaimed.

Twenty-Seven People Appeared

When the time came for us to leave for Kruta, I was not looking forward to the horseback ride. Br. Marx informed me that we would go by boat all the way. This I felt was impossible, but I said nothing. Soon after we began our trip we ran into difficulty paddling because of the shallow water. Suddenly, as if at the sound of a bell, twenty-seven people appeared with ropes to help us on our way. Some fastened their ropes to the front of our boat and some to the back. Others fastened their ropes to a boat behind us that was filled with our equipment. For three and a half hours, they pulled and tugged our boats through the savannah. Not one time did anyone grumble. They would laugh and chide one another for laying down on the job. Sometimes they had only an inch of water to pull the boat through. At places like this they would just pull a little harder. At other times, when the stream was larger, they would race, laughing as they ran. You can imagine our reaction to being treated so royally. At last, as our boats floated free and easy again, the parting of the way came, and Br. Klingsing and I sang "God Be With You 'Till We Meet Again." Both of us could not help but weep, for God has given us a great love for these people.

Other things happened on the trip thru Honduras that were quite eventful. For instance, on the trip to the village of Kruta, we saw a jaguar swimming in the water. Br. Stanley Goff had not brought his rifle along for naught. He shot the animal and presented me with the skin. Along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin. Br. Klinsing had not brought his rifle along for naught. He shot the animal and presented me with the skin.

The Archives House

William A. Cranford

A Christmas Day Meditation

This meditation consists of excerpts taken from letter XXII in "The Letters of John Hus," translated, with introductory and explanatory notes by Herbert B. Workman and R. Martin Pope.

"Rejoice that today God is born a man, that there may be glory to God in the highest and on earth peace to men of goodwill.

Rejoice that today the infinitely Mighty is born a child, that there may be glory to God in the highest, etc.

Rejoice that today a Reconciler is born to reconcile man to God.

Rejoice that today He is born to cleanse sinners from their sin, to deliver them from the devil’s power, to save them from eternal perdition, and to bring them to eternal joy.

Rejoice with great joy that today is born to us this goodwill, this peace, and with it please God, born this day, to grant to us this goodwill, this peace, and with all this joy!"

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NEWS FROM THE CHURCHES

Many Visitors Inspect
New Parsonage at Hope

An Open House was held on Sunday, October 29, at the new Hope Moravian Church Parsonage, located six miles west of Winston-Salem. The church building and the recently improved grounds were included in a tour of inspection by friends from twenty-six sister churches attending this event, as well as by members of three neighboring churches of other denominations.

A feature of the beginning of the program was a concert presented by the band from Grace Moravian Church in Mount Airy, under the direction of Br. Ed Pruett. The receiving line at the parsonage included Dr. E. L. Stockton, provincial treasurer, and Mrs. Stockton; The Rev. and Mrs. John M. Walker; Br. J. E. Foster, vice-chairman of the Church Board; Mrs. Estelle Jones, president of the Women’s Fellowship; and, Mrs. Maureeda Jones, Parsonage Committee chairman. Among the guests were Major and Mrs. Fritz Halsell, members of the Bluefields Moravian congregation in Nicaragua.

The new parsonage, now being occupied by the first full-time pastor and his wife, includes six rooms plus a study, a garage with connecting breezeway, one and one-half baths, and a full basement. This home for the parsonage family, along with the church building and a pavilion for picnics and recreation, is attractively emphasized by the surrounding lawn area.

The Hope Moravian congregation was organized in 1780, with the church property originally located near Muddy Creek to the west of Highway 158. The exact location of the old site is reached by turning right on the dirt road just beyond Sheets Bar-B-Q. The old graveyard, with grave stones indicating burials soon after the founding of the congregation, is still maintained on that spot. In 1896, following a fire which destroyed the original church building, the members moved to the present site on the old Clemmons Road, between the West Clemmonsville and Fren­ternity Church Roads.

The sincere appreciation of the members of Hope Church is extended to the fellow Christians who made the happiness of this Open House occasion complete by their presence.

Raleigh to Present Christmas Cantata

A "first" is scheduled for Raleigh Moravian at 7:00 P.M. on Sunday, December 10 when the choir will present its first concert, a Christmas cantata, "The Child Jesus" by Clokey. In less than a year the choir has increased from eight to 24 members. Much of the improvement must be attrib­uted to the ability of the director, Mrs. Louis R. Willkerson, and to the faithfulness of the choir members themselves.

Raleigh Church Will Hold Two Christmas-Eve Services

Christmas Eve will see two services at Raleigh Moravian in addition to the regular Sunday morning worship hour. The lovefeast and candle services at 4:30 P.M. and at 7:00 P.M. will be complete with "Morning Star," special choir music, and all the familiar features of a Moravian Christmas. The earlier service is primarily for children with an odd designed to appeal especially to them.

Kernersville to Study Building Needs

A committee to study the building needs at Kernersville Moravian Church has been appointed from among the Elders and Trustees of the congregation. The committee members are John Flynt, Ted Kerner, Joe K. Smith, Joe G. Smith, Ray Burke, Vernon Atkins, Fred Vance, and the Rev. Kenneth Ball.

Parsonage Family Enjoys Full Freezer

The Women’s Fellowship of Union Laurel Ridge Used By

Over 5000 in 1961

Over 5000 people made use of the facilities of Laurel Ridge during the 1961 season according to figures compiled by Director Gordon Bondurant. This includes the attendance at Moravian and non-Moravian Conferences, occasional visitors and weekend groups.

The summary of the groups using the grounds is given below:

<table>
<thead>
<tr>
<th>CONFEERENCE PROGRAMS</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Junior I</td>
<td>85</td>
</tr>
<tr>
<td>Junior II</td>
<td>75</td>
</tr>
<tr>
<td>Junior III</td>
<td>86</td>
</tr>
<tr>
<td>Junior High I</td>
<td>52</td>
</tr>
<tr>
<td>Junior High II</td>
<td>90</td>
</tr>
<tr>
<td>Junior High III</td>
<td>93</td>
</tr>
<tr>
<td>Senior</td>
<td>86</td>
</tr>
<tr>
<td>Young Adult</td>
<td>126</td>
</tr>
<tr>
<td>Adult</td>
<td>15</td>
</tr>
<tr>
<td>Outdoor</td>
<td>8</td>
</tr>
<tr>
<td>Post High</td>
<td>24</td>
</tr>
<tr>
<td>Counselors</td>
<td>100</td>
</tr>
<tr>
<td>Permanent Staff</td>
<td>61</td>
</tr>
<tr>
<td>OFF-SEASON WEEKEND GROUPS (overnite)</td>
<td>614</td>
</tr>
<tr>
<td>Spring—18 groups</td>
<td>614</td>
</tr>
<tr>
<td>Fall—11 groups</td>
<td>349</td>
</tr>
<tr>
<td>OFF-SEASON GROUPS (day)</td>
<td>458</td>
</tr>
<tr>
<td>Spring—16 groups</td>
<td>458</td>
</tr>
<tr>
<td>Fall—12 groups</td>
<td>426</td>
</tr>
<tr>
<td>NON MORAVIAN RENTALS</td>
<td></td>
</tr>
<tr>
<td>Presbyterians</td>
<td>128</td>
</tr>
<tr>
<td>Wake Forest</td>
<td>106</td>
</tr>
<tr>
<td>VISITORS (approximately)</td>
<td></td>
</tr>
<tr>
<td>Spring</td>
<td>476</td>
</tr>
<tr>
<td>Summer</td>
<td>1400</td>
</tr>
<tr>
<td>Fall</td>
<td>227</td>
</tr>
<tr>
<td>TOTAL</td>
<td>5045</td>
</tr>
</tbody>
</table>

Cross Church has completed paying for a nice 19 cu. ft. upright freezer for the parsonage that was purchased toward the close of the summer. In addition different ones helped to fill the freezer with vegetables from their gardens. The pastor and his family are enjoying the use of this fine addition to the parsonage.

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Expect More at Stockton's
aragua, and was educated in the Moravian school there and completed his training for the ministry at Moravian College and Theological Seminary in Bethlehem, Pennsylvania. He was ordained a deacon by Bishop Guido Grossman in 1925 and a presbyter by Bishop Kenneth Hamilton in 1947. His service includes teaching at the Colegio Moravo in Bluefields, the parish ministry in a number of congregations, and teaching at the Instituto Bíblico at Bilwaskarma. At the present time he is pastor of the congregation at Bilwaskarma and is serving as a member of the Provincial Board of the Nicaraguan Province. He was the first Nicaraguan to be appointed to this governing board of the church. The Nicaraguan Church has not had its own bishop since Bishop Grossman left the field in 1937.

**Fulton Furlough**

The Rev. and Mrs. Donald Fulton and family, now serving at Frederiksted, St. Croix, Virgin Islands, will begin a six-months' furlough on February 1, 1962. Br. Fulton is also the superintendent of the Moravian Church in the Virgin Islands. The Fultons will reside in the Parish House, Heckewelder Place, Bethlehem, Pennsylvania. They have been invited to spend the month of May in the Southern Province.

---

**A Young African Christian's Prayer**

_from The Danish Moravian Missionsblad_

Lord Jesus,

In Thy last days here upon the earth

Thou didst promise

That Thou wouldst give us as our Comforter

Thy Holy Spirit.

We also know

That Thy Holy Spirit hovers over the entire earth.

But we cannot comprehend this!

Many think

That this is merely a breath or an emotion.

Let Thy Holy Spirit break into our lives!

Let Him come like blood into our veins,

So that we become controlled entirely

By Thy will!

Let Thy Spirit

Sweep over rich America and Europe,

That the people there may learn humility.

Let Him overcome the Red world

So mankind need no longer suffer.

Let Him cover Africa

So our people may understand

What genuine freedom is.

There are thousands of voices and spirits

In this world,

But we will listen only to Thy voice

And open our hearts solely to Thy Spirit.

---

**German Theologian Comes to Theological Seminary**

Dr. Heinz Renkewitz, one of Europe's outstanding Ecumenical leaders, will teach at Moravian Theological Seminary in Bethlehem, Pa., for the second semester of the 1961-62 academic year, beginning in January.

Since 1954 Dr. Renkewitz has been Director of the Evangelical Academy in Arnoldshain in West Germany. The academy trains the lay leaders of the Hesse-Nassau Province of the state church which is headed by the famed theologian, Martin Niemöller.

Dr. Renkewitz has been a member of various commissions of the World Council of Churches and was a delegate to the WCC assemblies at Amsterdam and Evanston, Ill., and is an advisor to the Assembly now at New Delhi. He has been active in the Ecumenical Movement for many years, especially in the Commission on Faith and Order.

Dr. Renkewitz is a graduate of Herrnhut Theological Seminary, the University of Göttingen and the University of Leipzig. He taught church history and Moravian history at the Herrnhut Seminary from 1928 to 1937 and then became a member of the Governing Board of the Moravian Church of Europe, which was centered at that time in Herrnhut.

At Moravian Dr. Renkewitz will substitute for Dr. John R. Weinlick who will take a six-month subbatical in Europe to do research on Moravian socialties within the state church of Europe and also on European Protestantism in general.

Moravian seminarians will have Dr. Renkewitz in three subjects: The Theology of Zinzendorf, History of Christian Thought, and Moravian History.

He will be accompanied on his visit by his wife and will remain at Moravian until mid-May.
MORAVIAN MISSIONS – Currently Speaking


Mission Board Organization
The Board of Foreign Missions met on October 23 and 24 for its first meeting since the Northern Province Synod. The first item of business was the election of officers with the following results: Chairman, the Rev. F. P. Stocker, Vice Chairman, the Rev. Victor L. Thomas; Secretary, Theodore F. Hartmann; additional members of the Executive Committee, the Rev. Clayton H. Persons and the Rt. Rev. Allen W. Schattschneider. The Rev. Edwin W. Kortz was re-elected as Executive Director and Stanley R. Frantz as Treasurer. These last two offices are filled for a five-year term.

Mission Board Plans
Other items of interest from the meeting include plans for the building of a second parsonage in British Guiana; the continuation of a search for personnel for the work in Honduras; the approval of a plan to give chest x-rays annually to all mission workers in Nicaragua; the allocation of funds for a new parsonage at Pearl Lagoon, Nicaragua; proposals for the year of mission emphasis throughout the church in 1963; a review of personnel needs in all fields and a survey of available mission candidates.

New Arrival
Dr. and Mrs. Ned Wallace announce the birth of Christine Lillian on October 19, 1961, at Puerto Cabezas, Nicaragua. Dr. Wallace is the doctor in charge of the Moravian Hospital at the “Port.”

100 Organs
Roy and James Yerger, members of the Moravian Church at Lititz, Pennsylvania, have made a hobby of collecting used reed organs and reconditioning them for mission use. They follow the auction sales and have let it be known that they will buy organs. They then have the organs reconditioned and crate them for overseas shipment. All they ask is that the mission congregation receiving the instrument shall pay for the transportation costs.

This generous service to missions has been going on for quite a number of years. Recently three organs were shipped to St. Croix in the Virgin Islands, making a total of 100 organs shipped thus far. This record number of instruments were distributed as follows: 55 to Nicaragua; 20 to the West Indies; 15 to Alaska; and 10 to Jamaica. Thousands of Moravians are raising their voices in praise every Sunday to the acclamation of a “Yerger Organ.” The voices of American Moravians have reason to express sincere appreciation to the Yerger brothers.

Miskito Young People’s Conference
A successful conference was reported held at San Carlos on the Wangks river in Nicaragua. A total of 272 delegates met for a week of inspiration and instruction. At the consecration service twenty-nine persons stepped forward in dedication of their lives to Christ. One young man volunteered to do pastoral work. The conference pledged C$5,182 for the support of church work in the upper Wangks river area which is church extension, Nicaraguan style.

A Bishop for Nicaragua
The Rev. Hedley E. Wilson was elected a bishop for the Moravian Church in Nicaragua. This announcement was made at a recent meeting of the Board of Foreign Missions. Br. Wilson is the third national minister to have been elected to this high office in the church within recent months. The first was Bishop S. U. Hastings in Jamaica, and the second was Bishop Rudolph Doth in Surinam.

Br. Wilson was born in Bluefields, Nic-
RALEIGH CHURCH MEMBERS

Sponsor Moravian Candle Tea

RALEIGH MORAVIAN CHURCH as seen at night with decorations in place for the congregation's annual Candle Tea which this year will be held on December 9.

Alan H. Barnes

The Christmas Season for Raleigh Moravians will begin even before the First Sunday in Advent, when the Women's Fellowship meets to trim the 500 candles to be used at the Lovefeasts on Christmas Eve. Of all their meetings, this is the one no member wants to miss. And yet last year it almost didn't materialize. Since Raleigh is a good 100 miles from Winston-Salem, source of all supplies, the candles have to be shipped either by mail or by Greyhound package service. Last year the local bus office notified the wrong Rev. Barnes that the candles had arrived. Only a phone call to the Minneapolis parsonage by a puzzled retired Methodist minister named A. S. Barnes saved the day!

The Candle Tea this year is scheduled for Saturday, December 9 from 2:00 to 7:00 p.m. The night before, the entire congregation including children will turn out to decorate the Christian Education Building for the big event. The men will hang ropes of greenery while the women will arrange bunches of holly, pine and red berries to adorn the windows and the children will hang bright balls, ropes of colored paper and other ornaments on the big Christmas tree in the Adult Sunday School room. The putz, built under the supervision of Putzmeister D. S. Grosch, will receive its finishing touches. A lot of work goes into the Candle Tea preparations, but with the whole membership participating, it is also a lot of fun.

General Chairman for the Tea is Mrs. C. Scott Venable, Jr., assisted by ten committee chairmen: Candles, Mrs. William G. Kurdian; Costumes, Mrs. Paul Engler; Decorations, Miss Maud K. Schaub and Mrs. George T. Smith; Kitchen, Mrs. Arthur H. Felton; Music, Mrs. Waylon D. Sneed, Jr. and Mrs. Alan H. Barnes; Personnel, Mrs. Reinhard W. Martin; Publicity, Mrs. Edward G. Manning; Sales, Mrs. J. Stanley Fiebel; Servers, Mrs. I. O. Schaub, Jr.; and Table, Mrs. I. O. Schaub, Sr.

The famed Winston-Salem Candle Tea has served as a model for Raleigh but it has been modified to suit local needs. The hostesses wear Moravian costumes, coffee and sugar cake are served to all who attend, and the beautiful putz features, among other items, a handmade town of Bethlehem and a perfect, miniature Advent star above the stable.

No admission is charged at the Raleigh Candle Tea but guests have an opportunity to purchase the well-known Moravian Christmas cookies, Advent stars, sugar cake, and two sizes of beeswax candles. Four hundred pounds of cookies have been made for the Candle Tea by Mrs. Jasper Yountz of Winston-Salem. Mr. and Mrs. Ray S. Foltz of the Raleigh congregation bring back large tins of these cookies each time they visit Mrs. Yountz, sister of Mr. Foltz, and they have discovered that it takes a good many trips to transport so many pounds! The Advent stars come by mail from the Salem Book Store since there is no local starmaker to supply our needs.

The sugar cake to be served at the Candle Tea will come from Winston-Salem via Greyhound— their package service seems to form a sort of lifeline between "head quarters" and this eastern "outpost" of Moraviandom! The sugar cake to be sold is made by members of the Women's Fellowship. For weeks beforehand they are busy with flour, yeast, potatoes, butter, and brown sugar making batch after batch of this rich delicacy. The finished products are carefully wrapped and frozen since it would be impossible to make enough sugar cake in the day or two before the Candle Tea. Those in charge of sales know that the only difficulty will be in having enough of all the items to satisfy the demands.

Again this year the rich smell of hot beeswax will tantalize Candle Tea visitors as Mr. John E. Griffin demonstrates how the candles are made. Mrs. William G. Kurdian, in charge of the candle sales and demonstration trimming, hopes to organize a candle-making class so that Raleigh will soon be able to provide its own candles.