EMPHASIS FOR 1962 IS ON

Teaching Ministry of Church

This article is based on an article written by Dr. John S. Groenfeldt, editor of THE MORAVIAN. The final section on THE PROGRAM FOR THE YEAR has been changed to conform to plans developed for the Southern Province.

Some of the questions we’ll be discussing during 1962 as the American Moravian Church emphasizes THE TEACHING MINISTRY as THE CHURCH as the church-wide theme are: “What does this include?” “Who is responsible?” “How is it carried out?”

Teaching

BROADLY DEFINED, teaching includes all that we do to help people to “hear” the Good News of the Gospel and to understand more clearly what this means for life here and now. Some Bible scholars make a distinction between preaching and teaching, saying that the essential aspect of preaching is the proclamation of God’s redeeming Word to those who are outside the Christian faith, whereas teaching is a process of nurturing in the faith and explanation of what the faith means in the area of everyday life as well as for our future hope.

While the New Testament does at some points make this distinction in emphasis, other passages would seem to indicate that both preaching and teaching have essentially the same purpose. In these passages the term preaching is used to indicate a more formal setting, with a large group of people, while teaching implies that there is a smaller group meeting in a situation where there can be “two-way communication” between the leader and the members of the group, in the form of questions and discussion. Thus Acts 16:13 tells us that Paul, Timothy and Luke went to the riverside “and we sat down and talked to the women who had come together.” Here Lydia became a Christian. Most of us would think of this more as teaching than as preaching but the purpose is the same: to tell the good news of God’s love made known in Christ. As a general rule, however, in teaching we usually assume a basic commitment to Christ and go on from there to try to understand the meaning of this faith more clearly while preaching has greater emphasis on the telling again of “the old, old story,” reminding each listener once more that though he is a sinner, God loves him and Christ has died for him.

During this year, then, as we emphasize the teaching ministry of the church, we will be thinking of both the proclamation of the Gospel and ways the church can help believers understand more clearly the meaning of their faith—and how to put it into action day by day.

Whose responsibility?

Who is responsible for carrying on this ministry of teaching?

Since we say it is a “ministry,” does this mean it is mainly the job of the pastor?

These questions hinge on what we understand by the last word in our theme for 1962: the Church.

Some of us may think of the Church as an organization with a paid staff that carries on its work. Of course, as members of the organization, we have a responsibility to attend meetings and to help with the financial support but as persons we are not directly involved. Oh, sure, we have to go through certain training before we can join and if we have time there are certain jobs in the organization that depend on volunteer leadership, but the paid staff is mainly responsible for keeping things running smoothly. The pastor carries the main responsibility for the program of the church. As a board member once put it to me when the church I was serving was considering the problem of leadership for one aspect of its program, “That’s what we hire you for.”

But this is not the New Testament view of the Church. In I Corinthians 12 the Apostle Paul compares the Church to a human body with its various organs. The proper functioning of each part of the body is necessary if the body is to carry out its work, he says, and then he adds, “Now you are the body of Christ and individually members of it” (I Cor. 12:27). This means that all of us who are members of the Church share the responsibility for the work of the Church. True, not all of us have the same talents or abilities but this does not lessen our responsibility to share in the Church’s work any more than the foot is excused from sharing in the work of the human body because it is not an eye.

Ministry, as it is used in our theme for 1962, simply means “work” or “responsibility for service.” Putting all this together, then, we can reword our emphasis for 1962 to read something like this: “The responsibility for proclaiming, explaining and living the message of God’s love made known in Christ, which all of us share if we are members of the Body of Christ.”

How Carried Out?

How do we carry out this responsibility?

This is the question that every congregation will have an opportunity to consider on many occasions during this coming year. There is no one answer that will apply equally to every situation but during this year, especially, we hope that every congregation will use the special helps that are being made available—along with the resources regularly made available by the Board of Christian Education and Evangelism—to ask, “How can we carry out our teaching ministry more effectively in this community in the light of our own circumstances and situation?”

The Program for the Year

Our program for the year of emphasis on The Teaching Ministry of the Church will include (1) special materials and other resources to be made available to local congregations for use in their education programs, (2) workshops and training schools for lay leaders and (3) a series of monthly articles on this theme to appear in our two church magazines of the Moravian Church in America (The Moravian for the Northern Province and The Wachovia Moravian for the Southern Province).

Two workers’ conferences

Each congregation will be given the help needed for two workers’ conferences to be held at a time that will best fit the local schedule during the coming year.

One of the Workers’ Conferences will be centered on the theme, “The Bible as Witness and Instrument.” The second is on the subject, “The Fourfold Teaching-Learning Process.” To provide help on these themes for local church leaders the Board of Christian Education and Evangelism has prepared outlines and plans for these conferences. These plans include questions for discussion and a copy with notes for the leader of a flip chart on each subject. These charts are available from the Office of the Board.

The secretaries of the Board are available for consultation with the local leaders in preparing for the conferences and upon request will participate in them.

As a part of the annual emphasis, the Commission on Leadership Education is increasing the tempo of its program for leadership education in the province. At least (Continued to page 3)
Provincial Announcements

Provincial Elders' Conference

The Provincial Elders’ Conference has set the dates for the next Triennial Synod of the Southern Province. The Synod will be held at the Home Church in Winston-Salem, N. C. on November 12, 13, 14 and 15, 1962.

The Rev. E. T. Mickey who accepts call to continue the work of developing the Park Road Congregation in Charlotte.

The Rev. E. T. Mickey has accepted a call to the new work of the Park Road Church in Charlotte, N. C. He will conclude his pastorate at Fries Memorial on Sunday, January 7.

The Rev. C. Truett Chadwick has accepted a call to the pastorate of Calvary Congregation. He will be installed on December 31 at the 11:00 o’clock service.

The Rev. Richard E. Wright has accepted a call to the pastorate of the Berea Moravian Church in St. Charles, Minn. He will assume his new duties on December 17.

The Unity Directory of the world-wide Moravian Church has called a meeting of the Unity Conference for late August and early September. The Conference will be held in Capetown, South Africa, West. Members of the Unity Committee comprising the voting membership of the Unity Conference are the Brn. J. H. Foy of England, Heinz Motel of Germany, Radim Kalvus of Czechoslovakia, F. P. Stocker, American Province, North, R. Gordon Spaugh, American Province, South, and P. W. Schabb, (advisory), South Africa, West.

Activities of the president of the conference for the month of November included meetings of the following Boards and Committees: Church Aid and Extension, 5th and 20th; Commission on Publications, 7th; Provincial Elders' Conference, 9th; Joint Boards of Calvary, 14th; Joint Boards of Greensboro, 16th; Provincial Financial Board, 21st and 30th. Also, installation services at New Eden, 19th; Moravia, 26th; anniversary sermon at Home Church, 12th. R. Gordon Spaugh, president.

N. C. Council Sets

Meeting for January 30

The 25th Annual Meeting of the North Carolina Council of Churches is to be held January 30-31, 1962, in Burlington. A meeting of the Council’s Department of United Church Women will open on the 29th. Theme of the meeting is “Power and Witness.”

Speakers include Dr. John A. MacKay, former president of Princeton Seminary; Dr. Richard L. Hoefler, dean of the Chapel, Lutheran Southern Theological Seminary; Dr. A. Dudley Ward, director, Division of Human Relations and Economic Affairs of the Methodist Church; Dr. Robert V. Moss, president of the Evangelical and Reformed Seminary; and Mr. Phillip Howerton, prominent Charlotte layman.

Headquarters for the meeting will be the First Presbyterian Church. Tuesday, January 30, will feature the Pastor’s Conference when Dr. Hoefler, Dr. Ward, Dr. Moss, and Dr. MacKay speak. This meeting is open to all pastors of the state. Wednesday is the Council’s Annual Assembly, at which time program reports will be heard and officers elected.

MUeller bequest leaves $72,000 to Moravian College

Moravian College has received $72,124 from the Theoph H. Mueller estate as a partial distribution by the executors. The sum represents a major portion of Mr. Mueller’s bequest to Moravian. Mr. Mueller died last summer at his home inLitchfield, Conn.

Under terms of Mr. Mueller’s will, the monies will be applied to the Bishop Karl A. Mueller Endowment Fund and the Ernyel Christian Mueller Endowment Fund. Both benefit deserving students, preferably sons and daughters of Moravian ministers and preferably those sons who are preparing for the Moravian ministry.

The funds are named in honor of Mr. Mueller’s father, who is the oldest living bishop of the Moravian church, and Mr. Mueller’s first wife, who was a graduate of Moravian Seminary and College for Women.

Mr. Mueller also financed the $75,000 restoration of the Frucauf House, which is owned by the College. His death came five days before he was to occupy the renovated residence at 79 W. Church St., Bethlehem, Pa.

MORAVIAN COLLEGE GIVING CAMPAIGN RAISES $142,000

Gifts to Moravian College during the 1960-61 Annual Giving program totalled more than $100,000 for the second consecutive year. Copies of the Annual Giving report show that $142,694 was donated to the college for the year ending June 30, 1961.

According to Dr. Raymond S. Haupert, president, much of the fund was allocated to campus expansion and capital improvement. More than $30,000 of the fund was applied to the purchase of land between Locust and Fairview streets, south of Lehigh Field, with an additional $40,000 still needed to complete the transaction.

Total giving for the year, including payment of pledges to the Development Fund, bequests, and gifts other than those subscribed to the annual fund, is $187,605.

DEATHS


THE WACHOVIA MORAVIAN
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Teaching Ministry of Church

(Continued from page 1)

three sessions of the Laymen's Seminary are planned for 1962. Dates for the Winter Session are announced for January 25 to February 22 and the Spring Session for April 25 to May 23.

Local and Area Schools

In addition the curriculum and leaders for local and area leadership training schools are announced. The subject for these schools will deal with methods of teaching at all of the department age levels. It is the proposal of the Commission that the opportunity to participate in such a training experience be made available to every teacher in every Sunday school of the province during 1962.

The list of departmental courses and suggested leaders are:

GUIDING KINDERGARTEN CHILDREN—Miss Martha Anne Bowles, Mrs. Miles M. Carter, Miss Dorothy Wooten.

TEACHING PRIMARY CHILDREN—Mrs. Ralph Siewers, Jr., Miss Mallie Beroth, Miss Dorothy Wooten.


HOW ADULTS LEARN—Dr. George G. Higgins.

To supplement local and area leadership schools a workshop for teachers of two and three year old children has been scheduled for early spring—with April 2 as the tentative date. This workshop will include a demonstration teaching session with nursery children.

For the Sunday schools of the Province using Moravian Approved Sunday School Materials quarterly conferences for superintendents of Kindergarten, Primary, and Junior departments will be held. These quarterly meetings are planned to give specific guidance to superintendents in planning with their teachers for the use of these materials. They will be held at the Provincial Office, 500 S. Church Street, Winston-Salem, N. C. under the direction of Miss Dorothy Wooten.

The in-service training program for ministers sponsored by the Theological Seminary will fit in with the theme for the year, also, as the Seminary is sponsoring a five-day institute on the Indiana Plan of Adult Education in the Church. The Boards of Christian Education and Evangelism are helping to underwrite the additional expense involved in this program. Because of the unique nature of this program a limited number of laymen from both provinces are being invited to participate.

Moravian Congregations

In Berlin Merge

The Moravian Churches of Berlin are being merged into one congregation according to word received from the authorities of the Continental Province. Both are in the West Zone of Berlin.

The merger is necessitated primarily by the fact that the Wilhelmstrasse Church and the Neukoln Church were destroyed by bombing during the war. Since the war the Wilhelmstrasse Congregation has been meeting in a temporary barracks church and the Neukoln Congregation has been using a small building that escaped destruction and holding some services in a nearby Baptist Church.

The new congregation will be known as the Moravian Church of Berlin. "The two congregations," according to one German Moravian official, "have put forth the greatest effort to build one worthy church on the historic grounds of Neukoln as a replacement of the two sanctuaries which were destroyed."

The construction of the sanctuary and two parsonages began last summer and was expected to be completed near the end of 1961.

The cost of the church and parsonages is estimated at 775,000 West German marks. Of this amount the two congregations are attempting to raise 350,000 marks. The city of Berlin is making a grant of 60,000 marks. It is anticipated that an indebtedness of about 240,000 marks will have to be secured at the end of construction.

Information from Berlin states further, "Even though the completion of the shell of the building is fairly sure, there is still a very considerable amount of money lacking, from the viewpoint of the congregation in Berlin, for interior furnishings: Church benches, chairs, closets, light fixtures, curtains, cupola, bells, etc., quite apart from the organ which is so essential."

The Provincial Elders' Conferences of the Northern and Southern Provinces are commending this rebuilding project to the congregations of the provinces for special offerings in 1962. Any gifts or offerings for the Moravian Church in Berlin in the Southern Province should be sent to the Provincial Treasurer, Dr. E. L. Stockton.

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Journey Through Jamaica

Herbert Spaugh

Any description of Jamaica and our Moravian Church there must be couched in superlatives. A tropical wonderland, friendly and hospitable people, progressive leadership in our churches, with wonderful spirit.

During our stay in Jamaica, we were the houseguests of the Rev. and Mrs. Neville Neal in Kingston, a modern city of 200,000. It was a pleasure to be in their home.

A 7:30 a.m. Service

We had a new experience of preaching at 7:30 a.m. at the Sunday service in the new Trinity Congregation in Kingston, of which Bishop Hastings is pastor. This vigorous congregation is relatively new and growing rapidly. The 7:30 Sunday morning hour is their regular time for Sunday service to avoid the heat. In the evening we preached at the Church of the Redeemer, the original first church in Kingston. It is a large and well appointed church. Br. Neville Neil is the pastor of this congregation. Both he and Br. Hastings were delegates from Jamaica to General Synod of 1957.

The congregation of the Church of the Redeemer is now building a new Parish House or educational building immediately joining the church. It will be remembered that our own Br. William Kaltreider with his wife served in Kingston at the Church of the Redeemer.

Jamaica is actually a tropical mountain jutting out of the sea. It is 150 miles long and 50 miles wide at the broadest point.

Frequented by Tourists

The north coast of Jamaica is most frequented by tourists. Montego Bay is well known for its luxury hotels. Our churches are chiefly in the central and southern portion of the island, although we have one church near Montego Bay.

The influence of the Moravian Church in Jamaica is significant and widespread. Even the customs at Montego Bay and Kingston knew about the election and forthcoming consecration of Bishop Hastings. He himself is a man of stature and influence in the island. For the second year he is serving as president of the Jamaican Council of Churches, the equivalent in Jamaica of our National Council of Churches.

Another indication of this recognition was the fact that the Governor of the Island, Sir Kenneth Blackburne, and Lady Blackburne gave a luncheon at Kings House honoring the visiting bishops and their wives.

Forms of Transportation

Automobile traffic on the island is a bit terrifying to Americans as it moves to the left as in England. Except for a few main highways, the roads are narrow and winding. Most of the automobiles are of small British make. The drivers whirl them around the mountain curves with horns blowing. But I never saw anyone angry or irritated in traffic jams as they are in the United States. There is every conceivable form of transportation; airplanes, railroads, horses, carts drawn by mules and donkeys, or donkeys ridden alone with tremendous baskets on either side. How the animal holds the weight, I don’t know. Then there is human transportation by bicycle and on foot. The women are particularly adept at carrying huge burdens balanced skillfully on the top of their heads. I saw one man pedaling a bicycle through the streets of Kingston with a metal cot balanced skillfully on his shoulders.

The visiting bishops and their wives were taken by auto on a tour across the island at the east end to Coconut Grove, the Jamaican home of Mrs. Vernon K. Mahado of Bethlehem, Pennsylvania, where she entertained us for lunch. It was through the generosity of Mrs. Mahado that the Moravian Church received the gift of the land and buildings of the Moravian Seminary at Green Pond near Bethlehem. It was her childhood home.

The consecration service itself was very impressive. It was described in detail in the last issue of The Wachovia Moravian by Br. B. L. MacLeavy who is principal of the Bethlehem Training College. The music was magnificent, especially the congregation singing, not only at this service, but also at all services. Jamaicans love their Lord and their church, know their Moravian music and love to sing it. They even singing the Te Deum Laudamus with great enthusiasm.

Jamaica is Integrated

Everything in Jamaica is integrated. It is not a question of race. All are Jamaicans.

Five of the Protestant denominations of the island cooperate in one theological seminary, the Union Theological Seminary. I had the privilege of addressing the student body which received me cordially and enthusiastically. The cooperating denominations are the Congregational, the Disciples of Christ, Methodist, Presbyterian, and Moravian.

Following the consecration, we were taken by automobile across the western part of the island, visiting many of our principal congregations. The trip included a luncheon stop at Mandeville, the second largest town on the island where we were guests of the sister of Dr. Walser Allen of Bethlehem, Pennsylvania, Mrs. Marion Sevell. She has been a long-time resident there where her late husband operated one of the principle mercantile establishments of the city. Her home is beautiful.

From Manfred we were driven to Bethlehem Training College, a fine institution for the training of women school teachers. Here we were entertained at an elaborate tea by the faculty of the institution. The Bethlehem Moravian Church, the Rev. F. E. S. Craig, pastor, is on the campus of the training college. Mr. Craig is also president of the Jamaican P. E. C. Other members are Bishop Hastings and Br. Neville Neil. From Bethlehem, Mrs. Spaugh and I...
were driven by Br. Ashton Smith to the Carmel Church of which he is pastor. Here we were houseguests of Br. and Sr. Smith on Friday and Saturday nights. On the following Sunday we went to the Salem Congregation, preached, presided at the Holy Communion and administered the Rite of Confirmation in a joint service which lasted some two and one-half hours.

On the previous Saturday, Br. Smith drove us to visit other Moravian churches. The majority of these churches are old buildings, magnificently constructed of stone. All of them had towers, some of which contained clocks. Most of the churches are located on the tops of mountain peaks like castles of old. The material for construction was laboriously carried up to the site by devoted members, either on their heads, shoulders, or on the backs of donkeys. Many of these churches had beautiful old pipe organs. One of these beautiful churches was the Zorn Church at which the father and mother of Dr. Walter H. Allen of Bethlehem labored so fruitfully. Greatly beloved by the people, they are surrounded by an iron fence.

Tropical fruit is found everywhere in the greatest abundance; bananas, apple-bananas, avocado pears, papayas, mangoes, breadfruit, plaintain, conacnuts, cocoa, pineapple, cashew nuts, sugar cane, and many others. There were even two banana trees in Br. Neil's backyard in Kingston.

Moravian Flavor

There's no doubt about the Jamaican province having the Moravian flavor to judge from the names of many congregations; Bethabara, Bethany, Bethlehem, Ockbrook, Carmel, Fairfield, Lititz, Mizpah, Moravia, Bethpage, Bohemia, Salem, New Hope, Nazareth, New Eden, Grace Hill, Springfield, Zorn, New Fulneck.

Although it was the rainy season and there were showers every afternoon, the Lord gave us favorable weather for the evening of the consecration and there were no showers. If showers had come, I don't know what we would have done with the people.

Wherever we went the people were friendly, cordial, and cooperative.

It was a never-to-be-forgotten experience for us, and I think also for the Jamaican Province.

Mrs. Spaugh and I recommend Jamaica for Moravians everywhere who can visit there and see how our Moravian Church has become a great power for good and for God in this beautiful land.

World Council Letter to the Churches Calls For

Working Together for Peace

There is no more urgent task facing Christians today than that of working together for peace with justice and freedom among nations and between races.

The Third Assembly of the World Council of Churches meeting in New Delhi, India, underscored this conviction in a message addressed to the hundreds of thousands of local congregations of its 198 member churches around the globe.

The message, adopted at the conclusion of the 18-day Assembly, November 18-December 6, was drafted by a 14-member committee headed by Dr. Kathleen M. Bliss, general secretary of the Board of Education of the Church of England.

Calling upon Christians to unite "so that the causes of much contemporary misery may be rooted out," the 577 delegates stressed that "we have to take our stand against injustice caused to any race, or to any man on account of his race."

The Assembly also affirmed that all Christians must go forward in the cause of unity between "every member of the Christian family, of Eastern and Western tradition, ancient churches and younger churches, men and women, young and old, of every race and nation."

The message was one of several statements which the delegates addressed to the churches. The full text is as follows:

World Council Letter to the Churches

Working Together for Peace

Message to the Churches

The Third Assembly of the WCC meeting in New Delhi addresses this letter to the member churches and their congregations. We rejoice and thank God that we experience here a fellowship as deep as before and now wider. New member churches coming in considerable numbers and strength both from the ancient orthodox tradition of Eastern Christendom and from Africa, Asia, Latin America and other parts of the world visibly demonstrate that Christianity now has a home in every part of the world. In this fellowship we are able to speak and act freely, for we are all partners together with Christ. Together we have sought to understand our common calling to witness, service and unity.

We are deeply grateful for the prayers of countless Christian people and for the study of our theme "Jesus Christ the Light of the World" by which many of you have shared in our work. Now we return to our churches to do, with you, the things that have been shown to us here.

All over the world new possibilities of life, freedom and prosperity are being actively, even passionately pursued. In some lands there is disillusionment with the benefits that a technically expert society can produce; and over all there hangs the sha-
dow of vast destruction through war. Nevertheless mankind is not paralyzed by these threats. The momentum of change is not reduced. We Christians share men's eager quest for life, for freedom from poverty, oppression and disease. God is at work in the opening possibilities for mankind in our day. He is at work even when the powers of evil rebel against Him and call down his judgment. We do not know by what ways God will lead us: but our trust is in Jesus Christ who is now and always our eternal life.

When we speak to men as Christians we must speak the truth of our faith: that there is only one way to the Father, namely Jesus Christ His Son. On that one way we are bound to meet our brother. We meet our brother Christian. We meet also our brother man; and before we speak to him of Christ, Christ has already sought him.

Christ is the way and therefore we have to walk together witnessing to Him and serving all men. This is Christ's commandment. There is no greater service to men than to tell them of the living Christ and no more effective witness than a life offered in service. The indifference or hostility of men may check our open speaking but God is not silenced. He speaks through the worship and the sufferings of His Church. Her prayers and patience are, by His gracious will, made part of the witness He bears to Christ.

We need to think out together in concrete terms the forms of Christian service for today and together act upon them. In no field has Christian cooperation been more massive and effective than in service to people in every kind of distress. There is no more urgent task for Christians than to work together for community within nations and for peace with justice and freedom among them, so that the causes of much contemporary misery may be rooted out. We have to take our stand against injustice caused to any race, or to any man on account of his race. We have to learn to make a Christian contribution to the service of men through secular agencies. Christian love requires not only the sharing of worldly goods but costly personal service. All over the world young people are giving an example in their spontaneous offering of themselves.

We must together seek the fullness of Christian unity. We need for this purpose every member of the Christian family, of Eastern and Western tradition, ancient churches and younger churches, men and women, young and old, of every race and every nation. Our brethren in Christ are given to us, not chosen by us. In some things our convictions do not yet permit us to act together, but we have made progress in giving content to the unity we seek. Let us therefore find out the things which in each place we can do together now; and faithfully do them, praying and working always for that fuller unity which Christ wills for His Church.

This letter is written from the World Council of Churches' Assembly. But the real letter written to the world today does not consist of words. We Christian people, wherever we are, are a letter from Christ to His world. The message is that God in Christ has reconciled the world to Himself. Let us speak it and live it with joy and confidence 'for it is the God who said 'Let light shine out of darkness' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.'

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The Archives House

William A. Cranford

The Use of the Lot

Authorities in Salem wrote to Bethlehem asking whether the lot should be used in admitting members to the church in the Cherokee Mission. Gilbert Bishop wrote to William Henry Van Vleck in a letter dated September 7, 1847 about this question. He begins the letter by listing several disadvantages of the lot. Several excerpts from the letter are given here.

"Before using the lot, we have to be our own judges respecting a person's probable state, whether he be advanced in church privileges. For evidence we must rely anyhow, upon the statement of the candidate respecting his spiritual condition of faith and love. It can be expected that the Holy Spirit will guide such one, and we having found evidence of what manner of Spirit he is by his walk and life, would it not appear in such instance, like requiring a double affirmative on our part from the Lord?"

"I am not prepared to say that the use of the lot is unscriptural, but believe it not to be a binding requisition of our Lord and consequently can be sacrificed and even surrendered as the age and wants of the Church shall require. In my opinion it would be more proper to exercise a high degree of discipline in home congregations, where the current of Spiritual experience and feeling can be expected to be deep in accordance with superior knowledge.

"On this subject I would then propose that it be left optional with us for missionaries to use or not to use the lot..."
World Council Agency Appeals for

Self-Government for Angola

A personal appeal to the Foreign Minister of Portugal, Sr. Dr. Franco Nogueira, to assure the people of Angola that it is intended to grant them self-government has been made by Sir Kenneth Grubb (chairman) and Dr. O. E. Nolde (director) of the Churches’ Commission on International Affairs.

The text of their letter, written on the instructions of the Third Assembly of the World Council of Churches, which met recently at New Delhi, India, was released from Geneva, Switzerland, December 14.

They recall a debate at the Assembly which, they say, revealed a deep concern over events in Angola. Their letter goes on: “The debate was followed by a close vote on a formal statement. This statement did not gain the support of a decisive majority solely because the Assembly was reluctant to take an isolated action against a single nation.

“We are far from holding that Portugal alone has made mistakes in Africa; she is by no means the only nation to have found herself in a difficult position. In other African territories and elsewhere, there have been serious uprisings and disturbances of public order with grave loss of life. The Committees of the World Council of Churches and this Commission have considered it their duty from time to time to draw attention to some of these and to delineate actions done, or words uttered, in the heat of controversy.

“Nevertheless, we cannot but admit our pain and sorrow at the reports from Angola which have reached many of our number, on the mounting toll of refugees, the widespread destruction and mortality, the apparent severity of reprisals, the imprisonment, excessive punishment, or even death in unexplained circumstances of Christian pastors and laymen, as well as the detention of Christian missionaries.

“That order must be restored and maintained we agree, but we plead for as much humanity as possible in the execution of Portugal’s responsibility for her peoples overseas, for sensitivity towards just demands for social changes, and for the restoration and observance of human rights and freedoms for all in Angola.

Drinking Is Cited as a Major Cause of

Motor Vehicle Accidents

The following article was taken from "The Moravian" of the Northern Province of the Moravian Church in America.

The drinking and driving problem is one of the major factors contributing to motor vehicle accidents in the United States. This fact is borne out by many studies of fatal accidents. In a number of states, special studies have shown that as many as half of the drivers involved in fatal accidents had been drinking. A special holiday study by the National Safety Council showed that 55 per cent of a Christmas season's fatal traffic accidents involved a drinker driving.

Who is the culprit?

The drinking driver is too often misleadingly referred to as a "drunken driver." The term is misleading because a driver does not have to be obviously drunk to be under the influence of alcohol. There are drinkers who have mastered the technique of being able to walk straight, talk intelligently and coherently, and give every appearance of sobriety while they are in an intoxicated condition. These people are not called "drunken drivers" because they do not exhibit the stereotyped behavior of the drunk—the staggering gait, the slurred and unintelligible speech, etc.

Nevertheless, these are the people who cause most of the trouble.

The social drinker, not the drunk, is the biggest problem on our streets and highways. Remember, the social drinkers vastly outnumber the actual drunks.

Although the social drinker shows little or no sign of being under the influence, his driving ability is definitely impaired because everyone loses some clearness of mind and self-control when small amounts of alcohol are taken.

Most people have the misguided idea that a few drinks will not affect their driving ability. This is a mistake. Drinkers themselves are never the best ones to judge their own ability after a few drinks. The scientific fact is that the critical judgment of a driver and his ability to react quickly in emergencies are seriously impaired after only a few drinks.

It is true that even a very intoxicated person can perform the mechanical functions of driving. He can start the car, get it going and steer it (all badly), but the important point is that he doesn’t have the judgment and the reflexes to do these things safely. This is true even after a few drinks.

Don’t fool yourself!

Some people have the mistaken notion that a drink gives a lift or stimulates the drinker, thus making him or her a better

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driver. Alcohol does not stimulate, it depresses. It depresses the central nervous system and removes inhibitions and social restraints. This is the so-called lift which gives the impression of stimulation.

Contrary to popular belief coffee or other stimulants will not overcome the effects of alcohol; only time and body processes will accomplish this end.

A full stomach tends to slow the rate at which alcohol is absorbed into the bloodstream, but it doesn’t keep the alcohol from reaching the brain. It only delays it.

When alcohol enters the stomach in the form of a beverage, it is absorbed through the walls of the stomach and the small intestine into the bloodstream. The blood carries the alcohol to all parts of the body which contain water, including the brain.

In the brain, alcohol first depresses the area of higher functions, which includes judgment, social restraint, etc. Next, it attacks the simple motor functions, reaction time and vision. Balance, coordination and sensory perception are the next faculties to be impaired. Concentrated drinking will eventually lead to stupor, coma and even, if continued steadily, death.

How does it act?

There are several factors which affect the absorption of alcohol into the bloodstream: amount of food in the stomach, type of food, type of alcoholic beverage, body weight, drinking habits. None of these factors will keep the alcohol from reaching the brain—although they may slow down or speed up absorption time.

The most important factors contributing to alcoholic influence are the amount of alcohol absorbed into the blood and the amount of time allowed for the elimination of this alcohol. The human body works to carry the alcohol to all parts of the body and removes inhibitions and social restraints. This combined process takes about three hours for each ounce of pure alcohol. In terms of the usual intoxicating beverages, it takes about one hour to eliminate each bottle of beer or each ounce of whiskey.

How many drinks?

To be safe and sure, none, if you are soon to drive your automobile.

The more alcohol there is in the blood, the longer you must wait until you can drive safely. Figure one hour for each bottle of beer or each ounce of whiskey.

Some people seem to be able to hold their liquor better than others, and this excuse is often used by those who don’t want to believe that a few drinks can seriously impair driving ability. Because of body weight, fatigue, emotional condition or a number of other reasons, one individual may show fewer visible signs of effect than another. However, this does not mean that he is less impaired so far as driving a motor vehicle is concerned. Both may be equally impaired.

Much ado about nothing?

Hardly! It is no fantasy that drinking impairs driving ability. Scientific investigations have proved this fact. One study dealt primarily with small amounts of alcohol, and it was shown that accuracy of steering was impaired. Subjects in this study exhibited slower decision making time and increased errors—even though they had taken only a few drinks.

Other studies have been conducted which show that the hazard of an accident increases with an increase in blood alcohol concentration. This means that a normal driver’s chances of having an accident are increased with each additional drink taken within a given time period.

One study conducted in Toronto, Canada, concluded that when a person has a blood alcohol concentration of 0.15 per cent or above (approximately five to eight drinks) his hazard of accident is about 10. In simple terms, it means that his chance of accident is 10 times greater than with little or no alcohol in his blood under identical conditions.

It was also observed in this study that the hazard of accident was nearly three times greater at a blood alcohol level of 0.10 per cent (approximately three to six drinks). With a level of 0.05 per cent (two to three drinks), the hazard of accident was nearly twice as great as when sober.

A good driver is able to judge speeds and distances, follow traffic patterns, make adjustments as traffic flow changes and quickly react to hazards and emergencies. After taking a few drinks a good driver is no longer able to do these things well. He becomes a bad driver, a hazard to himself and to others on the road.
MORAVIAN KINDNESS EXPERIENCED BY

Travellers to Czechoslovakia

The journey described here took place in the summer of 1960. Valda Boydell, the author, is a member of the British Moravian Church who has served as a missionary in Africa. Both Bishop Karl Reichel and the Rev. Radim Kalfus, who is the executive secretary of our Czech Province, have visited the American Moravian Church. This article appeared originally in the British "Moravian Messenger."

A Church of Ireland friend came with me to Czechoslovakia, this summer, and it was

Dr. Radim Kalfus of Czechoslovakia: His kindness and hospitality were appreciated. Dr. Kalfus is shown here at the General Synod of 1957 as he presented a copy of the first hymnal of the Moravian Church to President C. T. Leinbach of the Moravian Music Foundation. A most enriching experience for both of us, which I should like to share with my fellow-Moravians. Long before the Iron Curtain descended I had longed to visit the country which means so much to our Church, to see the historical sites of our religious struggles, and, if possible, to find a sufficiently interested companion and to be allowed to take photographs.

During the summer just past, all this was at last assured, and after many anxious months' awaiting visas, we set off on the morning of June 27 from Victoria Station in an expectant frame of mind. Nevertheless, we did not expect to be met in Prague when we arrived on the following evening, as my last letter to the Rev. Radim Kalfus had told him that our visas had not yet come through; but it was with great gratitude that we found that he had ignored this news, apparently deciding to take a chance on it.

A big authoritative-looking man, with spectacles and a wide-brimmed hat, was listening hopefully to two English-speaking travelers just off the train, who were trying to explain to some travel agency officials that they were booked through them for a Prague hotel of which they had never heard. He courteously approached, raised his hat, and asked me:

Please, your name
'Excuse me, please, are you English?'
'Yes,' we replied.

'Please, what is your name?' I told him, and introduced my friend. 'And I am Radim Kalfus.'

'Hurrrah! So you came on chance—all those miles from Nova Paka; how kind!' It was, too, because it is about eighty-five miles north of Prague, 'the evening was far spent,' and he might have driven those 170 miles for nothing. After that, all was easy; he took charge of porters, luggage, everything and swept us off in his car in search of our hotel of which he, like the travel agency officials, had also never heard. Names have lately been changed.

This surprise welcome was to be typical in its warmth of Moravian kindness throughout our visit. He took us out to a magnificent dinner in a nearby restaurant, and we talked of many things, eagerly like long-lost friends, before he started on his long drive home again, having promised to return again four days later to fetch us out to stay with him and his family in Nova Paka. And he was going to arrange with Bishop and Mrs. Reichel that they would come to our hotel in the morning and show us round Prague. We asked him for a basic breakfast vocabulary for the waiters before he left us, and I still have his penciled list on the back of an envelope.

Communication problems

Next morning the Reichels arrived for us. My German is even more limited than their English, but we all had a sense of humor, and our difficulties of communication were not so much a barrier as a source of helpful laughter as we held each other up, arm-in-arm along the clean, blue-grey cobbled streets of Prague. They were apparently tireless; I don't think anything was left out. Every day of our stay in Prague they took us to see different things —the Tyn Church, the Rathaus and the adjoining site of the Day of Blood, St. Martin's Church where Communion in Both Kinds was first restored to the laity, the Bethlehem Chapel, the old Palace (now the Prime Minister's residence), and its famous 'Defenestration' window.

Gallant Br. Reichel toiled up the Observation Tower with me, not at all deterred, as I was, by its giddy swaying in the wind long before we achieved the top, rickety step. We all went up to the top of the Rathaus tower to take slides of Prague below us. We climbed, we descended, we took trains, we struggled through the stodgy slices of roly-poly which accompany all meals in Czechoslovakia, we visited their flat over the church, and we learned and listened and laughed and sang old Moravian hymns together.

The 'fried cow's udder' shook us rather,
when we first met it on a menu in an outdoor cafe; we had roast goose instead. I bought a Czech Moravian Hymn Book from Br. Reichel's Congregation supplies; I treasure it dearly. It has many of the tunes familiar to me from our Unyamwezi services, but lost to our English hymn-book, and it contains some hymns whose words and music have both been composed by Br. Kalfus, himself its editor. There is, indeed, much more that we saw and did with the indefatigable Reichels, but this article would never end if I described everything.

A strenuous week

Our week with the Kalfus family was strenuous. Like all Moravian ministers whom we met in Bohemia, they lived in a flat over the church, but we did not see much of it, as you will soon realize! Sr. Kalfusova took us to her kindly heart at once; her whole face radiated the welcoming which her huge breakfasts and friendly home reinforced, but which she had not the English to express in words. Breakfast and family prayers over, we were rushed away in Br. Radim's car every morning, returning only late at night after each day's trip to meet different Congregations and see places long loved in my mind: Protivin, another Tabor (not the famous one), Zelezny Brod, the caves wherein our ancient brethren, and later, Comenius and his faithful band, were in hiding, and we stood, in grateful silence, beside the rock which they used to use for the Communion Table; the route which Comenius took to Poland, and, looking far westward from a height, the way on which Christian David journeyed with his Protestant refugees to Herrnhut in 1722.

But Kunvald with its Modlivi Valley of Prayers—and traces of our forefathers' original dwellings, was the climax of all, for me. Much of the terrain was heathery mountains remarkably like Co. Wicklow, and, on the lower levels like the Black Forest surrounding our Moravian Konigsfeld, I had to do a lot of addressing the congregations up and down this part of Northern Bohemia, and always I was asked to tell about our Moravian Mission in Tanzania. Br. Radim was my faithful interpreter on nearly every occasion. Invariably the Congregations wanted the Lord's Prayer in Kiswahili, so Br. Radim must have known it almost by heart before he himself left on his own odyssey round Africa a few days later!

It was a week of handshaking and much speaking, of writing in the ever-awaiting autograph-albums, of heart-warming welcomes wherever we went, of laughing and listening, of congregational singing which it would do our English congregations a power of good to hear; and, underlying all the bustle and rush from one place to another, a deep Christian koinonia in prayer and common commitment to our one Lord, an allegiance which shines unmistakably across all obstructions of language.

We never quite knew what would happen next: one morning, for instance, when I was by request leading family prayers around the breakfast table, we were interrupted almost at the start by a ring at the front door—a coach-load of Silesian Lutherans from Poland had arrived to see our church, and would I please go down to the church at once and speak to them?

One dominant insight

On July 6 there was a big lunch in a Nova Paka hotel to commemorate Jan Hus, and to which Br. and Sr. Brown, Moravians from Bethlehem, Pennsylvania, were invited together with us. Two Government people also came, and one of them stood up at speech time to welcome us four on behalf of the civic authority. She asked to take home with us news of the great progress made under Communism in all spheres of Czech life. Every Moravian minister who could manage to come from a distance was there. It was a P. E. C. function.

I had a most interesting talk afterwards with one of the guests who had been a leading Czech lawyer under the former regime; he is now a factory hand. In the evening there was a packed service at which one of Jan Hus's sermons was read, there was much lusty hymn-singing nostalgically reminiscent of African services, and, as usual, we shook hands with everybody on the way out. A tiring, but oh! so happy day.

One abiding insight dominates all others: the realization that many of us, including especially myself, are tempted to become easy-going about our faith, and to take our freedom of worship for granted. I was un-failing aware in all these encounters that the 'average' member of any of those congregations had much more to show me of true discipleship in every-day living than I had for them. Fray for them. They need all the fortitude that prayer can release from our Father in Heaven.
MORAVIAN MISSIONS

Angela's Story

Angela Diaz is a cute little girl of six who has failed to grow properly for the past four or five years. Her mother works in Corn Island—an island about eighty miles from Puerto Cabezas, Nicaragua—cracking shells off coconuts prior to further processing of the nuts. She must crack—and remove—with a machete at least one thousand per day! She has ten children, many of whom depend on her as the sole means of support.

This past summer the two medical students who worked here at the Moravian Hospital in Puerto Cabezas held a clinic at Corn Island for several weeks. Angela was brought to them for treatment—six years old and weighing only twenty pounds! The boys realized that they could do little for her while they were there and suggested that she come to Port for definitive diagnosis and treatment. A collection was made at her church, the Anglican Church (in which the clinic was held), and money obtained to send Angela and her mother to Port. She was found to have a deficiency in the utilization of certain foods and was hospitalized.

It has been almost two months now. She is up to twenty-six pounds and proudly wears a nurse's uniform that one of the women made for her. Her mother has not been able to pay anything for her hospitalization. But whenever the boat from Corn Island reaches Port there are a few items of food for the hospital kitchen sent from Angela's mother. Angela's story was told to one of the circles in Winston-Salem who ever since have been helping financially with Angela's hospitalization. This spirit of demonstrating genuine concern for the needs of others is appreciated by all of us.

Signed: Dr. Ned Wallace

Dr. Ned Wallace: He tells the story of Angela, the little girl who didn't grow.

Canadian Nurse Accepts Call to Honduras

Miss Ethel Seutter, a member of the Bruderfeld Congregation in Alberta, Canada, has accepted a call to serve as a missionary nurse in Honduras. Ethel is a graduate nurse and worked for the past year in St. Mary's Hospital, Camrose, Alberta. She has been very active in the work of the Moravian Church in the Canadian District and its Youth Conferences. She will enter Spanish language training in San Jose, Costa Rica, in the first week of January. After four months of training she will be sent to Honduras to serve the church as a missionary nurse.

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DEATHS

Davis, Flora Alice Stafford, born February 27, 1870 in Forsyth County, N. C.; died December 8, 1961, a member of Fairview Church. Funeral conducted by the Rev. Vernon E. Daetwyler. Interment in Moravian Graveyard.


Livingood, Julius A., died November 13, 1961 at Clemmons, N. C. Funeral conducted by Dr. James C. Hughes and the Rev. Elvin Jones. Interment in Clemmons Baptist Church cemetery. A member of Home Church.

Davis, Mrs. Sarah Johnson, died November 26, 1961. Funeral conducted by Dr. James C. Hughes and Dr. Gordon Spaugh. Interment in the Graveyard. A member of Home Church.

McCuiston, Robert A., died December 1, 1961, at Thomasville, N. C. Funeral conducted by Dr. James C. Hughes, Bishop J. Kenneth Pfohl, and Dr. R. Gordon Spaugh. Interment in the Graveyard. A member of Home Church.


SINNARD, Ralph R., died December 7, at Harmony, N. C. Funeral conducted by the Rev. Wallace C. Elliott. Interment in the Graveyard. A member of Home Church.

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Leadership Training School
Plans Classes

The Commission on Leadership Education announces the winter session of the provincial leadership training school. Classes will be held at Salem College each Thursday evening for five weeks, January 25 to February 22, from 7:30 to 9:30 p. m.

Three Courses

Three courses of the Laymen's Seminary will be offered. They are: "The Book of the Acts," "The Philosophy of Christian Education" and "The Bible and Children."

Dr. Owen F. Herring will lead the study of "The Book of the Acts." Dr. Herring has been a member of the faculty of the Department of Religion of Wake Forest College since 1946. He teaches New Testament and specializes in "The Book of the Acts." Dr. Herring has his B. A. and M. A. degrees from Wake Forest, his B. D., Th. M., and Th. D. degrees from Southern Baptist Seminary in Louisville, Kentucky. He has done additional study at Duke Divinity School and Union Theological Seminary in New York.

The Rev. William H. McElveen will teach the course on "The Philosophy of Christian Education." Dr. McElveen is the chairman of the Commission on Leadership Education. He is a graduate of Davidson College and Moravian Theological Seminary.

The course on "The Philosophy of Christian Education" will emphasize the basic concepts underlying Christian Education and will be concerned with such things as the Christian Fellowship Group, Teaching Methods, and How to Plan a Study Session. "The Bible and Children" course will be taught by a leader yet to be selected.

Each class will be limited to fifteen with a total registration for the session of forty-five. The registration fee is $3.00.

Seven Moravians Attend World Council Meeting

The Third Assembly of the World Council of Churches held in New Delhi made a break with tradition in the election of two laymen to its presidium. They are Sir Francis Ibiam, governor of the Eastern Province of Nigeria, physician, and distinguished Presbyterian, and Mr. Charles C. Parlin, an outstanding Methodist of New York City.

Four more presidents have been elected by the Assembly. They are the 100th Archbishop of Canterbury (Dr. Michael Ramsey); Archbishop Iakovos of the Greek Archdiocese of North and South America; Dr. Martin Niemoller, president of the Evangelical Church of Hesse-Nassau; and the Rev. David G. Moses, principal of Hiflop College, Nagpur, India.

The world-wide Moravian Church will have one representative on Central Committee for the next quadrennium.

Seven representatives from the provinces of the Moravian Church were delegates to the meeting. They were the Brn. B. Krueger and C. Vittoz from South Africa, West, which was admitted to membership at New Delhi; Bishop S. U. Hastings of Jamaica; Pierre Vittoz, India; and Heinz Renkewitz and Heinz Motel, Germany.

KERNERSVILLE WOMEN'S FELLOWSHIP HOLDS ADVENT DAY OF PRAYER

The Kernersville Women's Fellowship sponsored a Day of Prayer on December 6, the first Wednesday in Advent. The first session was held at 11:00 A. M.

The Rev. Kenneth Ball, Kernersville's pastor, spoke at the opening session on "The Light of the World." Other Kernersville pastors spoke at the remaining two sessions. They were the Rev. Jack Caudill, Methodist, and the Rev. Homer L. Good, Baptist.

Mrs. R. V. Wilson, Jr. is president of the Fellowship and Mrs. Carl Kerner was the program chairman.

Representatives from other women's fellowships were present and attended the luncheon at 12:15 P. M. in the Fellowship Hall.

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Strength of Moravian Church

In introducing to its hearers and readers this 190th Memorabilia of Salem Congregation, the writer asks the privilege of expressing some thoughts and procedures regarding the selecting and editing of the facts and practices which enter into the making of the Memorabilia, the presentation of which has so long been a feature of the closing services of the old year, that it has gained for itself a prominent place in what is often called the Moravian Heritage, which it is his earnest desire to have continued.

The origin and purpose of the Memorabilia, however, are not to be found in the official records of either Synodal or Unity transactions, but stand alone in the Rules and Regulations of Salem Congregation itself, thus making it a purely local feature of Moravian record and service.

In the chapter dealing with the responsibilities of the pastor of the Congregation it is said—"It shall be the duty of the pastor to prepare annually the Memorabilia of the congregation and, after its approval by the Board of Central Elders, it shall be read before the congregation according to established custom."

We are grateful for the clearness with which the purpose is stated and the document named—"The Memorabilia of the Congregation," and the manner and spirit of its presentation—"According to established custom." The former gives the basic purpose or aim of the Memorabilia, which we interpret with the aid of our best literary authorities to mean "matters and events worthy of remembrance" in the life and the service of the congregation. The latter suggests the method or procedure which ties us back to the years agoe, when our forefathers and mothers labored and wrought to establish here a strong religious center for Christian worship and service to promote the cause of Christ and His Kingdom.

This we must keep ever before us as the basic ideal and high goal toward which our Memorabilia should be directed. And in seeking to attain its greatest good and widest service, in the very brief time and space allotted us, and especially under present threatening conditions, when a base and false ideology, under the leadership of an openly boasting atheist and self-proclaimed anti-Christ, is bidding for world control, we must not, we dare not, do otherwise than concentrate thought and interest on our own Moravian Church in general and our Salem Collegiate Congregation in particular. Under the guidance and blessing of the Holy Spirit may we come to evaluate its strength, know its weaknesses and its needs and be shown how to improve and better its service for the year that lies ahead.

We are especially favored in being permitted to present the most complete report of...

The Unitas Fratrum—Our World-Wide Unity which the Unity Directory has ever issued for the information of its members. Now in its 504th year, dating from 1457, and organized into eighteen Provinces, classified as associate, synodal and unity, our Church is now engaged in service from far-off Tibet in the Himalayas of north-east India, in a continuous belt of active effort, extending through Jordan to East Central, South and South-West Africa, thence, crossing the Atlantic, to South and Central America, to...

(Continued to page 3)

Commission Lists Speakers for Evangelism Workshop

David Burke

What will my church do for evangelism in 1962? Will we be content to sit idly by or will we reach into our community and win those who need Christ? These are searching questions for each one of us, minister and layman alike. To help answer these questions is the work of the Commission on Evangelism.

The Commission is happy to make this additional announcement concerning the Evangelism Workshop scheduled for February 26, 27, 28. The workshop for the ministers will be at Ardmore with the following as leaders:


Tues., Feb. 27—10:00 A.M.—Topic: Ministering to Transplanted Families; How Can the Moravian Church Appeal to Them?—The Rev. Mervin C. Weidner, Coral Ridge Church, Ft. Lauderdale, Fla.

Wed., Feb. 28—10 A.M.—Topic: Re-Winning the Nominal or Irregular Church Member.—The Rev. Richard F. Amos, Friedland Church.

Each evening at 7:30 at Advent Church, we will have as speaker, the Rev. Elmer R. Stelter, Olivet Church. These services will be open to the entire province, but especially all board members, Sunday school teachers and leaders, and Women's Fellowship leaders are urged to attend all the services. Special music will be planned for each evening.
Provincial Announcements

Provincial Elders' Conference

The Provincial Elders' Conference announces the part-time employment of Mrs. Geraldine Brown as assistant visitor and worker at St. Philip's Church. She will assist Br. George Hall in the expanding opportunities facing our congregation in that community.

A capital fund has been established in memory of Mrs. Mary Greider Pfohl by her children and grandchildren. The income from this fund is to be used for the Foreign Mission work of the Eastern Indies, with preference being given to the work in the Eastern Indies. Mrs. Pfohl was the daughter of Bishop and Mrs. Edwin Greider who were missionaries for many years in the Eastern Indies, where our sister was born and where she always maintained an abiding interest. This fund is open to gifts from any persons who wish to contribute to it in loving memory of our sister who passed away on May 21, 1961.

A year-end gift of $1,000 has been added to the Fogle Fund by Br. and Sr. Paul G. Bahnsen. This fund, established in 1960, is a capital fund to be used for new buildings for Moravian Theological Seminary and totals more than $18,000 and challenges other members of the Moravian Church to contribute to a cause that will assist the administration of that institution in meeting a very real need in the future plans for the education of our ministerial candidates.

The Provincial Financial Board wishes to correct a statement which appeared on page forty-five of the 1961 issue of "The Gospel Under Palm and Pine" concerning the amount contributed to the Mission Budget for 1960-61 by the Calvary Congregation. The full quota of $3,875 requested for 1960-61 from Calvary was met in full by that congregation.

The president of the conference has been requested by the Unity Directory to visit our Surinam Province during the month of February. He will be accompanied by Br. J. H. Foy, president of the British Provincial Elders' Conference. The visitation has been authorized by the Unity Directory in compliance with a request of the Surinam Province for review of its work, looking toward approval by the Unity Directory of its request to become a Unity Province after July 1, 1962.

The activities of the president of the conference for the month of December included the following services, board and committee meetings: Provincial Elders Conference on the 5th; meeting of the Provincial Stewardship Counselors on the 5th; Church Aid and Extension Board on the 6th; Directors of the Foreign Missionary Society on the 8th; open house at Ardmorer on the 10th; Christmas dinner at Salem College on the 15th; installation of Br. Truett Chadwick at Calvary on the 31st.

R. Gordon Spaugh, president

Provincial Women's Board
Mrs. Harry E. Cook, Jr.

The women in the Winston-Salem area will have a wonderful opportunity for additional Bible study when the United Church Women sponsor a series of lectures by Dr. Vernon Boyd, professor of Religion at the University of North Carolina. These studies on the "Book of Acts" will be held at the First Christian Church on Country Club Road during the week of February 12 through 16. On Monday, Wednesday, and Friday the study will begin at 7:45 P.M. On Tuesday and Thursday the time will be 10:30 A.M.

The Winston-Salem Council of United Church Women had an installation of officers at its annual meeting held at the Parkway United Church of Christ on January 17. The retiring president is Mrs. Ralph Bell, a member of the Immanuel Moravian Congregation, and the new president is Mrs. Harry E. Cook, Jr., a member of the Ardmore Moravian congregation.

At Bethania Evangelism Gives Vision of Progress
Irvin Leinbach

Two hundred years old and still growing; that's what is going on at Bethania and Person-to-Person Evangelism is playing a large part in it.

Several years ago we tried a program of visitation. Some progress was made, but it was slow as it was new to most of us. We saw a need for better plans and training. However, that same year we were able to raise our budget almost one third by use of laymen who were interested in spreading Christ's Kingdom to the extent that they would visit first among our own inactive members and then the unchurched in our community. In these meetings prepared plans were studied along with free discussion. Even mock visits were enacted by members of the group, using different personalities that might be encountered. These meetings gave us a better idea of how we should go about this work. Then we began. The people did not come pouring in. It was a slow process, but gradually we saw progress being made.

In the spring of 1961 we held a Person-to-Person Evangelism Workshop as outlined by the Provincial Commission on Evangelism. It was attended by about 30 persons; Elders, Trustees, Sunday School teachers, and officers. This is a wonderful program. It does a lot for those attending, even if they never ring a door bell.

After this workshop we went ahead, better prepared and with renewed assurance. During 1961, 38 new communicant members and 24 children were received. There is now at Bethania a most wonderful Christian Spirit. It is not a divided church with one group pulling one way and one another. It is united, growing in numbers, grace, and knowledge of our Lord Jesus Christ. Person-to-Person Evangelism has made a large contribution to this progress. Yet we have only touched the surface of what can really be accomplished.

Many people are led to Christ by being loved by those who know Him and His love, and being told in word and act of Christ's love for them.

Person-to-Person Evangelism is a way that laymen can really witness for their Lord. If the question is, "What can I do for my Lord?" Person-to-Person Evangelism is one answer.

Deaths

McMichael, James Gorrell died December 25, 1961, a member of Calvary Church. Funeral conducted by the Rev. John S. Goserud. Interment in Moravian Graveyard.

THE WACHOVIA MORAVIAN

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Memorabilia Reports on Unity

(Continued from page 1)

Jamaica and the East West Indies Islands, then, onward and northward to Labrador and, finally, to Alaska, across the North American Continent.

It is of these areas, all but world-wide, in which our Church is labouring, that Dr. R. Gordon Spaugh, chairman of the Unity Board, tells us in his last official letter of the year, that 1961 was

The Most Encouraging Year in the Long Foreign Missions Endeavor of our Church

reaching back to 1732.

In his report addressed to "All Provinces of the Unity" he says, "There is every indication that our Unity is passing through a period of development unparalleled in its history, and this development has taken place primarily in those provinces which were formerly foreign mission fields, notably in Africa."

From the carefully selected data that was contained in the report, we have culled the following items of significant interest:

First—"For the first time in our Church's long history, three native sons of provinces, that were formerly foreign mission fields, have been elected bishops of the Unity."

Second—"There are an increasing number of seminaries and training schools for lay workers and ministerial students being established in all provinces and an able native ministry is being developed in local areas."

Third—"Two of our East-Central African provinces—Unyamwezi and Highlands, both of which have made commendable progress in recent years, are now asking the Unity Directory to study their records and accomplishments with a view to their advancement to the higher rank of synodal provinces."

Fourth—(And best of all)—"The South-African, West Province, which was granted unity status some months ago, has not only assumed its higher rank, with all obligations for self-government and support as an indigenous (and no longer a mission) Church, but has issued an invitation to the Unity Committee to hold its next conference there and the invitation has been accepted."

How encouraging it is, that, after 221 years of mission effort among a people, of whom it was said, they were so wanting in intellectual, moral and spiritual capacities that even the Gospel of Jesus Christ would never be able to get response from them or elevate them, they have now by God's saving grace and power, become in a real sense—many of them—children of God, members of the Church of Jesus Christ, and themselves earnest workers for the advancement of His Kingdom of righteousness and truth.

Such remarkable demonstrations and proofs positive of the worth-whileness of the Foreign Mission enterprise and the use God makes of the Christian Church, as the great civilizing agency in a world of sin and need, coming to us as they do in 1961, should not only mark the year in our memories but cause us to raise an Ebenezer Stone of thanksgiving and praise, saying, "Hitherto hath the Lord helped us" and given us further encouragement for the future.

Further evidence of our mission success in 1961 is shown in the report which follows of the nearer and more immediate work in which our provincial churches have engaged under the direction of the Board of Foreign Missions of the Moravian Church in America

Dr. Edwin W. Kortz, being Executive Secretary.

He tells us—"Two powerful forces have come to the forefront of our Moravian Mission efforts in 1961. One is the increased interest in missions on the part of the home church. This renewed concern for obeying the Great Commission has been manifested in the steady stream of recruits which has flowed from the home base, the generous way in which mission budgets have been underwritten, and the host of '2nd mile' projects which congregations and organizations have sponsored. The other force is nationalism. Our own mission provinces have reacted in a wholesome way to this world-wide ambition for self-realization. The desire for self-government has been accompanied in every case by an earnest effort toward self-support according to the principles of Christian stewardship.

"The most newsworthy step in this direction was taken by the Nicaraguan Church in naming Br. Hedley Wilson as bishop-elect. Br. Wilson, a native of Bluefields, will be consecrated in March of 1962 and will be the first Nicaraguan Moravian to be thus honored. This Synodal Province, Nicaragua, also is taking steps to create the position of superintendent as a full-time position with headquarters in Puerto Cabezas, and to set apart a Nicaraguan young woman as a director of Christian education. Nineteen sixty-one saw the completion of a new building for the Instituto Biblico (theological seminary), a clear indication of the importance being placed on training men for the ministry to meet the demands of a growing Church.

"The progress of the comparatively young Church in Honduras (begun in 1930) was temporarily slowed down by three factors. The first was a devastating hurricane; the second was the necessity for
the Honduran Church to assimilate the churches in the area, once disputed with Nicaragua, but now assigned to Honduras by the World Court; and the third is the shortage of staff. The first was met by a most generous response on the part of the churches in the United States and Canada. The second is being accomplished under the guidance of Superintendent Werner Marx; and the shortage of staff is being overcome by new volunteers, so that an expanded staff is expected to be on the field in 1962.

ROGER KIMBALL, one of the "two young Americans" under whom British Guiana is "making unusual progress."

"The Associate Province of British Guiana is making unusual progress under the leadership of two young Americans and a constitution which encourages local decisions and freedom of action. Reports of increased membership, renovated buildings, and a ministerial candidate are most heartening. The Virgin Islands churches have had a phenomenal success with the Every Member Canvas as is indicated by the following quote from a letter of one pastor, but typical of all of the churches: 'Our visitors did much more than seek pledges—they truly took the cause of the Church to the people, making appointments with some to be with them at the church services, finding Sunday School teachers, arranging for some children to be brought into the Sunday School program.' At year's end the Antigua Conference had given permission by its Provincial Elders' Conference to request men and resources from the American churches in an effort to strengthen the twelve churches there. In the Dominican Republic, a land torn by the struggle to establish a democratic government after over thirty years of dictatorship, the Moravian congregations are going forward as an integral part of the United Protestant Church of that island.

"In Alaska the Moravians are making every effort to keep pace with the changing scene brought about by Statehood. The congregation at Bethel received an experienced pastor from Pennsylvania and is now serving the growing white community as well as the Eskimo congregation. The community of Dillingham is another town directly affected by an influx of people. Here a new chapel was built this year called the Kanakanak Chapel which is located near the government hospital by the same name.

"The year was an exceptionally encouraging one with evidences on every side that the Lord is leading His people and that His Spirit is moving in home congregations and overseas."

To these two excellent reports on our wider mission endeavors, we append a further statement by Br. Paul A. Snider, president of our Southern Province Society, calling attention to certain financial and personnel matters worthy of note.

He says—"The Southern Province has consistently through the years contributed above and beyond the budget requirements to the cause of missions. And this year of 1961, including income from local funds, its contribution was $102,253 to the various mission causes of the Church. This amount exceeded the budget requests by $34,586.

"During the year also a number of representatives from our province visited the mission fields in person, thus adding interest and zest both in their congregations and the province. The Rev. Clayton H. Persons, member of the Board, made an official visit to the Eastern West Indies. The Rev. Norwood Green conducted an evangelistic campaign in Honduras. Br. Floyd S. Burge, Sr. gave four months service in supervising the building of the Instituto Biblico in Nicaragua; while the Br. Roy Hoffman and Herbert Nading lent their aid to the rebuilding of churches and homes destroyed by the hurricane which swept through Honduras.

"It is to be noted, too, that the Province gave splendid response to the appeal for funds and clothing for the destitute and needy following the hurricane, the relief fund reaching a total of $4,124.

Another high interest which we share with our Moravian Province, North, is that which centers on our Moravian College and Theological Seminary, of whose record in 1961, its president, Dr. Raymond S. Haupt, has given us the following report:

"The year 1961, for the College and Seminary, has been a period of continuing growth. College enrollment reached an October figure of 864; and Seminary enrollment was 57, for a total of 901. The June 30 audit reveals endowment fund assets of..."
sources and facilities for a total enrollment of College and Seminary of $1,962,037.84 (market value, $2,800,000), plant fund assets of $3,282,708.62, and total assets of $5,930,108.95.

"More important than outer growth, though not unrelated to it, is the development of the less tangible assets of an academic community and its members. High on the list stands the new statement of the Faculty Christian Fellowship, in which the academic community and its members. High on the list stands the new statement of the Faculty Christian Fellowship, in which the mind is precisely the work to which God has called it, Moravian College wishes to be measured by uncompromising standards of integrity and excellence."

"In the summer of 1961, the corporation Moravian College cooperated with Princeton Theological Seminary in an excavation at Petra in Jordan, a Nabatean site of the New Testament period. The Rev. Howard Cox, professor of Biblical Theology, Old Testament, represented Moravian Theological Seminary as a member of the expedition staff."

"Moravian Theological Seminary and the institution generally, experienced distinct enrichment through the presence of Glenn Jurek, a candidate for the ministry of the Czech Brethren's Church of Texas, the Rev. Oliver Maynard, a member of the Provincial Elders' Conference of the Eastern West Indies Province, and Henning Schlimm of Germany, with a five-year background of university studies in Germany, who will sail for South Africa in January to serve as a theological professor in our training school at Port Elizabeth."

"A historic development which places our mission work in new perspective is the presence, as students at Moravian College, of five gifted young men and women, graduates of Colegio Moravo, Bluefields, Nicaragua."

"Now contacts with the Moravian Church in Nicaragua were fostered in the summer when four Moravian College students—one from the Southern Province—spent their summer in Nicaragua on work projects."
moderator of the Waldensian Church in Italy.

"During 1961, the president of Moravian College served as president of the Pennsylvania Association of Colleges and Universities, an organization of 81 colleges and universities, and in the summer, with his wife, spent twenty-two days in Czechoslovakia and East Germany in response to an invitation to visit the Moravian Church in Czechoslovakia."

Coming to the more specific report of the life and service of the Southern Province and Salem Congregation in particular, we cannot better characterize it other than say it was a

**Difficult, Demanding and Different Year**

Though we are well aware that such wording is not pleasingly rhythmic to the ear nor the thoughts it suggests satisfying to mind and heart, it has, none the less, the undergirding of facts and truth, and the order of sequence also which the course of the year has revealed.

Our 189th year was without question *A More Difficult Year than the preceding one of which we had said*—(and I quote)—"It was a year of confusion and unrest, both at home and abroad; a year when the twin-spirits of secularism and materialism were demanding more and more time, interest and allegiance; a year, too, when the Christian Sunday—the only day of the week set apart for worship and the assembling of its members, was—(sad to say)—being taken for purely secular and recreational purposes" and a year also when the forces of sin and Satan and of the carnal mind were showing themselves both crafty and powerful in opposing the efforts of the Church to make known to men the principles of the Christian Faith and promote the cause of righteous living.

A year when such conditions exist and even show increase, is surely not a year conducive or helpful to religious effort or spiritual growth. They taint the very air our spirits breathe and create an atmosphere that serves as a barrier against the Church's righteous purposes. Yet such has clearly been the type of year through which we have just passed. It was a difficult and trying year. Yes, very difficult.

At the same time it has been, as we have said, *A Demanding Year*. We use the term in its meaning of summons or challenge to duty, which finds its real source in Christ—the Church's Head and Leader. Our Churches have heard His call, they have felt the urge of His spirit, and they are awakening to the challenge. There has been a noticeable change in the tempo of their service and in the strengthening of their purpose. It has called for a broader and more open witness, for greater faithfulness to individual and official obligations and for deeper and more complete consecration and service.

Yes, there is encouraging evidence that many members are persuaded to put into effect the urgent admonition of the Apostle Paul to the Thessalonians of his day—"Be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." There has been among us an encouraging and uplifting endeavor, in this year under review, to measure up to the demands of full and responsive stewardship, and it is in turn making us into *A Different Sort of Church*, for the carrying out of the work entrusted to our care.

Serving well to this end has been the spiritual emphasis of the year, assigned us for 1961 by the Provincial Elders' Conferences of the Northern and Southern Provinces working together as a unit, which was

**Growth in Christian Experience**

It was a high goal calling for a year devoted to the study of the Spiritual Foundations of the Church and the basic requirements for personal spiritual living. The purpose in view being the ultimate reaching of every community member through person to person contact, that through the strengthening of individual members with the aid of the Holy Spirit, there would be a quickening of spirit and power throughout the whole Church for its fuller witness to a sin-sick and needy world.

It was a wisely selected emphasis, there could be none better, and it has been well received by the governing boards of the churches; but it was one of such broad area and demanding such enlarged organization of workers and carefully instructed leaders that the results of the effort could not possibly be evaluated in a single year or tabulated in statistical form. And it must be placed on the masthead of the next year, for it holds a "sine qua non" position, for every growing Christian and advancing congregation. It is in fact a goal that cannot be done without.

That the groundwork is being well laid, we cite two reports which carry with them some real gains for the present year but more hope and expectation for the future.

The first is that of *The Board of Christian Education and Evangelism*, a new Provincial Board, charged with leadership of this highly important service. It reports as follows:

"The Commission on Leadership Education promoted a number of programs designed to provide for the province a better trained corps of leaders for spiritual work in the congregations. This Commission initiated the Moravian Seminary for Laymen of which three sessions were held with good results. In addition, it also promoted workshops for youth leaders and vacation Bible school workers. The Rev. Christian Weber and the Rev. William E. McElvene served successively as chairman of the Commission on Leadership Education.

"After careful planning, study groups in Person-to-Person Evangelism were conducted in a majority of the churches of the Province 1961 by the Commission on Evangelism, the Rev. David E. Burkette being chairman of this commission, and during the last months of the year this group developed plans for a workshop on evangelism which is scheduled for the last week in February of 1962."

"The Commission on Evangelism also promoted in December an important Self-study Program for each congregation, which should indicate to the congregations its need for an earnest and fervent evangelistic out-reach which would stimulate members to greater spiritual activity and bring many others into the Christian-fold

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of the Good Shepherd.

"The Commission on Publications, the Rev. Burton J. Rights, chairman, carried on its work efficiently in conjunction with the publication projects of the Interprovincial Board of Christian Education.

"In addition the Commission authorized the re-publication by the Southern Province of CUSTOMS AND PRACTICES by Adelaide Fries."

Our second report takes us to our Laurel Ridge—Moravian Conference Grounds

where the work that is done for the training of our youth and laity fills us with hope and inspiration.

"The first full season of conferences, retreats, and group studies took place at Laurel Ridge, Camp and Conference Grounds of the Southern Province, in 1961. The many years of planning and development culminated most happily as Laurel Ridge became a vital link in the ministry of the Southern Province.

"Conferences for both young people and adults during the summer months brought some 850 people to the grounds for extended periods. The fall and spring weekend retreats involved another 1800 people. During the entire year approximately 5,000 persons took advantage of the natural beauty and new facilities and placed themselves under the inspiring influences of this new facility of the province.

"A large percentage of the ministers of the province served in leadership positions in the summer conferences and, in addition, some 65 laymen and women gave a week or more to service as counselors. Of great assistance, too, were the twenty-four staff members who worked throughout the summer and gave of their best service for the comfort and aid of the conferences and visitors.

"Through the opportunity to worship, study, work, and play together, both young people and adults alike were nourished and strengthened by this experience in a Christian community. The atmosphere of Christian love and understanding will undoubtedly play an ever expanding role in their lives and those, in future years, will participate in the conferences and retreats at Laurel Ridge.

Of the service of the standing boards of the province, it is of interest to know that under the close supervision of the Church Aid and Extension Board its plans for extension work have gone steadily forward. All working drawings and specifications for the Boca Raton Church have been accepted and will soon be in the hands of construction firms for bids. Actual construction is expected to start quite soon and will certainly not be premature, for already 400 homes have been completed within a half-mile of the four-and-a-half acre site already purchased and awaiting the beginning of our hopes for second church in Florida, close neighbor to the Coral Ridge, Ft. Lauderdale Church, only fifteen miles away. The eagerly waiting pastor for this work, Br. Christian D. Weber, is enthusiastic over the prospects and is busy making acquaintance with the new residents.

The second effort under way is that of Park Road Church of Charlotte, where an attractive parsonage awaits the coming of the recently appointed pastor, Br. Edward T. Mickey, who will supervise the erection of the Christian Education Building which will be the worship and service center of our second Moravian Congregation in Charlotte.

An encouraging feature of our extension service, together with approval of the Board's policy for establishing new churches, has been the pledging by a large majority of our congregations toward an increase of $50,000 in the extension budget.

Closely allied with the widening of the area of our Church's service abroad, has been the very large building program which has been carried through during the year by churches long established in the home field, to provide more amply for the better service and care of their growing membership. In this regard, 1961 has gained for itself the reputation of being The Banner Building Year of the Province in all its long history of 190 years.

Those churches which on their own initiative have established this record, are: Bethabara, with a new, comfortable and well furnished parsonage; Mayodan, with an enlarged and conveniently arranged sanctuary with all needed provision for Sunday School and youth facilities; Greensboro and Leaksville with complete and well-equipped Christian education buildings; and Providence, with an attractive and worshipful sanctuary, combined with carefully planned and ample facilities of rooms and equipment for meeting its educational and training obligations for youth and adult members.

Added to these building and improvement efforts were two more, centering in Salem Congregation.

The first was that by Calvary Church, which, during the spring months carried through a well organized and long cherished plan for a complete renovation and redecoration of the interior of their building, providing both for themselves and other residents and visitors to the city, a beautiful and worshipful sanctuary where they will always find a hearty welcome and a spirit of Christian fellowship and brotherhood.

The second effort was the Rebuilding and Occupancy of the Belo Home
as an apartment residence for single sisters and widows and "other persons of modest means" as provided for by Mr. Alfred H. Belo.

This effort was the most costly building project ever undertaken by our Central Board of Trustees, the estimated cost being $310,000. But, challenged by a good-will gift of $125,000 from the Pauline Bahson Gray Foundation, under the capable leadership of Dr. Edwin L. Stockton, treasurer of the Board, the additional $185,000 was pledged, largely by our loyal Moravian membership, and, on Sunday, September 24, the building having been completed and twenty-eight of the twenty-nine apartments having been occupied, the dedication of the building took place in a brief afternoon service of appreciation, thanksgiving and prayer for God's continued care and blessing. The service arranged for by Br. Stockton was presided over by Br. John Cude, president of the Board, and the prayer of dedication was offered by Br. Edward T. Mickey, vice president of the Board of Central Elders.

Of the status and service of the Provincial Women's Fellowship led for another year by Mrs. M. E. Miller, we learn the following:

"The Women of the Southern Province have been blessed, during the year just ending, with opportunities for service to others, with inspiration from their Bible and Mission Studies and with the privilege of contributing to many worthwhile causes of the Moravian Church.

"This was the first year in the history of the women's activities that both Bible and Mission Studies were written by Moravian ministers especially for the women of both the Northern and Southern Provinces. These writers were Dr. James J. Heller and the Rev. Robert A. Iobst.

"Interest in Missions has been manifested in many ways. Two outstanding examples are the sending of thirty barrels of clothing to the hurricane victims in Honduras and the contributing of $1,000 towards the building of a book store and office for the Christian Education Director, Miss Alice Hooker, in Puerto Cabezas, Nicaragua.

"Nine churches have sponsored Days of Prayer during the year. These occasions enrich the lives of all who attend and give opportunity for warm fellowship as well as spiritual growth.

"Cooperation with United Church Women has been a feature of the year's work. We now have four women from the Southern Province on the National Board of this Department of the National Council of Churches and these four attended the triennial Assembly held in Florida in October. The spring workshop at Home Church and the fall outing at Providence were well attended as was the meeting of Fellowship presidents held in September at Pine Chap-

el. It was announced by Mrs. K. Edwin Fussell, provincial secretary and treasurer, that for the first time all 45 churches had paid their pledges in full by the time of the workshop in May. Gifts continue to be received for the Pfohl Ministerial Fund, and twenty-three churches and several individuals had contributed to the Home for the Aged by the end of June."

From Salem College and Academy we have report of good progress too and even brighter prospects for the new year are envisioned to us by its president, Dr. Dale H. Gramley. He reports:

"The year 1961 was a busy, bustling year for Salem Academy and College, which is in its 190th year as the only educational institution of the Moravian Church in the Southern Province.

"The Academy set a modern enrollment record with 128 students, and the College reached an all-time peak registration of 505 students. The College, in addition, was providing instruction for the 11th successive year for nurses at City Memorial Hospital, and the School of Music was serving 193 local children and young people through instruction in applied music.

"Endowment for the College passed the $2,000,000 mark in 1961 and was close to $2,250,000 at year's end. Meanwhile, improvements to the plant brought replacement values of buildings and equipment to nearly $5,150,000.

"Committees of the Board of Trustees spent much time during the year planning a 10-year development program looking towards the institution's 200th anniversary in 1972. First phase of this program is planned for next spring when the College proposes to conduct a campaign for $2,250,000 to provide a much-needed Auditorium-Fine Arts building and a dormitory to accommodate 85 additional students. Other objectives for the 10-year period include at least $3,750,000 for general and scholarship endowment, and approximately $500,000 for plant improvements.

"Plans for expansion of the Academy and for development of a separate endowment fund for this part of the total institutional operation was also formulated. Objective for the decade was set at $1,000,000 for the Academy.

"Students at the College broadened their horizons and their sympathies during the year by raising funds to support 12 foreign students at universities in their respective native lands. Three students hold Salem-financed scholarships in each of four countries: Greece, Korea, Japan and India.

"Near year's end the campus was saddened by the tragic death of Mr. Lewis E. Harvie, a member of the faculty, in a traffic accident."
THE ARCHIVES HOUSE OF THE SOUTHERN PROVINCE, where "information which can be found nowhere else" is often sought by the public.

Of

Our Moravian Archives

which are becoming year by year of more value to us and more often sought by the public for information which can be found nowhere else, we learn that—"The work continues under the leadership of the Committee composed of Br. Charles N. Siewers, chairman, Bishop Herbert Spaugh, vice chairman and Rev. Herbert Weber, Br. James A. Gray, Mrs. Robert McGuiion and Miss Grace Siewers.

"Rev. William A. Cranford has been added to the staff and assigned to important service of visiting the pastors in the province and bringing them into closer relation with the work of the institution.

"Dr. Minnie J. Smith has completed the major part of the translation and organization of materials to be used in volumes 9 and 10 of the Records of the Moravians in North Carolina, which it is hoped may be published at an early date to complete the work begun by Dr. Adelaide Fries.

"Considerable progress has been made by Miss Siewers in the cataloging of the book collection, making it more readily available to those who wish to make use of it.

"Besides the projects mentioned above, the regular work in genealogical and other lines of research continues."

From

The Moravian Music Foundation—it is our pleasure to report that the usual schedule of services and Sunday School sessions have been maintained at all centers with steady regularity. The careful recording of attendance shows that, while 1961 has not been a boon year, it has been one which has not only maintained its record of enrolled attendance but has shown encouraging advancement in the quality of its service, due in large part to the results of Leadership Training Courses, the establishing of Libraries of Reference and other provisions for teachers aid.

Nor have our efforts for Union Services been forgotten or neglected. The five such services called for in the Rules and Regulations have been held with marked increase of interest and attendance and our joint efforts in the Lenten and Easter Seasons have rated among the best we have ever experienced.

This we are able to report, even in face of the fact that our ministerial staff has experienced no less than six changes in pastorates in the course of a single year. Always a disturbing feature in the life of any
congregation, though done in a paternal spirit. The changes were as follows: Br. Wm. McElveen's position as Assistant Pastor of the Home Church was filled by Br. Wallace Elliott; Br. J. Taylor Loflin at Pine Chapel was succeeded by Br. Norwood Green, who in turn was replaced by Br. Wm. A. Kaltreider at New Eden. Br. Richard F. Amos' successor at Ardmore is Br. Kenneth W. Robinson; Br. John S. Goerdul's at Calvary is Br. C. Truet Chadwick; while Br. Edward T. Mickey's pastorate at Fries Memorial has not yet been filled.

Statistics

In summarizing the results of the year's efforts, it has been the practice of long years to give the numerical statistics of each church or chapel of the congregation and the province, though we must each time have been conscious that the chief results for which we have prayed and striven and labored for—i.e., the number of souls actually saved, the measure of spiritual growth achieved and the spirit of witness gained by the congregation could not be expressed in terms of quantity but only of quality—and of that, only the Lord Jesus Christ was Himself the judge. So the statistics we present now for Salem Congregation, the Southern Province and for our World-Wide Unity can at best be only relative.

As of June 30

The Year's Published Statistics

give Salem Congregation a total membership of 9,601, (only a bit short of the 10,000 mark) and classified as 7,089 communicants, 1,437 non-communicants and 1,075 children. Total acquisitions or additions of the year were 246 communicants. In our Sunday Schools were 478 officers and teachers, 4,020 scholars, a total enrollment of 5,098.

In the Southern Province our communicant membership has risen to 15,246, non-communicants are given at 2,916, children at 2,972, a total of 21,134.

As for our World-Wide Unity we have the following interesting and somewhat startling figures:

Congregations in the six Unity Provinces 259 with membership of 113,245;

Congregations and stations on the Mission Fields 1,310, with a membership of 212,957, almost twice the membership of the home provinces. And, as a grand total of home and mission service we have 1,569 churches and mission stations with 326,202 enrolled members.

Inspired as we have been over the wide breadth and growth of our Unity's mission endeavors, envisioned by the Unity Directory's remarkable report; and encouraged by the statistical evidence that God has graciously owned our Church's efforts for the saving of many souls and the advancement of His Kingdom, making 1961 a fruitful year, let us not think in any sense that the attainment of this high point in His service represents a goal attained period, but let it be instead, as merely a higher vantage point gained, from which to go forward with even higher purpose and endeavor into the New Year that beckons and for the higher goal that still lies ahead.

Yes, let these last moments of a swiftly passing year, be moments of personal dedication to the as yet unfinished task of hastening the day when "the Kingdom of this world shall become the Kingdom of our Lord and of His Christ and He shall reign forever and ever" (Rev. 11:15).

DEATHS


Dyes, Lucille Corum, born March 6, 1911 in Macon, Georgia. Died December 23 at Ft. Valley, Georgia. A member of the Kernersville Church. Funeral conducted at the Kernersville Church by the Rev. Kenneth Ball and the Rev. H. B. Johnson. Interment in Kernersville Moravian graveyard.

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MORAVIAN MISSIONS — Currently Speaking

Fliegels to Nicaragua

The Rev. and Mrs. Wolfram Fliegel have accepted a call to service in the Nicaraguan Moravian Church. The Fliegels are now on furlough in the United States after having served in the Dominican Republic for over four years and in the Virgin Islands for nine months. They, with their sons Paul and Mark, will go to Costa Rica for Spanish language training before beginning work in Nicaragua. The date for their enrollment in language school has not yet been determined because they are still holding to a faint hope that they may see Wolfram’s parents in East Germany whom he hasn’t seen since high school days.

The Superintendent of Nicaragua Reports

A successful Young People’s Conference was conducted at San Carlos, on the Wangks river. There were 270 registered delegates. The young people pledged $5,000 for the coming year in support of the extension of the Church in the upper Wangks river area. At the consecration service 29 responded to the altar call.

The loyal men in a lay preachers’ class continue to serve effectively in Bluefields. They preach an average of four sermons a week and make bi-weekly trips to such villages as Rama Cay, Escondido River villages and Cukra Hill. Their faithfulness and hard work brings real blessing to our work.

In one community a man whose whole family was associated with the Catholic Church asked to come into the Moravian Church. He said to the pastor: “For two days I have been troubled in spirit and have decided to look for a place and said that he had never felt so close to God in all of her life, and, “If I had died that moment I could safely fly into the arms of my Saviour.”

Executive Director to Visit British Guiana

During February the Executive Director of the Mission Board will visit British Guiana. The main purposes for the visit are: to see the improvements which have been made in the buildings; to assist in planning for Church expansion; to study the placement of a third pastor; to interview a ministerial candidate; and to help in planning a young people’s conference.

Every Member Canvas in St. Croix

The Rev. Donald Fulton, pastor of the Frederiksted congregation on St. Croix, made the following report on the first Every-Member-Canvas for his congregation:

“We visited 252 persons and 95% of them pledged toward the support of our 1962 budget. But our visitors did much more than seek pledges. They took the Church home to the people, making appointments with some to be with them at church service, finding Sunday School teachers, etc. . . . We had 11 energetic teams who were commissioned at morning worship, at which time we also showed a filmstrip entitled, “Teamwork.” Following the service there was a luncheon and assignments were made. By 7 P.M. 214 calls had been completed. I have, and shall continue to compliment the congregation for its desire to move ahead in such a fine forward-looking manner, dedicating all to the Lord.”

Father of the Village

When Br. Wassiliie Albrite was called home to be with his Lord, the children of his village, Kasigluk, Alaska, paid tribute to him in their school paper with the following article.

“The Father was Wassiliie Albrite who was born at Nunachuk on May 1, 1890. When he was a little boy there were no white people in the tundra and in the Kuskokwim area. At Bethel the white man that he first saw was John Samuelson’s wife’s grandfather, and he was the storekeeper. The things in the store then were all cheap. The mink cost twenty-five cents. One yard of cloth cost one mink. One cup of tea cost one mink. Thirty-two muskrats valued only two dollars.

“The clothes they used to wear in winter were parkas made of muskrat skin, rabbit and mink skin. They had no shirts. They never wore socks. The people put grass inside of their mukluks and wrapped their feet with grass. In the summer they wore dresses of pike skin.

“For work he learned to make fish traps, kayaks and sleds. When they hunt, the Eskimos used bows and arrows and spears. Mr. Albrite’s best friend was Makatsolik, Nicholas Nicholas’s father’s brother’s son. When the people danced, Makatsolik and Wassiliie were the singers and drum-beaters. Mr. Albrite once stated that he was the first man to build a house at Kasigluk because he thought fishing was better there.

“With the passing of Father and Grandfather Albrite” on November 1, 1961, the stories that he told and retold are still in the minds of the people. All the children will miss his coming to school to tell stories also. Everyone will miss his presence in the Church he loved so dearly. But Mr. Wassiliie Albrite has gone to a heavenly place where he may lead the singing forever and forever. He is survived by three sons, Evon, Alexie, and the Rev. Joseph Albrite who is pastor of the Moravian Church at Kwigillingok.

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THE WACHOVIA MORAVIAN
Page 11

FEBRUARY, 1962
IN SEEKING HELP OR SHARING INNER THOUGHTS

Our Youth Demand Integrity

Eugene R. Glasser

"If nothing else works, as a last resort, tell the truth!" This is a facetious rule of thumb that is sometimes given as advice by young people when one of their number has to appear in the principal's office to explain a behavior problem. It is, of course, meant as a joke, but often their direct questions are met with evasive and well guarded answers to the extent that they feel we are playing a guessing game. They are left with the feeling that we are not willing to commit ourselves, or that we have a superior attitude and are unwilling to give their question much of our time.

We do our young people a great injustice when we underestimate their ability to reason maturely and face their problems frankly and honestly. What is more serious, when we treat lightly their overture to reason together on the matters of importance to them, they are apt to turn elsewhere for answers, and our opportunity to help them is gone.

Not Flippant

In matters religious, they are not as flip­pant as we sometimes think. They are searching for their faith and want to make it as sound as they can. They are not apt to settle for the formal and orthodox statements of the Church until they have seen or heard concrete evidence. When there is inconsistency between creed and practice, they will take a long hard look at the prac­tice and demand that it fall into line with what we say we believe, or change the creed to fit more closely with our actions. They want to discuss real problems and are discouraged when we minimize or answer with pat and vague statements. There is only one way to satisfy their inquiry, and that is with direct, honest and forthright an approach as is possible. No frills and no evasion, they want deliberate discussion and reply. In dealing with young people, integrity is demanded.

I am refreshingly amazed in my daily dealings with the younger members of our society. They have a way of pushing aside the trivial and getting directly to the heart of a matter. If they have a fault at this point, it is their impatience with detail. They know the importance of sound reason­ing, but would like to avoid laborious plodding and get as quickly to the conclusion as they can. It is to their credit, however, that they are less often sidetracked by the incidentals.

The Inner Thoughts

We are provided with excellent opportunities to hear the inner thoughts of our young people through their organized and spontaneous meetings. The semi-formal setting of the school classroom, the youth group, Sunday school, or some other planned meeting provide the opportunity for some group discussion. Far too often these follow the traditional pattern, but when the formalities are set aside and a lively discussion opens on the chosen subject, or one of vital interest to them; we hear some of their thoughts and feelings expressed without restraint. Their unortho­dodox views and frankness of expression may surprise us, but it is a serious mistake to choke off what they say to give them our opinions. It is far better to hear what they have to say and know what they are thinking and be able to discuss the matter with them.

Personal Problems

Occasionally we are given the special privilege of intimate association when they are willing to share personal problems, conflicts, emotional disturbances, and the like. They want our help and we are given a rare opportunity. It is of utmost impor­tance that we give them our full attention at such a time. Their problems are of the first magnitude and we must see them as such. What they say to us is to be treated with strictest confidence and not to be shared with anyone without their permission. They have trusted us and we must prove worthy of that trust. They want answers to their problems, but more than our answers; they want an opportunity to have us listen to their thoughts and help them to reach a decision that fits their case. If they feel that we respect their intelligence and good judgment, they will seek us out again.

The great temptation to recall our youth problems are of the unortho­dodox views and frankness of expression may surprise us, but it is a serious mistake to choke off what they say to give them our opinions. It is far better to hear what they have to say and know what they are thinking and be able to discuss the matter with them.

Can Spot a "Phony"

Integrity is important at every juncture in our association with young people. But integrity is not something than can be put on like a mask. You cannot counterfeit it. Any false evidence of it is quickly detected. For this reason, it is apparent that we can serve our youth only as we exhibit a well integrated and consistent character. They want to see us as persons who can be trusted because we are genuine. They can spot a "phony" a mile off. Sham and pre-
SALEM COLLEGE SEeks $2,250,000 FUND

for Dormitory and Auditorium

TRUSTEES OF SALEM COLLEGE inspect the model of the Auditorium-Fine Arts Center which is one of the projects of the coming campaign for $2,250,000.

The forthcoming campaign is the first step in a long-term program which has been studied by the Board of Trustees of Salem College and Academy for several years. The total program, including needed endowment of approximately $4,000,000, is estimated at $7,600,000 for the 10-year period culminating in the institution's 200th anniversary in 1972.

Objectives of the spring campaign are $1,850,000 for an Auditorium-Fine Arts Center and $400,000 for a dormitory for 85 students. Both are urgently needed, the Board of Trustees reports.

The Auditorium-Fine Arts building will be located on the College's portion of the landfill north of the May Dell and east of the Christian Education building of Home Moravian Church. The area being filled in and otherwise improved will provide also for extension of God's Acre. Access to the building will be from Church Street opposite the Provincial Office building and from Salem Avenue.

The dormitory will be located at the south end of the campus, set back from Church Street. Both structures will be in the Salem-Moravian architecture which now typifies college buildings.

Mr. Alton F. Pfaff, of Christ Church, who is a member of the Provincial Elders' Conference and of other church boards, will serve as chairman of the Campaign Committee within the Southern Province. Solicitation committees are being formed also to carry the appeal to all living alumnae of the College, to students, faculty and parents of students, and to the general Winston-Salem-Forsyth County community.

Long-Term Program

The forthcoming campaign is the first step in a long-term program which has been studied by the Board of Trustees of the College and Academy for several years. The total program, including needed endowment of approximately $4,000,000, is estimated at $7,600,000 for the 10-year period culminating in the institution's 200th anniversary in 1972.

This is the 190th year of operation of the school for girls which the founding fathers of Wachovia and Salem started in the Gemein Haus (where Main Hall now stands) on an April day in 1772. Two small girls, aged three and five, were the first pupils. Sister Elizabeth Oesterlein was the teacher.

Much has happened since that beginning. The history and development of this community and of the nation have marched in review, essentially, as the school evolved to its present status as a four-year college and a four-year academy.

The Declaration of Independence was signed, for example. Lord Cornwallis and his British troops marched through town. George Washington paid a visit. Then the Moravian fathers listened to the entreaties of people all over the South and in 1802 decided to erect a building to accommodate boarding pupils (South Hall, completed 1804). This changed the character of the school from a purely parochial Moravian purpose to one of service to girls of all denominational faiths.

An Educational Cause

In a sense, the school became what might be called an educational mission or cause, an agency of the Church, completely unselfish in purpose... It has continued as such ever since.

It was a place of refuge as well as of education during the Civil War. The students did hospital work, endured discomfort, suffered personal anguish, went to bed hungry on many occasions. They heard Bishop Bahnsen speak as the Salem Band and the Forsyth Rifles marched off to battle... The school was almost bankrupt at war's end, for Confederate money accepted in payment of fees was worthless. This was in sharp contrast to the school's condition in 1862 when $1,000 was contributed to the endowment fund of Moravian College in Bethlehem.

But somehow the Church carried on in support and operation of the school so that by the 1880's enrollment was up again, degrees were being awarded, new buildings were being erected, and townspeople were being scandalized as students formed a bicycle club.

Hot water and electric lights appeared on campus in the '90's and electric street cars partly circled the Square... Salem
Provincial Announcements

Provincial Elders' Conference

The Rev. Glenn E. Craver was ordained a presbyter on February 4 at the morning service at Mt. Bethel by the Rt. Rev. J. Kenneth Pfohl.

The Rev. Norman Byerly was ordained a presbyter on February 11 at the morning service at Hopewell by the Rt. Rev. J. Kenneth Pfohl.

Dr. George G. Higgins, vice-president of the Provincial Elders' Conference, represented the Southern Province at the groundbreaking ceremonies for the new church at Boca Raton, Florida on Sunday afternoon, January 21.

The Unity Directory unanimously approved the requests from the Unyanwwezi and Southern Highlands Provinces to be advanced from the status of Associate Provinces to Synodal Provinces of the Unity. This announcement was made by the chairman of the Unity Directory on January 9, following a vote by the Unity Directory during the month of December.

Hymnal Revision Committee

The Provincial Elders' Conference has appointed a pre-synod committee on "The revision of the new church hymnal." This committee will study the recommendations of the inter-provincial hymnal committee and report its findings to the forthcoming Synod. The committee consists of the following:

Mr. Theodore Kern, chairman
Mrs. Alan H. Barnes
Mrs. Paul Kolb
Mrs. Hege Kapp
Mrs. Ed Manning
Mrs. Richard Amos
Mr. Dale Kalter
Mr. Douglas Kimel
The Rt. Rev. Herbert Spaugh
Mr. Austin Burke
The Rev. E. T. Mickey
The Rev. William Marshall

Committee on Finance

The Provincial Elders' Conference has appointed the pre-synod committee on "Finance," ordered by the Synod of 1959 in the following resolution:

"BE IT RESOLVED, That the Provincial Elders' Conference appoint a committee to study the resolutions concerning special projects to be presented at Synod and that this committee make recommendations to the Provincial Elders' Conference in regard to method of financing and in regard to priority of such resolutions, and that the Provincial Elders' Conference convey such recommendations that may meet with its approval to the Finance Committee of Synod."

The members of the committee include the following:

Mr. Alton Pfaff, chairman
Mr. E. L. Stockton
Mr. Amos Speas
Mr. F. M. White
Mr. John Creech
Mr. Dave Olsen, Sr.
The Rev. Elmer Stelter
The Rev. Lewis Swain

The activities of the president of the Conference included meetings of the following boards and committees: Provincial Elders' Conference on the 5th and 11th; a meeting with the Joint Boards of Fries Memorial on the 9th; joint meeting of the Provincial Financial Board with the Building and Expansion Board on the 11th; Church Aid and Extension Board on the 15th; Provincial Budget Committee on the 16th; a meeting with the Joint Boards of Greensboro, 16th; Church Aid and Extension Budget Committee on the 18th; Executive meeting of Salem Academy and College on the 19th; Board of Christian Education and Evangelism on the 23rd. The president of the Conference, likewise, presided at the Holy Communion services at Greensboro on the 6th and at St. Philip's on the 13th.

R. Gordon Spaugh, president

Provincial Women's Board

Mrs. Harry E. Cook, Jr.

The Days of Prayer for the Lenten season have been announced as follows:

Home Church—March 7
Christ Church—March 11
Trinity Church—March 14
Ardmore Church—March 21
Calvary Church—March 28
Fairview Church—April 4
Konoak Church—April 11

Detailed information is being sent to each Women's Fellowship organization in a letter prepared by the fellowships of the Women's Fellowship. Special attention is being paid to the needs of the Salem women's conference at Laurel Ridge on April 8.

In response to the questionnaires sent in by fellowship presidents, plans are being made by the Provincial Women's Board for a woman's conference at Laurel Ridge Camp and Conference Grounds May 28-31. Detailed information will be released as soon as possible.

Mrs. W. Harvey Price, Mayodan, N. C., Chairman of Literature on the Provincial Board, suggests that a literature chairman be appointed by each fellowship to arrange a table for their general meetings. For materials, please contact Mrs. Price.

A report on migrant work in North Carolina by Miss Eugenia Stafford appears elsewhere in this issue.

College Seeks Fund

(continued from page 1)

Boys' School ceased to operate, but Salem Girls' School (now known as Salem Academy and College) grew stronger. During much of its service in the last century the girls' school had given financial support not only to the boys' school but to mission and other causes of the Church.

In 1909 a steam plant was erected; in 1931 the Academy occupied its new building. The decades of the '20's, the '30's, the '40's and the '50's have witnessed significant development, so that there are now 21 buildings on a 56-acre campus. Insurance coverage on a replacement-value basis is $5,141,060 in this 190th year. Endowment is $2,308,600.

While Salem was developing, other schools and colleges were developing too. Population was increasing, the urge for education was spreading. The demands of the times have become greater than ever before in Salem's 190 years.

So it is that the Board of Trustees has studied Salem's needs and planned for its continuing development.

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"HANDLING ETERNAL THINGS" IS TASK OF CHURCH AS

God’s Covenant Community
Clark Thompson

Today all of us face the problem of a busy and rushed life. From hour to hour, day to day, we find little time to sit and think and talk with one another. Perhaps at some time, as late at night or in the waking hours before dawn, we have asked ourselves the questions of life and death, but seldom do we talk in depth with one another about the heart of our faith. The Rev. Thomas Steer quotes from a parishioner’s letter:

“I have always loved my Church. Whenever my minister has made a request of me, I have always accepted and tried to carry it out. There is not one major committee in the Church on which I have not served... But once—just once before I die—I would like to sit down with my minister and Church friends and think about the ways whereby my religion could become a way of life.

“Man cannot be organized into fellowship with God. He must become aware of his need for God and then do his growing. My Church has failed me in this respect.”

Handling Eternal Things

Is not this very same need reflected in our Christian community? And yet, it is in this same Christian community that the questions of life and death must be asked and dealt with. Ours is the task of handling eternal things. We must ask ourselves, “What makes our gathering together unique in all the world?” We must ask ourselves, “What does it mean to say that the Church is God’s Covenant Community?”

As we turn to look at our own faith, we are struck by one fact—that we are drawn into kinship with God in Christ and with our fellow man. The only certainty of our daily life is the fact that God loves us and will remain faithful to us from eternity to eternity. This is no mere intellectual assent, nor is it just a blind leap into the dark, but a living relationship with The Person, Jesus Christ, whom we come to know intimately—a relationship so intimate and personal that it transforms every aspect of our humanity.

“The coming of Jesus Christ to the heart consists simply in this, the Restorer of our nature, who is also the Creator of our being, begins to be weighty to man, so that he is really solicitous to become acquainted with Him. When you do but fix a single serious thought upon your Maker and Redeemer, then you may be sure He stands ready before your heart” (Nicholas Zinendorf). Such is the nature of our faith which draws us into relationship with Christ and his brethren.

The Bible has characterized this dependable relationship that God reveals to man as “the covenant”—covenant, not as an agreement between God and man, but as the promised faithfulness of God offered to man for his response. Such a relationship of faithfulness and love does not depend on man’s worthiness. God comes walking in man’s world of weakness and sin, pledging his eternal love in all the events of human life. The final demonstration of that love is in the supreme event of Jesus Christ, for here it is that God loves so much that he identifies himself with sinful man, in the life, death and resurrection of Christ.

Out of this event the Covenant finds its life and mission. When we come together in such a covenant fellowship, we are not just seeing one another; rather, it is Christ that we see standing in our midst. He offers to bind himself to us. He offers to draw us, who are strangers one to another, into a living fellowship. Yes, he is who sends us into the world with the good news of his love and forgiveness. This is what the Church as the Covenant Community is about in its every task.

“Once you were no people but now you are God’s people” (1 Peter 2:10).

Three Aspects of Covenant

Three aspects of the Church as the Covenant Community demand our attention as we think about the teaching ministry. The first is that God desires to show his love in the Covenant Community. However terrible and demanding this may seem, however imperfect and incomplete this may be, it is true—not because we play God for the watching world, but because we belong to him, and everything that we are and do is a result of his dwelling with us. No amount of hollow piety, ethical compromise, or busy pretending can cover up God’s call.

“Behold the dwelling place of God is with men. He will dwell with them and they shall be his people” (Revelation 21:3).

Points to Power Beyond

The Covenant Community always points beyond itself to a power and a destiny that rest in God. The grave tragedy of so much of our educational work is that it gives the impression that its methods and ways are the answer to man’s quest for meaning. The emphasis of the mechanical and clever manipulation of men and women to preconceived patterns is in open violation of the way God has dealt with us in Christ Jesus. Do we, a Covenant Community, really believe that our sufficiency is of God?

“The Church is never more than the re-
belligious people of God, the sheep that have erred and strayed, the unfaithful bride, the body that absurdly wants to be the head."

Go . . . With Something to Do

Our mission as a Covenant people includes all men everywhere. Anyone who goes away from the gathered community without anything to say or do in our world has never really shared in that community. Why is it that our teaching ministry has failed to create a conversant Christianity? Men and women, children and youth, grope shily and hesitantly for the language of their faith. We do not speak the words of eternal life; rather, we talk without an awareness of their need. No wonder the world that hungers and thirsts without anything to say or do in our community. Why is it that

The Archives House

William A. Cranford

Additional Records to be Published

A grant of $15,000 from the Z. Smith Reynolds Foundation of Winston-Salem to the State Department of Archives and History will make possible the publication of two more volumes in the Records of The Moravians In North Carolina series. Eight volumes have been previously published. Volume 9 is planned to cover the years 1837 to 1847. Volume 10 will continue the records up to around 1856. Dr. Minnie J. Smith of the Archives staff is in charge of the editing and translating of the volumes. For many years, Dr. Smith was a German professor at Salem College.

Work on this series was started when the late Dr. Adelaide L. Fries agreed to prepare material for eight volumes in 1918. Volume I covering the years 1753-1771 was published in 1922. At the time of her death in 1949, Dr. Fries had started work on volume 8 which was completed by the late Dr. Douglas L. Rights. The closing words in the preface of Volume 8 are "With this volume, this series of The Records of the Moravians in North Carolina ends." It is hoped that these words will prove to be untrue before the year is over.

LETTER

66, Hythe Road, Wiltshire, England

Dear Editor,

I am writing to tell you how very much I enjoy reading your magazine and I am sure other readers all over England will agree with me. I myself am very much interested in reading all about the activities of the American Young People at their Summer Camps, I see from the December edition of your paper that another of these camps is well under way in its construction. Although we have camps in England they are by no means as large or so well attended, I am sorry to say, but I am sure we enjoy ourselves as much at our camps as the American children do at theirs!

Referring again to the December edition of your paper I was fascinated when I read about the Moravian Candle Tea held at the Raleigh Moravian Church. I don’t know whether these teas are traditional throughout all American congregations but we certainly don’t have them over here—I wonder if some kind lady would send me the recipe for the "Moravian Christmas Cookies" and "Sugar Cake".

I wish you and your staff and all Moravian Brethren in America a very happy and prosperous New Year.

Yours Faithfully,

Susan Williamson (Miss)

Americans Are Asked To Read Easter Story

To remind the nation in these troubled times of the faith, hope and redeeming power of the Christian gospel, the American Bible Society is calling on all Americans to read on Easter Sunday the resurrection message in the Gospel of John.

Because the reading can be done whenever each individual happens to be, millions of Americans are expected to take part in this, the nation’s largest Easter observance.

The Society is joined in its appeal by churches of most of the more than fifty-five Protestant denominations represented on its Advisory Council.

To make it possible for everyone to possess the Scripture passages to be read, the Bible Society has reprinted them in a small, pocket-sized booklet titled, "He is Risen." The booklets are available in either the King James or the Revised Standard Version.
Spangenberg Book
Is Now Available

The IDEA FIDEI FRATRUM by Spangenberg is available to those who would desire a copy of this historic volume on Moravian Doctrine. It may be secured from the office of the Board of Christian Education and Evangelism in Winston-Salem. The price is $5.00.

The IDEA FIDEI FRATRUM is subtitled as "An Exposition of Christian Doctrine as Taught in the Protestant Church of the Unitas Fratrum or United Brethren." It was published in German in 1778 and translated into English by Benjamin La Trobe, a bishop of the Moravian Church in England. The present volume now made available is the Third Edition of the English translation and is published by off-set process as an exact reproduction of the Second Edition printed in England in 1796. It of course retains the peculiarity of the English script of that period.

The Third Edition contains a Forward by Bishops J. Kenneth Pfohl and Edmund Schwarze and also a short Life of Spangenberg.

The IDEA FIDEI FRATRUM is one of the most influential books of the Moravian Church. It won many friends for the Brethren throughout Europe and was translated into Danish, French, Swedish, Dutch, Bohemian and Polish. It is in the form of a topical Bible and, according to the Forward, "the love of God in Christ is its central theme."

The author, Bishop August Gotlieb Spangenberg, was the leader of the Moravian settlements in the New World in Georgia and Pennsylvania. It was he who led the exploratory group to North Carolina that selected Wachovia. Spangenberg was a university trained theologian and a practical administrator of church affairs.

MORAVIAN COLLEGE REVISES RELIGIOUS COURSE REQUIREMENTS

Major revisions within Religion course requirements will go into effect next September at Moravian College, Dr. James J. Heller, dean of the College, has announced.

Under the new program students will take three courses of three hours each in meeting the minimum basic requirements. Previously they took four courses of two hours each.

All students will be expected to complete New Testament Survey and Old Testament Survey. For the remaining third course, students will choose from six offerings. These will include two new courses, the Religion of the East and Contemporary Religious Thought; two revised courses, Contemporary Problems in Religion and Studies in Juhaeo-Christian Institutional Religion, and two from other academic departments, Philosophy of Religion and Sociology of Religion.

According to Dr. Heller, the changes will promote a deepening of the student's basic knowledge of religion while also providing him with a fuller understanding of the impact of religion on modern life and thought.

SCHEDULE FOR THE PRAYER WATCH OF THE UNITAS FRATRUM, 1962

January—First Week—Alaska; Second Week—Labrador; Third and Fourth Weeks—Continental Province and Silwan.
February—Eastern West Indies; March—Czechoslovakia.
April—Jamaica.
May—British Province and Tibet.
June—Surinam.
July—First and Second Weeks—Continental Province; Third Week—Honduras; Fourth Week—Unyamwezi.
August—First and Second Weeks—Nicaragua; Third and Fourth Weeks—Southern Highlands.
September—American Province, North; October—American Province, North; November—American Province, South; December—South Africa, East and South Africa, West.

The Central America agency of the American Bible Society reports that the largest hotel in Nicaragua is now offering its guests free Scripture Portions in Spanish and English. The Scriptures are provided by the Bible Society and are displayed in a stand on the hotel's reception desk.

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MORAVIAN MISSIONS

Accidents in Alaska

At Quinhagak, Alaska, when the temperature was 25 degrees below zero, the Charles Michaels were called from their home with the cry of "Fire." The mission workshop was burning. Since the temperature was so low and there was no snow on the ground, the fire extinguishers on hand were not sufficient to combat the flames. The building was completely destroyed but the major loss was the new diesel generator which was in it. This power plant had just been installed at a considerable cost to the Church and will have to be replaced with a new one.

Mrs. Douglas Schatzschneider of Bethel, Alaska, was on her way to the Church to play the organ for a Thanksgiving Love Feast. On the way she slipped on the ice and broke her right leg just above the ankle. She wrote: "There were two good things about it. First, that it was close to the doctor's office, and second, that it was the tibia and not the larger bone. I expect to be out of a cast by the middle of February."

Competition in Nicaragua

The following report came from Bluefields, Nicaragua: "For the past three months we have had an unusual campaign carried out by the Seventh Day Advent Mission. They brought in a 'Cloud Cathedral', a large rubber tent, held up by air pressure, which held over 1,000 people and had semi-permanent seats and a stage. They brought in three electric power plants, a team of workers, and had a three-month build-up by radio and very beautiful brochures. They gave away a Bible every night (purchased from the Moravian Book Store) and gave away large pictures of Christ to people who went 8 out of 10 nights. They handed out the first lesson of free Bible courses, showed first rate movies every night, and used illustrated lectures and song leading with all of the latest electronic gimmicks. What was best of all—took up no offerings. Needless to say they had standing room only every night. All of the other churches in town had slumps especially on Sunday night as that was the night to give out prizes or to show a special movie.

"They started out on a completely evangelical note, and in the first month never mentioned the Law or the Sabbath. But about three weeks ago they made the switch and condemned each church in town by name and told them that their ministers were leading them right to hell by trying to get them to break God's law by getting them to worship on the wrong day. They began to push for baptism, with no instruction to get people on the road back to God. They have baptized about 35, but only one was a Moravian. The church which suffered most was the Pentecostal Church which made the same approach three years ago with the same emotional drive and baptized about 80, 22 Moravians among them. Of the 22 Moravians baptized and at that time by the Pentecostals, 11 have been re-baptized, 8 by the Adventists."

Rierson to St. Croix

Robert Rierson, of the Friedberg Mora­

vian Church, Winston-Salem, N. C. has

agreed to interrupt his Seminary studies

for fifteen months of service on St. Croix

in the Virgin Islands. Rierson will have

completed his second year in Seminary

in May and will begin work at Midlands,

St. Croix, on June 1. He will replace Harold

Cole, another Seminary student now serv­

ing at Midlands. Cole will go to Frederik­

sted, St. Croix, on April 1, to allow the

Rev. Donald Fulton and family to come

home on furlough. Cole will return to Semi­

nary in September of this year and Rier­

son in September of next year.

Consecration Date Set

The consecration of the first Nicaraguan

Moravian Bishop will take place at Bil­

waskarma on Sunday morning, March 25.

Br. Hedley Wilson will be set apart for this

high office during the Sunday morn­

ing service which is planned as part of the

General Church Conference of the Nicara­

guan Province. Presiding will be Bishop

Kenneth G. Hamilton, former Executive

Director of the Mission Board and former

Nicaraguan missionary. He will also be

representing the Northern Province. As­

sisting him will be Bishop Herbert Spaugh

of the Southern Province and Bishop S. U.

Hastings of Jamaica. All congregations are

asked to remember this significant occa­

sion in prayer on March 25.

New Arrival

Thomas Robert Kimball, son of the Rev.

and Mrs. Roger Kimball, was born on Jan­

uary 17, 1962, at Bethlehem, Penna. The

Kimballs are serving the Moravian Church

in British Guiana and Mrs. Kimball was

visiting with her parents for the blessed

event.

WOMEN OF PROVINCE THANKED

FOR HURRICANE SUPPLIES

Dr. Ian H. Cook is taking Dr. Sam

Marx's place at Ahaus, Honduras, during

the Marx's furlough. Mrs. Cook writes in

regard to the supplies sent from the South­

ern Province after the hurricane:

"We cannot tell you what a wonderful

surprise it was to receive the boxes of rais­

ins, prunes, apples and peaches (dried)." "They will be thoroughly enjoyed! My

husband and I are so thankful for this year's

service in Ahaus while Dr. Marx and

family are on furlough. We have learned to

respect highly the work of the Moravi­

vians in this area. It is a real joy to work

with these people who are so receptive of

kindness.

"Please convey a big 'thank you' to the women for their thoughtfulness and gen­

erosity."

Antigua Requests Aid

The Antigua Conference of the East West

Indies Province placed before its Provincial

Elders' Conference a request for assistance

from American Moravians in order to

strengthen the Church's program in stewar­

dship, evangelism, and in the pastoral
care of twelve congregations. The Provin­
cial Elders' Conference gave its approval to this request and the Mission Board is now seeking two American pastors who will be willing to accept this challenge.

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THE WACHOVIA MORAVIAN MARCH, 1962

Page 6
Kanakanak Chapel Is
Dedicated In Alaska

Kanakanak Chapel near Dillingham. The old chapel which will be removed is shown at the rear. The station wagon known as the "Travel-All" is standing at the side of the new building.

Cecilia Schwanke

"That all people of the earth may know Thy name, to fear Thee, and that they may know that this house, which I have built, is called by Thy name." Through the years of our church's history we have seen Solomon's prayer answered. At the dedication service of the new Kanakanak Chapel these words became more meaningful for us. Friends from Dillingham and the surrounding area filled the chapel to capacity on October 29 at the special dedication service. The Alaska Provincial Board was represented by D. C. Schatzschneider who brought a stirring address and offered the dedicatory prayer. The Kanakanak young people sang for the occasion.

Since the work at Kanakanak began several years ago, under the leadership of Mildred Siebke, it has grown to the extent that the quarters became crowded. During the past two years 40 children were packed into a space 12' x 16', and construction was completed in several weeks because of the volunteer labor of members and friends of the Dillingham congregation, and from the sale of the old building. There remains only a small deficit in the building fund. The young people raised the funds to pay the freight on an organ donated by Yerger Brothers in Lititz, Penna., and donations of pictures and draperies have helped to make a worshipful House of God.

DEATHS


Clayton, Mrs. Llewellyn Davis, died January 20, 1962. Funeral conducted by Dr. James C. Hughes and Dr. R. Gordon Spaugh. Interment in Forsyth Memorial Park. A member of Home Church.
Clinic Is Named for Moravian Nurse

The Legislature of the Virgin Islands met in special session to cite the extraordinary and meritorious service of Ingeborg Nesbitt, a member of Frederiksted Moravian Church, St. Croix, for over forty years. Now, therefore,

Whereas Ingeborg Hyacinth Nesbitt, born at Frederiksted, St. Croix, has devoted a lifetime of service to her fellow Virgin Islanders; and

Whereas, commencing on May 5, 1919 as a Pupil Nurse, Frederiksted Hospital, Miss Nesbitt by her devotion, dedication and determination has constantly moved forward and upward in her chosen profession as Graduate Nurse—July, 1924, Supervising Nurse—October, 1936, Acting Director of Nurses’ Training (without additional compensation)—December, 1944, Superintendent of Nurses—July, 1948, and Director of Nursing Services, St. Croix—October, 1957; and

Whereas, throughout the years, Nurse Nesbitt’s skillful and sympathetic care, warmth of heart and cheerfulness of spirit, have contributed inestimably to the recovery of mind and body of the ill and infirm, brought peace of mind to family and friend, inspired the ambitions of youth, earned unqualified respect of the profession, and captured the confidence of the community she has so well served; and

Whereas, it is the sense of the Legislature that proper recognition be given to Ingeborg Hyacinth Nesbitt for her outstanding public service to the people of the Virgin Islands for over forty years. Now, therefore,

Be it resolved by the Legislature of the Virgin Islands that Ingeborg Hyacinth Nesbitt be, and she is hereby, cited for her extraordinary service and contributions in the field of nursing to the people of the Virgin Islands. Be it further resolved, that in recognition of her outstanding public career extending over a period of more than 40 years, the Frederiksted Clinic be and it is hereby designated and shall be known as the "Ingeborg Nesbitt Clinic."

Miss Nesbitt received her education at the Danish School at Frederiksted, the Pupil Nurse program under Naval Administration, School of Tropical Medicine in Puerto Rico, and the Lincoln School of Nursing in the Bronx, New York.

Unostentatiously Miss Nesbitt has served and continues to serve the entire island of St. Croix, but particularly her church. She has been a teacher in the Sunday school, a choir member, a member of the repairs committee, and today offers valuable service as a member of the church committee (Trustees).

DEATHS


Haynie, Mrs. Blanche Montgomery, born May 1, 1878, Union City, Tennessee; died November 6, 1961. A member of the Little Church on the Lane. Funeral service conducted by the Rev. James L. Johnson. Interment in Evergreen Memorial Park, Charlotte.


Foltz, Mrs. Melissa Rominger, died January 21, 1962. Funeral conducted by Dr. James C. Hughes and Dr. R. Gordon Spaugh. Interment in the Moravian Graveyard. A member of Home Church.


Ministry to Migrants
Is Christian Concern

Miss Eugenia Stafford
Moravian Representative on the North Carolina State Migrant Committee

January and February are gone. Our clock and calendar ever reminds us of "Life’s swift passing years." Our master has said, "the fields are white unto the harvest"—and there is so much for Moravians to do.

The first great task of winning souls is ours and avenues are ever open for our help in our foreign mission work.

Among our Christian concerns also is the ministry to migrants—home mission work at our doors. The migrants will soon be coming back to North Carolina. As the warmth of spring brings to fruition the vast eastern acres of vegetables and berries, so again will line after line of motor vehicles come from Florida bringing these workers to North Carolina to harvest the crops.

I attended the fall meeting of the State Migrant Committee in Raleigh. Gains have been made, but there are still so many migrants to be reached among the 14,000 that come to the state. The Rev. Morton Kurtz, the Executive Director of the Council of Churches, tells us that contributions are urgently needed to carry on the program. If fellowships or circles or other groups wish to make contributions to this work, please send donations to Mrs. K. Edwin Fussell, Leaksville.

The Executive Director also tells us that colored slides (migrant) with script of the program can be secured free of charge at the Durham office. The address is N. C. Council of Churches, Box 6637, College Station, Durham. For information on securing the film, "Harvest of Shame," call the City-County Library.

For those wishing to send supplies, send shipments to these addresses: The Rev. Heath Light, Christ Church, Elizabeth City, N. C., Mr. Roy A. Huggins, 102 W. First Ave., Hendersonville, N. C. Please note that we send most of our migrant shipments by motor express. Send them prepaid. Notify the center that a shipment is being sent and ask for a reply. Also notify me of shipments that I may have the information for my records.

The supplies needed are: good clean clothing; baby things—clothes, diapers, blankets; health kits; sewing kits for women with pieces of material; sheets; athletic equipment—soft balls, bats, basketballs, badminton and croquet sets and horseshoes; checkers, table games; wholesome books and magazines; toys—rag and rubber dolls, sand pails and shovels, crayons.

This past year among the women's fellowships there was good response to the call for supplies. Eleven of our churches sent shipments. Cash donations totaled $72.00.

At the Migrant Committee meeting in Raleigh, when the young minister, chairman of the Beaufort area, learned of my denouncement, he expressed appreciation for supplies sent by Moravian women.

I just wish you could hear this young man tell his own story. At the beginning he said, "The love of Christ constraineth me." Two things that he reported on—the homemaker project and the medical mobile clinic—I want to pass on to you.

In Carteret County there is no Child Care Center. The care of little children, while parents are in the fields, is such a problem. Through the State Department of Public Welfare, the Beaufort Committee brought in two homemakers. When they got the children from the fields, the pathetic camp conditions made it difficult to care for them. These women also nursed the sick and taught classes in sewing and hygiene.

Of the mobile clinic, the young man said, "In no way could we more tangibly express the love of God and the love of man for his fellowman." A house trailer, which went from camp to camp, was used. Five doctors and two surgeons gave of their time to the clinic. Drugs were donated by the Medical Corps, MCAS, Cherry Point, or bought by the Carteret County Ministerial Association.

The chairman of the Hendersonville area, a fine layman, gave the report of his area. In the Hendersonville area, the local migrant council is a great force in carrying on the work.

When I was in Hendersonville this past summer, the woman chairman of "clothes" said to me, "The Moravian women send such nice things."

There, the gospel of the Lord Jesus is certainly taken to the migrants. Twenty-five laymen took part this past season in holding services in the ten camps each week, under the guidance of a member of the local council. Four hundred and sixty-one decisions for Christ were made.

We all read the newspapers and magazines. We know something of the situation of the migrant. We know of his pathos. Will our love of Christ constrain us to help him?

**ANNUAL BUDGET DINNER SET FOR BOARD MEMBERS**

The annual dinner meeting for members of the boards of elders and trustees of the congregations will be held on April 12 at 6:30 at the Home Church.

At this meeting the budget requests of the churches for all provincial causes will be explained.

Dr. R. Gordon Spaugh, chairman of the Provincial Financial Board, will preside.
FOR FIVE WEEKS, BEGINNING APRIL 24

Leadership Training Courses Meet

A real opportunity for Bible Study and leadership improvement is being offered Moravians of the Southern Province in the spring session of the Provincial Training School.

The school will be held on Tuesday evenings from 7:30 to 9:30 beginning on April 24 and ending on May 22. Facilities for the classes are provided in Main Hall of Salem College.

The Leadership Education Commission of the province is offering three courses of study as a part of the annual emphasis for 1962, "The Teaching Ministry of the Church."

The three courses are:

SURVEY OF THE NEW TESTAMENT: The leader is the Rev. Clark A. Thompson who is the Minister of Christian Education at the Home Moravian Church. He also teaches courses in Bible at the Salem Academy. He is a graduate of Harvard Divinity School.

THE BOOK OF ACTS: Dr. Owen F. Herring will lead this study which is intended to help give background for study of the Epistles in the Sunday School Literature for the spring quarter. Dr. Herring has been a member of the faculty of the Department of Religion of Wake Forest College since 1946. He teaches New Testament and specializes in the Book of the Acts. Dr. Herring has degrees from Wake Forest and from Southern Baptist Seminary in Louisville, Kentucky.

THE PHILOSOPHY OF CHRISTIAN EDUCATION: The Rev. William H. McElveen, will lead this course. Br. McElveen is the pastor of the Messiah Congregation and was formerly the assistant pastor of the Home Church. At the Home Church he developed a manual for Teacher Training in the Local Church. Br. McElveen is the chairman of the Commission on Leadership Education. He is a graduate of Davidson College and Moravian Theological Seminary.

Registration forms may be secured from local pastors and Sunday School superintendents. Each person may register for only one of the above courses. The registration fee is $3.00.

Needed: Men and Women
For Camp Counselors

Laymen and laywomen are needed to serve as cabin counselors for the youth conferences scheduled for this summer.

Counselors are asked to give one week or more of their summer in this vitally important area of service to the church. The summer schedule is found elsewhere on this page.

The cabin counselor is responsible for one cabin of young people, to live with them, talk with them, and to work with them. Training sessions and program materials will be provided well in advance of the beginning of summer camp. A workshop for counselors is scheduled for May 12.

The Conference Deans and Program Chairmen will work with each counselor prior to the conference.

You are needed for this service. If you feel that you will be able to serve, please contact your minister or the Board of Christian Education and Evangelism at 500 South Church Street.

More than 100,000 copies of the "Sermon on the Mount" were distributed in 32 national parks during the summer of 1961 by the American Bible Society in cooperation with the National Parks Christian Ministry.
FOR CONFERENCES THIS SUMMER, COMMISSION ANNOUNCES

Schedule at Laurel Ridge

The schedule for youth and adult conferences this summer at Laurel Ridge Conference Grounds was announced recently by the Commission on Camps and Conferences.

Seven conferences for young people and two adult conferences are being planned. The schedule is as follows:

**Juniors**
- July 1-8; July 8-15; July 15-22.

**Junior Highs**
- July 22-29; July 29-August 5.

**Senior Highs**
- June 17-24.

**Outdoor Camp**
- August 5-18.

**Adult Conference**
- August 5-10.

**Young Adult Weekend**
- August 10-12.

Each one of the youth conferences is one week in length, beginning and ending on Sunday. Junior Highs may attend either of the weeks or both weeks, if so desired.

The age limits on the youth conferences are on this basis: Juniors must be 9 years old by October 15, 1962; Junior Highs must be 12 years old and Senior Highs 15 years old by October 15, 1962.

Registration for all conferences will begin soon after the first of April. Registration cards will be available in every church and at the Board of Christian Education and Evangelism office.

Exciting programs are being planned for each one of these conferences by ministers and laymen of the Province. The Camp Commission announced the following chairmen of program planning for the Conferences: Junior Camp, Mrs. Henry Clofelter; Junior High Camp, the Rev. George Chiddie; Senior Camp, the Rev. James Weingarth and Executive Committee of Young People's Union; Outdoor Camp, the Rev. Burton Rights; Adult Conference, Leadership Committee; and Young Adult Weekend, Executive Committee of Young Adult Fellowship.

The Senior High Conference, usually held in August, is planned for June 17 to 24 this year. This is being done so that there will be no conflict with the Youth Convocation scheduled for August 20 to 24 in Bethlehem, Pennsylvania. Only Senior Highs will be involved in the Youth Convocation.

The summer staff for the Conference Grounds, consisting of twenty-five adults and youth people, is being appointed. This staff will begin work at Laurel Ridge on June 10 in staff orientation and camp preparation.

The Commission is happy to announce that Mrs. Ray Helsabeck, dietitian for the last two summers, is returning and will continue serving the delicious meals that have made her very popular with campers and visitors alike.

Last year approximately eight hundred and sixty young people and adults attended the summer conferences. The Commission hopes that this number will be increased to over one thousand for the coming summer.

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**Nursery Institute Meets on April 2**

A one day institute will be held in April for teachers of Nursery Children.

The institute is scheduled for April 2 at Friedland Church and will be held under the direction of Miss Dorothy Wooten, children's work secretary of the Board of Christian Education and Evangelism.

All teachers of 2 and 3 year old children in the congregations of the Southern Province are invited to attend.

Miss Helen Cole of Greensboro, a specialist in work with the Nursery Child, will lead the institute through the following sessions:

- **10:00—Orientation**
- **10:30—Demonstration class**
- **11:30—Evaluation**
- **1:00—Teachers instruction**
- **2:30—Dismissal**

A luncheon will be served at 12:30 by Friedland for those attending.

The children of the Nursery Department at Friedland will be present for the demonstration class at 10:30. Mrs. Thomas A. Kimball, the superintendent of the Friedland Nursery Department, will assist in the program.

No registration fee is being charged for the institute which is sponsored by the Leadership Education Commission of the Board. An offering will be taken to cover the cost of the luncheon.

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ON SECOND ANNIVERSARY OF CORAL RIDGE CHURCH

Ground Is Broken at Boca Raton

With the turn of a spadeful of Florida sand and a dedicatory prayer on Sunday, January 21, Dr. George G. Higgins as Vice President of Provincial Elders’ Conference of the Southern Province formally initiated the construction stage of a new Moravian church in Boca Raton, midway between Palm Beach and Fort Lauderdale.

The afternoon ground-breaking ceremony opened with devotions led by the Rev. Christian D. Weber, the organizing pastor for the new extension church. As Director of Church Extension in Florida, Dr. Mervin C. Weidner described the events that led to the significant occasion of starting the construction of this second church on the second anniversary of the first one established in the state in Coral Ridge in Fort Lauderdale.

Of the 130 who gathered around the batter boards marking the construction lines on the 4.47 acre site were neighbors and Moravians from as far as Sturgeon Bay, Wisconsin, as well as many members and friends of the Coral Ridge congregation.

Civic officials who participated included the Mayor of the City of Boca Raton and a representative of the developers of the major subdivision, Boca Raton Square. To symbolize the bond between the two churches, Elder John W. Schlegel, Trustee Bliss Moody, Women’s Fellowship President Ida Fries, and the pastor’s wife from the Coral Ridge congregation participated before the architect and builder concluded the ceremony. The chrome-plated spade, presented by Graydon Pleasants of Winston-Salem, for the ground-breaking will be duly inscribed and dedicated for use in further church extension projects.

Completion by July

Completion by July

With construction underway in February, the new buildings of 7500 square feet are scheduled to be completed by July, at a cost of no more than $75,000, including all fees, insurance, and landscaping. Although the basic design and floor plan are similar to the Coral Ridge edifice, the use of different materials and color schemes will make it distinctive. The multi-purpose Fellowship Hall, with a seating capacity of 300, will serve temporarily as a sanctuary and social hall. The Lounge, opening into the Fellowship Hall, provides a “living room” atmosphere as one enters the building.

Planned for a Sunday School enrollment of 200, the Christian Education wing provides separate rooms for all children’s and youth classes. Modern and colorful in design, they will be equipped for a weekday kindergarten. The conveniently located pastor’s office and well-planned kitchen are also included in the educational building.

The church site, located at 2 S. W. 12th Avenue, purchased by the Southern Province in July of 1960, is the focal point of four residential subdivisions now being developed. The major building activity in this fast-growing area is taking place within a mile and a half of the church location.

This new church is part of the Moravian Church’s extension program in Florida, which in cooperation with other Protestant denominations seeks to provide needed churches in the rapidly growing communities of Florida.

That the people of the community may have a debt-free building for a full program of church and community activities the Southern Province of the Moravian Church is contributing over $100,000 for the land and building. The Provincial Elders’ Conference and the Church Aid and Extension Board both approved the final plans and specifications in December and the building contract in January.

Br. Weber Active

For the past six months, Br. Weber has been engaged in all the preliminary steps leading to the construction of buildings and the beginning of a new congregation. Already he has become active in the life of the community through contacts with the Chamber of Commerce, City Commission, Realtors and developers in the area. Within a few months, he became Secretary-Treasurer of the Boca Raton Ministers’ Association. On several occasions he has filled the pulpit of the newly opened Trinity Reformed Church of Deerfield. He presented a series of lectures on his tour of the Holy Lands at the Church of the Open Door in Boca Raton. During this period before Moravian services can be held in the new church community, he has become virtually an associate pastor of the Coral Ridge Moravian congregation.

GROUND BREAKING AT BOCA RATON, FLORIDA: With the Rev. Christian D. Weber, pastor of the new extension church, are Dr. George G. Higgins, Dr. Mervin C. Weidner and Mr. Leo J. Fox, Mayor of Boca Raton.
IN MANY AREAS MORAVIAN CHURCH EXERTS INFLUENCE ON

Life and Culture of Surinam

The Moravian Church in Surinam exerts a vital influence upon the life and culture of the three hundred thousand citizens of that country.

This was the conclusion reached by the writer and Br. J. H. Foy after ten days of intensive sight-seeing, conferences and interviews. We had gone to Surinam at the invitation of the local church and by appointment of the Unity Directory. At the conclusion of our visit, we also had the privilege of attending the service of consecration for Br. Rudolph Doth as a bishop of the Unitas Fratrum.

This South American, Dutch Colony, lies some three hundred miles north of the equator and is bordered on the west by British Guiana, on the east by French Guiana, on the south by Brazil and on the north by the Atlantic Ocean.

Its long history links it to the Mother Country of Holland. One may quickly detect in its customs and its habits the influence of its close contact with the Dutch people.

The work of the Moravian Church in Surinam dates back to the early part of the 18th century when missionaries went from Herrnhut in 1735 to carry the gospel to the slaves on its plantations and in its towns.

The eight hundred and sixty missionaries who have served in that field since its beginning labored well and as a result the Evangelische Broedergemeente — the Dutch name for the Moravian Church — exerts a strong influence today in every phase of the life of Surinam. One-sixth of the population of this country are members of the Moravian Church. Its members are active in all phases of their country's life. Three of the nine government ministers are Moravians. The presiding officer of their Parliament is a Moravian. The government itself openly shows its high regard for the influence of our Church. Special subsidies are granted to the twenty grammar schools and two high schools under our supervision. This is, likewise, true in the work of the three hospitals, the orphanages, leper work, homes for the needy, social welfare work and district nursing service of the Moravian Church.

In the school work alone the government entrusts more than one-third of its total school budget to our Church where nineteen thousand students are being taught.

A new four-story hospital with one hundred and ten beds is under construction. The nurses' home, children's wards and doctors' offices are already completed. This is to be a joint-Protestant undertaking financed by the government and will be called "The Deaconess Hospital."

A Gift in Gratitude

During our visit with Prime Minister Emanuels, we learned that the Parliament had voted an additional ten thousand guilders as a gift to the general work of the Moravian Church. The Parliament had previously voted some thirty thousand guilders annually to the Church as an outright gift in grateful remembrance of the work of the Moravian missionaries prior to and during the emancipation of the slaves.

The emancipation of the slaves took place on July 1, 1863. Soon thereafter word was received in Paramaribo that the slaves from the bushlands were marching to the city to massacre the people. The fears of the residents of Paramaribo were quieted, however, when the slaves arrived at the outskirts of the city. They marched into the city singing the chorales and hymns that had been taught them by the Moravian missionaries. They proceeded in orderly march to our Central Church where they entered and joined in a service of praise and thanksgiving to God for their freedom. This evidence of the power of Christ's Gospel has never been forgotten by the people of Surinam. One reason why it has been remembered is that it is still in evidence today.

It is doubtful that any other Province in our Unity carries on a work more vital in its effect and more wide-spread in its applications of the gospel ministry than the Evangelische Broedergemeente in Surinam.

One morning we called upon one of the government ministers. After the cup of coffee, which is the invariable token of hospitality, we spent a pleasant thirty minutes in informative conversation. When the time came to terminate our call, Br. Victor Mueller brought our visit to a close by suggesting that we have prayer before we departed. This, apparently, was not unusual.

Gospel to all People

There is evidence, too, that the Moravian Church is taking advantage of every opportunity to make Christ's Gospel available to all people.

There is mission work among the Hindu people, among the Japanese residents and among the Chinese. Ordained personnel have been found and trained for leadership in carrying on the work of each group (Continued to page 12)
Provincial Announcements

Provincial Elders’ Conference

The Provincial Elders’ Conference announces that Br. William E. Gramley has accepted a call to mission service in the Eastern West Indies on the Island of Antigua following his graduation from Moravian Seminary in May. He will be ordained in June and, together with his wife and two children, will assume his duties in Antigua early in July.

Br. Robert M. Riosen has volunteered to interrupt his seminary studies for one year in order to serve as student pastor on the Island of St. Croix. He will replace Br. Harold Cole, another southern ministerial student, who has supplied the Midlands Congregation since last September. Br. Cole will resume his studies at Moravian Seminary in the fall.

The annual budget dinner for local Boards of Elders and Trustees will be held on April 12 at 6:30 p.m. in Fellowship Hall, Home Moravian Church.

The activities of the president of the Conference for the month of February were centered in the Moravian Provinces of the Caribbean and included:

- From February 3 to 13 an official visitation of the Moravian Church in Surinam, together with Br. J. H. Foy, president of the P. E. C. of the British Province.
- From February 13 to 20 an intended two day visit to our churches in British Guiana lengthened into a week’s stay due to a general strike throughout the country.
- From February 21 to 24 official meetings with the Antigua Conference, together with Br. Edwin W. Kortz.
- From February 25 to 28 sermons and visit to our churches on St. Croix.
- March 1 and 2 a visit to Coral Ridge Congregation and to the new construction site of Boca Raton Church in Florida.

R. Gordon Spaugh, president

Provincial Women’s Board

For All Moravian Women:

Would you like to go to the mountains for a few days this spring?
- to enjoy the companionship of other Moravian women in congenial surroundings?
- to have time (without being interrupted by every-day tasks) to listen to:
  - a good Devotional leader—Mrs. Walter Johnston.
  - a good teacher on THE MORAVIAN CHURCH AROUND THE WORLD—Dr. Samuel J. Tesch.
  - another good teacher on MORE EFFEC-

TIVE CHRISTIAN LIVING—The Rev. William McElveen?
- to have free time in the afternoon for resting, hiking, or some handwork (bring your own knitting, rug-hooking, etc.)?
- to take part in informal round-table discussions on how we can improve our WOMEN’S FELLOWSHIP groups?
- to have eleven meals in a row cooked by someone other than yourself?

If your answer is yes, you can have all this and more by going to LAUREL RIDGE for the FIRST MORAVIAN WOMEN’S CONFERENCE MAY 27-31, 1962.

Plans for this Conference are being made by the Provincial Women’s Board and great interest and enthusiasm is being shown in the occasion. A number of women have already indicated their desire to go, and each Moravian woman who reads this is urged to consider joining this group. Send your name, address and Church to Mrs. K. Edwin Fussell, 1151 W. Washington St., Leakesville, N. C. by APRIL 15th if you want to attend the Conference and more specific details will be sent to you at once.

Plans are to go up to Laurel Ridge on Sunday afternoon, May 27, and return after breakfast on Thursday, May 31. Transportation by bus or car will be arranged for everyone who goes, with a small charge being made if a bus is engaged. In addition to the teachers mentioned we shall have a Vesper service each night and also a program of interest to all following the Vesper.

May is a beautiful time to go to the mountains and the last week of the month should have warm days and very cool nights. Those going to the Conference must bring their own pillow, sheets, 3 blankets, towels, washcloths, soap and other toilet articles; flashlight, notebook and pencil; comfortable everyday type of clothing—not forgetting flat heeled shoes, sweaters and jackets, raincoats and umbrellas.

The fee for the Conference will be $20.00. This will include meals and everything else except transportation to and from Laurel Ridge. Any questions concerning the Conference will be gladly answered by any member of the Provincial Women’s Board.

The Annual Provincial Workshop will be at Ardmore Moravian Church on Wednesday, May 16. Sessions will be held at 11:00 A. M. and 7:30 P. M. All women in the Province are urged to attend as there will be group meetings of interest to each one who comes. In order that a complete financial report may be given at this meeting, all presidents of Women’s Fellowships are asked to see that pledges are paid to Mrs. Fussell, our treasurer by May 1.

A representative from each Church should come prepared to pick up and pay for the Mission and Bible Studies for next year. The Bible Study has been written by Dr. Walser H. Allen, former pastor in the Southern Province at Kernersville and now pastor of Central Moravian Church in Bethlehem, Penna. The Mission Study is called “The Church’s Mission to People of Special Need” and contributors to this book include Bishop Herbert Spaugh and Miss Eugenia Stafford.

OPEN HOUSE AT BETHABARA ON EASTER MONDAY

Bethabara Historical Society will hold open house at the old Bethabara Church on Easter Saturday and Easter Monday, April 21 and 23 from 10:00 a.m. until 5:00 p.m.

This will be a wonderful opportunity to show your visitors one of the oldest churches in the south. House guides will be in the costume of the early settlers. The church that is now standing was built in 1798. This will be the first attempt at a showing of this type. No admission will be charged but a free will offering will be accepted to help the society preserve the old church. This venture is under the direction of Mrs. R. W. Newsom, chairman and Mrs. B. Clyde Shore, assistant chairman.

LENTEN COMMUNION

During the season of Lent, Holy Communion will be celebrated each Sunday morning at 9:15 at Kernersville Church. This is the third year that Kernersville has held these early morning Lenton communions.

THE WACHOVIA MORAVIAN

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IN SIGNIFICANT WAYS

Salem College Serves Church

Under the chairmanship of Alton F. Pfaff, the Steering Committee for Salem College's 20th Decade Fund appeal within the Moravian Church has been organized and is at work.

Members of the committee are: Alton F. Pfaff, chairman, Christ Church; Reuben Hughes, New Philadelphia; Miss Nann Kiger, Christ Church; Thomas A. Kimball, Friedland; Irvin Leinbach, Bethania; Ralph B. Ogburn, Calvary; W. C. Park, Trinity; Emil N. Shaffner, Home Church; Amos E. Speas, Fairview; and Fred Tesh, Advent.

The over-all objective of the campaign is $2,225,000 for erection of an Auditorium-Fine Arts Building and a dormitory for 85 additional students.

In addition to the Church effort, solicitation will be carried on among several other important groups, where organization is now under way. These include alumnas, parents of students, faculty and staff, the students themselves, and businesses, industries, foundations and individuals in Winston-Salem and Forsyth County.

Church Emphasis

The church committee has met several times and has decided that the emphasis in the campaign within the Southern Province will center in the following areas: (1) Relationship of the College to the Church; (2) the responsibility of individuals to higher education; and (3) the responsibility of the Moravian Church to the Winston-Salem community.

Aside from the obvious ties of kinship due to organization of the College by the Church, there are many areas in which the College serves the Church. One of these is the Moravian Music Foundation, which gained its initial impetus from the College and which has received help from the College since its organization.

Another is the Moravian Music Festivals, whereby Salem College serves as host to the festival every four years. The entire facilities of the College are used to assure a successful event. This is an area of particular interest due to the increased facilities which will be available upon completion of the Auditorium-Fine Arts Center, with its new auditorium and recital halls.

Additionally the College helps through a scholarship aid program for the daughters of Moravian ministers, whereby the daughters may receive their education at Salem College for half tuition. This particular program is extended to ministers other than Moravians. Several scholarships are available for Moravian girls other than daughters of ministers and religious workers. The College desires that more Moravian girls take advantage of these by inquiring into the available scholarship and loan programs.

The College aids the Church in other ways. Many activities of the Moravian Church make use of the college facilities, such as feeding the delegates to the Trien-
nial Synod, furnishing facilities for classes conducted by the Board of Christian Education and Evangelism, and cooperation with various individual churches in their programs.

Concern for Education

Throughout the history of the Moravian Church, each individual member of the Church has felt and practiced an individual responsibility not only to educate his own family, but to provide educational facilities whereby others might be educated. This concern for the education of others is of special concern at this time due to the tremendous increase in the college-age population and the necessity of providing adequate facilities to educate future generations.

Salem College, the committee points out, would like to contribute toward this increased need not only by providing the Auditorium-Fine Arts Center, but also by providing a new dormitory for increased student enrollment. It is generally conceded that the private colleges must help meet this increased demand for facilities, because it will be impossible for the tax-supported institutions to handle the increased influx of students without a large increase in the tax structure.

The committee, therefore, feels that Moravians have a responsibility not only to their own youth, but also to the younger generation in general. They feel that some of this responsibility can be achieved by helping with the 20th Decade Fund at Salem College.

Since the Moravian Church has been a prime factor in the development of this area economically and culturally, it is felt that we as members of the Moravian Church have a responsibility to the community in general.

Through the years part of this responsibility has been met by Salem College in various fields.

Salem College has added to the cultural life of the community by its strong program in music. Some 175 to 200 town students receive music training each year. Concerts are presented by students and faculty members which are open to the public. The dramatics program at Salem has long been considered of a very high quality, and of recent years, Salem has moved into the field of art exhibitions with shows presented by many of the nation's best known artists.

These areas coupled with other areas such as the teaching of certain courses to the City Hospital nurses, the cooperation with Bowman Gray School of Medicine with the Medical Technology course, and the offering of speed-up reading courses to business men in our local community, have afforded the Moravian Church an opportunity to serve the community through Salem College in a manner which otherwise would not be possible.

Salem College wishes now to expand these areas of service through the Auditorium-Fine Arts Center. It is felt that through Salem College every Moravian has the opportunity to contribute to the general betterment of the community.

Within the next weeks every Moravian family will be receiving through their congregation and through the mail, information about Salem College and the 20th Decade Fund. The committee hopes that each Moravian will give this most important matter his prayerful consideration. The committee feels that there is a unique opportunity for Moravians to contribute to their Church, their community, and to the youth of our land through the Salem College 20th Decade Fund.
Bishop Spaugh Is Presented Award

Bishop Herbert Spaugh was presented the first annual service award of the Opportunity Foundation Inc. at a dinner meeting held in his honor at the YWCA on April 20, 1962.

BISHOP HERBERT SPAUGH received Service Award from the Opportunity Foundation's president, Dr. James Wertz.

January 16, 1962. The Opportunity Foundation Inc. is an interracial, Negro conceived group formed two years ago to develop better race relations in the community, study racial problems, combat juvenile delinquency, and promote job opportunities.

Dr. Carlyle Marney, pastor of Myers Park Baptist Church and toastmaster for the evening, said that the fact that more than two hundred people from both racial groups could come together in a common meal honoring one man who had sought harmony for all the peoples of Charlotte was testimony to the progress being made in the city in the area of race relations.

Expressing the foundation's gratitude for Bishop Spaugh's contributions were Dr. Oliver Freeman, principal of Lincoln Heights Elementary School; former Mayor James S. Smith, speaking for the Little Church on the Lane; David Harris, Spaugh's successor as chairman of the Board of Education; and Stan R. Brookshire, mayor of the city of Charlotte.

Dr. James Wertz, president of Opportunity Foundation Inc., made the presentation praising Bishop Spaugh, one of the group's founders, for his "sincerity of purpose, and dedication of heart and mind" to the work of the foundation.

David Harris, speaking for the school board, said, "Nothing could be more fitting to the spirit and philosophy of Bishop Spaugh than an occasion such as this . . . . no one has contributed more to race relations."

LETTER

March 20, 1962

Dear Editor,

It pleased me to see in the March issue of "The Wachovia Moravian" the announcement of the release for purchase of the IDEA FIDEI FRATRUM. The importance of this work may be seen in the quote from another book worthy of republication, OLD LANDMARKS, by F. F. Hagen:

"A correct knowledge of the means by which the inner life of the early Moravians were nourished and developed can best be obtained from their own writings."

In the introduction to his chapter on "The Inner Life", which is largely a reproduction of sermons by Zinzendorf, preached at Marienborn in 1747, Hagen says that, "For a long time, they were standard textbooks in its Theological Seminaries—and were found in every parish library throughout the Church." He goes on to say the Biblical truths found in these sermons were "unpalatable to some." . . .

"But there are those in the Church, who know that these truths are the only means whereby the inner life of the Church can be fostered and strengthened; and by which, too, life may be infused into a dead Church, so that it may grow, both in numbers and in grace." (Quotes from page 23).

The usages of the IDEA FIDEI FRATRUM by the present day member of the Moravian Church are many. I quoted from page 273 during an Infant Baptism service at Oak Grove. This book is more than a "topical Bible" and can be used readily because of the table of contents and the well constructed index. While the type is somewhat archaic, I believe that most readers would not have undue difficulty after reading a page or two.

Again let me express my appreciation to our Church for the republication of this book and for making it available now for everyone to purchase.

Sincerely yours,

Bruce Weber

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Is Educational Task of Church

Clark A. Thompson

"All our knowledge brings us nearer to our ignorance. All our ignorance brings us nearer to death, but nearness to death, no nearer to God. Where is the Life we have lost in living? Where is the Wisdom we have lost in knowledge... The cycles of Heaven in twenty centuries bring us farther from God and nearer to the Dust."

—T. S. Eliot: Choruses from "The Rock"

The sad lament of the poet T. S. Eliot over 20th century man also reflects the plight of the contemporary Christian community. The endless activity of a church run wild over the task of "involving" people is a perversion of God's intended covenant community. Where is the true sense of life we have lost in the rush of living? True, we as a church have learned all the techniques of working together, but a recent commentator on the religious scene questions whether we can truly live together as God's people.

Shallow Busyness

Two of the gravest dangers that confront the Christian community in its teaching ministry are the effects of the shallow busyness of American Christianity and the influence of secular education. Both of these dangers force us to return again and again to the realization that God in Jesus Christ creates this community by binding Himself to us and drawing us into a living fellowship with His brethren.

And yet, I, like you, am afraid to ask the man on the street what his impression is of the Christian community. What do we do when even the salt has lost its savor, when busy men and women can afford to worship only one hour a week, when all the sensitive spirits of our time pass by the church as an empty warehouse? Somehow, the world must see the saving power of Jesus Christ alive in our midst. Is not the life and mission of this covenant people to witness in every moment of our existence to this reality of Christ, in word and deed? Christian education must then begin with this basis. The spoken Word of God must be seen in the setting of the life, worship and work of the congregation of God's people.

The second danger that we face in the educational calling of the Christian community is the subtle but deep-seated influence of secular disciplines and technical skills on the sharing of the Christian Gospel. In drawing on the insights of psychology and general education, the church has forgotten its original conviction "that the gospel is the starting point of the Church's work." Whereas, our knowledge and insight gained from the fields of education and culture must be used—they must not dominate our original conviction. The inherent danger of a person-centered philosophy of religious education is that man becomes the focus of the Church's task and his abilities the means of dealing with that task. Aware of this tendency, we are driven back to the essential affirmation that every aspect of the Church's task in education finds its fulfillment and completion in Jesus Christ. "... our speech and action, however confused and weak, must yet testify who is uppermost within. In short the basic and first meaning must always be something worthy of the Lord Christ" (N. Zinzendorf).

Implications of Term

The Biblical term "Covenant Community" deals with these dangers and brings a fresh meaning to the teaching ministry of the Church. Let us examine some of the implications of this term as it applies to our educational work. We begin with the fact that the covenant between God and man applies to a specific historic event—an event when God promised his love to man at Mt. Sinai, an event which 1300 years later in the Upper Room was renewed by Jesus Christ for all time. This means that whenever we are met together—in Sunday School, or Women's Circles, or for worship—we re-live these events out of our spiritual history.

The task of Christian Education begins with the simple telling and re-telling of the Story of what God has done, is doing and will do. Our children today sit transfixed before the TV screen and watch the re-enactment of the Western Saga, or the endless Crime Story. Does the same response occur when the Drama of Man and God unfolds before them? And yet, this is the very heart of the Biblical reality. From the time of Abraham men have listened to the story of God's action for them in the world. When a Hebrew or early Christian was questioned about his God, he responded by recounting the story of God's deliverance of mankind and His promises for man (Deut. 6:20-25). Belief was simply a willingness to trust God and His promises. The Story of Jesus is and remains the only guide to the meaning of Christ and to faith in Him. This, then, is the heart of the educational task of the Christian community which bases its existence on the covenant love of God.

What impresses itself on the minds and spirits of men is the conviction that this story, these events, are the unique activity of God on behalf of Man. One of the problems in all our teaching is to make this story ours—to enable us to stand with Abraham and look out over the Promised Land, to sit with Jesus in the home at Bethany, to hear anew the words of Paul's preaching. The personal dimension of the Biblical story is that we come to life when addressed by God. Teaching and sharing is not the imparting of knowledge and information for its own sake. Rather, it is the way we are drawn into the on-going activity of God in the midst of his people. "Here men and women and little children will find or fail to find a community of people among whom the Christian faith is a living experience." (1)

(1) Foundation Paper 11, pg. 7

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New Way of Life

Now, with the Story of God and Man being told and lived out in the Covenant Community, a radically new Way of Life is offered to man. God does not require man to earn his entrance into the covenant fellowship with a new pattern of life! Rather, it is the natural expression that we make to God's love for us. I often wonder how many people who come into the membership of the Christian Church ever sense this new way of life. So many of us are busy about the task of molding character and creating the right kind of behavior that we never share in our teaching the Truth that sets men free. How many children sense the freshness and excitement in the rich discovery of a new way of life? We construct every situation so that nothing new and unexpected can happen in the educational work. How many people enter your Sunday School classes on a Sunday morning expecting a new experience of understanding afresh God's great conversation with man? The freedom of the Gospel makes possible man's exploration into a new and distinctive way of life. "The church will lead men to search under the guidance of the Holy Spirit for the 'mind of Christ', for the new perspectives and new standards of value made clear in Christ's own way of meeting life's problems and Christ's way of meeting human need." 3

Once the world saw this in the Christian community and marveled. In the second century, Cyriecian wrote to Donatus: "This is really a bad world. Yet in the midst of it, I have found a quiet and a holy people. They have discovered a joy which is a thousand times better than the pleasures of this sinful life. They are despised and persecuted, but they care not. They have overcome the world. These people, Donatus, are the Christians—and I am one of them." This is the calling of the teaching ministry—to share with men the freedom of the new life in Christ.

"Working together with him then, we entreat you not to accept the grace of God in vain" (II Corinthians 6:1).

Corporate Task of All

Finally, we must ask ourselves, "Where is the church's work of communicating the Gospel taking place?" The Christian home, the life and work of the congregation, and the Church School are the settings for this task. We are fooling ourselves when we believe that the Sunday School can go it alone. All experiences are learning experiences. If the Covenant Community is truly the family of God, we must lift up the importance of the congregation as a whole engaged in the teaching-learning process. Each member, whether he is a child, youth or adult, is dependent upon his fellow members to share with him the meaning of the Gospel. No child, young person or adult can be left alone in the path of discipleship. The teaching ministry of the Church is the corporate task of all who name the name of Christ.

"... the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—that which we have seen and hear we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ" (I John 1:2, 3).

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The Archives House

Salem College

The first catalog of what was then Salem Female Academy was issued in 1854.

In 1884 the college advertised "Great care is taken that scholars may not be over-worked."

Banjo-playing was offered by the music department in 1897-1898.

Steam heat was introduced in 1913. Prior to this, stove wood was carried in by yardmen to every floor for the wood-burning stoves. Steam heat replaced 84 such stoves.

The above items were taken from material in the archives dealing with Salem Academy and College.

DEATHS


(3) Basic Paper, pg. 10.
MORAVIAN MISSIONS
Vaccination Program in Nicaragua

Tuberculosis is Nicaragua's greatest health problem for at least 150,000 people—more than 10 percent of the population—are now suffering from this devastating disease. On the east coast of the country, where our Moravian Missions have been established for over a hundred years, the percentage may be even higher.

It would be utterly impossible to treat this large number of people in hospitals or even in outpatient clinics. Even if funds were at hand (which they are NOT), it would require a small army of doctors, nurses, and technicians to administer the proper care to the patients, and the army is non-existent.

Many other of the small countries of the world have been and are faced with a similar problem. There seems to be but one answer—vaccination against tuberculosis. For the thousands now afflicted, vaccination has no value and cannot be done, but for all of those who have not yet been exposed to the infection, it offers protection which is now more effective than it has been in the past. As new generations of children are born, they can be vaccinated, and given reasonably good assurance that they will not contract tuberculosis. Where vaccination has been done, the results have been most encouraging.

With the blessing of the President of Nicaragua, with the assistance of an organization of the United States government functioning in Nicaragua, with the helpful guidance and partial sponsorship of the Connaught Medical Research Laboratories of the University of Toronto, and with financial gifts from local friends, our hospitals at Bilwaskarma and Puerto Cabezas are beginning a vaccination program which is hoped will spread out through the entire east coast region of Nicaragua, and will continue until the incidence of tuberculosis declines to extinction.

Each man, woman, and child, just as far as in humanly possible, will first be given a skin test, to indicate whether or not there has ever been exposure to tuberculosis. If this test is negative, a second test, using a stronger dilution and a different technique, will be done. If the second test is also negative, the patient is suitable for vaccination, using a non-virulent weakened strain of active tubercle bacilli, first cultivated in 1908 by Calmette and Guerin, and so named BCG.

Doctors and nurses have promised their assistance in carrying out the program. Former technologists have offered to help. Local business organizations are offering transportation facilities. Although financial gifts have not been solicited thus far, enough have been made to assure the test-

ing and vaccination of about 5,000 people. The work has actually been begun, and is progressing far more rapidly than was anticipated. All of our people are acquainted with the ravages of tuberculosis—it is heart-warming to see their determination to wipe out this disease which has brought so much sorrow and suffering to our country. We hope that your prayers may join ours to the Great Physician in asking His blessing in carrying on this vaccination program.

A. David Thaeuer, M. D.

A Sharing of Blessings

The bond of fellowship in the Lord Jesus Christ has been illustrated again and again by the gifts which have come from our younger churches overseas to be used by other younger churches. The Moravian Church in Alaska has contributed to the work in Labrador, Honduras and Nicaragua. The members of the Church in British Guiana responded to the need for their brethren in Honduras at the time of the hurricane. It would be impossible to mention each case in which a congregation had received aid from overseas and, in turn, shared its blessings with others. The most recent gift of this kind was a check for $937.21 from the Virgin Island Churches to be used for the Moravian Leper Hospital in Jordan and the rebuilding of churches in British Guiana. "We in one covenant are joined, And one in Jesus are."

Sommers Arrival

A son, Paul Christopher, was born to the Rev. and Mrs. Gordon L. Sommers on February 4, 1962, in Georgetown, British Guiana, where Br. Sommers is pastor of the Moravian congregation and is also the treasurer of the Moravian Church of that country.

Gramleys Accept Call to Antigua

William and Kathryn Gramley have accepted a call to serve the Lord in Antigua. Members of the Home Moravian Church, Winston-Salem, North Carolina, they interrupted Seminary studies to serve for one year on the island of St. Croix in charge of the Christiansted congregation. Having visited Antigua and having heard of that island's request for pastors from the United States, they volunteered to serve beginning July 1, 1962. William is a graduate of Davidson College and Kathryn of Montreat College, both in North Carolina. They have two children, Caroline, age three, and Sara Elizabeth, age one. During the past two years the Gramleys have been living in Nazareth where William is the assistant pastor of the Moravian Church.

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WORLD COUNCIL ACTION MANIFESTS

Church's Mission, Unity Are One

S. U. Hastings
Bishop of the Moravian Church in Jamaica

An air of excitement and expectancy pervaded the Vigyan Bhavan as some 2000 delegates, guests, officers of the WCC and pressmen waited for the Third Assembly of the World Council of Churches to have its opening session. The time, Sunday the 19th of November last, and the place, New Delhi, India. The long-awaited moment had arrived and Bishop Dibelius, who presided, had as his first duty the introduction of Bishop Leslie Newbigin, executive secretary of the International Missionary Council. "When I think of Bishop Newbigin," said the chairman, "I always remember Count Zinzendorf, bishop of the Moravian Brethren, when he said, 'We are the happy followers of the Lord Jesus Christ.'" That was how the Assembly began and before that first session had come to an end the Assembly voted unanimously for the integration of the International Missionary Council and the World Council of Churches, thus manifesting that the mission of the church and the unity of the church are one and indivisible. The mission of the church is wherever the church is, and the church itself must be a mission in unity.

Mission and unity

Earlier that day at the opening service in the Shamiana there was a vivid display of this mission in unity. In the very colorful procession which preceded the service, representatives of the Anglican communion in no less gorgeous apparel, deputes from the younger churches in their exotic native costumes, and western protestant churchmen in less spectacular attire, marching four abreast, presented an unbroken phalanx of united witness to "Jesus Christ the Light of the World." During the service itself every continent and nearly every major Christian communion was represented on the platform, and as the huge congregation joined in prayer and praise it broke in clearly upon one's consciousness that "in Christ there is no east nor west, in Him no south nor north." The Rev. U Ba Hnyin of Burma in his sermon pleaded for an ecumenical theology, which, if it is to be truly ecumenical, must embrace oriental thought-forms, philosophy and culture, citing as an example the eastern concept that "two opposites can exist together as part of the whole." In other words, there is no need for uniformity in the unity which we seek; rather, there is much room for diversity of belief and practice.

A great "new fact"

The mission and unity of the church was highlighted even more at the assembly communion service, where, all except the representatives of two denominations, reverently partook of our Lord's body and blood knowing that it is from him we receive our mission, and that it is only through him that we can achieve our unity. Anglicans and Baptists, Methodists and Moravians, Presbyterians and Pentecostals, Scandinavians, Asiatics, Africans and Americans—all shared in this common brotherhood of Christian believers! This is the "great new fact" of our time; it is a new reformation in the life of the Christian Church.

Another highspot of the Assembly was reached when the time came for the reception of new member-bodies. Twenty-three such applications were considered and accepted including the Russian Orthodox Church and the Moravian Church of South Africa, West. The Council, in the opinion of some observers, has only now become a World Council and includes all shades of theological and organizational structures—from Eastern Orthodox to Pentecostal—and it is strongly felt by ecumenical experts (and this view was confirmed by the Assembly debate) that the way ahead towards unity will prove even more difficult than it has been in the past. It is a new situation which is bound to bring new problems. In this new situation each will bring its own contribution knowing that it is a gift from God through the Holy Spirit and that it can do nothing but en-
rich the corporate life of the whole.

Another interesting feature of the Assembly was the fact that of the twenty-three new members received eleven of them came from Africa alone. It shows in no uncertain way where the growing edge of the church is and could well be a fore-shadow of things to come. On the executive side of the Council itself church leaders from Asia, Africa and Latin America are playing an ever-increasing role, and the delegates from these younger churches spoke with a prophetic voice not usually found among those who live in a predominantly Christian environment. And, incidentally, this was one of the major differences observed at New Delhi: that those who live and witness in a pagan environment thought and spoke in terms altogether different from those of their Christian brethren who are the products of a traditionally Christian civilization. Here, then, is a problem for dogmatics and theological interpretation, and there might have to be some re-thinking in the field of theological education both by the older and younger churches.

One must not forget the main topic of the Assembly: Jesus Christ The Light of the World. Throughout the conference the theme recurred again and again like the motif of some great symphony. Indeed, one could never be allowed to forget it! Professor Sitler of Chicago Divinity School gave us the keynote when in one of the many papers presented to the Assembly he said: "Ever since Hiroshima the very term light has ghastly meanings. But ever since creation it has had meanings glorious; ever since Bethlehem meanings concrete and beckoning." For those of us who shared in the deliberations of New Delhi the Apostle's words took on new meaning and significance. The shadow of another Hiroshima hung precariously over the world. The international atmosphere was never more tense than it was during the weeks of the conference. But whether we came from East or West we realized afresh that "if we walk in the light as He is in the light, we have fellowship."

Unity, witness, service

In commission rooms and committee rooms men and women of every continent, of many different communions, and of varying shades of theological opinion grappled with the three subdivisions of our theme: unity, witness, service. There were long hours of debate and much drafting and re-drafting of reports, but in the end there was a fair measure of agreement and the Assembly was able to speak with a united voice on matters as Anti-Semitism, color and race discrimination, self-determination of colonial peoples, the church's attitude towards atomic warfare, the need for missionary advance and the call towards a greater realization of manifest unity.

Then there was a letter to the leaders of the nations containing an urgent plea for international understanding and sustained efforts towards the maintenance of world peace. A message was also sent to the constituent churches in which each communion and Christian disciple was challenged to take a critical look at his own life and witness. "The real letter written to the world today," says the Assembly message, "does not consist of words. We Christian people, wherever we are, are a letter from Christ to his world, 'written not with ink but with the spirit of the living God, nor on tablets of stone, but on the tablets of human hearts.' The message is that God in Christ has reconciled the world to himself. Let us speak it and live it with joy and confidence for it is the God who said 'Let light shine out of darkness' who has shone in our hearts to give the light of the knowledge of the glory of the God in the face of Jesus Christ.'

After seventeen days the Assembly came to its closing devotional session. Pastor Martin Niemoeller of Germany, very fittingly, was selected to preach the valedictory sermon. In that vast throng of churchmen of every race and continent, and of nearly every Christian communion under heaven, this veteran soldier of the cross announced that his text was the watchword for the day (December 5) in the Moravian Daily Text. "Turn away mine eyes from beholding vanity: and quicken thou me in they way" (Psalm 119:37). And so the Assembly which began with the words of a Moravian bishop ended with the Daily Watchword from our widely read textbook. It was like a benediction to the Moravian contingent at the Assembly and proved, if proof were needed, that our church is making a contribution to the unity movement which is far greater than our numbers would warrant.
Construction Begins
On Park Road Church
E. T. Mickey

Park Road Moravian Church can be said to be progressing at a walk, but chafing at the bit to break into at least a trot. The weather has conspired to hinder the work so that only two working days in a week are the general order of things.

Through the kindness of Mr. John Crosland, builder, we have the names and addresses of all purchasers of homes in the four new developments closest to us, and the promise of others as they move in. This is invaluable.

The Charlotte Observer has given us excellent news coverage and will continue to do so. The accompanying picture and article concerning kindergarten appeared on the second section front page on February 23, bringing much interest throughout the community and comment to the pastor.

Our present hope is that by the end of May we will occupy the building. In the meantime the first five families have expressed their serious interest in the congregation. We will probably hold some informal meetings in homes in the near future. At some time after the roof is on (so there will be protection from weather if needed) we will hold "Province Day" and lay the cornerstone. When we hold our first service, we will invite all to rejoice with us.

The pastor and his wife have had the warmest and most helpful of welcomes from Bishop Herbert Spaugh and Br. James Johnson and their people who have gone out of their way to aid us. The pastor will be assisting at communion services at the Little Church on the Lane until such time as he has his own morning services.

Last any doubt the value of community service to the whole Church, let us say that friends of value have been found in most interesting places and ways. The director of the kindergarten of our nearest church neighbor, a mile away, had her child in Fries Memorial Kindergarten about seven years ago, and the pastor's first haircut was given him by a young man who had been in the Scout Troop of Fries Memorial some years back. The sketch for the brochure of the church is being prepared by a staunch member of the Baptist Church whom the pastor met while vacationing and fishing at Okracoke several years ago.

We express our thanks for the silver Communion Service given us by Calvary Church, for 25 Moravian Hymnals provided by a friend, and for the gift of $250.00 thoughtfully provided by the Women of the Province. We continue to search for everything needed from tractor mower and kindergarten equipment to Bible, pulpit and organ. With the dedication of those who come to be with us in this portion of Christ's Kingdom, and of those many friends who have expressed their interest in us and our work, we set out in faith and with a good heart.

New Eden Launches
Program for All Ages

With the month of February New Eden launched upon a comprehensive Training Union plan, meeting in seven groups and covering ages from the Kindergarten to the Adults. Meetings are held Sunday evenings at 6:30 and twenty leaders are giving their time in shaping up the program. A fifteen minute assembly period is conducted by one of the groups with members participating in program planning and presentation. Then follows a thirty-five minute period in group discussion and training. The hour closes with a ten minute prayer period in each department. The material for program coverage is expected to include all available material on church history, doctrine, organization and discipline; missions, stewardship, evangelism as well as practical development in the holy habits of the Christian life. With a theme for each month, the whole program of Christian work and life is expected to be covered in a three year cycle. The wealth of filmstrip material in the Christian Education office is being worked into the programs of all age groups. During March, the general theme on "Prayer" is expected to develop members in the practice of public and private prayer, family devotions, calling for personal pledge in the habit of daily prayer.

The work during February was entered upon with enthusiasm and is seen as a field for the discovery and development of much talent among all ages. Attendance has reached 66 but it is hoped that an average of 80 will cooperate in the program.

Friends of New Eden will be glad to know that damage from the fire in November has now been fully repaired at a cost of more than $12,000, covered entirely by insurance.

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Moravians in Surinam

Moravians in Surinam (Continued from page 1)

in its native language. There are more than five hundred members of our seven Hindustani Congregations. In the nine Indonesian Congregations there are seven hundred members. Our smallest group is our one Chinese Congregation of three hundred members where a young Chinese minister, Rev. Chan Tu Kuen from Hong Kong serves as minister.

Surinam is a melting pot for all races. Its national flag symbolizes this fact. Upon a white background is a circle of gold with five stars spaced around the golden circle. Each star is a different color and represents one of the races now belonging to the population. The black, white, yellow, brown and red stars represent the seven major cultures of Surinam. There are 90,000 Creoles, 76,000 Hindus, 40,000 Javanese, 22,000 Bush Negroes, while Indians, Chinese and Europeans make up the remainder of Surinam’s 300,000 population.

Youth work, also, is being carried on by our Church in a youth center where one will find two soccer fields, one with lighting for night games, a pavilion for indoor activities and a home for the director and his wife.

There are orphanages. The one in Paramaribo is named “Sarou” and is under the supervision of Br. and Sr. Ewoldt. Last year they completed construction of a modern unit with dormitory space for fifty girls at a cost of $73,000 and a large auditorium for pictures, plays and public assemblies. The “home” is located on a forty-five acre tract. The children attend the various schools which our Church supervises. In the City of Paramaribo, there are twelve Moravian congregations. Two of these congregations have more than 7,000 members each.

Br. Doth’s Consecration

On the evening of Br. Rudolf Doth’s consecration, the Central Church was completely filled an hour before the service began. Hundreds filled open doorways and windows. Bishop H. G. Steinberg had come from Holland to preside at the consecration of this first Surinam minister as a bishop of our Unity. Bishop S. U. Hastings had also come from the Jamaica Province to participate in the consecration. The Church had been decorated with palms and flowers so that actually it resembled a full flowering garden. A trombone choir played Moravian chorales. An all male chorus rendered special anthems and chanted the liturgy.

The Moravian ministers marched together preceding the two bishops and Br. Doth. The governor and other officials were seated on the first balcony. The Roman Catholic bishop of Surinam was seated on the opposite balcony. The service followed the usual form for the consecration of Moravian bishops. The final act of consecration took place in front of the lower pulpit. Upon the head of the Surinam bishop-elect were placed both the white and black bands of the officiating bishops. One’s mind recalled, in that moment, the lines of the hymn:

O, yes, having found in the Lord our delight,
He is our chief object by day and by night;
This knits us together, no longer we roam,
We all have one Father and heaven is our home.

Church Faces Problems

It would be wrong to give the impression that our Church faces no problems in Surinam. With a mission work as extensive as theirs, it will be some years before they will be able to provide a native ministry for the mission areas of the work. This is also true for the areas of service requiring specialized personnel, such as doctors, social workers and teachers. As far as a trained ministry is concerned, the Surinam Province has its Theological Seminary in Zeist, Holland, where it provides for its ministerial students opportunities for study at the University of Utrecht and under a Moravian faculty of European clergymen living in Zeist. There is, also, a training school in Paramaribo for those not qualified for advanced study.

Fortunately, the Zeist Missionary Society has asked to be allowed to continue its support of the mission phase of the work while the General Synod of 1957 passed a resolution stating, “That when the Unity Synod or Unity Directory considers the request of the 'Evangelische Broedergemeente' to be recognized as a Unity Province, the mission work conducted in Surinam be viewed as a distinct and separate activity of the 'Evangelische Broedergemeente' and the decision as to the future status of the Province be determined without reference to its mission work.”

The “Evangelische Broedergemeente” has indicated it is now ready to assume full self-support for its work. With the help of the Moravian brethren in Holland in the area of its mission work, it may well be considered by the Unity Conference—meeting in Capetown, South Africa, this coming August—for an advance in status from Synodal Province to Unity Province.

Shimer is Missionary Speaker

The Rev. Conrad C. Shimer, retired missionary from Nicaragua, now living in Winston-Salem, was the speaker at the annual Kernersville missionary lovefeast. The service was held in the evening of Sunday, March 11.
"PRACTICALLY IMPOSSIBLE TO EVALUATE" IS

Contact Through Tink’s Radio

James G. Weingarth

Yenfourdeetee, yenfourdeetee, yenfourdeetee, this is doubleufourdeeceedoubleu calling yenfourdeetee, yenfourdeetee—doubleufourdeeceedoubleu calling yenfourdeetee, yenfourdeetee, yenfourdeetee, yenfourdeetee—doubleufourdeeceedoubleu calling yenfourdeetee, yenfourdeetee,

doubleufourdeeceedoubleu calling yenfourdeetee, yenfourdeetee, Doubleu-four-dee-cee-doubleu, calling on schedule, doubleu-four-dee-cee-doubleu, calling on schedule.

Who is “Tink”?

And who is “Tink”? He is my host this day, and the central subject of this story, Lewis “Tink” Kanoy, of 114 Idlewild Drive, Winston-Salem, N. C., the masterly operator of amateur radio station W4DCW, with a proud record of contacts in one hundred and thirty-five (135!) different countries or political entities, a teen-ager who became licensed while still in high school for the sheer love and excitement of radio communication, who became the father of radio INTERcommunication between the Moravian missionaries in Nicaragua and Spanish Honduras, and for fourteen years now a loyal, faithful servant of his Lord and church in Saturday afternoon scheduled contacts with his church’s missionaries in Central America.

TINK KANOY: His Saturday afternoons are devoted to contacts between mission provinces and the homeland.

Yenfourdeetee, yenfourdeetee, come in yenfourdeetee, calling on schedule, doubleufourdeeceedoubleu!

I am sitting in a little room at the head of the stairs in a house in Winston-Salem, N. C., trying to "catch on" to the meaning of these "words" I am hearing, and marveling at the flowingly polysyllabic speed with which a quietly-speaking man is campaigning them into a microphone.

"YN4DT, YN4DT, come in YN4DT, this is W4DCW calling on schedule—are you there, Dave?—W4DCW."

"W4DCW, this is YN4DT, YN4DT—read you well, Tink, you’re coming through fine, YN4DT."

The band is clear, and so begins another radio contact between mission field and homeland, or more particularly in this instance, between Dr. A. David Thaeler, Jr., of Bilwaskarma, Nicaragua, and “Tink”, or, in other instances with other call letters, between the Rev. Howard Stortz and Tink, or Dr. Sam Marx and Tink, or the Rev. Ken Nowack and Tink, or Dr. Ned Wallace and Tink.

ON THE RECEIVING END is Dr. A. David Thaeler. He tells how unique communication system began.

Look at the walls of this irregular-shaped, six-walled little communications center. Here are the cards and call letters of some of the rare, prized contacts he has made. Here on another wall are certificates of award and recognition testifying to outstanding work in amateur radio broadcasting.

But here, on this other wall, is a set of cards that are different. And as Tink showed them to me, there was a light in his eyes—for these are the cards that tell what became of the high school radio whiz. These were the cards and call letters of "my missionaries!" He said it with tribute to them, with joy in his heart, and in obvious commitment to Him whose "state is kingly", at whose "bidding thousands speed, and post o'er land and ocean without rest." For he had found a way, from Him Who called Himself "The Way", to do His bidding, and literally, ionospherically "post o'er land and ocean without rest" the news and needs of his fellow missionaries and fellow church members beyond the sea.

Why do you do it?

"Why," I asked, "why do you do it. What is your impulse, your motive?"

"Because I cannot go there," he replied, "but I can help here."

He mentioned those fine awards, but then told of the finer reward he found it to be in helping the missionaries. And how great that help has been through the years can never be truly known. But you can see the joy he has in doing what he knows to do for the greater joy of helping where he cannot be.

With him through the years, always standing by to take or make the telephone call coincident with the contacts, graciously receiving the callers always coming to the house to join in the contacts, taking notes or picking up dates and bits of information, truly unified with him in the wonder and worth of this radio ministry is Ethel Kanoy, his wife. When she met him, it just about was a case of, "Love me, love my radio." She did! And when he is unable to operate, she will send out the magic numbers in her own quiet voice, for she too is a licensed operator with her own letters, W4HUF.

I saw this wonderful lay ministry in action while gathering the materials for this story. Here was Mrs. Phillip Butner to talk with missionary daughter Emily, wife of Dr. Ned Wallace at Puerto Cabezas, Nicaragua. Here came Dr. C. Hege Kapp to talk with Dr. Thaeler about some medical equipment, and with his wonderful sense of humor "quipping" said equipment, (and

(Continued to page 3)

MRS. KANOY TAKES OVER as Mrs. Philip Butner talks with her daughter, Emily, the wife of Dr. Ned Wallace at Puerto Cabezas.
Provincial Announcements

The Provincial Elders' Conference announces that Br. Fredrick P. Hege has accepted a call to become pastor of the Fries Memorial Congregation. He will be installed on May 6 at the 11 o'clock service by the president of the Provincial Elders' Conference.

The Provincial Elders' Conference announces the retirement of Br. Samuel J. Tesch from the active pastorate on April 30. Br. Tesch was ordained a deacon of the Moravian Church in 1926. He has served pastorates at Friedberg, Friedland, Christ Church and Immanuel. He has been active in many phases of provincial and inter-provincial work, having served for thirty years as a member of the provincial and inter-provincial mission boards. He represented the Southern Province at the centennial in Nicaragua and Honduras and at the bi-centennial of the Moravian mission in Jamaica. He was also a delegate to the General Synod of the Moravian Church in 1957. He was ordained as presbyter in 1935 and in the late 1950's the honorary degree of Doctor of Divinity was conferred upon him by Moravian College.

Br. and Sr. Tesch will reside at 635 Cascade Avenue in Winston-Salem.

The activities of the president of the conference for the month of March included meetings of: Salem College Executive Committee on the 7th; P. E. C. on the 8th; Board of Christian Education and Evangelism on the 8th; Conference with representatives of the Greensboro Boards on the 10th; Executive Board of Provincial Women on the 15th; Provincial Financial Board on the 15th; Conference with Joint Boards of Immanuel on the 22nd; P. E. C. on the 26th; Conference with Immanuel Joint Boards on the 26th; Conference with Advent Joint Boards on the 27th; and semi-annual meeting of Salem College Trustees on the 29th.

R. Gordon Spaugh, president

Provincial Women's Board
Mrs. Harry E. Cook, Jr.

Annual workshop for all Moravian women of the Southern Province:
TIME: Wednesday, May 16—11:00 A. M. and 7:30 P. M.
PLACE: Ardmore Moravian Church, Winston-Salem.
LUNCH: Served by the women of the host church at 50c per plate.

Program
I. Devotions — Necessary reports — No speaker at the general sessions.
II. Discussion Groups for:
(1) Bible Study Leaders
(2) Mission Study Leaders
(3) Circle Leaders
(4) Presidents, Vice-Presidents and Treasurers
(5) Parsonage Committee Chairman

A roll call of the churches will be held in each discussion group and it is important that every church be represented.

III. For the women who do not attend one of the above discussion groups a real treat is in store. Dr. R. Gordon Spaugh will tell of his "travel adventures in South America and the West Indies."

In the article "Ministry to Migrants Is Christian Concern" by Miss Eugenia Stafford (March Wachovia Moravian), only two addresses of the Migrant Centers were listed. There should have been three. The one omitted is Ann Street Methodist Church, Beaufort, N. C.

At the District Meeting of United Church Women, we were told that the most pressing needs of the migrants at this time are in the eastern part of the state.

Workshop is Planned for Provincial Musicians

There will be a workshop for choir directors and organists and their assistants, and any others who may be interested in the study of music in our churches Saturday, May 12, 1962, from 10:00 A. M. until 3:30 P. M. at Home Church. A luncheon will be served.

This is an attempt to carry out a part of the suggestions made at a previous meeting of musical representatives from the churches of the Southern Province. This is under the supervision of the Provincial Music Committee.

The program will include classes in voice, interpretation, style in singing, repertoire, organ, fundamentals of music, conducting, and congregational singing.

The cost, including the meal and registration, will be $1.50. Although this is primarily for choir directors and organists, all persons interested in this program are urged to attend.

Records of Moravians, Volume 8, Are Found

Herbert Spaugh

The Archives Committee has just learned that a substantial number of Volume VIII, Records of Moravians in North Carolina, edited by Dr. Douglas L. Rights, are available at the North Carolina Historical Commission in Raleigh, and can be had for $3.00 per volume, postpaid. It had been thought that the supply of all eight volumes of this set of books was out of print. This is wonderful news to book lovers, many of whom will want to complete their sets. Others may want to secure a copy of Volume VIII at this low price and make a beginning with a set, adding Volumes IX and X as they come from the press.

Dr. Minnie J. Smith of the Archives staff, in collaboration with Miss Grace Siewers, Acting Archivist, is in charge of editing and translating of the volumes.

Due to the fact that few Moravian books rarely go into second edition, and as a result they become increasingly scarce, the Archives Committee has adopted a policy of buying in rare and out-of-print Moravian books, and then making them available for those who want them. For some time they have been doing this with Records of Moravians in North Carolina. They have a waiting list for these volumes. If any readers of The Wachovia Moravian desire any of these copies, please notify the archivist, and your name will be placed on the list. Already a number who had incomplete sets have filled out their sets in this manner.

It is hoped eventually to bring the translation of these records up to the time of commencement of Bishop Edward Rondthaler's Memorialia of Fifty Years. Some of these copies are still available, and those who hope to have complete sets should put an order in to the archivist at once. Soon this valuable book will be out-of-print.

Volumes IX and X are planned to bring the records up to around 1856, when English was adopted as the official language. This leaves a gap until 1877 when Bishop Rondthaler's Memorialia commenced. However, these official records are in English, and it will not be necessary to have the laborious translation made from the German.

Enterprise Anniversary

Former Pastor Herbert B. Johnson was guest preacher for the sixty-fourth anniversary lovefeast at Enterprise, on April 8. A show of hands indicated that 7 people present were at the cornerstone laying and dedication service which was held on April 11, 1898.

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TINK KANOY'S RADIO
(Continued from page 1)

in his own right as an amateur photograph-er to take the pictures accompanying this story of the scenes in the room.) Here were two young people, Wayne Burkette and Judy Mathis, president and mission super-intendent respectively of the Moravian Young People's Union of the Southern Province, interviewing Drs. Thaeler and Kanoy, superintendent respectively of the Moravian Young People's Union of the Southern Province, interviewing Drs. Thaeler and Kanoy, superintendent respectively of the Moravian Young People's Union of the Southern Province, interviewing Drs. Thaeler and Kanoy, superintendent respectively of the Moravian Young People's Union of the Southern Province, interviewing Drs. Thaeler and Kanoy, superintendent respectively of the Moravian

But how much more, how indescribably much more there has been! Let the missionaries tell it too, as I have it in letters from them in answer to requests for something of this story from them.

"Dr. Sam" reports

From Dr. Sam Marx, now on furlough at Fargo, N. D.: "The idea of having a ham radio at Ahuas was Tink's. It was he who encouraged us to see about getting the necessary equipment and he built our transmitter for us, sent it down with complete instructions on how to transmit with it, and far more importantly, how to service all the installations. It is a wonder to see the book of instructions he made, complete with photographs of all the wiring and tubes, a copy of which he kept in Winston-Salem so that we could talk back and forth, referring to number of page, number of item, etc. . . .

"Then the consultation service was largely a matter of his encouragement too. After that, Dr. Kapp (the same Dr. Hege Kapp, a Moravian physician here in Winston-Salem, Christian layman, and for some time now, with zeal and interest gathering pictures of his church's churches that will some day be a priceless heritage) came out there (to Tink's place) a few times in connection with some medical equipment he was instrumental in sending to Ahuas clinic. Then we began to ask him for medical opinions and not long after we sent him x-ray plates where there was doubt as to the diagnosis or prognosis. This wonderful service he and others at Home Church have aided by sending money to pay for the postage and at times by sending x-ray film and chemicals . . . I should say too, that he is very humorous in these radio contacts, and the chit-chat with Tink there in the studio, often Ethel too, makes the half hour or 45 minutes contact very enjoyable. We look forward to the Saturday contact as a high point of our week and a dead band or other difficulty is a real disappointment."

From Dr. Ned Wallace in Puerto Cabezas, Nicaragua: "My first contact with Tink Kanoy began two and one half years ago with some radio help that has continued to the present time. For it was Tink who, after he learned that the Wallaces would be working in Nicaragua, selected and partially paid for an excellent communications receiver. Later, before we left the States, he tuned up the transmitter and actually tested it before it was shipped to Nicaragua. Anticipating our needs here he sent along enough spare parts for the next five years. Every Saturday afternoon Tink and Ethel give up several hours of their busy time to act as intermediary between families in Nicaragua and Honduras and their families and friends at home, both for business and pleasure."

Finally, Dr. Thaeler speaks for all concerned as well as in a bit of fine narrative telling how this all began:

"The little boy who lived down the road beyond New Eden had a hot, dusty walk to Sunday school, and his teacher had a car. They became friends. Years later, the teacher came to Nicaragua as a medical missionary, and the little boy grew to manhood, became interested in electronics, and, in 1947, designed a radio transmitter which he sent to the doctor. They talked to each other frequently, and the doctor who had been the teacher now became the pupil.

"As time passed, and as the value of the radio contacts was more fully appreciated, the new teacher was not content. Other missionaries also should have radio connections with their families and friends in the homelands. To Tink Kanoy and his wife they must go the credit for going to their friends and to church organizations, to help in financing new and improved equipment—so that now there are six missionaries in Nicaragua and one in Honduras who can use radio communication among themselves and with their friends and relatives in many countries of the world.

Impossible to evaluate

"It is practically impossible to evaluate these radio contacts. Locally, much mission business is transacted with tremendous saving of time. Far closer contact is maintained with our Mission Board. Important decisions can be transmitted or relayed in a matter of minutes. If a missionary is sick, and requires hospitalization in the United States, the arrangements are often made by radio. Missionary journeys are often reported.

"And what does this radio communication mean to the missionary personally? When Mary Thaeler was at Salem College, she talked almost weekly with her parents in Bilwakarrna. And long before that time, the doctor talked frequently with his mother and his brothers and sisters. The Grays, the Stortzes, the Wallaces, the Nowacks all talk with members of their families.

"Most of these contacts have been made through Tink, who loyally and devotedly gives up his Saturday afternoons to make the connections. When his work prevents..."
this, his wife Ethel operates the transmitter, and week after week she stands by, to make the telephone calls, to tell the folks at home that all is well, or to report illness. This has been going on for almost fourteen years!

"The Kanoys have never once let anyone feel that the natural "small talk" between children and parents (in the radio contacts) is boring, though undoubtedly it sometimes may be! Nor is it possible for the missionaries to purchase repair parts for their equipment—the Kanoys make the purchases and pay for them, and if a missionary protests they say: "All right, make a contribution to some phase of your work." When new and more modern equipment is desirable, it is the Kanoys who go to their friends, to the church organizations and add the gifts to their own contributions, sparing the missionaries of all expense.

"If you value your telephone, you can understand why we value our radio transmitters. If you want to know how we got them, how we maintain them, how we use them, I can summarize the answers: a little boy grew up to become a thoroughly consecrated Christian man, and he and his wife are using their talents to make Christ's kingdom grow on earth."

Benedictus, brother Dave, well said! And to you, Tink and Ethel, I am sure that I speak for us all who love our church and seek to serve our Lord through it when I say, 'Bless you for all you are doing in this generous stewardship of time, skill, and material resources.'

YN4DT, YN4DT, YN4DT, this is W4DCW calling YN4DT, and all the others, come in YN4DT and let us help you bear your burdens. Over!

Theological Seminary
Offered Library Grant

Moravian Theological Seminary has been invited by the American Theological Library Association to participate in its library development program. This program, which is made possible by a Rockefeller grant, is designed to strengthen the holdings of the library and is of great importance for the support of professional training for the Bachelor of Divinity degree.

Under the terms of the agreement, the Seminary is challenged to raise any amount up to $3000 per year for three years, beginning July 1, 1961. The amount raised will be matched dollar for dollar by the ATLA, but it must be over and above the ordinary budget expenditures of the library.

Full participation for the three years would mean a possible total of $18,000 for the development of the library. The Rev. Henry L. Williams, librarian of the Harvey Memorial Library, says that this would make it possible to purchase some back files of especially significant periodicals and some major scholarly sets of books which would normally be beyond the reach of the ordinary budget.

It is expected that the grant, over a three year period, would make possible the addition of about 4000 volumes plus the periodicals. The regular library funds would be expected to cover the processing of these items.

Hans David Receives
Second Moramus Award

Dr. Hans T. David, internationally eminent musicologist, has received the second Moramus Award for distinguished service to American music. The award was made by the Friends of the Moravian Music Foundation at their semi-annual meeting in Bethlehem, Pa., on April 3.

Dr. David, who is professor of musicology at the University of Michigan and a foremost Bach authority, was cited for his valuable research and publications, done during the 1930's, on the American Moravian musical heritage. His work was epochal and presaged the significant developments now embodied in the Moravian Music Foundation. His edition of the John Frederik Peter String Quintets, especially, has become widely known and performed, and is largely responsible for the rediscovery of the first American chamber music.

The Moramus Award was presented by Dr. Donald M. McCorkle, director of the Moravian Music Foundation, who gave personal thanks to Dr. David for the influence he had given unconsciously to lead him also into American Moravian music research. Dr. McCorkle's own valuable work began as a continuation of Dr. David's pioneering studies.

The Moramus Award is granted from time to time by the Moravian Music Foundation to scholars who have made unusually outstanding contributions to the history of American music. The first recipient was Irving Lowens, assistant head and presiding scholar of the reference section of the Music Division, Library of Congress, a leading authority on early American music.

Carl Milton Barnes

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HEDLEY E. WILSON: His consecration at Bilwaskarma was witnessed by over 1,000 people. three bishops of the Unity place their hands on Br. Wilson's head in the solemn act of consecration. Bishops Kenneth G. Hamilton (USA, Northern Province), W. Herbert Spaugh (USA, Southern Province), and Selwyn U. Hastings (Jamaica) were the officiating bishops.

Hedley Wilson has had a long and loyal service record in the Moravian Church. He was born in Bluefields where his father, the Rev. Newton Wilson, was serving the church. After completing high school training in Jamaica he came to the United States to study for the ministry, but his plans were deferred by World War I. During the war he was employed by Winchester Arms Company in Connecticut. He was enrolled at Nyack Missionary Training College in New York for one year and then transferred to Moravian Theological Seminary in Bethlehem, Penna., where he was graduated in 1921. One of his classmates was Bishop Carl J. Helmich of Lititz, Pa.

He served the Moravian Church since 1921 as a teacher, pastor, member of the Provincial Board, instructor in the Institute Bíblico, and as a member of the Missions Literature Committee. He was ordained a deacon by Bishop Guido Grossman in 1925 and a presbyter by Bishop Kenneth Hamilton in 1947.

In 1921 Br. Wilson was united in marriage with Alice Maude Blake of Lititz, Jamaica, who had been living in New York. The ceremony was performed in the Fourth Moravian Church of New York City. Mrs. Wilson was called into the immediate presence of the Lord in August, 1960. They were blessed with four children. Dorothea was educated in Bluefields and Managua and is a member of the Board of Elders of the Puerto Cabezas Church. Hope is a trained nurse having studied in Bluefields, Bilwaskarma, and the University of Vermont. She is at present on the staff of the National School of Nursing in Managua. Two sons were educated in Jamaica and are accountants in Managua. Martin is on the Church Committee of the Union Church and Hedley, Jr. is a member of the Board of Elders of the Moravian Church in Managua.

THE NEW BISHOP IS GREETED by the three officiating brethren. Left to right those in the picture are Bishop Hamilton, Bishop Wilson, Bishop Hastings and Bishop Spaugh.

The consecration of Bishop Wilson represents a forward step in the development of the Nicaraguan Moravian Church. His associations with the United States and Jamaica emphasize the nature of his office as a bishop of the Unity. The places of leadership in the Church held by his children indicate the influence of the Wilson family which for three generations has been serving the Church and Her Lord.
Moravians Of All Ages Go Camping

FOR JUNIORS
THREE CONFERENCES — ONE WEEK EACH
JULY 1 — JULY 8
JULY 8 — JULY 15
JULY 15 — JULY 22
FOR AGES 9, 10, 11 — CONFERENCE FEES $30.00

I liked camp very much. I liked the way the two groups got together and studied the Bible. I liked the services at night. I liked the food and cabins very much, too.

Jimmy Smith

FOR SENIORS
JUNE 17 — JUNE 24
FOR AGES 15 AND OLDER — CONFERENCE FEES $30.00

A wonderful mixture of fun, fellowship, recreation, and spiritual renewal make up an unforgettable week at senior conference.

Margaret Peters

FOR JUNIOR HIGHS
TWO CONFERENCES — ONE WEEK EACH
JULY 22 — JULY 29
JULY 29 — AUGUST 5
OR
JUNIOR HIGHS CAN COME BOTH WEEKS
FOR AGES 12, 13, 14 — CONFERENCE FEES $30.00 PER WK.

Camp meant a lot of things to me such as: learning more about God and Jesus and the Bible, catching small animals, learning more about nature, getting to know more people, having good food, getting to learn more games.

Richard Lee Smith

FOR YOUNG ADULTS
AUGUST 10 — AUGUST 12
CONFERENCE FEES $10.00

Last year Laurel Ridge offered a "mountain top" experience. Its surroundings and environment gave one a feeling of closeness with God. It gave one a hint of what it might be like to live in a community where everyone was a Christian.

Judy Lutz

Beautiful LAUREL RIDGE CONFERENCE GROUNDS

FELLOWSHIP + WORSHIP + STUDY + HIKING + RECREATION
SWIMMING + GOOD FOOD

FOR YOUNG PEOPLE
AGES 10 AND OLDER
OUTDOOR CAMP
AUGUST 5 — AUGUST 10 CAMP FEES $15.00

Last year's summer camp was an experience that I will never forget and its effect will never completely leave me. A camper will have lots of fun and a real experience with his Creator.

Duane Butler

For further information and registration cards: Write Laurel Ridge, Box 187 — Salem Station, Winston-Salem, N. C. or call PA 3-6688.
MORAVIAN MISSIONS

Third Pastor for British Guiana

George Lloyd, a Seminary senior, has accepted a call to serve in British Guiana. He is a member of the College Hill Moravian Church, Bethlehem, Pa., and is at present serving as the assistant pastor at Palmer Township Moravian Church, Easton, Pa. He was born and raised on the island of Anguilla in the British West Indies. He came to the United States, served in the Armed Forces, became a citizen and after college graduation enrolled at Moravian Theological Seminary. He served for one summer on the island of St. Thomas. He will join the Br. Roger Kimball and Gordon Sommers in British Guiana about August 1.

Second American for Antigua

The Rev. David Henkelmann, presently pastor of the First Moravian Church of New York City, has accepted a call to serve on the island of Antigua beginning about September 1. Together with William Gramley, whose acceptance of a call to Antigua has already been announced, he answers the call of Antigua Moravians for the assistance of two American pastors. Br. Henkelmann is a graduate of Moravian College and Theological Seminary and has been in the pastorate for five years. He is enrolled in the graduate school of Union Theological Seminary, New York.

Gillillands Accept Call to Nicaragua

Dr. John Gilliland and his wife, Nancy (R.N.) have accepted a call to serve the Moravian Church in Nicaragua. They will go to Bilwaskarma about August 1 to work there, allowing the Thaelers to take a year’s furlough. John is a graduate of Moravian College and has had one year at Moravian Theological Seminary. After completing a medical course at the University of Indiana, he took one year of internship at the Methodist Hospital, Gary, Indiana. He then moved to Indianapolis, where he is now completing two years of residency in general surgery at the Methodist Hospital. Nancy has completed her training in the field of nursing and has passed her State Board examinations in Indiana. The Gillillands have four daughters. The family belongs to the Moravian Church at Hope, Indiana.

Medical Students to Nicaragua

Two candidates for medical missions completing their third year of medical school will serve in Nicaragua this summer. Peter Fluegel and his wife, Joan, of Bethlehem, Pennsylvania, and Kenley Burkhardt and his wife, Anita, of Fargo, North Dakota, will be assisting the doctors at the Thaeler Memorial and Gray Memorial Hospitals. Peter and Kenley are both enrolled at the Medical School of the University of Pennsylvania in Philadelphia. This summer externship is made possible through the generosity of Dr. William Joyner and his mother, Mrs. O. L. Joyner of Kernersville, N. C. Dr. Joyner, a Moravian, is on the faculty of the Medical School at the University of North Carolina.

Greetings from British Guiana

From the Queenstown Church Committee comes the following expression of gratitude: "We take this opportunity of expressing our gratitude to all organizations and individuals in the United States for the help given in various ways generally, and particularly, for the monetary assistance to the Queenstown congregation for its building programme—the extensive rehabilitation of both the mission house and the church building.

"Also we bear in mind the revitalization of the ministry in our British Guiana Province by way of manpower in the persons of the Revs. Housman, Kimball, and Sommers—all of whom have contributed and are still contributing to our spiritual, numerical and financial growth.

"In spite of these commendable contributions, there is no evidence of any desire to dictate from abroad; rather there is every effort being promoted to develop the spirit of self-help and self-government, all directed towards extending the work of God in the province and to deepening the spiritual life of our people."

Africa Appeals for Another Teacher

Br. Richard Conner, headmaster of the Alliance Secondary School at Rungwe, Tanganyika, East Africa, reports that John Diehl, Bethlehem (Pa.) Moravian, has arrived and it is a joy to have him on the staff. He is coping with the work well."

Br. Conner now places an urgent request for a second teacher for this school. Requirements: Single male prepared to teach English with possibly history and geography as minors. He must be a consecrated Christian who will enjoy working with boys and serving also in other duties in a boarding school. Interested persons should contact the Mission Office, 69 West Church Street, Bethlehem, Pennsylvania.

Teachers for Alaska

Karen Fluegel, a member of the Moravian Church at Fargo, N. D., has accepted a three-year appointment to the teaching staff at the Children’s Home in Alaska. She will graduate from Moorhead State College this spring and will begin work about August 1. She replaces Faye McDuffie, who will complete her appointment this summer.

Robert Kaesemeyer, a member of the Emmaus, Pennsylvania, Moravian Church is completing her college work at Oberlin this spring and has offered her services to the Children’s Home for next winter. She will travel to and from Alaska at her own expense and while at the Home, will assist in teaching and in extra-curricular activities.
BY ACTION, WORDS, ATTITUDE

Parents Are Child's Teacher
Anne Borhek Manning

RELIGION FOR LIFE, Course No. 123. Required for living. Given all day every day. This is the elementary course required of all one, two, and three year olds. Offered in preparation for Courses No. 456 (required of four, five, and six year olds), No. 789, etc. Includes instruction of attitudes toward God, Christ, the Church, Sunday school, family, friends, etc. Instructors: Father and Mother.

Like it or not, as parents and church members we are in the teaching game right up to our ears. Even if we don’t have children, we are still teaching those around us, especially children and young people, by our actions, our words, our attitudes.

“Ministry” as used in the American Moravian Church throughout 1962 has a much wider scope than mere reference to the ordained clergy. As Dr. John Groenfeldt pointed out in his January article, The Teaching Ministry of the Church, “ministry” in this year’s theme means “work” or “responsibility,” thus involving each one of us, minister and layman alike, in the church’s work. So the “teaching responsibility” of the home lays the task in our laps as church members and as parents. Just what teaching responsibility do we have in connection with our children’s religious life? How do we help our children develop good attitudes and habits about such things as church and Sunday school attendance, prayer, reading the Bible, stewardship?

Before We Begin

Before we can even begin to teach our children, we must be sure that we ourselves are headed in the right direction. What are our Christian habits? Are they ones we would like our children to imitate? Because religion, especially for small children, is “caught” rather than taught. A child’s Sunday school teacher has him in class one hour a week; an older child may spend an additional hour in youth fellowship; but all children spend many more hours than that every day under the influence of parents and home. Do we, the parents, attend Sunday school and church? Do we contribute willingly, generously, of our time, our leadership abilities, our money to God’s work? Do we too frequently criticize the minister, the members, the Church Board? Do we truly seek God’s will for our personal lives? Are we loving, forgiving, understanding, and yet disciplined in our home life? We all squirm a little when we put our lives to the test of these questions! But we must get our own spiritual ducks in a row before we can hope to teach our children either by word or example.

When The Baby Arrives

The teaching responsibility of the home shifts into high gear the moment the first baby arrives. Even a newborn can sense the loving harmony that prevails in a Christian home; it is part of his background of safety. As the baby grows and develops, it is time to start reading him simple Bible stories and showing him the colored illustrations; time to sing him hymns as well as nursery rhymes; time to accent little ears to words like “Jesus,” “love,” “God.” Even before the baby can understand its meaning, a simple bedtime prayer needs to become part of the goodnight routine.

The Daily Text read preferably at breakfast, family devotions, and grace before each meal keep parents and children aware that God is ever near. It may take some planning to work even brief devotions into a busy family schedule. But if we are willing to give serious thought to it, we can adapt the devotional period to our particular needs and find place for it in our daily lives. It doesn’t have to be a lengthy affair; in fact, with children, it shouldn’t be. A short Bible reading, perhaps a hymn stanza, sentence prayers by each member of the family—participation, not a finished performance, is what we are seeking. For advice or pertinent literature, we should consult our pastor who is ready to be of assistance. He can offer suggestions, recommend books, help us plan devotional periods that will be really worthwhile for the whole family.

As much as possible the family should attend Sunday school and church together. If we parents merely drop off our children at Sunday school, our children will very quickly catch the idea that we consider what goes on at home more important than Sunday school. When a baby is very young or when there is illness, it may sometimes be necessary to compromise temporarily, with parents alternating in taking the family to services. Otherwise, this is the time required of every day. This is required for living. Given all day every day. This is the elementary course.
to make use of the nursery facilities which the church provides for the express purpose of making it possible for families to worship together.

As Children Grow Older

As children grow older, we must begin reading the Bible itself to them. Using one of the modern translations will make the "old, old story" seem much more timely and pertinent to 20th century living. We can help family devotions take on more maturity by encouraging genuine intercession for relatives and friends and by praying for guidance with household problems. By our own attention and interested comments, we encourage our children really to listen to the sermon. Several times during the week we can read and discuss with our children the Bible passages assigned for the upcoming Sunday school lesson. Such activities coupled with full participation in the church’s program will help our children understand the responsibilities of membership and the significance of the step they themselves will take when they unite with the church.

Different congregations have different activities available to older children and young people. Frequently there are junior or youth choirs, beginners' band, youth fellowship groups, Boy Scouts, Girl Scouts. We as adults make many contributions to the church through our own extracurricular activities and we should encourage our children to experience the joy of being part of a group seeking to serve God. Church camp sessions in summer offer wonderful opportunities both for children and for family groups to broaden and deepen Christian faith.

Parents Teach By Example

Always we parents must be alert to our own attitudes, our own habits. What kind of stewardship are we teaching our children? Do we tithe? If our children pattern their giving on the way we give, what kind of financial health will our congregations enjoy 20 years from now? Do we consider our pledge to the church budget a sacred obligation? Which do we want most, a new car (or house or color TV) or God’s work? We need to help our children build good habits by training them to set aside a definite part of their allowances for God’s church. And what about wise use of time? And talents?

We as parents are constantly setting our children examples of honesty, obedience, learning, growing. How’s our honesty in little things? Do we occasionally run a stop sign or repeat a morsel of malicious gossip? Are we willing to submit our wills to God or is it a case of “I will do what I want?” Are we daily (or at least weekly) learning more about God or is our understanding of Christ and His teachings still at the ten-year-old level? Our souls need frequent practice in overcoming unloving attitudes, self-centeredness, unChristian thoughts and ambitions.

This teaching responsibility which is ours as parents may well make us wonder where we can turn for advice and help. Certainly we can and should consult with the pastor, with other Christian parents, with Sunday school teachers. Certainly there is a wealth of books and pamphlets for our guidance. But no one person or book can provide an accurate blueprint that sets forth precisely how to go about this teaching ministry of the home. There is no magic button which we can push to solve all our problems. It takes a lot of prayer, a lot of faith and trust in God—and a great deal of hard work. It’s so much easier to let things jog along, to skip Sunday school and church, to get behind in one’s pledge. Whoever has the idea that living a Christian life is soft, sweet, and easy hasn’t even scratched the surface of true Christian living!

Seek Guidance From God

Daily prayer is the foundation stone on which we must build. Asking and seeking guidance from God is a must. Difficult decisions, perplexing problems, our children’s behavior, attitudes, questions bewilder us and we ask ourselves, “What can I say? What shall I do?” If we will make a practice of asking God these questions, he will supply the needed answer, the necessary wisdom for dealing with each problem. If we habitually take even minor irritations to Him, life will become much less worrisome and mountains will often subside into the smallest of molehills. Only two things are necessary: bring the problem to God and be willing to abide by His answer. Having laid this solid foundation, we can then feel confident that the teaching ministry in our homes will be the kind that prepares our children for vigorous Christian living.
**Gordon Spaugh Tells**

**Seminary of Surinam**

The guest speaker at the Annual Alumni Day Luncheon of Moravian Theological Seminary was Dr. R. Gordon Spaugh, presiding over the gathering in the new Student Union of Moravian College.

As a member of the Seminary class of 1927, Dr. Spaugh spoke on "The Moravian Church in Surinam." Having recently returned from a South American trip, Dr. Spaugh, who has been a member of the Unity Executive Committee of the Worldwide Moravian Church since 1953, and its Chairman since July 1960, spoke from his own personal observations.

In describing the geographical, economic and political, as well as the religious make-up of the country, Dr. Spaugh said, "one out of every six people in Surinam is a Moravian." This country, which is soon to become independent of its mother country, Holland, "is truly a melting pot of all peoples," he continued.

"Surinam is the only country in South America which is predominantly Protestant and the only Protestant country in the world which is predominantly Moravian," Dr. Spaugh told the assembled Alumni.

In speaking of the government, he said, "its subsidies fall into three phases; the educational, medical and the social." He explained the subsidies by saying that he had been told that first, the Church operates 20 per cent cheaper than the government is able to. Second, it is only because of a "dedication to the Christian Gospel, that it is possible to obtain skilled workers in specialized fields, who are willing to endure the physical conditions."

Dr. Spaugh concluded his address by stating that "the future of Surinam depends upon native leadership and their being trained to be wise and strong."

The Rev. Allen S. Hedgecock, pastor of Schoeneck Moravian Church, presided at the Luncheon. The Rev. Mr. Hedgecock is a native of North Carolina and a former pastor of the Mayodan congregation.

Also featured in the Alumni Day activities were the Weber Memorial Lectures, offered this year by the Rev. George S. Hendry, the Charles Hodge, Professor of Systematic Theology at Princeton Theological Seminary. Dr. Hendry spoke in the morning and the afternoon, using as his topic "The Holy Spirit and the Renewal of the Church."

**DEATHS**


EASTER SERVICE INSPIRED START OF

Symphony in Brass and Reeds

THE MORAVIAN SYMPHONY OF BRASS AND REEDS is shown at its Christmas concert in the Central Moravian Church, Bethlehem, Pa. The director, Professor Noll, is seen in the center.

Henry E. May
Student, Moravian Theological Seminary

The Moravian Easter Sunrise Service on God's Acre in Winston-Salem has been an inspiration to countless thousands. Prof. Charles W. Noll, a seventy-year-old Lutheran and life-long musician, received a most unique inspiration from this service as he leaned on the fence of God's Acre in 1957. As he worshipped he came to dream a dream which has become a reality. His dream was that the Northern Province would have a Symphony which could play the Moravian chorales which he heard that Easter morning, and which he appreciated so much.

Prof. Noll had a rich musical background and came to Winston-Salem to hear Moravian music at the invitation of a friend. He began his musical career at age nine when he began to play the violin, after which he took up the clarinet and began to perform with a band at Williamsport. After this he went on to form and conduct many bands, one of which was the Philadelphia Rapid Transit Company Band in 1935. A few years ago he suffered a broken back, and while recovering from this injury, he came to the Bethlehem area. While in this area, he first came in contact with the Moravian music at one of the Christmas Eve Vigils at Central Church.

After returning from the Easter Sunrise Service in North Carolina, Prof. Noll set out tirelessly to bring his aspiration into actuality. His first efforts were with a small group of students at Moravian Preparatory School in Bethlehem, at which place, he is now the director of Instrumental Instruction. From this he enlarged his efforts to take in young and old alike in the Lehigh Valley area. Presently there are one-hundred and eighty-two members of what has become known as the Moravian Symphony in Brass and Reeds and is composed of people from all walks of life from age four to seventy-eight, many of which came with no musical background.

This group is made up chiefly of family groups and are “at home” with music varying from John Phillip Sousa’s marches to excerpts from Handel’s Messiah. Since 1958 the Symphony has presented an annual Christmas Concert at Central Church in Bethlehem. It sent a delegation to the Easter Sunrise Service at Home Church in 1960 to return, in some sense, the inspiration which its founder had received just three years before.

Its latest project was to help provide the music for the 505th Anniversary of the Moravian Church which was held last March at Johnston Hall on the campus of Moravian College.

In the December, 1961-January, 1962 issue of the “American-German Review,” Ann Hark speaks of Prof. Noll as “Mr. Dynamo” and quotes the music critics as saying that the Moravian Symphony in Brass and Reeds is “Amateur playing with a professional touch.” The Symphony seeks to promote and perpetuate the music which has been loved and cherished by the Moravian Church down through the years.

The Symphony is a living example of what can be done when inspiration contacts a tireless man’s initiative.
FOR MORAVIANS CHURCH CAMPS ARE BIG BUSINESS BECAUSE

Their Values Are Spiritual

From Laurel Ridge in North Carolina to Camp Hope in New Jersey and from Tar Hollow in Ohio to Van Es in Canada Moravians in increasing numbers are going to church camps and conferences. At Laurel Ridge last summer, for example, 840 young people and adults attended the eleven regularly scheduled conferences. The same story is repeated at Camp Hope and the other conference areas of the Northern Province.

The Moravian Church in America is in the camp and conference business in a big way. The operational budget of Laurel Ridge for the 1961 season was $25,000 of which over $20,000 was spent on the strictly Moravian aspects of the program.

Why? Why is the Moravian Church willing, even anxious, to spend these sums of money on this program and why do the people come in such increasing number?

Values Are Spiritual

The answers also may be discovered in the spiritual values that are to be found in camps and conferences that are sponsored by the church. The manual, CAMPING TOGETHER AS CHRISTIANS, by John and Ruth Ensign begins by saying, "The church-sponsored camp for boys and girls provides opportunities for Christian learning and guidance that cannot be achieved elsewhere in the church's program of Christian Education." Camps and conferences are a vital part of the teaching ministry of the church.

That this is true not just in theory but in practice is borne out in the comment of one young person after a week at a Moravian camp last summer. She wrote, "Camp was an experience that I will never forget and its effect will never completely leave me." Another said, "It gave one a hint of what it might be like to live in a community where everyone was a Christian."

In a Moravian camp or conference planned and conducted by mature Christians, boys and girls, and adults too, live the Christian life. For twenty-four hours of the day for seven days of the week they sleep and eat and play and study and worship in a Christian community. Here the covenant community can and does become real.

A layman once questioned the wisdom of the Southern Province spending over $400,000 at Laurel Ridge for buildings and equipment that are "used only during the summer." The fact is that in a week at camp or conference a person spends more time in worship and study and in exploring the meaning of the Christian faith for life than he spends all year in the sessions of the Sunday church school. A typical Christian Education building may cost $100,000 and is used only fifty-two hours in one year.

Values Have Different Dimension

The values of church camping go beyond the mere fact of isolation and the factor of time; its values have a different dimension. The church camp wisely never tries to duplicate the learning experiences to be found in the church school or in the home. First of all the experience is the experience of a group, a group "motivated and guided by the Biblical revelation of God and of His will for man's life." As stated by John and Ruth Ensign, "Life is whole and holy, it is re-creative, and it is joyful because it is good!"

Foremost, a church camp or conference "makes full use of the natural resources of the environment." A small Junior boy speaking of his week at camp, said that he learned a lot of things such as: "more about God and Jesus and the Bible and about catching small animals." "Catching small animals" is important for today's small boy: provided he also learns that animals are a part of God's creation and that he should love and care for them.

The uninterrupted hours and days in a camp environment provide for both young and old a depth of experience found nowhere else. One of the many adults taking part in the Moravian camps and conferences in 1961 testified of the "true Christian fellowship and sense of oneness within the group" which she experienced. She said, "the indescribable beauty... and the evidence of Christian love by those present blended in such a way as to make God's presence a reality."

Much of our learning today comes from books or such media as television. Most of us live in crowded cities. We ride on concrete streets and highways. We even worship at a fixed time on a fixed day. Today's person needs to discover anew the wonder of God's creation. He needs time for reflection, for prayer, for worship. He needs to open his life to God's call for commitment, for service. This he finds in the environment of a church camp.

One mother once asked her son as he climbed down from the bus bringing him home from a Junior Conference, "What did you learn at camp?" His reply was direct and sincere, "I learned what it was like to be a Christian." This answer tells why the Moravian Church is in the camp and conference business.

Needed: Counsellors

For a young person to learn what it is like to be a Christian he must be guided and led by people who are themselves Christian. The effectiveness of the program at the many conferences sponsored by the two provinces of the Moravian Church in America depends almost entirely on the leadership of these conferences. The greatest need therefore is for more mature Christians who will be willing to give a week or more each summer to participate in the camp and conference program.

The need is for ministers, of course, who will go for a week to lead a discussion group or conduct a vesper program. Each congregation in the Moravian Church through its official boards should not just permit its pastor to go to camp for a week; it should assist him to go in every way possible.

Another need, perhaps the greatest, is for lay men and women who will volunteer a week each year to this service. Many already are and are receiving from it a great blessing. The need is for cabin counsellors and for leaders of small groups.

One of the significant developments in church camps and conferences in recent years has been to arrange for small groups of campers for study, exploration and worship. Usually these groups are based on the cabin groups. This means that more and more men and women must come forward not just to live in a cabin with the boys and girls but to lead them through the day as teachers, friends and counsellors.

This call is for mature leadership, for men and women who are dedicated Christians who love children and young people. This challenge is a challenge to great adventure. Adults can be instrumental in leading young people to discover what it means to be a Christian and in so doing they can discover this truth anew for themselves.

Church camping is big business; big business for Christ and His Church. The Moravian Church is in this business. It challenges you not just to be a stockholder, but to be a worker as well.
Provincial Announcements

Provincial Elders’ Conference

The Provincial Elders’ Conference announces that Br. Lewis Swaim has accepted a call to become pastor of the First Moravian Church in Greensboro. He will be installed on June 3 by the president of the Conference.

The activities of the president of the Conference for the month of April included the following appointments: Anniversary Lovefeast address at Olivet on the 1st; address to seminary students and alumni at Moravian College on the 4th; joint meeting of Northern and Southern P.E.C.’s on the 4th and 5th; Moravian College Trustees on the 5th and 6th; meeting with southern seminary students on the 6th; kick-off luncheon for Salem College capital funds drive on the 11th; Provincial Elders’ Conference on the 12th; budget dinner for local church boards on the 12th; meeting with Joint Boards of Advent on the 15th; Provincial Elders’ Conference on the 18th; Board of Christian Education on the 24th; Provincial Elders’ Conference on the 25th; address at dinner meeting, Men of the Home Church, on the 26th; address at Apple Blossom Festival at Willow Hill on the 29th.

R. Gordon Spaugy, president

Provincial Women’s Board

Mrs. Harry E. Cook, Jr.

The Provincial Women’s Board is happy to accept an invitation issued on behalf of the fellowship of Leaksville Church by the president, Mrs. Edward C. Richardson, to hold the fall outing in Leaksville on September 26.

The women of the Southern Province through their regular budget purchased a freezer for the Children’s Home in Alaska. Miss Mary Crouse, chairman of the Alaskan Missions, received an interesting letter from the Rev. Clarence Henkelman, superintendent of the Home. The following excerpts are from his letter:

“The freezer is a Sears Roebuck Goldspot model and a twenty-one cubic foot size.

“The freezers are filled with different items. The day we got the new freezer installed a Kwethluk Eskimo man brought up a half a moose. We cut it up into roasts and steaks and froze it. In the past we would have had to can it all.

“We freeze fresh fish such as pink salmon, smelt, and silver salmon; and blueberries, which grow in abundance here in summer time. Some years when our gardens are good we get a lot of cauliflower and broccoli which we will now be able to freeze for use in the winter.”

The freighter which comes as far as Bethel during the summer and brings all of our supplies has cold storage and we can now order some frozen meat and vegetables from Seattle. Commodities the past few summers has also given us a fair supply of butter which is hard to keep fresh without a freezer. This all comes in during the summer and must be used during our school lunch program. We put over 200 pounds in the new freezer last fall.

“We sincerely want to thank the ladies of the Southern Province for their making it possible for us to get the freezer. It will help so much in our being able to have fresh meats, vegetables and fruits during the winter and save all the work of canning.”

Calvary Begins Work on Building Addition

The addition to Calvary’s Christian Education Building came one step nearer to reality as a special session of Church Council recently voted overwhelmingly in favor of the building plans presented by the architectural firm of Adams and Pogrom in Statesville, N. C.

These plans, previously approved by both the Building Committee and Building Fund Committee, call for a three-story addition to the west end of the present Christian Education Building, in keeping with ideas held by those planning the original structure.

The new building will consist of approximately 5,500 square feet and will provide space for the Nursery, Beginner, Kindergarten, Junior, and Junior High Departments and Senior and Post High classes. Rooms used by the Beginner Department on Sunday could also be utilized for a week day Kindergarten. An office for a Christian Education director, adequate rest rooms, and kitchenette facilities on the second and third floors will complete the addition.

Certain necessary renovations will be made in the existing structure in order that the building might blend into an attractive, safe, and efficient unit. Among the more extensive of these renovations will be the re-designing of the Fellowship Hall to include improved kitchen arrangements, additional seating space for 100 people, six adult class rooms, relocation of the Primary Department, additional staircase required by the State Fire Marshal, a new entrance and foyer from Poplar Street, and new floors in all three halls.

In keeping with the mandate of Church Council, the cost of building and renovation is not to exceed $120,000.00. Of this amount, approximately $18,000.00 is in the Building Fund at present. As soon as working drawings are completed and bids within the budget limit received, a drive for funds will be made. Douglas Peterson, chairman of the Building Fund Committee, voices the feeling of the entire congregation when he says he hopes to see the drive result in an amount in cash and pledges adequate to cover the entire cost. It is likewise the desire of the committee that a minimum of 25% of the balance due be raised in cash, with the remainder being pledged over a three year period.

Mr. Peterson also points out that, as mentioned previously, anyone donating a total of $5,000.00 may have a class room in the new building named in honor or memory of some individual. One such memorial gift has already been received, and it is hoped that there will be others.

The Building Committee will be concentrating on final details as working drawings are completed. This committee is composed of John Nisbet, chairman, Mrs. O. F. Hege, Miss Emily Morris, Paul Flynt, Charles E. Scott, J. F. Stone, Jr., Fritz Luther and Robert Lumley. The Building Fund Committee, in addition to Mr. Peterson, consists of H. C. Horton, Jr., Ralph Ogburn, Claude Phillips and P. L. Thorpe.

It is the sincere hope of both committees that work on this important and long-awaited facility might begin early in July.

Gift to Berlin Church

The Trustees of New Philadelphia recently voted to send a gift of $15.00 to help with the construction of a new Moravian Church in the Western Zone of Berlin.

The new church was constructed to provide for the merger of the two Moravian congregations in Berlin, Wilhelmstrasse and Neukoln. The sanctuaries of both were destroyed by bombing in the world war.

The merged congregation will be known as the Moravian Church of Berlin and was built on the historic grounds of Neukoln, not far from the line dividing the city into Eastern and Western Zones.

THE WACHOVIA MORAVIAN

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A MATTER THAT CANNOT BE TAKEN LIGHTLY

How Much Shall I Give?

C. Robert Fowler

The following article was written by an active member of the Palmer Township Moravian Church of Easton, Pennsylvania. It first appeared in the January, 1962, issue of THE MORAVIAN of the Northern Province.

The compelling message of tithing is at once inspiring and mysterious. It divides a person's mathematics by the common denominator of painful subtraction. Or, so it seems to most of us.

Perhaps the most pervading thought that prompts any discussion on "How Much Should I Give?" is whether there is any real Christian commandment to tithe, or whether it is simply a traditional approach of the theologians. Certainly this idea needs exploring.

Let's agree at the outset that the tithe, or any other pattern of giving, will never fulfill our total obligation to Christ. Yet, it is the profound experience of many tithers that it opens up new vistas of understanding and blessings. "Ask the man who owns one"—a tithe box, that is.

Most of us look to the Scriptures to find personal guidance. What does the twenty-fourth verse of the sixteenth chapter of the Gospel according to Matthew suggest? "If any man will come after me, let him deny himself."

"Jesus spoke more on this business of denial and money than on any other subject. Why? Maybe it was because he understood us more than we ever realized—that he knew multiplication is possible by subtraction.

Much evidence can be supported by the Scriptures to give basis for the tithe. The question arises as to whether it applies to us, or only to Old Testament times. Certainly the New Testament theme suggests giving as God has prospered us. We come to grips with the problem when we attempt to make: "How much?"

Without a direct mandate from Christ it appears difficult to provide the solution. He has told us, in what we may term generalities, that we must deny ourselves and love our neighbor as ourselves; and that we have more of a need to give than we have to receive. Most of us undoubtedly could react positively to a Scripture passage quoting our Lord as requiring a tithe of money from his followers, if he had made such a statement in just so many words. Do we need twentieth century nomenclature to understand the terms?

Money our Waterloo

It appears easy for us to apply ourselves as stewards of God's great gifts—the earth, the atmosphere, all of life in the realm of animal, vegetable and mineral, until we face up to gold and silver. Yet these two are nothing more than terrestrial bartering agents. Money has become our Waterloo, unless we rule it rather than it ruling us.

If we put the situation in proper perspective, we cannot fail to realize that we should give to Christ's Church in direct proportion to the prosperity he has bestowed upon us. The logical proportion would be ten percent, or a tithe. Those who do tithe will tell you that it is the only way. Many who started as tithers find that the blessings that come with it soon overshadow the gifts—that a desire to give more, grows out of tithing. There must be something to it.

Yet, this is not the whole story. For some of us it seems impossible to lay aside ten percent of each pay check. With each dollar accounted for, there is no way to slice the pie further. Strange as it may seem, there is a way this can be done.

Some years ago we were prevailed upon to try tithing. It couldn't have been a poorer choice of timing. Recently mortgaged for a home and car, besides a continuing investment in a modest business, the stakes were indeed high. It appeared that tithing would not only lose a supporter, but also lose prestige as the banner of stewardship.

We decide to try

Having decided to let God hold full sway, each week saw ten percent of the pay check go into the tithe box before any other allocation was made. After twelve months of needless anxiety it was found that all normal obligations had been met and the tithe box was richer by $40. How was this possible?

It is true that "things" were a little better that year, although the pay check was still the same size. Some mysterious favor had been bestowed upon the household—there were fewer doctor and medicinal bills, not as many unusual expenditures as before. Even the checking account was ahead by a small sum. It had been possible. But this was probably the calm before the some fatal storm.

That was the first year. After the second, it appeared that it might be working and we settled down to wait. Looking back at the period of waiting, all that is evident is blessing upon blessing. The house mortgage is no longer a concern; transportation is amply provided by two debt-free cars and the investment in the small business has been rewarding. As if this wasn't enough, God has helped us put a daughter through four years of college. And to top it all off, God has graced our home with the familiar antics of a young son, now six years old. Do we believe in tithing? It might better be asked if we believe in breathing!
Somewhere in everyone's thoughts comes the question, "Why is the tithe appropriate?" It must be apparent from the account above that the Lord knows that we can live adequately and happily on the nine-tenths that remain; that when you set aside a tenth of your income for the tithe, you will have greater satisfaction in using the remainder.

Of course, it must be understood that this is a more or less personal approach to tithing. Yet, just as many men looked for a "new world" before Columbus proved it, to his lasting honor, so must we be led by the spirit of God working through the blessings of tithing. Try it and find out for yourself.

A point worthy of consideration is that of using the tithe to good advantage. Although some give most of it to their church, a great many others contribute to all worthy charities from the same source. A typical example would work as follows: from the tithe, five to seven percent would go to the church. The remaining three to five percent would be used to satisfy all other charitable causes.

But granted that this all sounds exemplary, it still does not answer the question completely. To those of us who cannot reach tithing in one giant step, some other way must be considered. Perhaps the best workable plan yet devised is the one of "growing up in tithing."

Starting out with five percent as our fixed purpose for the first year, we can increase our giving one percent each year, until the full tithe is reached. As we grow in tithing, God will be nurturing us in spiritual maturity.

Can we realize the full implication of "growing up in tithing?" Whether we are five percenters or full tithers, or somewhere between, we would have solved for all time the financial problems of our churches. Fretting over budgets would be forgotten. Church fund-raising suppers and the like would be unnecessary, except for fellowship. Every member canvass time would revert to visitations of joy. It is indeed a fact that if we all gave from five to ten percent of our incomes, the church could not only meet all its present obligations, but could concentrate on spreading the Gospel to all nations. We could heal the sick, feed the starving and offer salvation to all people through Jesus Christ, our Lord.

This matter of "How Much Should I Give?" cannot be taken lightly. The Lord knows just how much we give—and how much we have. In Luke 10:27, Jesus tells us that nothing short of a complete response to God is good enough . . . that we should love the Lord with all our hearts, and souls and minds; and our neighbors as ourselves.

"SERVICE WHERE THEY ARE NEEDED MOST" IS PLAN OF

Work Camp in Virgin Islands

For ten weeks this summer four Moravian young people will take part in a work camp experience on the Virgin Islands. They will see first hand and participate in the life of this Moravian mission province.

The four slated to be a part of the first authorized work camp were carefully chosen by a committee who knew the Islands well. Making the trip will be Miss Phyllis Snyder of the Advent congregation; Miss Donna Dull of Home Church; Richard Vitek of New Philadelphia; and Bob Sawyer from the Nazareth Church, Pennsylvania, formerly of Fries Memorial.

The purpose of the project is to give these youth an opportunity to become actively involved in the mission effort of the church. Through their work, worship, recreation, and living with the Islanders, it is hoped that they will be drawn to a deeper awareness of the on-going program of the Moravian Church and the people to whom it ministers.

On St. Croix, St. Thomas, and St. John they will assist in Vacation Bible School "where they are needed most," as the Rev. James Blanton, who is a minister of St. Thomas, has said. They will be available to help in other programs of the churches. Much of their time will be spent in work projects with Island youth. They will rely on island youth. They will rely on island
AMERICAN MORAVIAN YOUTH TO GATHER

In Convocation in Pennsylvania

"The World, the Unity, and Me" will be the theme of the second American Moravian Youth Convocation to be held on the Moravian College Campus in Bethlehem, Pennsylvania, this summer.

Young people, laymen, and ministers from the United States and Canada will gather from August 20 to August 24 for programs of worship, Bible study, workshops, and fellowship. About five hundred young people and adults are expected to attend.

Introducing the theme on Monday night will be a musical review written and directed by the Rev. David Henkelmann, pastor of one of the Moravian churches in New York City. Each morning the theme will be developed further by lectures and small group discussions.

The afternoons will be filled with workshops and recreation. Some of the seventeen workshops planned are as follows: Moravian Music, Drama in the Church, Service Projects, How to Organize and Keep a Youth Fellowship Going, Visual Aids, Worship, Planning Retreats, For Adult Advisors, and Leading Group Singing.

Six Area Churches Hold Training School

John M. Walker

A very successful Leadership Training School involving workers from the congregations at Messiah, New Philadelphia, Bethesda, Macedonia, Clemmons and Hope Moravian Churches has recently been completed. This area training school was held in accordance with a plan suggested by the Board of Christian Education and Evangelism, as the annual emphasis of the Moravian Church in 1962 is The Teaching Ministry of the Church.

The facilities of New Philadelphia Church were made available for these training courses, with the school being open for two hours in the evenings of three consecutive Tuesdays. A period of fellowship during which refreshments were provided was observed at each session of the school between the periods of instruction, which were limited to fifty minutes each.

All the courses offered were planned to deal primarily with methods of teaching at the various age levels. Classes were provided for teachers and leaders of most departments, including Kindergarten, Primary, Juniors, Junior Highs, Seniors, and Adults. No separate course was offered for teachers of Nursery children as a provincial workshop, or one or more area workshops, will be provided for workers in this department of the Sunday School at a later date.

The leaders for the various groups included Mrs. Miles M. Carter, Jr., Mrs. Ralph Siewers, Jr., Mrs. Henry B. Clodfelter, The Rev. William Marshall, Mr. Gordon Bonduant, and Dr. George G. Higgins. The enthusiasm of individual members of the several classes indicates both the spirit and the content of the teaching offered!

It will be of interest to other churches planning such a school to know that seventy-five persons were enrolled, with the total cost per registrant barely exceeding one dollar. The expenses included the cost of refreshments, office supplies, and honorariums for the teachers not connected with the Board of Christian Education and Evangelism.

The cost-per-registrant figure given above may almost be regarded as negligible when viewed in the light of the enthusiasm of one class member, who said, "I have never learned so much in such a short time!" And, the question came from others, "How soon can we do this again?" The continuous need for Christian Education is once again made evident!

NO SHOE IS WORTH IT'S PRICE UNLESS COMFORTABLE

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HINE'S

MORAVIAN COLLEGE

- A co-educational liberal arts college, and

MORAVIAN THEOLOGICAL SEMINARY

A graduate professional school of theology,

The Church has expanding needs for trained leadership. It is also true that the Church's opportunity to influence numbers of young people through this church college is greater than ever before. For these reasons, it is especially gratifying that Moravian has received requests from $1,000 to $150,000, and looking more than $200,000, in the past year. Endowment will grow to meet both needs and opportunities if church friends of higher education continue to be thoughtful.

To let the good that you do live after you, remember Moravian in your will.

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MESSAGE FOR PENTECOST STRESSES

Fellowship of Holy Spirit

The annual Pentecost message is from the new presidium of the World Council of Churches which was elected in December 1961 at the Council's Third Assembly in New Delhi, India.

Signing the message are the six presidents: Archbishop Iakovos, Greek Orthodox primate of North and South America, New York; Sir Francis Ibiarn, the governor of East Nigeria and a leading Presbyterian layman, Enugu, Nigeria; Dr. Arthur Michael Ramsey, Archbishop of Canterbury, London; Principal David Moses of Hisol College, Nagpur, India, Church of South India; Dr. Martin Niemoeller, president of the Evangelical Church of Hesse-Nassau, Wiesbaden, Germany; and Charles C. Parlin, New York lawyer and Methodist layman. The honorary president, Dr. Joseph H. Oldham, ecumenical pioneer, St. Leonards-on-Sea, United Kingdom, also signed the message.

The message which follows asks Christians to pause and consider the meaning of the phrase "The Fellowship of the Holy Ghost" in the contemporary world.

The Fellowship of the Holy Ghost

All over the world, in church after church, as part of the Grace or Benediction, these words will be used on Pentecost: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost (or the communion of the Holy Spirit) be with us all evermore" (II Cor. 13:14). St. Paul's valediction is so familiar to Christian people everywhere that its meaning may easily become blunted, so that we think of it as no more than a convenient closing formula. This Pentecost we would ask you to pause and ponder more deeply the meaning of that rich phrase "the fellowship of the Holy Ghost," in the setting of the contemporary world.

The Message from the Third Assembly of the World Council of Churches at New Delhi made this declaration: "We rejoice and thank God that we experience here a fellowship as deep as before and now wider... In this fellowship we are able to speak and act freely, for we are all partners together with Christ." Six months after the Assembly, we should not fail to give thanks for the reality of that fellowship. It is not a small thing that in a world torn by so many divisions, we should have been able to discover such a measure of common purpose concerning the unity, witness and service of the Church. Here we have seen for ourselves that the power of the Holy Spirit to bring fellowship out of a great diversity of nations and languages is as alive today as on the first Pentecost in Jerusalem long ago. "This is the Lord's doing, and it is marvelous in our eyes" (Ps. 118:23).

All this, however, is in vain, unless the fellowship of the Holy Ghost is reproduced in countless parishes and congregations and in the places where men and women do their daily work—and we know that it is in small groups that this fellowship is often most vividly experienced. But, it may be asked, how shall we recognize it or distinguish the divine fellowship from any ordinary kind of human association? We suggest to you that there are three marks (out of many) by which the fellowship of the Holy Spirit can always be known, though it may have very different outward forms of expression in different countries and churches.

"It centers round Word and Sacrament, round the presence of Jesus Christ in the midst. This fellowship is not contrived by men, but given when we are 'all with one accord in one place.'"

"It combines, as no other fellowship can, freedom for the individual with unity in the group. We spend much time debating the possibility of 'unity without uniformity,' but the fellowship of the Holy Spirit appears as the radiant reflection of the divinity of the 'spiritual gifts.'"

"As a fellowship of love, it seeks constantly to draw others within its range. The Holy Spirit can never preside over a closed society for self-congratulation, but only over an outgoing society of forgiveness and service.

"Such is the vision of fellowship which Pentecost offers to the world. This is the fellowship which we would maintain both for the World Council of Churches and for all its member churches, so that 'when one member suffers, all the members suffer with it; when one member is honoured, all the members rejoice with it' (I Cor. 12:26)."
News From The Churches

Laymen Are Needed for Mission Service!

Floyd S. Burge, Sr., and Sidney S. Kinney, Jr., laymen from Ardmore and Advent respectively, combined their skills, brawn, intelligence and experience in construction work to give valuable service to the Moravian Mission in Nicaragua.

The service was preceded by a thirty minute band prelude by the Mount Bethel-Willow Hill band.

Tenth Street Mission Completes Sixteen Years of Service

The Tenth Street Mission, sponsored by the Home Church, celebrated its sixteenth anniversary on April 29. Mr. Clarence W. Everhart is the director.

The anniversary service was held at 7:30 P. M. with Dr. J. C. Hughes, Home Church pastor, preaching the sermon. The Rev. Clark Thompson read the Scripture lesson and members of the Home Church choir, Dr. Clifford Baier, director, sang the anthems. Mrs. Hugh Weir was the pianist.

Present at the service along with other guests from the sponsoring church were Mr. and Mrs. Harold Vogler, co-chairmen of the Tenth Street Mission Committee.

All Day Mission Festival

A missionary festival was held at Kernersville on Sunday May 7. Programs centered on mission themes were held in the Sunday school classes, at the morning worship and at a special service at 3:00 in the afternoon. A picnic lunch was held on the lawn with a band prelude before the afternoon service.

The committee in charge of the festival included Mrs. Sam Vance, Jr., Mrs. K. L. Greenfield, Mrs. Fred Linville, Theodore Kerner and the Rev. H. B. Johnson.

Renovation at Kernersville

Construction is underway on the enlargement and renovation of the Kernersville Church sanctuary. While the work is being done all services will be held in the Fellowship Hall. It is estimated that about five months will be needed for completion.

Enlargement of the sanctuary to seat an additional 100 people will be achieved by the removal of the old kitchen which formerly was in the area behind the pulpit.

As a part of the reworking of the heating and electrical system, air conditioning will be added. The church steeple is also being rebuilt to replace defective timbers.

It is estimated that the cost of the program will be in the neighborhood of $50,000.

Camp Ground Road Has Been Widened

No longer will you have to hold your breath for two miles. No longer will you have to blow your horn and creep around every turn. No longer will you have to pull into a ditch while an on-coming car bal-
MORAVIAN MISSIONS

Befus Returns to Nicaragua

The Rev. and Mrs. John Befus have accepted a call to return to Nicaragua in September. The Befus family returned to Canada from Nicaragua in 1959 in order to obtain medical care for their son, Timothy. They accepted a call to the congregation in Vancouver, British Columbia, where they are now serving. When they return to Nicaragua, their children, Ruth and Gerald, will remain in Canada.

Br. Befus began service in Nicaragua in 1940 and has served as pastor at LaLuz, Bilwaskarma, and Puerto Cabezas. He has also been acting superintendent, and acting dean of the Instituto Bíblico at various times.

Prochnau to spend Summer on St. Thomas

Norman Prochnau, a recent graduate of the Theological Seminary has agreed to spend the summer on St. Thomas, Virgin Islands, assisting with the work of the three churches there. The furlough of James Blanton left only Marvin Henkelmann on that island and he has been suffering from a back ailment. This appointment is not permanent and is only an emergency measure.

Major Repairs in the Virgin Islands

The congregations in the Virgin Islands are moving ahead with an ambitious program of renovations and improvements. Memorial Church on St. Thomas has just completed the installation of a new roof on the church and a new ceiling in the church. At the present time the entire pulpit area is being renovated and will include all new pulpit furniture. The exterior of the parsonage is also being painted.

The New Herrnhut Church on St. Thomas has been completely renovated inside and outside with most of the labor being donated by the members. It has been the aim of the congregation to restore the church to its original condition, a copy of Herrnhut in Germany.

The Nisky congregation, also on St. Thomas, has completed the repairs to the exterior of the church, has remodeled the first floor of the mission house for Sunday School purposes and a church office, and is now making plans for lavatories and a church kitchen.

On St. Croix, the Midlands Church has been repaired and painted on the outside and the first floor of the mission house remodeled for Sunday School rooms. The Christianssted congregation is redecorating and adding to the Sunday School building and has also created Sunday School space in the first floor of the mission house.

Frederiksted church, having just completed a parsonage renovation program, is installing an Allen electronic organ. The two churches on St. John were repaired some time ago and with the new parsonage at Emmaus present a favorable impression.

All of this work has been done by the people and with very little help from outside of the islands.

Mission Boat in Service in Nicaragua

Through the generosity of the Western District young people, a new power boat is moving through the waters around Bluefields, Nicaragua, carrying the Gospel down to Rama Cay and up the Escondido River to the beginning of the Rama road which leads across the isthmus to Managua. The new speedboat is powered with a 40 horse-power motor and makes more frequent and faster trips possible. Bishop Hamilton dedicated the boat on his recent visit to Bluefields and now "The Harmony" is in service, reminding us of the mission ship by that same name which traveled the seas in bygone days.

Hamiltons Visit Nicaragua

Bishop and Mrs. Kenneth Hamilton completed a six-weeks visit to Nicaragua as official visitors. They visited congregations which they served as missionaries from 1919 to 1937. In an official capacity the Bishop represented the Board at the General Church Conference, took part in a retreat for the ordained ministers and their families, officiated at the consecration of Bishop Hedley Wilson and was assisted by Bishops Herbert Spaugh and Selwyn Hastings, interviewed missionaries, addressed the graduating class of the Colegio Moravo, and investigated the possibility of building a church in Managua.

The Archives House

William A. Cranford

Mama Larsen Is Speaking

Sr. Johanne K. Larsen was asked to put down her reminiscences when she came home from Tanganjika in 1929 on her first furlough. She was able to do this in 1961 and the result has been published in Danish as Mama Larsen Forateller or Mama Larsen Is Speaking. A translation of this autobiographical sketch has been presented to the archives by the Rev. Herbert B. Johnson.

In the opening part of the book, Sr. Larsen tells of her call to mission service while serving as a children's nurse on a farm in Denmark and of the spiritual struggle which followed. In seeking more definite knowledge as to where she should go, the word Tabora came to her. She had never heard of such a place. After searching for four and a half years she found the name on a Moravian mission magazine in London. Prior to this, Sr. Larsen had had no connection with the Moravian Church but this led to her years of service in Tanganjika. Tabora was not just a town but a section of Africa.

Most of the book is concerned with her work in Tanganjika as nurse and midwife. One day there was a commotion outside the door of the clinic. She went out to see what was happening. A man crippled on both legs had rolled for two days from his village sleeping by the roadside at night. She writes of life in Africa as if she were sitting before you telling you about it. Many will remember Sr. Larsen's visit to the Southern Province several years ago.
Czech Writer Completes
Comenius Work at 80
Radim Kalfus
Secretary of the Provincial Elders' Conference of the Czechoslovakian Province of the Moravian Church

On March 16, 1962, the greatest living writer in the world-wide Unity, Sr. Leontyna Masinova, completed the eightieth year of her age. She has been residing at Spa Belohrad, which is a small town near Nova Paka in Czechoslovakia.

Leontyna Masinova, Czechoslovakian Moravian author, who is described as "the greatest living writer in world-wide Unity." On the eve of her eightieth birthday the third volume of her novel on Jan Amos Comenius was concluded. The novel is the most extensive and successful work which till now has been written in the Czech language about this great man in belles lettres. In spite of her great age, when other authors usually put away their pen, and in spite of her having undergone a difficult operation not long ago, she did not hesitate to sit down at her desk to work up the material of a very difficult theme. The work turned out well. It was preceded by a diligent preparation of the sources she gathered on her journeys through Czechoslovakia and Poland in cooperation with various institutions, museums and libraries. It has been the forty-first work she edited.

Her preceding books are, in the main, historical novels concerning the era before the Reformation and the Unity of Brethren. Further, L. Masinova wrote a series of textbooks for special schools (for instance History of Culture) and many collections of poems. But most of her books were published for the youngest readers as fairy tales, legends and plays.

Sr. Masinova joined the Unity of Brethren in the year 1912 and since that time she has been a member of the Congregation at Nova Paka.

All evangelical Churches in Czechoslovakia and the Czechoslovak Church together with our Unity are celebrating the life jubilee of this great authoress and rejoice in her full spiritual and physical freshness.

Oak Grove Class Gives Passion Play

The Young Adult Class of Oak Grove Church presented an hour-long play depicting the trials of Jesus on Wednesday night of Passion Week. The play, entitled "The Princes of This World," by Dorothy L. Sayers, told of the trials of Jesus during the last week of His life before Annas, Pilate, Herod, and the Sanhedrin. It was presented in the church sanctuary to one hundred and sixty-eight people. In addition to these, twenty-two members of the class and six boys from the Senior Boys' Class participated in the play.

The prelude and postlude music was taped and played from the balcony. Rimsky-Korsakoff's "Russian Easter Overture" and "God So Loved the World" by Stainer were used for the prelude, and "O Sacred Head, Now Wounded" by the Moravian Festival Chorus was used for the postlude.

Members of the class were responsible for the make-up, lighting, music and costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. No scenery and only the simplest costumes. 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OAK GROVE GIVES PLAY

(Continued from page 9)

The majority of the members of the play cast had not had previous experience in drama of any sort, and soon realized that any group, with sufficient practice, could effectively present some portion of the Gospel message. It is the expressed desire of many that this group will continue to present good religious drama and that others will become interested in this means of presenting the message of the Gospel.

Letter

2316 Burwell St.
Bremerton, Wash.
May 16, 1962

THE WACHOVIA MORAVIAN
Winston-Salem, N. C.
Dear Editor:

Please find enclosed a copy of a statement sent for publication. It is hereby requested that this statement be printed in THE WACHOVIA MORAVIAN.

Lest the authority of this statement be questioned, it may be said that He, The Author and Finisher of our faith, is the Authority. I rest my case in Him.

Respectfully,
Mrs. E. C. Helmach

Statement About the World Council of Churches

It is my belief:
That my attendance at the World Council of Churches' Third Assembly Meeting in New Delhi, India in November, 1961, as an unregistered, unsponsored observer was by the Grace of God and through the guidance of His Holy Spirit (2 Tim. 4:17). Because of this, My Conclusions are:
That, like "blind leaders of the blind," it is misleading the people (1 John 1:6).
That the effort to unite all "factions" is not the plan of God (2 Cor. 6:14).
That the organization is man-inspired and cannot represent true followers of Our Lord Jesus (Gal. 1:9 and Heb. 13:9a).

That it is of a profane nature and a desecration before God (Ezek. 36:20).
That, though there appeared to be a surface unity, there was no real fellowship of the saints in the Spirit (2 Tim. 3:5).
That it is a moral impossibility to combine darkness and light as is being prescribed by this apostate organization; a process called "syncretism" (2 Cor. 6:16a). On the basis of the above,
Can we:

By all the precepts of His Word, continue as members of this body without losing our standing before God? (Deut. 11:16 & 17a).

Be affiliated with it without compromising our faith? (Titus 1:15).

Repudiate the influence of the WCC upon us, because we are not at the moment compelled to obey it? (2 Cor. 6:17).

In this case, be other than identified with it, responsible to it, and therefore represented by it so that it not only speaks TO but FOR us? (Eph. 5:11). "If my people, which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land" (2 Chron. 7:14).

Volume on Customs by Fries Republished

" Customs and Practices of the Moravian Church" by Adelaide L. Fries has been re-published by the Board of Christian Education and Evangelism of the Southern Province.

This widely used volume by the late archivist of the Southern Province was revised to bring it into line with the changes that have taken place in the church since it first appeared about fifteen years ago. Dr. Fries passed away in 1949.

The work of revision was done by the Commission on Publications of which the Rev. Burton J. Rights is chairman.

The Preface to the Second Edition states that the new edition "is presented with revisions which include recent developments in the organizational structure of the church enacted by the General Synod of 1957."

The Preface further states that the revision is offered as a tribute to Dr. Fries' "life-long interest in the Moravian heritage."

" Customs and Practices" is available to the churches on a bulk order basis at the special price of 35c. Single copies are priced at 50c.

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ILLUSTRATED PAPERBACK EDITION PRESENTS

New Testament with Pictures

Publication of "The New Testament With Pictures," a new, profusely illustrated large-size paperback edition in the King James Version to sell for one dollar, has been announced by the American Bible Society.

The project required more than ten years to develop and is hailed as a "milestone" by Society officials. The Testament was produced by rotogravure, has 259 pages, 8½ in. by 11 in., and contains 566 photographs, nine maps and six diagrams to illustrate and clarify various passages in the light of recent archaeological and historical studies. The cover is laminated for durability, of modern design and printed in six colors.

The volume's low cost and its many illustrations are expected to bring about widespread distribution, Society officials say.

Research and planning for the new edition was begun in 1950 by the Rev. Dr. Gilbert Darlington, now a consultant to the Society, but then its treasurer. Dr. Darlington feared that war or accident might destroy certain records of Biblical times and undertook to gather the pictures.

The pictures include a record of inscriptions, statues, temples and cities of Biblical times. The Corinth Canal, started by Nero with Jewish slaves, the pavement where Christ stood before Pilate, excavations of the palace of Herod Agrippa at Jericho, the mounds of Lystra and Derbe—all places and things Jesus and His disciples and Paul saw—are shown.

"These pictures make Christ's world live for children," Dr. Darlington points out.

A preliminary volume, called "The Good News," in hard cover form and containing portions partly in the King James Version and partly in the Revised Standard Version, was published in 1955. The new edition is entirely in the King James Version and sells at a lower price because it is a paperback.

For ease in reading, the text is arranged in paragraph form without chapter and verse markings. Many of the photographs are of geographical areas and objects which are virtually unchanged since the lifetime of Jesus and the apostles. Twenty-one photographs were made from the air. Closeups were taken of such items as mosaics, statues, manuscripts, wall paintings, glassware and coins.

For some photographs, lengthy negotiations, sometimes lasting as long as three years, were needed. One such picture was of the small volcanic island of Patmos, where John wrote the Book of Revelation. It required the permission of the air ministries of the British and Greek governments, the Greek Information Service and the U. S. Civil Aeronautics Board.

Ministers, seminary students and other Biblical scholars are expected to find the new edition of value because of its special sources and reference materials. Travelers, too, may find it provides an excellent guide to points of Biblical interest.

Dr. Darlington searched the Louvre and consulted with scholars in the School of Classical Studies in Athens, the American Academy in Rome and the School of Oriental Research in Jerusalem. He also dealt with museums and photographers throughout America.

Typical of the illustrations is the Pool of Siloam, where Jesus healed the blind man by directing him, "Go, wash in the Pool of Siloam." There are pictures of Caesarea, Sidon, Cyprus, Myra, Claudia, Syracuse and St. Paul's Bay at Malta, where Paul journeyed by ship, with drawings of the kinds of ships he sailed and the kinds of coins he used.

As part of the project, the Society has been issuing separate books of the New Testament with pictures since 1951. These illustrated portions have now been published in English, Portuguese, Japanese, Spanish, Korean, Modern Greek and Arabic. Other national Bible Societies, with which the American Bible Society is affiliated, also have printed portions with the same illustrations in Chinese (Kuoyua), Dutch, French, German, Indonesian and Portuguese.

The Society has distributed more than a half-billion copies of Scriptures since it was founded in 1816. It is one of the oldest missionary societies in the world. Over fifty-five Protestant denominations are represented on its Advisory Council. The Society's headquarters are at 450 Park Avenue, New York 22, N. Y.
AS BUILDING “RAPIDLY RACES TO COMPLETION”

Boca Raton Sets Opening Date

Christian D. Weber

A conference yesterday, May 8, with a cabinet maker preparing for the installation of kitchen cabinets; tomorrow the final conference with the organ representative; the day after tomorrow a conference with the landscaping representative who will begin work by the end of the month on a portion of our 4.5 acre site; final selections of the water fountain, folding chairs, and Sunday School furniture—all of these things are taking place this week as the new Boca Raton Moravian Church rapidly races to completion.

Can it be in just ten weeks time the walls are up, the roof on, the classrooms plastered, bathrooms tiled, windows set, and the electrical connections ready for the fixtures? Little remains now to be done except the finishing of the interior, the stuccoing of the exterior, the remaining white asbestos shingles to be nailed on the roof after the belfry is put up this week-end, and the parking lots and landscaping to be completed. Another two months should find the Boca Raton Church (a 300 seat fellowship hall and Sunday School wing including six classrooms, offices, and kitchen) opening its doors for the first service on July 15 at 11:00 o’clock.

It is thrilling to see a new church rise up toward the heavens, especially when the workmen take pride in it and give careful attention to every detail. It is thrilling too, to know that so many people are interested in it and are praying for it and to realize that neighbors who had never heard the word “Moravian” a year ago now watch each new stage of construction. They are interested; they feel a part of it.

There have been other encouragements—the fact that we could keep construction costs to $9.00 per square foot (other churches often cost $15.00 per square foot here), the privilege of preaching the sermon at the Community Easter Sunrise Service on the beach attended by more than 1000 people, invitations by three churches in neighboring communities to preach or speak to various groups, an occasional family visited who say they are interested in the new church nearby, and most of all the very real interest of Moravians near and far.

Gifts of over $1500 have already been received from friends in Wisconsin, Pennsylvania, Maryland, North Carolina, and other parts of Florida. A memorial Allen Organ has been given and will be used for the first service. One will never forget the enthusiastic interest of the Coral Ridge Congregation whose members are giving their moral support, spiritual strength, and substantial financial gifts. The Communion Table will represent them in the new church in addition to many other individual gifts.

When this article appears in early June, the opening service will be just six weeks away. We trust that some members from BOCARATON FELLOWSHIP HALL with Sunday School wing at left. The picture taken on May 10 shows beginning of construction of belfry on fellowship hall.

SUNDAY SCHOOL WING as seen from entrance of fellowship hall. The exterior walls were being stuccoed when this picture was taken.

other Moravian churches in the Southern Province may be able to attend the historic service on July 15. Also, because we know many congregations are interested in this new Florida congregation, we include with this report a list of equipment and furnishings needed for the opening Sunday.

Communion table (gift), Baptismal Font (gift), Pulpit Bible (gift), Offering plates (gift), Bible markers (gift), Communion service (gift), Communion linens (gift), 75 Moravian hymnals (gift), Pulpit ($140), 2 Pulpit chairs ($130), 75 Moravian Youth Hymnals ($1.30 each), 2 pianos (new or used), 200 Folding chairs ($4.55 each), Guest book ($7.50), Guest book stand ($60.00), Aisle carpet for Fellowship Hall ($350.00), 5 folding tables (adjustable legs for classroom use—$37.95 each), 50 Sunday school children’s chairs ($8.80 each), Lounge furniture ($25.00), 2 fire extinguishers ($4.00), Doormats and miscellaneous equipment ($150.00).

DEATHS


Stoltz, Thomas Harvey, age 48, a member of the Rural Hall Church. Funeral held in the Rural Hall Christian Church, April 6, 1962 by the Rev. Howard G. Foltz. Burial in the Mount View Memorial Park Cemetery.


**People on Wheels Pose Problems**

Mervin C. Weidner

The irony of our age is that in this twentieth century of "findings" in the sciences so many people are "lost." The word "lost" is one of the significant words of the New Testament that has a new relevancy to our time. In using the word lost, Jesus said in effect that sometimes people are lost like sheep, lost in the sense of being away from the fold. In our day they are lost in the sense of being away from family, friends, familiar associations, church and school.

Americans are still picking up families and possessions and moving on in the hundreds of thousands of families each year. Sometimes they move seeking an escape from disaster, exhaustion of resources, loss of employment, or to find greater opportunities in jobs, health, education, pleasant living, and retirement. Not rooted in one place, families follow a job all the way across the continent or move to a home in a more desirable neighborhood across the city.

A study of industry indicates that many men have found that the way to move up in corporation life is to keep moving around. To families it means repeated uprootings. Retirees leave established homes of a quarter or a half century for a home on wheels in trailer cities, a small cottage, or a co-operative apartment. Some couples in retirement maintain two homes, living in the north in the summer and in the south in winter.

The problems of adjustment are enormous. Our mobile society has bred stresses that are cumulative, that often lead to emotional disturbances. Living in "suburbia" has become for many the "disturbia" society, in which they have to cope with heart attacks, high blood pressure, ulcers, juvenile delinquency, higher divorce rate, the agonies of aloneness and all the facets of materialism. Shifting people are lost like sheep away from the fold, and often are lost in the theological sense of separation from the Shepherd, a break in the primary personal relationship with God.

And those who stay put in one place are not home very much of the time. The trend toward longer vacations and shorter work weeks takes people away from home for longer periods. The lure of resorts, the cottage along the lake, the cabin in the mountains, the week-end at the beach, entices people virtually every week-end from April through October.

People on wheels pose a whole new problem for the church in its effort to reach, teach and preach. How can the church meet the spiritual needs of people on the move when in many churches we no longer have children or adults present with a continuity of years?

An Adequate Strategy

An adequate strategy for movers can begin with a proper understanding of the meaning of church which leads them to understand that they are members of the Church Universal as well as a particular church. They are not likely to get lost when they find and feel at home among people of God, wherever they are. Pastors and leaders back home can encourage movers to seek a church immediately in the new location and as soon as possible to engage in an active relationship rather than escape involvement by merely "shopping around" for a church. By sustaining the active participation of a transplanted family, absenteeism and non-resident rolls will be reduced.

If there is to be some continuity of Christian nurture for those who move about, there must be more uniformity of curriculum and teaching in the family of churches. If the educational program of the churches of the same denomination or other denominations is essentially identical, children and adults can easily "pick-up" where they "left-off" in churches other than their own either during seasonal vacations or longer residency. It is significant then that our Moravian Church is planning co-operatively with other denominations an improved curriculum program we all should hold and use in common in all our churches.

Stress Package-deal

Since the whole church is engaged in the educational process, we need to stress for every child and adult the package-deal on Sunday mornings; the church school and the church service are not exclusive of each other but two parts of a whole. If people go to Sunday School and not to church worship, or attend worship and not Sunday School, it is an indication of a profound misunderstanding of what a church is and does. Therefore, in a time when we need to expand the time and program of Christian education, there should be no compromises for the convenience of a few who want the two hours combined into one so parents need attend only worship while children are in Sunday School or so children can be released from the second half of the church service. For most effective Christian nurture, children and adults must participate wholly in both the worship and the school experience. Special attention must be given in planning church worship to include all ages, and the emphasis on adult education be underscored in the church school.

Because we are strongly in the grip of powerful forces that pull a family apart, a most helpful service to uprooted people is emphasis on family life education. It means teaching the meaning and significance of Christian marriage, a Christian understanding of sex as part of God's creation, forming Christian patterns of family life, studying the vocation of the unmarried man or woman, and helping persons in distress because of broken homes. Each church must carefully develop a program in the light of the needs and practices of the families within it. Family life can be nurtured, too, by opportunities for family participation in church life such as family nights, retreats and camping.

Where Values Are Taught

For children, the church school is frequently the only place where spiritual and moral values are taught, the only way to fill the need of love. A children's psychiatrist declared recently, "The primary textbook, the Bible, used in the Sunday Schools is the best guide or manual for mental health in existence. It is good health insurance to attend Sunday School." So that children and young people attend Sunday School not only to please or imitate parents, to meet with friends or to belong to a group, but to learn about Christ and experience faith, its program must be alive, vivid and colorful.

A thirteen-year-old admitted, "You have to have a faith to live. In Sunday School you can get this. I have fun, too." In teaching families on the move the church cannot waste time with trivialities but must transmit the fundamentals, the data of our faith. Because one word elicits many responses and because of a lack of understanding of the abstract, the church needs to define for all age groupings the terms used in the life of the church. A pastor or teacher can easily take a word at a time and define it clearly and discuss its meaning in worship services or classes.

Our ministry of teaching needs to be redesigned to be mobile and adaptable for special conditions such as crowded facilities or limited time. Some churches break tradition as one did recently in changing its educational program from a Sunday School (Continued to page 2)
**Provincial Announcements**

**Provincial Elders' Conference**

The Provincial Elders' Conference announces that the Rev. Thomas F. Presley has accepted a call to become pastor of Advent Congregation. He comes to Advent from the East Hills Church in Bethlehem, Pa., and will be installed on July 15 at the eleven o'clock service by the president of the Conference.

The first Thursday in October has been designated as "Archives Day" in the Southern Province by the Provincial Elders' Conference. This will be the second yearly emphasis planned for the churches of the Province, as ordered by the Synod of 1959. Plans for the occasion will be announced by the Provincial Archives Committee.

The president of the Conference plans to leave for the Unity Conference in Cape­town, South Africa, on July 19. Together with other members of the Unity Confer­ence he will visit our churches in Zeist, Holland; Unyanwezi, Southern Highlands; South Africa, East, before reaching Cape­town where the Unity Conference is sched­uled to be held from August 27 through September 7. Enroute home a visit is planned to our Leper work at Ramallah and a brief visit to our churches in Eng­land. He will return to the Province on September 27.

During his absence, Br. George G. Hig­gins, Vice-President, will be in charge of all Provincial Elders' Conference matters.

The activities of the president of the Conference for the month of May included the following appointments: Meeting of southern members of the Board of Foreign Missions on the 1st; Salem College Trustees Executive Committee on the 4th; installa­tion of Br. Fredrick P. Hege as pastor of Fries Memorial on the 6th; meeting of P. E. C. on the 8th; Conference with Provi­dence Church Boards on the 14th; address at the two sessions of the Provincial Wo­men's Workshop on "Sorinam" on the 16th; morning service at First Church, Greens­boro, on the 20th; meeting of Church Aid and Extension Board on the 21st; visit to new work in Charlotte on the 23rd; semi­annual meeting of the Board of Foreign Missions on the 28th and 29th.

R. Gordon Spaugh, 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 16, at Ardmore 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.

The program opened with prayer by the host pastor, the Rev. Kenneth W. Robin­son. The welcome was extended by Mrs. Lawrence Fulp, president of the Ardmore Fellowship.

A financial report was given by Mrs. K. Edwin Fussell, secretary and treasurer of the Provincial Women's Board. Mrs. Fussell explained the three funds which the women support: Pfohl fund, proposed home for the aged, and the current budget. A budget of $7,200, presented by Mrs. Ralph R. Bell, chairman of the finance committee, was unanimously adopted.

Mrs. Harvey Price, chairman of Aid to Provincial Churches, presented checks to four churches: King, Bethabara, and Ard­more for their parsonages and Greensboro for its Christian education building. Mrs. Price was also in charge of a literature display.

Mr. Gordon E. Bondurant, director of Camps and Conferences, urged the women to exert their influence as mothers and teachers to encourage the young people to attend Laurel Ridge. He explained the scheduled events of the summer, calling at­tention to the availability of conferences for juniors through adults.

Miss Eugenia Stafford of Kernersville, a member of the State Migrant Council, re­ported on donations of money and clothing made by Moravian women to the migrant workers in North Carolina.

Mrs. Kenneth Greenfield introduced the Rev. and Mrs. Donald Fulton, missionaries on furlough from St. Croix, Virgin Islands. At the luncheon hour the wives of the Moravian ministers were seated on the stage of the fellowship hall and introduced in­dividually. They were "Queens for a Day" as very special guests. Each was given a corsage. Mrs. Miller read to them an original poem and they responded by singing a hymn with Mrs. J. Kenneth Pfohl at the piano.

Mrs. Ralph E. Spaugh, vice-chairman of the Provincial Board, was coordinator of the day's plans. The sessions were well at­tended with about four hundred present.

**People On Move**

(Continued from page 1)

to a Wednesday afternoon and evening church school for juniors, junior high and senior high young people. The juniors have a snack after reaching the church school at 2:45 P. M. on a Wednesday, then attend classes of instruction and music until 5:30 P. M. Junior high and senior high young people arrive at 4:20 P. M. for an hour-and­a-half class followed by a 25c supper at 5:30 P. M. For those who remain for choir rehearsals there is an hour homework peri­

od immediately following supper. While a few families left this church because of the innovation, the staff is convinced of its merit resulting in more time for study, greater participation of ministers in the program and stress on families worshiping in church as a unit.

**Moravians and Mobile People**

Through the distinguishing characteris­tic of a closely-knit church family, the Mor­avian Church can offer mobile people an experience of true fellowship. Our congreg­ations are small enough and inclusive enough for everyone to be an integral mem­ber of the family, to be recognized as a person, to have a personal relationship with the pastor, and to be assimilated into the total life of the church. Nothing so quickly banishes that dark mood we call loneliness than the experience of true fellowship in the body of believers whereby an individual belongs, belongs to God, belongs to the Christian family, belongs to a church. This can occur where members of a congregation want to include the newcomer and provide specific ways for the newcomer to become an active participant. Perhaps a demonstration of our lovefeasts throughout our church life may be the most important contribution our denomination can make to protestantism today.

**Seek out the lost**

To bring displaced persons into that fel­lowship where God is to be found requires a well-planned outreach in each community to seek out the lost. Here again, Moravians who find relatively few of their number moving into any community are under compul­sion to search for those who are outside the fellowship of any church. The mission of the Moravian Church is reaching those unreached and teaching those not taught by other churches.

Lay evangelism must become more ef­fective, however, for last year in one of our American provinces it took 35 enrolled church members a full year to win a single new member for a typical Moravian Church. Attention must be given, too, to that vast army which enters the front door of the church each year and within 5 years are lost forever.

Someone reasoned that if a doctor had one-third of his patients leave him, if a col­lege had one-third of its students transfer elsewhere, or if a department store were to lose one-third of its customers, some careful self-analysis would be done and some changes made. One change that can be made is more thorough preparation for membership by insisting that every new member be received only after attendance at classes of instruction on doctrine, history of the church, and the meaning of the church. If new Christians are to be ade­quately nurtured within the church, they must be adequately introduced to Christ and His teachings, properly acquainted with the Bible, and trained in Christian culture and tradition.
IN MOVE TOWARD SELF-GOVERNMENT NICARAGUAN PROVINCE FORMS

Board of Christian Education

John H. Giesler

A General Church Conference in the Synodal Province of Nicaragua is similar in many ways to a synod in the States. Here, however, a real language problem exists. All business must be conducted in both Miskito and English, although Spanish is increasing in use and is beginning to eliminate the tedious and often troublesome translations.

About sixty voting delegates met from March 25 to 29 at the conference—ordained ministers, missionaries, lay representatives. Much of the time was taken up with general business procedures, appointing committees, hearing reports, sending greetings to the government and other provinces and studying the proposals submitted for action. Special committees met at every spare moment and the last two days were spent in earnest discussion and last minute changes in the proposals.

A Christian Education Board

Perhaps the most important and far-reaching action was the creation of a Board of Christian Education. This board is composed of six members—two members of the Provincial Board, and two laymen and two ordained pastors elected by the General Church Conference. A Provincial director of Christian Education will work under the direction of this board. This forward step recognizes the importance to a growing Church of the place of Church Schools, Vacation Church Schools, music, literature, and youth conferences.

The move toward self-government was also reflected in the increase in the membership of the Provincial Board (the equivalent of the Provincial Elders’ Conference in a Unity Province) from three to five. The Mission Board appoints the superintendent, warden and one other member, and the General Church Conference elects two members. Growth is also reflected in the change in the name of the Church from Mission Morava (Moravian Mission) to Iglesia Morava en Nicaragua (Moravian Church in Nicaragua).

A strong program of stewardship was established; ministerial recruitment was emphasized; an increase in Spanish Church services was strongly recommended; the keeping of Church records was transferred from the pastor of the main station to the local pastor in each congregation; a move was made to encourage the use of laymen as chairman of the Church Committee (Trustees).

The highlight of the conference was the consecration of the Rev. Hedley E. Wilson as the first Nicaraguan Moravian bishop. He in turn ordained one deacon and three presbyters. Present for this occasion were Bishops Kenneth Hamilton, Herbert Spaugh and Selwyn Hastings. During conference time there was a graduation for the nurses. This, together with the presence of many trained nurses, spoke well of the continuing success of the School of Nursing and of both hospitals.

The growth and progress of many of our schools is also an encouragement. It was noted that many of our primary schools are being replaced by government schools. This is both a blessing and a hindrance. It shows that the government is at last taking an interest in this area, but it means that we are losing some of our strongest institutions of influence.

Slow growth in communicant membership, losses through the border settlement which placed some congregations under the jurisdiction of the Honduran Moravian Church, and a continuing shortage of workers, are signs which must be heeded. The most beneficial aspect of the conference was the fellowship and sharing of experiences. To know that we have many brethren in similar situations like our own, makes us want to press on to win the opportunity while there is time.

Soviet Union Churches Apply For Membership

Five churches in the Soviet Union have applied for membership in the World Council of Churches. The applications will be considered on by the 100-member Central Committee of the Council when it meets in Paris August 7-17.

The Moscow Patriarchate of the Russian Orthodox Church was accepted into membership at the third assembly of the World Council in New Delhi, India, in November 1961. New applicants include Lutheran and Baptist churches with large memberships.

Churches in order of the date of application are the Evangelical Lutheran Church of Latvia, Armenian Apostolic Church, Evangelical Lutheran Church of Estonia, Georgian Orthodox Church, and the Union of Evangelical Christian Baptists of the USSR.

A total of nearly six million Christians are listed in the membership of the applicants. There are now 197 Protestant, Anglican, and Orthodox churches in the Council with members in some 80 nations and territories across the globe.
DOMINICAN PROTESTANTS INTENSIFY EFFORTS

In Midst of Political Crisis

For many, many years the Dominican Republic has been controlled by foreigners, dictators or chaos. With the assassination of President Trujillo, the people of this country were suddenly faced with a vacuum in government. Through the years of dictatorship no strong leadership was trained to take the reins of government. Most of the major business of the country was appropriated by government and every phase of life was affected by the hand of a strong armed dictator. When this strong arm was suddenly removed there was a struggle for power and also an adjustment to be made on the part of people who had not known what freedom was really like. One leader said, "We thought that God had forgotten us."

The Dominican Republic is a good country. It abounds in natural resources and possesses a rich soil. The people-land relationship is good and on the whole the people themselves desire freedom, peace, and goodwill. In search of these things there understandably must be a period of transition. During the years of dictatorship hundreds of scholarships were refused because Trujillo was not anxious for his people to see the rest of the world. This brought about a lack of trained technicians. It also means that at the present time there is a need for leadership in every phase of life: political, social, industrial, and church.

The country is now being governed by a Council of State made up of seven men. This Council of State is temporary and non-partisan. Its purpose is to develop the political pattern of the country leading to the establishment of political parties whose candidates will face a popular election in December, 1962. Everyone is looking forward to these elections with the hope that they will be peaceful, democratic, and will produce a stable government which will lead this country toward prosperity.

The Dominican Republic is important to the United States. It can set a fine example to other Latin American countries, especially Cuba. Many of the difficulties which have been faced in other Latin countries by the "Alliance for Progress" do not exist in the Dominican Republic. This will mean that such things as land reform will be possible more quickly and with greater ease than in other areas. The "Alliance for Progress" has deposited $25,000,000 in the Dominican Republic. These funds will be used for teacher training, school textbooks, adult literacy, vocational education, the construction of schools, a balanced agriculture, reforestation, etc. At the present time the Peace Corps has sixteen American and sixteen Dominicans training in Puerto Rico for future service in the Dominican Republic.

In addition to these government efforts to stabilize the country, American business has shown an optimism about the future. The Chase Manhattan Bank chain has opened several banks in the country and other businesses have indicated a special interest in developing a branch or agency there. The extent to which business will be willing to invest in the country will depend to a great extent on the outcome of the December elections.

But what of the Church in all of this transition? The Protestant Church leaders are aware of the vital importance of having Christians face this transition with a total ministry. The preaching of the Gospel continues in freedom and plans are being made by the Dominican Evangelical Church (sponsored by the United Presbyterian Church, the Methodist Church, the Evangelical-United Brethren Church, and the Moravian Church) for a program of literacy, for an increase in services through medical clinics, for leadership among young people, and for guidance to university students. There is a great deal of poverty in this land at the present time and a real need for the Christian to reach out his hand in sympathy and understanding.

All of the protestant denominations which are active in the Republic met recently to form a committee through which the services of Church World Service may be brought to the Republic. For the Dominican Christian this transition period is truly an emergency period in which the Church must press forward with every resource at its disposal.

DEATHS


Reed, Mrs. Maida Beatrice Strupe, born January 1, 1891; died June 5, 1962. Funeral conducted by the Rev. Richard F. Amos. Interment in Friedland Church Graveyard. A member of Friedland Church.


Oelmann, Ralph Augustus, born August 18, 1893 at Bethania; died May 12, 1962 at Stamford, Connecticut. Funeral conducted by Dr. George G. Higgins. Burial in Guilford Memorial Park. A member of First Church, Greensboro, N. C.
New Buildings in Florida, Charlotte Set for Opening

The two newest churches of the Southern Province will open their doors for worship on the same day, July 15, 1962. They are the Park Road Church in Charlotte and the church in Boca Raton, Florida. The pastors of these extension undertakings have submitted reports on the plans for this simultaneous opening.

PARK ROAD, CHARLOTTE
E. T. Mickey, Jr.

When we were in Florida in March, it appeared that the new church in Boca Raton would be completed long ahead of ours here in Charlotte. Never have we seen such speed in construction. But the weather has been kind to us here, and we have made good progress. We are happy that Boca Raton has done the same.

A letter from Br. Christian Weber, and the article in the *Wachovia Moravian* last month has now told us that we are closer than we thought in the completion of our several buildings. In fact, so much so, that these two churches are apparently going to be completed long ahead of Boca Raton as the most rapidly growing section of Boca Raton, a town which has grown from 6,800 to 10,000 since the summer of 1961.

The Rev. Christian D. Weber became organizing minister of the new church in July, 1961. Since that time he has been in charge of the planning and supervision of the church building and has been surveying the immediate neighborhood around the church, now comprising more than 400 homes.

Dr. George G. Higgins, who also was present for the Ground-breaking Service on January 21, will represent the Provincial Boards at the opening of this church.

Dr. Weidner and Br. Weber will also participate in the service which will be held just four and one-half months after the beginning of construction.

Furnished with stucco and brick, the new church conveys a warm and inviting appearance to the surrounding community. It contains 7,500 square feet of fellowship hall, Sunday school, and office facilities. Total costs for the building are well within the $75,000 grant received from the Building and Expansion Board. Included in the total expenditure are all construction expenses, air-conditioning and heating for the fellowship hall, paved drives and parking areas for 44 cars, landscaping, and several items of equipment and furnishings.

Boca Raton is located fifteen miles north of Ft. Lauderdale on Federal Highway No. 1. The Moravian Church is located in Boca Raton Square in south-west Boca Raton.

Furnishings For Park Road Moravian Church, Charlotte, N. C.

- Pulpit—$75.00
- Pulpit Chair—$50.00
- Communion Chairs, (2)—$40.00 each
- Pulpit Bible—$50.00
- Bible Markers—$50.00
- Children's Tables, (4)—$35.00 each
- Folding Chairs (Adult), (100)—$4.75 each
- Lectors—$50.00
- Baptismal Set—given
- Communion Set—given
- Visitor's Register and Book of Remembrance—$35.00 each

Boca Raton, Florida
Christian D. Weber

The Opening Service in the new Moravian Church in Boca Raton will be held on Sunday, July 15, at 11:00 o'clock. The service will climax two years of preparation for the second church in the Florida Moravian expansion program.

After several months of intensive surveys in 1960 Dr. Mervin C. Weidner, director of Moravian Church Extension in Florida, recommended Boca Raton as the most favorable location for the second Moravian Church in the state. In July of 1960 Dr. Weidner and representatives of the Provincial Boards decided upon, and purchased, a 4.47 acre site in what was to become the most rapidly growing section of Boca Raton, a town which has grown from 6,800 to 10,000 since the summer of 1961.

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- Folding Chairs (Adult), (100)—$4.75 each
- Lectors—$50.00
- Baptismal Set—given
- Communion Set—given
- Visitor's Register and Book of Remembrance—$35.00 each

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The Church has expanding needs for trained leadership. It is also true that the Church's opportunity to influence numbers of young people through this church college is greater than ever before. For these reasons, it is especially gratifying that Moravian has received bequests from $1,000 to $10,000, and totaling more than $200,000, in the past year. Endowment will grow to meet both needs and opportunities if church friends of higher education continue to be thoughtful.

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Bible Society Film
Is Now Available

"Tea House Along An Indian Road" is the latest filmstrip produced by the American Bible Society, it was announced by the Rev. Dr. James Z. Nettinga, executive secretary of the Society. The filmstrip is recommended for all age levels and is described as particularly suitable for youth groups, for missionary meetings and for church missionary activities, particularly those concerned with India.

The true story is told of Indreus Din, a Muslim priest who turned to Christ after a chance meeting with a minister aboard a train. The pastor provided Din with a copy of the New Testament and this changes his life. At his mosque, Din starts to share his life. At his mosque, Din starts to share his

Christian friends help him to build a tea house so that he can

The filmstrip with a 14-minute recorded narration on a 33 1/3 record is available from the office of the Board of Christian Education and Evangelism.

Gleanings from Mission
Paper in Denmark
Herbert B. Johnson

DR. A. J. KEEVIL has been a Moravian medical missionary for almost forty years in Unyamwesi, Tanyanya, Africa. Prior to his return to England a year ago he was received into the Nyamwesi tribe and given the title of medicine man. Surely he is the first European on whom such a token of confidence has been bestowed. In his annual report he wrote, "It is no small honor to be called into the service of Christ in Africa.

MAMA LARSEN is still in America. She arrived in Iowa five days before the home-going of her brother. She is spending a few months there before returning to Denmark in July. From her letters it is readily seen that she has not been taking things easy. Over television she has told of her work in Africa, and she has spoken in various churches. Presently, the publication of an American edition of her book, "Mama Larsen is Speaking," is being considered.

BISHOP ELMO KNUDSEN was to have participated in the first African Synod in East Africa as the representative of the Director Board in Denmark. On account of the unusually heavy rainfall the means of communications in many sections have been utterly disrupted; so much so, that it was deemed impossible to assemble the delegates at the meetings of synod. Synod has therefore been postponed until August. Because of this decision it is barely possible that Pastor Foy will be in Tanganyika at that time.
Gramley, Kerner
Receive Degrees

Eleven seniors received their bachelor of divinity degrees at the commencement exercises held at Moravian Theological Seminary on Sunday, May 13. Two of the graduates are from the Southern Province, six are from the Northern Province, one is of the Evangelical United Brethren Church, one is of the United Church of Christ and one is a Methodist.

Recipient of an honorary degree and sermonist, at the services held in the Old Chapel of Central Moravian Church, Bethlehem, Pa., was Dr. Henrich Renkewitz. Dr. Renkewitz has been a visiting professor of Moravian Church History this past semester. He has returned to Germany, where he is Director of the Evangelical Academy in Arnoldshain, an institution of the Evangelical Church under Dr. Martin Niemoeller.

Degrees were conferred upon William E. Gramley, son of Dr. Dale H. Gramley, president of Salem College, Winston-Salem, N. C., and Mrs. Gramley; and William B. Kerner, son of R. B. Kerner, Sr., of Kernersville, N. C.

Others receiving degrees were: William E. Bleckley, III, Bethlehem, Pa.; Willard R. Harstine, Dover, Ohio; Ronald N. Hiest, Reading, Pa.; Donald J. Jones, Lake Ariel, Pa.; George L. Lloyd, Pert Amboy, N. J.; Norman E. Prochnau, Bruderheim, Alberta, Canada; Frederick C. Seyfert, Jr., Bath, Pa.; Edgar A. Snyder, Bethlehem, Pa.; and Alan H. Taylor, Edmonton, Alberta, Canada.

Honor student and president of the student body, William E. Gramley, was awarded the Moses Memorial prize for the best work in homiletics and practical pulpit work. He was also co-recipient, with William Harstine, of the John David Bishop Memorial prize for the best record in scholarship and in the development of personalitiy best suited for the ministry.

William B. Kerner was awarded the Henry Gerdsen prize to assist in augmenting his theological library.

**Ardmore Contracts For Pipe Organ**

The first pipe organ in the history of the Ardmore congregation will be installed prior to Easter 1963. A contract was signed on June 1 with the Holland American Organ Company of Harrisburg, Pennsylvania, represented by Mr. H. H. Groenewegen, for a new twenty-one rank organ with complete American Guild of Organists specifications to be built in Holland by the Verschuuren Organ Company. It will be designed especially for the worship and hymnody of the Moravian Church, and will be placed in the chancel area directly over the choir loft.

The Great division will be completely exposed to the worshipper's view, and the Swell division will be under expression behind shutters in a small chamber to the rear of the Great. The Pedal division will be located in another small chamber behind a window in the rear wall of the chancel. Separate wind pressures will assure uniformity of pitch and dynamics.

The wind chest of the Great division will be fashioned of American walnut and stained to match the church pews. Colored felts on the capped metal pipes in the Great division will be dyed to match the carpeting in the sanctuary. Upon the Great wind chest will appear in bas-relief the words of our Moravian motto:

VICIT AGNUS NOSTER EUM SEQUAMUR

In Costa Rica 150,000 homes were visited and over 100,000 Gospel Portions were distributed recently in a 5-month intensive campaign of "Evangelism in Depth." The Scriptures were provided through the Central American agency of the American Bible Society.
MORAVIAN MISSIONS

Glenn Jurek to Virgin Islands

Mr. and Mrs. Glenn Jurek, Houston, Texas, have volunteered to serve for a year in the Virgin Islands. They are members of the Pasadena Brethren's Church and go to the Islands with the recommendation of the Mission Board of the Unitas Fratrum of Texas. Glenn and Roberta are both graduates of the University of Texas. Glenn has completed his second year in Moravian Theological Seminary. Roberta has degrees in history and journalism. She has been employed by the Associated Press and the Bethlehem Globe-Times.

The Jureks will be sent to St. John to serve the congregations of Emmaus and Bethany. The present pastor of these churches, the Rev. David Bratsch, will assume the pastorate of the Nisky and New Herrnhut congregations on St. Thomas as of September 1, succeeding the Rev. James Blanton.

Dr. Cook reports from Honduras

"The past year will probably be remembered by the Miskito people as the year of the 'prari tara' or big hurricane, which occurred on July 23 and which caused a famine which continues until now. Perhaps it will be remembered also as the year when their doctor (Dr. Samuel Marx) was away on furlough and was replaced by a 'speechless' doctor—that is, one who did not speak Miskito (Although we are learning it fast).

"We thank God for what He has done through His servants here, both Honduran and foreign, and are glad to have had a part. Believers have been strengthened and others have received Christ as Saviour. God is blessing the faithful witness of believers here, and I believe that the Miskito Church could already continue without foreign missionaries.

"While we recognize that scientific medicine had no place in the ministry of the New Testament Church, we believe that God blesses its use when practiced in His Name as an expression of Christian compassion for the sick."

—Dr. Ian Cook

Giesler Reports on a Ministerial Retreat in Nicaragua

For most of the people coming in by boat, truck or plane it is like coming home again. For our family, as well as for a few others, it is a new and inspiring experience. But to all, Bilwaskarma is a refreshing relief from the miles of dry, dusty savannah that surrounds this "Bethlehem of the 'Tropics.'" Sheltered by hundreds of tall green pines, the quiet beauty of this spot invites the weary traveler, the sick and suffering, and the young in search of knowledge. Here in this small Miskito village is located our first Moravian Hospital in Nicaragua, the important Nursing School, the Instituto Bíblico, a large church holding

600 people, as well as the present home of the superintendent.

To this place came all the ordained ministers of the Moravian Church in Nicaragua, both foreign and national, with their families. We also had the presence of Bishop and Mrs. K. G. Hamilton and Bishop and Mrs. W. H. Spaugh from the United States and Bishop S. U. Hastings from our Jamaica province. Having three Moravian bishops in this country together for the first time is a historic event by itself. From small isolated villages, beside large lagoons, from old stable congregations and lumber or gold mining camps, from the cosmopolitan capital city to frontier towns far up the mighty rivers of this land come these pastors to sing and pray and study with those from far off lands.

A spiritual retreat was a new idea to this part of the world, but soon the mood of prayer, study, sharing ideas and self examination of mutual problems, as well as eating, singing and relaxing together began to bear fruit. We found ourselves richer in friendships, wiser in our dealings with our problems, encouraged to face the work back home with new spirit, and filled with memories of a blessed time together. In the words of the Rev. Charles Moses, one of national pastors, "We came to find out what a retreat was, but found that this is not a retreat, but a REAL treat!"

The Archives House

ST. JOHN HUS?

The following article appeared in the Christian Herald of January 8, 1902. Dr. T. De Witt Talmadge was editor of the magazine at the time which appeared weekly.

TO CANONIZE A MARTYR

How the Pope will feel about a proposal that has been made to the Greek Church may be imagined. It is a request by two hundred Czechs to make a saint of John Huss, who was burned at Constance in the year 1415. Huss was a native of Bohemia, an earnest and eloquent preacher, who, having become a convert to the teaching of Wycliffe, the English reformer, denounced the errors and corruptions of the Roman Church. The Pope was exasperated and laid an interdict upon him, but Huss was protected by his king and continued preaching. He was summoned before the Council of Constance to answer charges of heresy, and the Emperor Sigismund granted him a safe conduct. The council declared him guilty, and, in spite of his safe conduct, he was burned at the stake. It is generally believed that M. Pobiedonostzeff, the Procurator of the Greek Church, favors the proposal to canonize Huss. Should he consent and the necessary formalities be observed, the strange spectacle will be witnessed of the Eastern Church declaring the sainthood of a man whom the Western Church burned as a heretic. The breach between the two churches will thus be made wider than ever.

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THE WACHOVIA MORAVIAN
JULY, 1962
POINT OF EMPHASIS IN MORAVIAN THEOLOGY

Is Centrality of the Cross

Howard H. Cox

The central point of emphasis in the theology of the Moravian Church is the cross of Christ. Students of Zinzendorf find this stress in the chief theologian and patriarch of the Unitas Fratrum. It is, perhaps, the most prominent theme in the liturgy and hymns of the church. And, to one who stands outside the tradition, it is visible in a certain subtle way in the character and personality of the fellowship.

But there are those who say, “It is not the cross alone that is central to Christian theology. It is the cross plus the new life in Christ. We should emphasize not only the death but also the resurrection.” And, indeed, this emphasis can be seen in the revision of the Moravian liturgy in the forthcoming new hymnal.

The cross alone

I do not wish to devalue the new life in Christ. Certainly, the resurrection is the one event in history which makes it impossible for faith to be the same after it that was before. But I would like to present an argument in favor of the centrality of the cross alone. There is, as I see it, a specific reason why the cross rather than the resurrection should be the focus of attention in a working theology.

Consider this proposition: In the life of Jesus it is the cross which leads to the resurrection but in our lives it is the resurrection which leads to the cross.

We need spend but little space in defending the first part of this proposition. The life of Jesus was the life of obedience, the life of responsibility, the life of concern. The world was on his mind, not the world in general but the world in particular. He had work to do, teaching and healing, but the world did not accept his work for the world cannot tolerate the judgment of a righteous man. And thus the cross, the mark of humiliation and suffering. But God raised him from the dead.

Second proposition

The second part of the proposition pertains to us. For us the resurrection leads to the cross. A new order of things came into being after and as a result of the resurrection. Time took on a new dimension. And those who have seen the vision of the power of God in this act have been given a new life in this Christ whom God raised from the dead. This represents a new beginning in their lives. We live in the realm of redemption and just because we have been redeemed we are called as servants to practice and proclaim the love of God to those whom we meet in the world. "Beloved, if God so loved us we also ought to love one another." It is our business, then, to bear the cross, to take upon ourselves the responsibility for the world, to bear its hostility, to suffer its pain, to bind up, to heal, to restore, to bring light where there is darkness, to bring strength where there is weakness, to bring hope where there is despair.

The cross is our way of life because we have been redeemed. The cross of Christ has brought our redemption and it is through the cross which we bear that God mediates redemption for others. Not that our cross is identical with the cross of Christ. It is rather, an imperfect example pointing to his perfect sacrifice.

The focal center

Thus the cross is set before us as the focal center of attention. The resurrection is behind us; the cross is before us. But, unlike the resurrection, the cross needs to be interpreted each new day in each new situation. What is my cross? We ask. What is the responsibility of this situation? What must I do in order to restore order to this chaos? What has to be borne and what has to be changed? Thus the question of the cross is a practical question. It is the primary question of all Christian ethics.

To bear the cross is not synonymous with being a timid soul. It demands aggressiveness as well as passivity. It means that one takes responsibility where others won’t. Or it may mean that one takes the responsibility out of the hands of those who seem to be irresponsible. Being a Christian in the ideal sense means bearing a cross in the
midst of the world. It doesn't mean that one must stay out of the limelight and do all the dirty work. There is a difference between being a fool for Christ and just being a fool.

**Symbol for aggressive action**

The cross is the most potent symbol that the Christian church has for aggressive action in the world. The foolishness of the cross is, indeed, as Paul said, the power of God. For bearing the cross means getting involved in the problems of men, bearing the world's hostility and returning love and forgiveness. Power resides in him who can return love for hate. But the one who bears the cross has to get in the crosscurrents of the human situation rather than stand on the sidelines. The church must face the world rather than separate itself from it.

The theology of the cross calls every Christian to responsibility in at least two ways. It says, first of all, you must grapple with problems that are not of your own making but in which others are involved. Secondly, it says that you have to be willing to take-it-on-the-chin. This appeal is to the strong, not to the weak. But by the power of God, bearing the cross can make you strong.

Thus the Moravian Church should keep its emphasis upon the cross. But it may be that there is needed a fresh interpretation of the cross for our day. In fact, the cross must always be reinterpreted because the human situation is always in transition. But this allows for a continuing development of Christian ethics.

The theology of the cross stands in need of development in our country in our time. But is any church as able to present this as well as the Moravian Church? The cross has always been the symbol most closely connected with the Moravian Church's vitality. Why not increase its significance to the rest of Christendom by a fresh theological discussion of the subject?

**News From The Churches**

**Fort Lauderdale Women Report a Good Year**

Mrs. Ida S. Fries, president, reports regarding the work of the Women's Fellowship of the Ft. Lauderdale Church during the past year.

A bazaar was the major effort of their fund raising and netted them about $650. It was accompanied by a dinner open to the public.

Mrs. Fries says, "We sponsored a series of five lectures and slide shows on a round the world by freighter cruise by a woman who is a Four-Star exhibitor in the National Camera Club. She, by the way, is now a member of our church and was generous enough to make a gift of a very fine amplification system to the church in memory of her late husband who passed away in the fall.

We contributed through our circles enough money for five scholarships at Bluefields. We increased our gift to the church by 450% over last year. Moreover, our projects were sufficiently successful so that we could augment our supply of dishes to provide one hundred and fifty complete place settings and a somewhat larger quantity of settings of flatware. We are buying an additional large percolator and are contributing thirty snacks to the new Boca Raton Church.

We sent several hundred dollars worth of medicines to Thaeler Hospital—sample medicines collected from doctors here. A box of bandages is also waiting for shipment. Clothing in quantity has been collected, cleaned, and mended by our service chairman for Florida's migrants. The Board voted a gift of twenty-five dollars to a migrant camp in which some of our members have been greatly interested."

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"Youth Today" Is
Theme of Workshop

"Youth Today" was the theme of a Youth Workshop held by the Bethabara Young People May 18-20. The subject considered and discussion leaders were as follows:

Attitudes and Ambitions
The Rev. Paul A. Snider, pastor
Anticipating Marriage
Elwood Roberts, M.A., Family Counsellor from the Associated Family and Child Service Agency.

Accepting Responsibility
Hamilton C. Horton, Jr., attorney

Activities began with supper at 6:30 P. M. on Friday, May 18. The supper was prepared and served by Circle 1 of the Bethabara Women’s Fellowship. Friday eve­ning the groups considered the subjects "Attitudes and Ambitions" and "Anticipating Marriage." In between sessions, straw­berry shortcake was served and Miss Phyllis Davis directed the group in charades. On Saturday, May 19, the young people assembled for breakfast in fellowship hall at 7:00 A. M. The breakfast was sponsored by the Women’s Fellowship and prepared by Nelson Cox, chief youth chef. Following breakfast the group journeyed to Grandfather Mountain where they enjoyed a bountiful picnic. Following lunch the young people considered the topic "Accepting Responsibility" after which they returned to Bethabara.

In the morning and evening worship services on May 20 the young people participated actively in leading the worship. Jimmy Morgan presided at the 11:00 service, Kay Cook read the call to worship, Ed­die Smith read the Scripture, and Sharron Hine prayed. Ushers for the morning service were Kenny Cox, Larry Moser, Mickey

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BETHABARA YOUNG PEOPLE include a meal in program.

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Cook, and Nelson Cox. At 7:30 P. M., a youth lovefeast was held. Marjorie Anderson prayed. Sharron Hine, Sandra Cox, Lela Foster, Marie Segraves, Kenny Cox, and Mickey Cook served as dieners. Ushers for the lovefeast were Greg Calloway, David Reich, Eric Hunter, and Terry Hall. The Rev. Paul A. Snider, pastor, spoke at both services on the subject "Youth Today: An­swering the Challenge of Christ."

Counsellors for the Bethabara Young People are Mr. and Mrs. R. K. Morgan and Mrs. Paul A. Snider. Miss Ruby Cox planned and carried out much of the prepar­ation necessary for the meetings. Mr. and Mrs. J. Wheeler Atwood assisted in transporting the group to Grandfather Mountain.

Memor

Mrs. Edgar A. Holton

Mrs. Alma Turner Holton, the widow of the Rev. Edgar A. Holton, passed away on May 31, 1962 at the age of 75 years.

She was married to Br. Holton in 1907 at the time he was pastor of four Moravian churches, Mayodan, Avalon, East Salem and Oak Grove. In all she served with her hus­band in twenty-two churches of the Southern Province. Their last active pastorate was Ardmore.

Mrs. Holton is survived by two grand­daughters. The funeral was conducted by the Rev. Kenneth W. Robinson. Interment was in the Salem Moravian Graveyard.

DEATHS


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WOMEN OF PROVINCE HOLD FIRST

Conference at Laurel Ridge

Mrs. Stuart Bondurant

The Conference of the Women's Fellowship on May 27-31 at Laurel Ridge was truly a pioneer adventure, not only for the organization, but for many of those who attended. For three days and nights, the group was "in the clouds" literally. However, rather than dampening the spirits of those gathered there, the enveloping thick whiteness seemed the more realistically to isolate them from the world below, and to provide the atmosphere for a real "retreat." The little band withdrew as it were, and sought inspiration and guidance in Christian living. On the last afternoon the clouds disappeared, the sun beamed down upon them, and the final vespers hour was held—at sunset—on the mountain top—a wonderful climax to a spirit filled week.

Mrs. M. E. Miller and the Provincial Women's Board had arranged a most interesting and varied program. There were inspirational talks, opportunities for most valuable discussions of problems and questions connected not only with what it means to be a Christian, but also how best the women in their various churches can promote the work of Christ.

Mrs. Walter Johnston, Jr., a Bible teacher of the large Susanna Wesley Class of Centenary Church, began each day with a study of the great "I Am's of Jesus." She used as her textbook Leslie Weatherhead's "Over His Own Signature" and emphasized that in this review, the Christian finds Jesus' portrait of Himself. Mrs. Johnston suggested how Jesus as "The Bread of Life," as "Light," and as "The Good Shepherd," and "The Way" and "The Truth" can be brought into the 20th century, and made relevant in the lives of Christians today.

This first meeting was held in the coziness of a unit lodge, where a fire was burning brightly in the large stone fireplace. The group then adjourned to the Assembly Hall, where Dr. Samuel Tesch took the members on a most vivid and colorful tour of the worldwide Moravian Missions. He brought from the mission authorities the latest news from each province, the changing and challenging situations in each country. Seeing the whole of the far-flung stations in one concentrated study enabled the group to bring into focus the church's entire missionary movement and will prove most valuable in further study of individual stations.

Following Dr. Tesch's study, the Rev. William McElveen gave a most enlightening and needed series of lessons on Practical Christian Living. How can Christians live as Christians in the world today? How can they know what is right and wrong? What does Christian living involve? He emphasized that the most important point in making any decision regarding Christian behavior must be the motive behind the decision. During the course of this study, many opportunities were given for discussion and exchange of ideas, and the situation reminded the group of the early Christians, who gathered in small groups and sought to learn the Lord's will by participating in real Christian fellowship.

Time for lunch.

The food was delicious—prepared in the gleaming kitchen by Mrs. W. E. Fishel and her sister Mrs. Brown. The menus were varied, and tasty, and colorful and filling—just right for mountain living. The afternoons were free. Though the inclement weather ruled out all outdoor activity, little groups were found here and there, discussing the morning talks, playing indoor games, exchanging ideas on women's work in the church. Many individuals used this time for private devotions—welcoming an opportunity to be alone, and having more than a few moments for reading and study.

At five o'clock, the group gathered in the dining hall and discussed further women's fellowship work. Eleven churches were represented, and the discussion engaged in at this time will prove most helpful to these women as they carry back new ideas for implementing the women's work of the church.

After vespers on Sunday night, Dr. Tesch gave a history of the camp, and told how the idea originated and how through the years, and through many ups and downs, it finally became a reality. Monday evening, Miss Laura Mosley, who has done extensive traveling in Europe and the west, as well as serving as head of Nurses' Training at the Thalerk Hospital showed most interesting pictures of some of her travels. Tuesday evening, the Rev. and Mrs. Don Fulton, the young and energetic and dedicated missionary couple from the Virgin Islands showed excellent pictures of the stations on St. Croix—the renovated buildings, the youth work, the life of the people, and the present situation.

Wednesday evening the retreat came to a close with an evaluation session. Since this was a new endeavor, a pioneer experience, all phases of the program, the timing, the activities were discussed, and new ideas were evolved which will be useful in planning next year's conference. An interesting comment that came out of this session was that the camping was not primitive at all . . . as some had supposed.

When the last light in the last cabin went out and there was quiet, the beautiful sound of taps came over the clear cool night—

Day is done. Gone the sun, from the hill, from the lake, from the sky.

Safely rest, all is well. God is nigh.

And the last evening came to a close.

The next morning after breakfast, refreshed in body, renewed in spirit, the little band of Moravians wended its way home—carrying in happy memory, new friends made, new visions of service, new spiritual insights, and a new dedication to Jesus Christ.
ONE CAN TEACH HIMSELF DOCTRINE"

Through Use of Church Hymnal

W. E. McElveen

I was interested to hear a Presbyterian minister relate the fact that when he returned from his seminary education that he compared his knowledge of the Bible with that of his father. He said that his father knew as much as he did about the Bible from having studied the marginal references in his old and well-worn Bible. In comparison to his knowledge which he had gained through a systematic study of the Bible in a Theological Seminary, his father’s knowledge of the Bible was just as great because of his own personal study through the years.

Theological and Biblical knowledge are not the sole prerogative of the clergy who have been trained in theological seminaries. Rather, there are at the disposal of laymen the means to a very good knowledge of the doctrine of the Church, is our hymn book. Rather, there are at the disposal of laymen the means to a very good knowledge of the doctrine of the Church, as a 'means of teaching doctrine. This approach is called "Systematic Theology." It is our conviction that whatever we can know about God is only what He reveals of Himself, and that the Bible is His chief instrument of revelation. So as one begins a study of Christian doctrine, he must establish a doctrine with reference to the Holy Scriptures.

As could be expected, having recognized the source of knowledge of God, the theological student turns his attention to the study of the Godhead. And so we have as the next major heading of hymns, THE HOLY TRINITY. Through the hymns of this section of the hymn book, the mysterious truth that God is three persons and yet one person is available for meditation and instruction in faith.

There follows the study of, GOD THE FATHER. When one turns his attention to the Father, he is first awed and must worship, and so there are the hymns concerning "His Majesty and Greatness." As for the particular work of God the Father, this arrangement of hymns puts succinctly that function. There are hymns about "Creation" which is the work of God; there are hymns about His providential care, and there are hymns concerning His eternal plan for the "Redemption of Man."

As you study doctrine through our hymnal, the next section is about GOD THE SON. The first two subdivisions of this section are "His Divinity" and His "Incarnation," which are concerned for the fact that Jesus was truly divine and truly human. There follow sections of hymns related to various aspects of the life and ministry of Jesus, especially showing Him to be prophet, priest, and king.

GOD THE HOLY GHOST is the subject of the next section of hymns. (We shall return to this section under the second division of this article entitled "Content of Hymns.")

Nature of Man

At this point in the study of "Systematic Theology," thought turns to the doctrine of "Man." Of course, the concern here is about the nature of man as sinful, as separated from God, and in need of salvation. Hymns with reference to this area of theology are under the heading THE CHRISTIAN LIFE, and under the subhead "Repentance and Confession of Sin."

The natural follow-up to man’s need for salvation is the doctrine of the "Way of Salvation." This continues under the same major heading, THE CHRISTIAN LIFE, and under the subheadings, "Warning and Invitation," "Regeneration and Acceptance with God," "Faith and Justification." The theological doctrine about Man and the Way of Salvation are followed by the study of the doctrine of "Sanctification." The same major heading, THE CHRISTIAN LIFE, covers this doctrine with a great multitude of hymns. They are found in the subheadings, "Gratitude and Love of Christ," "Communion with Christ," "Christian Service, or Activity," "Temptation and Conflict," "Prayer and Aspiration," "Holiness," "Praise and Adoration," and "Trust and Resignation."

The next concern of Systematic Theology is God’s instrument of ministering to men who need Christ and His way of salvation, and this is the study of the "doctrine of the Church." There is again a great section of our hymns entitled THE CHRISTIAN CHURCH.

The final category of the systematic approach to theology is concerned with the events at the end of earthly time. This is often called the "Doctrine of Last Things." Hymns concerning this doctrine of the Church are found under the heading, THE CHRISTIAN LIFE and under the subheading "Death and Resurrection." More hymns are found under the two headings THE JUDGMENT, THE LIFE TO COME.

In The Content of Hymns

Doctrine is taught not only in the rubrical arrangement of the hymns but in the content of the hymns. Let’s turn our attention to the content of the hymns concerning GOD THE HOLY GHOST—Hymns 132-144.

As one studies through the hymns of this section, he finds a very adequate description of the work of the Holy Spirit. Notice some of the verses that appear in this section of the hymnal.

Concerning the work of the Holy Spirit of revealing God to us, there are statements like the following: "Unlock the truth, Thyself the key—Unseal the sacred book;" (Continued to page 6)
FROM NEWSPAPER TO MAGAZINE

Wachovia Moravian to Change

After sixty-five years of publication as a church newspaper THE WACHOVIA MORAVIAN will change to the format of a magazine. This change will take place with the January issue in 1963.

The decision to change the character of the WACHOVIA MORAVIAN was made after consideration over a number of years. The Commission on Publications, the Rev. Burton J. Rights, chairman, since its appointment, has had this as one of its major concerns. It was upon the recommendation of this Commission on Publications that the Board of Christian Education and Evangelism made the decision for the new format.

The proposed change in the appearance of the church paper will bring it up-to-date and is in keeping with THE MORAVIAN, the official journal of the Northern Province, for example, abandoned the old-style newspaper format ten years ago. Since then THE MORAVIAN MESSENGER, printed in London, England, has adopted the new form.

As a magazine exactly the same size as the paper of the Northern Province, the new WACHOVIA MORAVIAN will have many advantages. For one thing it will permit the inclusion of the annual report on missions, THE PALM AND PINE, to be included as an insert. It will permit the inclusion of more feature articles and will be more colorful and readable.

The WACHOVIA MORAVIAN as of January 1963 will be a magazine of approximately 28 pages 8½ inches by 5-3/4 inches with a two color cover. It will continue to be sent to every Moravian family in the province as a privilege of membership.

The cost to the churches for each annual subscription will be $1.56. Individual subscriptions after January 1, 1963 will be $2.00. The Goslen Publishing Company will continue as publishers.

the other districts in the United States.

After moving to Charlotte in 1955, Br. Ball and his wife joined the Little Church on the Lane where both became active in the work of the congregation.

Br. Ball was an excellent preacher and his sermons were always well received wherever he went. At the request of the Kernersville Church, he was called to the pastorate of this congregation. He was formally received in the Moravian ministry as a deacon in October 1957, and was ordained a presbyter in June 1959.

He was a man of wide and varied experience. His knowledge and skill of church finance acquired from the Wells Organization stood him in good stead as he assisted many of our Moravian congregations with their budgetary problems.

He never fully recovered from some of the effects of his military service which left him with a heart ailment. As the pressure and strain of his work increased, he had a recurrence of his old trouble. After a heart attack at home, he was taken to Baptist Hospital where his wife was already a patient. Another more severe attack followed on June 25, 1962, which terminated his ministerial service with us at the high point of his career. The affection and sympathy of the Province is extended to his wife, Sr. Hilda Ball, and to one surviving sister, Mrs. Margaret Griffin of Sebring, Ohio.

The funeral services were conducted in Kernersville Church on Wednesday, June 27 by Bishop Herbert Spaugh and Dr. Gordon Spaugh. Interment was in the church graveyard. As a former military chaplain, the Moravian burial service was followed by full military rites, including presentation of the flag and firing of 21 rifle salutes, and the blowing of taps by the bugler.

Provincial Elders' Conference

The Provincial Elders' Conference, at its meeting on July 5, passed a resolution expressing the deep sympathy of the Province to the widow of Br. Kenneth W. Ball who passed away suddenly following a severe heart attack on June 25.

The activities of the president of the Conference for the month of June included the following appointments: meeting of Directors of the Foreign Missionary Society, 1st; invocation at Salem College Annual Alumnae Meeting, 2nd; installation of Br. Lewis B. Swaim at Greensboro, 3rd; assisted in Br. Jack Salmons' ordination at Immanuel, 3rd; Salem College Executive Committee Board of Trustees, 8th; address at Anniversary Lovefeast at Bethlehem, 10th; Provincial Elders' Conference, 14th; Building and Expansion dinner for local church boards, 14th; funeral service for Br. Kenneth W. Ball at Kernersville, 27th; Family Night supper, Home Church, 27th.

R. Gordon Spaugh, president

DEATHS


Hodgins, Verius Reynolds, died June 23, 1962, a member of Calvary Church. Funeral conducted by the Rev. C. Truett Chadwick. Interment in Pleasant Ridge Christian Church graveyard, Ramsey, N. C.

THE WACHOVIA MORAVIAN

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God Moved Hearts to Pray

Daniel W. Jones

Pentecost or holocaust? Many are convinced this is our choice today. God is offering us Pentecost first through His Holy Spirit being poured out on others today as on the Moravians, August 13, 1727. That day will be remembered as the spiritual high point in our church’s history when Moravians received the baptism of the Holy Spirit while assembled for Holy Communion.

That was a long time ago. But Christians of our generation can be encouraged to know that stirrings among certain older denominations point to a great fact of Holy Spirit activity making recent news. Flashes and flames of the Holy One have leaped up, died down, and leaped up again in such unconnected places as the Hebrides Islands, California, Finland, Africa, Philadelphia and others.

We would not expect Him to be limited to any one denomination—and He is not. Presbyterian, Episcopal, Lutheran, Methodist, Reformed and independent congregations have been strangely moved. Expectant and persevering prayer has apparently been God’s prime requirement in each instance.

Hebrides Islands

Let’s get down to cases: Hebrides Islands, 1949. A church full of praying people was distracting to the man. “I’m not going to let this affect me!”, he growled as he hurried away from the praying crowd. “I’ll get away from here, I will!” But down at the pub, usually a safe place for a man fleeing church, what should he hear but the men around him discussing fears of their souls being lost!

Slamming down his drink, he retreated again in disgust, this time to a nearby dance hall. “The girls’ll help me forget,” he cried. But a distraught girl met him there: “Oh, sir,” she said earnestly, “where would eternity find us if God should strike us dead tonight?” That finished him. He realized God was pressing him for his soul and he presently made a full surrender to Christ. Unusual? It certainly was. It was just a episode in the general spiritual awakening that swept over the Hebrides from 1949-52, leaving changes in depth of life that continue on today.

How did it start? A small group of men dissatisfied with lifeless churches and their own powerless lives, made a pact with God to pray until revival should come. After three months of earnest prayer nothing had yet happened. Instead of being discouraged, they said, “We are three months nearer to God’s answer than when we started.”

Two months later in a prayer meeting one after another became ashamed of the sin in his own heart, weeping and confessing it to the Lord who gave them assurance of forgiveness. That was when revival started. While still in prayer in the early morning, the power and blessing of God broke into their hearts. The same night, unknown to them, two 80-year-old women were also praying for the long-desired coming of the Holy Spirit. For years they had prayed. Now the radiance of His Presence warmed and flooded their hearts, giving one sister assurance of revival in the church to take place in two weeks, even revealing the person who should lead it.

It was to be the Rev. Duncan Campbell, a Presbyterian minister known as a prayer warrior in northern Scotland. When their church’s invitation reached Campbell he had another engagement. While others were discouraged, the two sisters’ reaction was:

“That is what man says; God has said he will be here in two weeks!” In a fortnight Duncan Campbell was present to open a series of special services as his other commitment fell through due to a sudden loss of facilities!

During the week of preaching, crowds overflowed the church, solemn crowds assembled in the town square; homes were commonly seen lighted through the night as one after another sought with prayer and cries to God for peace in Jesus Christ. For three years the fire leaped from village to village until God had well-nigh captured the Islands for His Son’s sake.

“I believe every church can have what we have experienced in the Hebrides,” says the Rev. Duncan Campbell. “There is no mystery, but there is a secret. If God can find a people prepared to pay the price of prayer and self-searching, He will visit them in the same revival of power!”

Van Nuys, California

Or take Van Nuys, California, St. Mark’s Episcopal Church. The Rev. Dennis Bennett, rector, had a growing conviction that God was offering something more than the routines of scheduled services. He prayed to be filled for a special ministry. The Holy Spirit answered by filling him with a sense of joy, peace, and power not known before. He was able to make the Savior more real and compelling to his hearers. People began coming to him in increasing numbers to find Christ afresh or for the first time.

The congregation has experienced miraculous healings in answer to prayer and now ten prayer groups undergird the Lord’s work in that place. Jean Stone, a parishioner there, relates her experience:
"I had belonged to the Lord for some years and had already had a definite conversion. This despite the fact that I have been an Episcopalian since birth and a personal experience of conversion is not emphasized in our church. I came from a "churchy" family and my brother is a priest. I carefully followed all the rules of the church and the Lord filled me with His Holy Spirit and because of the changes He brought, I know now He had been with me but not in me, filling me as the Bible promises.

Most people who experience this overflow, testify to four results: First, greater capacity for loving the unlively. Second, a desire to read the Holy Bible, feed on it, and believe it literally. Third, a recognition of sin in things that did not appear as sin before. Fourth, a desire to witness to the Lord Jesus Christ—even a compulsion—and a new power in witnessing.

There is little point in having a ministry before one has been endowed with the power to bring results for the effort. One of our priests put it rather neatly when he said, "Before the people in my church had received the power of the Holy Ghost, they didn't seem to know whether they were presenting a church, a way of worship or a Savior."

Not Made on Earth

Revivals are not made on earth. They seem to be prayed down. God makes a few people hungry and expectant and they pray, "Open thy mouth wide and I will fill it," the Lord says. Which Moravians are being moved to pray this way today?

There was a noticeable build-up of prayer and expectancy at Herrnhut. On July 2, 1727 a remarkable work of grace commenced under the preaching of several brethren. On July 9 unusual excitement prevailed. Prayer bands and class meetings were established. July 16 saw Count Zinzendorf moved to pray with great power and effect among the young. Next week, ten brethren agreed to meet often in the graveyard for praise, prayer and mutual exhortation.

Then the Count with fourteen others spent the entire night of August 5 in religious conference and prayer. About midnight a general prayer meeting assembled in the graveyard, profound in its effect upon the participants. Prayer meetings the next four nights brought down the Spirit of God in waves of power.

On August 10, Pastor Rothe was enveloped by an extraordinary visitation of God and cast himself down before Him in prayer, the congregation following suit. Until midnight they continued one after another to pray or praise God with tears and supplication that they might dwell together in unity. Every member of the Church was visited the day before Holy Communion and at this Lord's Supper an overwhelming fusion of the Holy Spirit blessed the hearts of all present. Herrnhut's blessing became then a world-shared blessing.

August 13 didn't just happen—God moved hearts ahead of time to pray.

Moravian Church Is One of Five to Use New Curriculum

Five Protestant denominations will begin using the same educational curriculum when it is introduced in October 1963. The Covenant Life Curriculum, presently being developed by the Presbyterian Church, U. S., will also be used by the Cumberland and the Associate Reformed Presbyterian churches, and by the Reformed Church in America, and the Moravian Church in America. It was the Cumberland annual assembly's unanimous vote in late June to use the curriculum that brought the number of participating denominations to five.

There are over 6,100 churches in these denominations with a membership of some 1,320,000 people.

As reflected in its name, the curriculum's central emphasis is a faith in God's promise of covenant with man. The curriculum philosophy states, "In Jesus Christ, God has revealed himself, and not just information about himself. He comes to us in forgiveness and grace, inviting us to enter into covenant with him."

A comprehensive plan of education, the curriculum will provide assistance beyond the traditional church school by supplying aids also for the home and family and for the worship and work program in the individual church.

Materials of the Covenant Life Curriculum will be permanent, though inexpensive, paperback books rather than dated leaflets. This will enable participants to build a home library of quality religious books after studying the volumes at church.

Three interlocking "approaches" to the Christian faith are identified by the curriculum: the Bible, the Church, and the Christian life. One of these approaches will be the principal focus of attention in each year's study.

Dr. Marshall C. Dendy, executive secretary of the Presbyterian Board of Christian Education, says, "These several denominations joining in the use of the new Covenant Life Curriculum gives us two-fold pleasure. We are gratified that they agree on the soundness of the Biblical basis and the Educational Methods of this curriculum. We are also pleased that we can all share together our common commitment to the Lord Jesus Christ."
Moravian Music Recordings Popular

Early American Moravian music is getting known around the country—or so it would seem from the sales of a new recording.

In two months over 7,000 copies have been sold of the second volume of Columbia Masterworks' recording of "Arias, Anthems and Chorales of the American Moravians."

The recording includes music from 1760 to 1860, "the unknown century of American music."

This volume of sales already surpasses the entire sales of the first volume, published in April, 1960. Both volumes were recorded in June, 1959, when the fifth annual Early American Moravian Music Festival was held at Salem College.

Both recordings, available in long-playing monophonic and stereophonic sound, feature Ilena Kombrink, soprano; Aurelio Estanislao, baritone, and Dr. Thor Johnson, conducting the Moravian Festival Chorus and Orchestra.

The recordings were made by Columbia for its Masterworks series under a contract which permits Columbia to become exclusive recording agency for the Moravian Music Foundation.

Dr. Donald McCorkle, foundation director, in reporting on the new volume said that this new recording, as was the first, is featured in the company's "Collector's Choice."

Although no major advertising has been put out as yet on the latest volume, Dr. McCorkle explained, sales have been good, probably because of the reception of the first volume.

Volume I passed the 6,000 mark in sales after its first year and was acclaimed by major critics as one of the "finest recordings ever released in the choral field." Dr. McCorkle said.

August issues of major music publications will let the public know the reaction of national reviewers to the new record.

Dr. Johnson has been music director of the Early American Moravian Music Festival since 1956. Miss Kombrink has been seen in recent seasons at the New York Center Opera and Covent Garden, London, and she is currently under contract with the City Center and National Artists. Estanislao received his training at the University of the Philippines, the Paris Conservatoire and the Sorbonne.

The chorus for the recording was assembled from amateur singers, mostly local Moravians, and the orchestra from members of major professional and university orchestras.

There were 50 members in the chorus, 18 in the orchestra, plus the D. A. Flentrop classic organ. The recordings were made in Old Chapel on Salem College Campus.
Doctrine Taught in Hymnal

(Continued from page 1)

"God, through Himself, we shall know—if Thou within us shine."

The Holy Spirit's work of convincing us of sin and leading us to Christ is described in this hymn stanza: "Convince us of our sin,—then lead us to Jesus' blood,—And to our wandering view reveal,—The secret love of God." "Open the hearts of all who hear,—To make the Savior room; Now let us find redemption near,—Let faith by hearing come."

The Holy Spirit's work of helping us live the Christian life is shown in this stanza: "Kindle our senses from above And make our hearts overflow with love,—With patience firm, and virtue high,—The weakness of our flesh supply."

The Holy Spirit's work of comforting the Christian is found in this stanza: "Great Comforter: To Thee we cry,—O highest Gift of God Most High:—O Fount of life: Oh Fire of love,—And sweet Anointing from above!"

Through the Liturgies of the Church Year

Perhaps even more effective in teaching doctrine than the hymns themselves are the liturgies which we use throughout the seasons of the Church Year. One should, in his study of doctrine through the liturgies, look first at page 654 of the table of liturgies which we use throughout the Church Year. As one looks he finds the seasons of Advent, Christmas, Epiphany, Pre-lenten Sundays, Sundays of Lent, Easter, Ascension, Pentecost, and Trinity.

As one turns back to the front of the hymnal to study the liturgies, he finds that each liturgy is composed of verses of scripture and hymn stanzas which are designed to teach the doctrines under the concern at the particular season, as well as to lead us in worshiping during those seasons. Rather than, at this point, turning to several different liturgies, we shall look at one liturgy. No other liturgy is as complete in its teaching of doctrine as that of "the Service for Easter Morning" (page 24).

"The Service for Easter Morning" is basically an affirmation of faith in God the Father, God the Son, and God the Holy Spirit, each in turn. This affirmation of faith affirms the work and the blessings which each person of the Trinity has for us. Of course, it begins with the joyful assertion, "The Lord is Risen! The Lord is Risen Indeed!"

There follows these statements: "I believe in the One only God, Father, Son, and Holy Ghost, Who created all things by Jesus Christ, and was in Christ, reconciling the world unto Himself."

"I believe in God, the Father of our Lord Jesus Christ, Who hath chosen us in Him before the foundation of the world; Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son. . . ."

"I believe in the Name of the only begotten Son of God, by Whom are all things, and we through Him; I believe, that He was made flesh, and dwelt among us; And took on Him the form of a servant; By the overshadowing of the Holy Ghost, was conceived of the Virgin Mary; As the children are the partakers of flesh and blood, He also Himself likewise took part of the same; Was born of a woman; And being found in fashion as a man, was tempted in all points like as we are, yet without sin; . . . The Lord and His Spirit have sent Him to proclaim the acceptable year of the Lord. Behold the Lamb of God which taketh away the sin of the world. Suffered under Pontius Pilate, was crucified, dead and buried; Went also by the Spirit and preached unto the spirits in prison; The third day He rose again from the dead, and with Him many bodies of the saints who slept; Ascended into heaven and sitteth on the throne of God the Father; whence He will come, in like manner as He was seen going into heaven.

"I believe in the Holy Ghost, Who preceded from the Father, and Whom our Lord Jesus Christ sent, after He went away, that He should abide with us forever; That He should comfort us, as a mother comforteth her children; That He should help our infirmities, and make intercession for us with groanings which cannot be uttered; That He should bear witness with our spirit, that we are the children of God, and teach us to cry, Abba, Father; That He should shed abroad in our hearts the love of God and make our bodies His holy temple.

"I believe that by my own reason and strength I cannot believe in Jesus Christ our Lord, or come to Him; But that the Holy Ghost calleth me by the Gospel, enlighteneth me with His gifts, sanctifieth and preserveth me in the truth. . . ."

"I believe that by Holy Baptism I am embodied a member of the Church of Christ, which He hath loved, and for which He gave Himself, that He might sanctify and cleanse it with the washing of water by the word. Amen."

This is but a glimpse of the way in which doctrine may be learned through our hymnal. I commend to you for your personal devotions and study and growth in Christian living, that you purchase a hymnal and study it in the three ways that have been suggested in this article. You will be able to come to a high degree of theological understanding on your own. Let's make this year of emphasis on The Teaching Ministry of the Church profitable by using the very valuable instrument of our hymn book! The Wachovia Moravian

Youth Convocation

As of July 20 eighty-five young people were registered to attend the Youth Convocation in Bethlehem, Pa., beginning August 18. Over five hundred young people from all parts of the Moravian Church in America are expected to attend.

Directing the participation of the group from the South will be the Rev. James Weingarth.

To be sure, be sure it's an . . .

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ALWAYS SPECIFY EAGLE TRIPLEX
"THE VALLEY RE-ECHOED WITH MUSIC"

As Bethabara Held Workshop

Paul A. Snider

The valley of Bethabara re-echoed with Moravian music this summer. Our choirs and congregation sang. Brass and woodwind instruments blended their music with the harmonies of crickets and screeching brakes. We prayed! We sang His praise! These words describe in part the thrilling experience of Friday night, July 20, when the Bethabara Congregation assembled on the lawn of historic old Bethabara Church (built in 1788) for the concert at twilight which concluded a week of special musical services.

Music presented at the concert had been rehearsed July 15-19 in a Moravian Music Workshop sponsored by the Bethabara Church Board and Music Committee. E. L. Reich, chairman. The Workshop, the first such workshop attempted by an individual congregation on the level of the local church, was held for the Bethabara Congregation and interested friends. Daily sessions were held Monday through Friday for the Cherub, Junior, and Youth Choirs from 9:30 to 10:30 A. M. The Senior Choir rehearsed from 7:00 to 8:00 P. M. on Sunday, Monday and Wednesday nights. The Band practiced on Tuesday and Thursday nights. The congregation met from 8:00 to 9:00 P. M., Sunday through Thursday, to learn Moravian hymns and to hear messages on "The Doctrinal and Devotional Value of Hymns."

The Cherub Choir was directed by Mrs. Jane T. Dunn. Mrs. B. Clyde Shore directed the Junior Choir and the Senior Choir. Mrs. J. Earl Hudgens served as the leader of the Youth Choir and as organist for the final concert. The Band was directed by E. L. Rowley. Guest lecturer for the evening sessions was the Rev. E. T. Mickey, pastor of Park Road Moravian Church, Charlotte, N. C. All of the staff (with the exception of Mrs. Mickey) are members of the Bethabara congregation. Br. Mickey is a former pastor.

Pertinent statistics concerning the Workshop are as follows: average attendance at morning sessions: 25 children and young people, 7 adults, total 32; average attendance at evening services, 67; attendance at final concert, 164; participants in choirs and band, 71.

Anthems presented by the Senior Choir were: "Sing Praise to God" by Pfautsch, "Thy Guiding Hand" by Reissiger, and "Hosanna" by Leinbach. The Cherub Choir sang: "This is My Father's World" by Babcock and "The Whole Bright World rejoices Now" by Lovelace. The Junior Choir sang "My Jesus is My Lasting Joy" by Buxtehude-Dickinson. A trio from the Youth Choir sang "Brother James's Air" by Jacob. Members of the trio were David Reich, Marjorie Anderson and Karen Snider.

In addition to selected Moravian chorales, the Bethabara Band played "A Mighty Fortress is Our God" by Luther and "God of Our Fathers" by Warren-Walters.

Mrs. Shore, organist and choir director at Bethabara, is a graduate of Woman's College, taught public school music and piano at Madison and Old Town School, and has served First Baptist and St. Paul's Episcopal Churches as choir director.

A graduate of Converse College, Mrs. Hudgens has served as organist and junior choir director at Trinity Moravian and is currently organist at Messiah Moravian and director of the junior choir at Friends Meeting.

Mrs. Dunn, also a graduate of Woman's College, taught public school music and was organist and choir director at Lee Memorial Presbyterian. She is currently teaching piano and directing the Bethabara choir.

Mr. Rowley is a graduate of Indiana State Teachers College, served many years in the public school music department of the Winston-Salem City Schools and is now director of the Bethabara Band.

DEATHS

Wright, Burgess McAger, born November 15, 1876 in Davidson County, N. C.; died June 24, 1962; a member of Fairview Church. Funeral conducted by Dr. George G. Higgins. Interment in the Moravian Graveyard.


Harris, Christie, died June 21, 1962, at Winston-Salem, N. C. Funeral was conducted by Dr. James C. Hughes and the Rev. Wallace C. Elliott, with interment in the Graveyard. A member of Home Church.


Renewal of Spiritual Life

G. Oliver Maynard

The Moravian Church has made such a great contribution to the development of character in the Antigua community that producing good teachers, but, most important, men and women of honour and integrity who served their people faithfully.

The Church however suffered a great decline. The newly freed natives faced the task of creating a place for themselves in a new society with very little which they could call their own. The Church depended largely on help from Europe, but the Church in Europe with its many missionary commitments soon found it impossible to support the work in the West Indies.

The First and Second World Wars made this problem more acute. The Church in Antigua (in common with the Moravian Church throughout the East West Indies Province) was understaffed and in economically straitened circumstances: buildings and lands had to be sold and some of our schools had to be given up. It was a distressing situation in which the church seemed to sink from one low level to yet another lower level. In 1958 the Teachers Training College had to be closed.

During the past 2 years Moravians in Antigua have been deeply concerned over the future of the Moravian Church in Antigua; it seemed as if the Church was on its last leg. The staff of 4 pastors could not give proper leadership to 12 congregations numbering approximately 8,000 members.

This membership list includes active members, irregular members, and children and there are many more who claim connection with the Moravian Church. Our congregations were suffering from lack of Christian Education, from lack of trained leadership and from lack of pastoral care.

New communities were growing up, many without connection with any church were on our doorsteps, but the church in its present condition was not equal to the challenges. The majority of our church buildings were in an advanced state of disrepair and at least 3 congregations faced the immediate need of new buildings.

Island Conference met on several occasions and faced the fact that the church had the necessary potential for new develop-
ment, but that due to lack of leadership the membership of the church as a whole was not brought to an intelligent committed stewardship.

Finally, the Island Conference agreed to approach the American Mission Board for help with manpower and resources. The Island Conference, with the permission of PEC met Dr. Edwin Kortz, executive director of the American Board, and Dr. R. Gordon Spaugh, chairman of the Unity Elders’ Conference. The meeting was held in Antigua on Thursday and Friday, February 22 and 23.

At this conference, the situation was reviewed again and conference agreed to request the American Mission Board for two men with the purpose in view of training leaders, the carrying out of a systematic programme of Christian Education and Evangelism and the rebuilding of the Gracehill Church.

Conference then drew up a budget to meet operational costs and each congregation pledged to embark on a stewardship and evangelism programme with the aim in view of revitalizing the membership and increasing financial support of the church. At the time of writing this article four of our churches have embarked on stewardship education programmes and visitation evangelism and the other congregations are already catching the spirit.

Moravians in Antigua feel very strongly that the spirit of God is directing us at this time. We have secured a house situated right in the heart of the Gracehill-Cana area and we could not have found a more suitable spot. The house and land have been leased to us at a reasonable rental for 5 years with option to purchase.

The American Mission Board has shown very great interest in our plans and has not only found two able men in the persons of William Gramley and David Henkelmann, but has also granted the conference $5,000 (BWI) to furnish quarters for the two brethren and to launch the project. The Mission Board has also agreed to subsidize the salaries with an annual grant of $3,575 (BWI) until the conference can raise all funds locally. We are very grateful for the help given and we are making every effort to prove ourselves worthy of the interest shown in us and the confidence placed in us.

The congregations on the whole are showing new interest as is evident already in increased attendance at worship and increased financial support. The prospect of having additional staff and the proposed programme of leadership training and Christian education have raised the hopes of our people and we look ahead to a time of renewal in spiritual life and in the church’s influence in the community.

The future is full of genuine hope.
News From The Churches

Crooked Oak Vacation School

Crooked Oak Vacation Bible School was held July 9 through 13. The staff of the school included the following: Beginners: Mrs. Paul A. Snider and Mrs. Dellie Gwyn; Primary: Mrs. H. W. Wilson, Jr.; Junior High: Mrs. W. B. Davis and H. W. Wilson, Jr.; Senior High: Mrs. W. B. Davis and H. W. Wilson. Average attendance for the school was 38.

On Thursday, the Bible School made a field trip to Hanging Rock State Park where they enjoyed Bible study and handwork under the trees and swimming in the lake. They also climbed Moore's Knob.

The Bible School concluded with a Children's Lovefeast on Friday evening, July 13. Bibles were awarded to Rebecca Smith and Bruce Ayers for their excellent work in the school.

Cushions for its Pews

The Bethabara Congregation received as a gift from Mr. G. C. Thomas, Sr. of Charlotte, N. C., foam rubber cushions for all of its pews. The cushions were first used on Sunday, June 17, at the regular Morning Worship Service at which Mr. Thomas was recognized.

Bible School Attendance is Steady

Steady attendance characterized the annual Vacation Bible School at Bethabara Church, held June 11 through 15. Low attendance was 101; high attendance was 109. Five departments met every day from 9:00 A.M. until 12:00 Noon. Department superintendents were: Nursery, Mrs. James Ensore; Kindergarten, Mrs. Paul A. Snider; Primary, Mrs. H. W. Wilson, Jr.; Junior, Mrs. R. D. Flowers; Junior High, Mrs. W. Bernard Davis. The closing program of the Bible School was held on Sunday evening, June 17, and consisted of a Children's Lovefeast. The Primary Department sang two selections entitled "My Shepherd is Jesus" and "Isaiah 53:6". Members of the Junior

The Archives House

William A. Cranford

The Lovefeast

"With the old Unitas Fratrum the love-feast was evidently not a custom in use, for no trace of it is found. It was celebrated for the first time in Herrnhut on August 13, 1727. On the forenoon of this day the Herrnhut congregation had celebrated communion together. After this service a rather large company wanted to stay together to talk with each other. So that they might be able to remain together undisturbed, Zinzendorf sent them something to eat from his kitchen which they enjoyed then in common. After that, lovefeasts of that sort were frequently held, which were however, very different in the outward form."

The above statement is that of Dr. Muller, the Herrnhut archivist. It appears, in German, as a footnote in Love-Feasts A History of The Christian Agape by R. Lee Cole. This translation is that of Dr. Minnie J. Smith of the Archives staff.

For the present term the enrollment in the Elementary Grades of Colegio Moravio is about 450 according to Miss Thelma Good, the acting principal. This is approximately the same enrollment as the last three years.
**MORAVIAN MISSIONS**

**A New Church for Nicaragua**

The Moravian Congregation in Managua, Nicaragua, (the capital city) under the leadership of its pastor, the Rev. Graham Rights, has made an official request for permission to plan for permanent activities. Until now this new congregation has been meeting in the auditorium of the Baptist School. The members feel the need for their own building both for the present program and for the expansion of the work.

The Mission Board voted approval of the project and will offer financial assistance in purchasing a lot and erecting a building. The choice of a site will be made in August when the Executive Director of the Board visits Nicaragua. The estimated cost of the land and the building will be about $50,000 (U. S.).

**An Eskimo Speaks Out**

Dear Friends:

I was born in 1925, January 31. I am full Eskimo. My name was Carrie Shepherd. My parents were Wassillie and Anna Shepherd. Eleven of us kids were born to Wassillie and Anna. Nine of them are gone now and, our Dad. Two of us are still living and Mom, and also our two nephews.

Now I am married to Japhet Anvil and my sister is married to Paul Jenkins, and my nephews are married. Japhet and I have two kids, 3 girls and one boy, Sammy. But this our beloved has gone to be with the Lord last August 17, 1961. But thank God this month he gave us again two baby boys, two days apart. And my sister got four kids, 2 boys and 2 girls.

I was born after the missionaries came here to Alaska. And I was baptized by one teacher and a catechism teacher, and since I was a girl I know the right. And in my teens I start to be a teacher, and since 1963 I was a lay pastor at Nunachuk. Both he and my sister Ida Shepherd and Joseph Albrite they first taught us Sunday School.

And since I was a girl I know wrong and right. Since from that I try to use which is right. And in my teens I start to be a Sunday School teacher and a catechism teacher, and play organ at church at Nunachuk. Now my Dad is gone and Ina. But we got a hope that some day we'll be together again. Thank Jesus who came down to earth to save us. John 5:24, "Verily, verily I say unto you he that heareth my words and believeth on him that sent me hath everlasting life..." Praise the Lord we have everlasting life through Jesus Christ our Lord.

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**Post High Conference**

The last scheduled activity at Laurel Ridge for the summer will be the Post High Week End, August 31 to September 2. The conference will be directed by the Rev. Clark A. Thompson.

The conference is open to all older youth beyond high school age. The conference fee for the week-end is $5.00.

Officers for the Post High Moravian Fellowship will be elected for the coming year as a part of the program, according to Miss Martha Frye, the president.
Boca Raton Church Is Opened

A congregation of 247 gathered at the eleven o'clock service on July 15 to open officially the new Moravian Church in Boca Raton, Florida, necessitating the use of chairs from the children's classrooms during the inspiring service conducted by the minister, the Rev. Christian D. Weber.

After the Scripture lessons, read by the Rev. F. Herbert Weber, and the anthem presented by the Coral Ridge adult choir, Dr. George G. Higgins spoke briefly in behalf of the province, and Dr. Mervin C. Weidner reviewed the history of the Boca Raton work and brought greetings from the new church's sister congregation in Fort Lauderdale.

Inspired by the beauty of the new building and the majestic organ music, the large congregation in a spirit of true praise and thanksgiving raised their voices in song which will be long remembered.

Gathered for the service were 130 from the Coral Ridge congregation, which had held its service earlier in the day; 30 from eight North Carolina congregations; and more than 40 from the immediate neighborhood around the church. Friends from other communities nearby were also present.

During the service we were happy to acknowledge the many gifts already presented to this new church. More than 90 individuals, churches, and church organizations have contributed over $3,100 in special gifts, the largest contribution being almost $600 from the Coral Ridge congregation. Special recognition was also given to Oak Grove Church and the Women of the province for their large contributions. Among greetings received was a telegram from the Moravian Church in Great Britain.

The printed program for the day also acknowledged the gift of a memorial organ and the large grants from the Building and Expansion Board and Church Aid and Extension Board, which have been so deeply appreciated. We were also happy to announce that during construction savings of almost $1,000 were made on building costs, thus enabling the total expenditures to be substantially below the $75,000 grant originally given by the provincial boards for construction.

In the conclusion of his sermon, the pastor quoted Bishop Fred Corson who has written that the church "is a heavenly gift whose value increases with its use." It is our earnest prayer that the value of this newest Moravian church in Florida will increase in just that way.

Boca Raton Is Given Organ As Memorial

Announcement was made at the opening service of the gift of a memorial organ to the new Boca Raton church. The Allen TC-1 was installed in time for this first service.

It was given by Mr. and Mrs. Cyrill H. Pfohl, Rear Admiral and Mrs. Ernest M. Eller, the Rev. and Mrs. F. Herbert Weber, the Rev. and Mrs. C. Bruce Weber, and the Rev. Christian D. Weber in memory of their mothers, Agnes Fogle Pfohl, wife of Herbert A. Pfohl, and Dorothy Pfohl Weber, wife of the Rev. Christian O. Weber.

The $5,200 two-manual organ is equipped with Carillon, Harp, and "Percussions" and includes three pre-set combination pistons, as well as the new Celeste Strings rank recently developed by the Allen Company.

Organist for the Boca Raton church is Mrs. Eva A. Post, formerly teacher of public school music and organist and choir director at the Madison Avenue Presbyterian Church in Paterson, New Jersey.

New Church in Berlin Is Formally Opened

The two Moravian Congregations in Berlin, Germany, were formally united with the opening of a new center of worship on May 13.

The two congregations uniting as one were the Wilhelmstrasse church and the church at Neu-Beuel. Both were destroyed by bombing during World War II. Originally both groups had planned to rebuild their sanctuaries but the City of Berlin in its redevelopment plans would not permit the reconstruction of a church on the Wilhelmstrasse site. Further, both congregations were small and scattered, and it seemed unjustified to maintain two separate programs of church work to minister to their needs.

Architecturally the new building is not a "churchly" one, its exterior being purely utilitarian. But the Moravians who attended the dedication services—and both the main auditorium and the chapel were crowded that day—felt they were worshipping in a Moravian building. There were the traditional communion table with its furnishings, the white woodwork and drapes and benches, the golden candelabra.

Among those attending the opening service was Bishop Dibelius who urged the congregation to continue to give proof that as Moravians they belonged to "The Saviour's happy people."
THE WACHOVIA MORAVIAN

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

Vol. LXV

WINSTON-SALEM, N. C., SEPTEMBER, 1962

No. 9

MORAVIANS SPONSOR COLLEGES AS A PART OF

Life and Mission of the Church

James J. Heller

The Moravian Church has a long and distinguished record in the field of education. So deeply imbedded in our heritage is this

SALEM COLLEGE, one of the Moravian Church sponsored institutions of higher learning: A College is a place "where people share the common pursuit of knowledge and truth in an atmosphere of free inquiry."

involvement of the church with learning that we sometimes tend to take for granted the reasons which led our forebears to establish Christian schools and colleges and which impel us today to continue and to advance the work they began.

Let us ask more specifically: why is the Moravian Church involved in higher education? Why do we feel that it is important and necessary for our denomination to sponsor and support such institutions as Salem College and Moravian College? Surely it is not enough for us to answer that we are doing the work which our fathers bequeathed to us. We must have in addition the firm conviction that our participation in higher education is an integral part of the life and mission of the church and of our own calling to the service of Christ.

In our attempt to answer this important question we shall begin with the general subject of the nature of a college which aspires to be Christian and then finally the very specific topic of the nature of a Christian college in the tradition of the Moravian Church.

The Nature of a College

A college is, or should be, a place where people share the common pursuit of knowledge and truth in an atmosphere of free inquiry. It is a community of learning which studies, examines, and ponders all that it can fathom about God, man, and the universe. While truth is its own reward and is to be pursued for itself, it is also the experience of a college that this search for truth enhances self-understanding, challenges individuals to high achievement, and enables them to assume a responsible place in society.

On the application form for admission to a college prospective students often express their desire to study there in terms of

JOHN HUS: a college that wears the mantle of Hus "will not hesitate to raise the voice of prophetic criticism."

preparation for a specific vocation or profession. The college, however, does not believe that its primary purpose is to train people to earn their living by doing this or that particular kind of work. Its aim is perhaps best expressed in the words of the French philosopher and educator, Rousseau, when he said, "It matters little to me whether my pupil is intended for the army, the church, or the law. Before his parents chose a calling for him, nature called him to be a man... When he leaves me he will be neither magistrate, a soldier, nor a priest; he will be a man."

A college is, of course, proud when her graduates distinguish themselves in various vocations and professions, but thinks of her principal contribution as one of having

COMENIUS, one of the most resourceful and creative pioneers of education: "a college that wears the mantle of Comenius will find the ways and means to venture to the frontiers of knowledge and learning."

helped them to realize their potential as men and as women. Whatever vocational choice the graduate may ultimately make, it is the hope of the college that he may have learned to measure his own life and work by the finest ideals and attainments of wise and good men and, furthermore, that he may regard his particular vocation as a service which he renders to God for the benefit of man and society.

To achieve such a goal as this, our colleges must be willing to measure all their programs by the highest standards of integrity and excellence.

... a Christian College

Let us inquire now into the nature of a college which at the same time seeks to be Christian. We must say at the outset that a Christian college is in no sense less concerned about knowledge, truth, and excellence but is, if anything, more concerned, inasmuch as the Christian college believes that the work of the mind is precisely the work to which God has called it.

Closely related as the sponsoring church (continued to page 4)
CALL FOR "ARCHIVES DAY" REMINDS US . . .

Moravian Story Is Unfinished

THE MORAVIAN ARCHIVES: Among other things it is an extension of the church office where records are kept available for those who need them.

William A. Cranford

The first Thursday in October has been set aside by the Provincial Elders' Conference as a time for the churches of the Province to bring in materials which should be placed in the archives for preservation. This decision comes as a result of a resolution passed in the Synod of 1959. A portion of the resolution reads "BE IT FURTHER RESOLVED . . . . . . that the following items of historical consequence be deposited by them (the pastors) annually in the Provincial Archives upon a date set by the Provincial Elders' Conference:

1. Memoirs
2. Memorabilia
3. Minute books of congregational boards now 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 matter used for anniversaries, 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 materials of value to the future generations."

By establishing this as an annual date on which materials are to be brought to the Archives, it should serve as a reminder to bring in those items which are no longer used or seldom used. Materials of this sort can be easily misplaced or destroyed by fire as has been the case with some materials of this sort.

The Archives is, among other things, an extension of the church office. Many reports, minute books, memoirs, and the like are referred to very little if any after a few years and can be in the way around the church. By having a place where such records can be kept, they will be available for the church or anyone else who needs to refer to them.

In recent years many of the older manuscripts in the archives have been preserved by lamination. A special sort of protective covering is put on the paper to stop deterioration. This is a part of the work of preserving materials which have come into the archives from many years ago.

The placing of materials in the archives is something which can be neglected. If we have a meeting at a certain time and it is necessary to prepare something for it, the chances are that we will have the material there on time. If the Board of Elders is to meet, the minutes must be ready to read. There is not this sense of urgency about bringing in items to the Archives for it may be some years before anyone would want to see the material yet if it is not brought in then many records will be lost or misplaced by neglect.

We can be proud of the many eighteenth century manuscripts that have come down to us, but the Moravian story is one that is unfinished. Many new developments in the life of the church have come about in the last fifteen or twenty years. By properly preserving materials at the time when the events take place we will have a better picture of what was done and a more accurate interpretation of church life can be given by future church historians. If the materials had not been available, such a book as the Acts of the Apostles could not have been written. We know that many of the books in the Old Testament used source materials which have long since been lost.

The value of having an "Archives Day" is to provide a time for the gathering of materials of historical value. It can have no more value than the pastors and local church historians give to it. Today's current events will be tomorrow's history. Only as sufficient records are available can the work of our church be understood and interpreted. Let us make of this a day of opportunity for this phase of the work of the church.

OLD MANUSCRIPTS IN THE ARCHIVES, such as the Diary of 1759, have been preserved by lamination.
Provincial Announcements

Provincial Elders' Conference

Br. William B. Kerner has received and accepted a call to become the pastor of the Providence Congregation. He is a graduate of the Moravian Theological Seminary last June and a native of Kernersville.

Br. Kerner will be installed at the 11:00 A. M. worship service on Sunday, September 16.

The Conference met with the Joint Boards of the Kernersville Congregation on July 26.

Br. R. Gordon Spaugh is attending a meeting of the Unity Committee of the Moravian Church in Capetown, South Africa. Br. Spaugh is the chairman of the Conference which was scheduled to convene on August 27. Adjournment is anticipated by September 7.

Br. Spaugh is accompanied from America by Br. F. P. Stocker of the Northern Province. They are expected back in the United States on September 26.

George G. Higgins
Vice President

Provincial Women's Board
Mrs. Harry E. Cook, Jr.

The annual president's meeting will be held on Thursday, September 13, at the Bethania Church.

The morning meeting will be at 10:30 and will include a dutch treat lunch. The evening meeting will be at 7:30.

It is important that all presidents and vice-presidents of Women's Fellowships attend one of these meetings. The presidents will receive letters containing details of the meeting.

Have the treasurers from each church returned their budget sheets to Mrs. Fussell? If not, please do so as soon as possible.

New Philadelphia Church will hold its Day of Prayer on Wednesday, October 24. There will be three sessions and the theme for the day will be "Good News."

Mrs. George Heath translated the following letter, written in Miskito by the Rev. Malinerd Mapate, the pastor of the Brus congregation. Together with the letter was a list of 159 signatures of the people who wanted to express their appreciation to the women of the Southern Province for the hurricane relief clothing.

Dear Friends in Christ,

The people of Brus in La Mosquitia send you their greetings and a hearty "thank you."

We would like to shake hands with each one of you who has sent us such fine presents!

Parson Marx presented us each with some article for which we are most grateful.

May the Lord bless you all. Although we are far away bodily we can join in one spirit to pray for one another.

The times are perilous: but in Matthew 24 our Lord forewarned us!

Therefore let us unite in prayer for one another, and cleave unto the Lord!

Greetings again from the people of Brus.

George G. Higgins
Vice President

A CORRECTION: "DAVID" NOT "DANIEL"

In the last issue of THE WACHOVIA MORAVIAN the article, "An August 13 Reminder," was credited to Daniel W. Jones. This was in error as the article was by David R. Jones who is the pastor of the Moravian Church in Ephraim, Wisconsin. Daniel W. Jones is pastor of the Moravian Church at Lancaster, Pennsylvania.

THE WACHOVIA MORAVIAN regrets the error and hastens to correct it.

China's communists are turning to the Bible to increase their knowledge of the Tibetan language, according to a report received by the American Bible Society from Bishop Chandum Ray, first Pakistan bishop of the Anglican Church. The communists have bought large quantities of a new Tibetan language Bible, Bishop Ray says, in order to learn the language of the country they have conquered.
Moravian Church and Education

(continued from page 1) and the college are, each has its own special vocation from God and each its own mission to men. One of the most significant and well-proven ways marked out by others. If our colleges are to wear the mantle of Comenius they will find the ways and means to venture, as he did, to the frontiers of knowledge and learning.

Surely the descendants of Nicholas von Zinzendorf will not be content with apathetic, formal, or merely quaint expressions of the Christian faith. If our colleges are to wear the mantle of Zinzendorf they will take it upon themselves to bring the whole Gospel to bear upon the whole life of man, moving not only mind and will, but heart as well.

Surely the descendants of a world-wide unity of brethren cannot be content with sectarian provincialism, racial exclusiveness, or cultural isolationism. If our colleges are to wear the mantle of the Unitas Fratrum they will pursue the ways of peace and seek to overcome those divisive forces which breed strife and turmoil in the world by drawing to themselves students and teachers who represent the rich diversity of racial, national, cultural, and religious backgrounds.

The church-sponsored colleges of this country have reached a critical stage in their history. Critical not because they are threatened with extinction, but because they are confronted with challenge and opportunity. The promise of a continuous and increasing flow of qualified students should make it possible for our colleges to bring all their resources to bear in an effort to become the kind of institutions they believe they should be.

Liberal arts colleges which aspire to be Christian can play an increasingly important role in American higher education. If they are to do so, however, they must guard with all care their distinctive character and purpose. As our Moravian colleges increasingly draw upon the creative forces of their five centuries of educational, international, and religious heritage, may God grant to all of us the strength, the courage, the wisdom, the imagination, the resourcefulness, and the determination to make them the very best colleges they can become.

Kernersville Church Council Elects Elders and Trustees

At the annual Kernersville church council held in fellowship hall July 12 with John R. Flynt, presiding, Edgar Shore, Jr. and R. C. Flynt, Jr. were elected to the Board of Elders for a term of four years. They succeeded the Rev. H. B. Johnson and John R. Flynt.

Raymond Warren and Glenn Idol were elected to the Board of Trustees for a four year term, succeeding Joe G. Smith and Clarence Swain. Charles J. Ragland, Sr. was re-elected to the Graveyard Committee for three years.
TO MORAVIAN COLLEGE the changing tide of world events will send a constant flow of students from foreign shores in years to come.

Nancy Strohmeyer

Twelve standards for twelve international flags edge the courtyard of the College Union Building at Moravian College in eloquent testimony to the countries represented within its student body.

One flag is for the United States and one for the United Nations and the others fly the colors of the West Indies Federation, Nicaragua, Greece, Hungary, Japan, Western Samoa, Indonesia, Germany, Kenya and Canada.

One for every fifty-three

Since there are 16 students representing the ten foreign flags, this means that there is approximately one foreign student for every 53 Americans enrolled at Moravian—an unusually high percentage for a small liberal arts college.

Perhaps because of the familiarity of Moravians with foreign countries, these visitors have found a warm, encouraging welcome in the college community. Assistance far beyond the token variety has been the rule rather than the exception.

There are several qualities, native to all the 16 students. One is that they are dedicated to the more important aspects of life. On campus they have tended to avoid the frivolous and contribute their energies to the college community rather than the exception.

Grades higher than average

Their grades are higher than average, in evidence of the value they place upon their hard-won studies in this country. Professors have noted their participation in class discussion which, with the addition of their native backgrounds, often is a unique contribution. Their sense of appreciation is keen. The smallest kindness, the invitation to a family picnic, the casual favor performed brings a rush of thanks almost startling in its spontaneity and sincerity.

Yet perhaps the outstanding characteristic is their friendliness. They are thoroughly likeable, winning in their unaffected manners. It is almost impossible to regard one of these foreign students with disinterest because each is so anxious to make friends and understand these strange Americans.

Editor's Note

This article first appeared in the August, 1962 issue of THE MORAVIAN of the Northern Province. It was written by Nancy (Mrs. John) Strohmeyer who is a member of the public relations staff of Moravian College.

The visitors and their countries are Barbara Braustagam, Aubrey Forbes, Helen Ingraham, Sandra Hodgson and Herman Hooker, all from Nicaragua; Colin Aldersley, Barbados, West Indies; Vasilios Frangidakis, Thessaloniki, Greece; Bela Gulyas, Budapest, Hungary; Iwao Hanawa, Ibaraki Prefecture, Japan; Ray Joseph, St. Thomas, Virgin Islands; Lalomilo Kama, Apia, Western Samoa; Jutta Leheis, Germany; Henry Marpajung, Sumatra, Indonesia; Shinsho Miyagi, Ginowan Township, Okinawa; Francis M. Mwihia, Thika, Kenya, and Kary Straughan, Alberta, Canada.
Why they came

Their reasons for choosing Moravian are as varied as the countries they left. The Nicaraguan, Canadian and West Indian students were imbued with the strong influence of the Moravian Church in their native lands and instinctively chose the mother college.

Francis Mwihia had met a man in Kenya who showed him several college catalogs, one of which was Moravian’s, and so impressed him that he applied for government and college aid to come here.

Bela Gulyas had escaped from his Communist-dominated Hungary and become the ward of a Lenox, Mass., woman. There he had enrolled in a preparatory school and when he had graduated, the headmaster selected Moravian as a college suitable for his needs.

Hanawa had come from Japan through the efforts of an Army colonel who had met Iwao’s father while stationed there. The colonel, an Easton resident, chose Moravian for Iwao because of proximity to Easton, but Hanawa has since maintained his own independence.

Kamu arrived at Moravian via Drew University in New Jersey. As the son of a Methodist minister in Samoa, he had had a scholarship to the Methodist school, but then decided after a year that he wanted the kind of liberal arts education that Moravian could supply. With the help of the college and a Doylestown, Pa., couple who volunteered to sponsor him, he came to Bethlehem.

Jutta Lebeis’s introduction to Moravian was through Dr. Raymond S. Haupert, the president. She met Dr. and Mrs. Haupert while they were touring Germany several years ago and, with their encouragement, came to Bethlehem and began work at the school as secretary to the Dean of Women. The following year she decided to enroll and is now a student in Modern Languages.

A famous story

Shinsho Miyagi’s story is now a famous one, having been told around the nation by press wire service at the time of his graduation in June. He was a 13-year-old left orphaned by the bombings of his homeland when the U. S. 11th Signal Corps “adopted” him. The men made Shinsho stay in school and, noting his quick intelligence, started him. The men made

They have the problem that faces all foreign students at universities and colleges throughout America—that of finances. Somehow the money they saved at home never is enough to span the high cost of living in the United States.

This means part-time work whenever they can fit it in—weekends, between semesters, after exams, during the summer. Such work, of course, cuts into their time with their fellow students and professors and this they regret although they accept it as a necessity.

Almost all of these students plan to return to their homelands, although in some cases (such as with Hungary) this is not possible. Some plan to go on with graduate work as there is such a great need for professional people in most of the newer nations. Most of them came here to learn how to improve conditions back in their native land and they have not forgotten their pledge.

Doctor Haupert, in commencement exercises on June 3, called the attention of the audience to the presence of five degree candidates from foreign countries—Gulyas, Frangakas, Kamu, Miyagi and Mwihia—and asked the men to stand.

Then, with heartfelt emotion, he told the audience, “They have contributed far more to us than we ever could to them,” and added, “We hope that friendships between their countries and ours have been strengthened because they have lived among us.”

The Fall Semester, in addition to the remaining non-graduates, will find at least two new freshmen joining the international group on the Moravian Campus.

They are: Sonia Levy, an honor student from Bluefields, Nicaragua, who plans to study Sociology, and Alexander Moorhead, from St. Croix, V. I., an outstanding student, who will major in English and go on to Law School.

The changing tide of world events, the rising of new nations will send a constant flow of students from foreign shores to Moravian in years to come. And with eagerness the college will greet them because they have found they can provide lessons in understanding, appreciation, dedication and friendliness that every American should know.

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THE WACHOVIA MORAVIAN
SEPTEMBER, 1962
A TRIP A DAY to the lake for a swim together was a part of the experience of the outdoor campers.

Burton J. Rights

Skies were threatening and courage retreating as we gathered—ten junior highs and two counselors—on a Sunday afternoon at Laurel Ridge. We were “out-door campers” in the making, on our way over the mountain trail to what was to become our five-day home in the woods.

Our fears of what lay ahead, however, were as short-lived as the cloud that sprinkled its rain upon us, for on reaching the spot where we were to make our home, we were drawn by its beauty into a wonderful assurance that this was God’s world, he was with us, and we were secure in his keeping.

A Race with the Sun

In a race with the setting sun, we made cots under the canvas shelters, gathered firewood, and prepared our first meal together. Later, around the campfire, we discussed what we could do to make ourselves at home in God's world and how our camp family could become a happy and harmonious household.

Possessed by the spirit of the frontier, we chose as our family name “the Pineyeers.” Perhaps the boys’ first battle with pine needles had something to do with our adopted name, or the beautiful white pine hillside leading down to the laurel-shaded mountain brook by which we camped may have inspired it.

Dawn’s early light the first morning was heralded by the songs of the birds in the trees and the shouts of the fellows in the other boy’s shelter. How far removed was this early awakening from the last morning in camp when only a preacher was stirring before 9:00.

We held brief quest periods each morning following breakfast. In our study we thought about ways in which we might relate ourselves more effectively to all of God’s creation, including our natural surrounding, other people, ourselves, and God. The remainder of the day was the laboratory session in which we carried out our experiment in Christian living through our group experiences.

Along a Nature Trail

One afternoon, Margaret led us along a nature trail, pointing out things the unobservant eye could not see and showing us the creative hand of God still at work in the world.

One trip a day to the dining hall for a meal and to the lake for a swim together with the hike along the nature trail prepared us for a major excursion through the mountains. Fortified with a good breakfast in the dining hall, our canteens at our sides, and a hiker’s lunch in our hands, we set out across country for the Blue Ridge Parkway. Our adventure through overgrown fields, under barbed wire fences, along the banks of a picturesque stream, and up a winding road made our lunch on the parkway one of our most enjoyable repasts.

We supposed that we were taking great strides in making our home attractive and in carrying out all the details of sanitation, until members of the adult conference in session that week paid a surprise visit, gave us a 62 rating, and ordered camp closed. Fortunately, their next inspection was announced beforehand; and waiting for their departure, we thought they were ready to move in with us to enjoy the peace and beauty of the setting God had prepared for...
us and the orderliness we had created.

Experiences, Never-to-be-Forgotten
We entered into many never-to-be-forgotten experiences, such as competing with dogs at one vespers program and struggling against the sharp mountain breezes which cut across the sheep pasture where we faced the sunset for another worship service—organizing a search party to find David, whom we found having returned to our home in the woods unknown to us but following the instructions we had given him—eating burned stew which our cooks for the evening, Tara and Susan, set before us but for which they made up with the presentation of delicious brownies they also prepared... cooking hamburgers on vagabond stoves (tin cans)... building a campfire in the rain and enjoying games at night under our living shelter which had partially fallen in a storm.

Seated at our campfire the last night, we reviewed and evaluated our experiences of living together. We talked about what we had learned, discussing not only the outdoor skills we had acquired in preparing and maintaining our home, but also the progress we had made in human relationships and Christian growth. We also frankly admitted our shortcomings and considered them as great lessons from which we would learn and upon which we would continue our advancement toward Christian maturity.

As the darkness of the night finally enveloped the dying flames, the concerted opinion of all was that the five days together was entirely too short for such an adventure as out-door camp and the coming months too long to wait for out-door camp next year.

Oak Grove Challenge:
Continue Work Begun
Seventy-five Years Ago
C. Bruce Weber

Oak Grove dates back to the days of the outreach of the province from its center in Salem through the Sunday school movement. James T. Lineback conducted Sunday school in a log cabin from May of 1887 until September of the same year, when the first frame church was built.

The life of the church has come into a new existence as much as the modern structure which has now replaced the first one-room log cabin and the later frame structure. What was a congregation of the rural countryside has become a part of the movement of society to the suburbs. The life of the church has also changed in that their sons and daughters are now employed in the industries of the city.

The challenge to Oak Grove is to continue the work which was begun seventy-five years ago. The task, as for all churches, will not be easy; but with the leading of

OAK GROVE: from log-cabin to a modern new plant is story of "work which was begun seventy-five years ago."

Holy Spirit, the cause of Christ can be served in this area. The people at Oak Grove rejoice in the past which has given them much of the material advantage to serve their Lord and Saviour. In 1951 a modern Christian education unit was built, and the church plant was completed with the opening of a beautiful sanctuary in 1957.

Oak Grove welcomes everyone to celebrate with it in a week of thanksgiving and rededication for the future. Bishop Herbert Spaugh will be with the congregation for the anniversary communion service at 9:45 A.M. September 23 and for the lovefeast service at 7:30 P.M. On Monday and Tuesday nights the Rev. John Kapp will be the speaker. On Wednesday night the pastor, the Rev. Bruce Weber, will speak. The week of services will be concluded on Thursday and Friday nights by the Rev. J. Calvin Barnes. Both the Brn. Kapp and Barnes are former pastors of Oak Grove.

DEATHS

Sturdivant, Paul Franklin, born October 26, 1911 in Yadkin County; died May 6, 1962. Interment in Salem Moravian Graveyard. Funeral conducted by the Rev. W. Norwood Green and Dr. Samuel J. Tesch. A member of Immanuel.

Spaugh, Luther Franklin, born August 1, 1962. Funeral conducted by Dr. James C. Hughes, with interment in the Graveyard. A member of Home Church.


METHODS . . . REPERTOIRE TO BE STRESSED AT

Workshop for Adult Choirs

Margaret L. Kolb

Five Adult Choir Workshops will be held during September, October, and November by the Provincial Committee on Music, Ritual, and Customs.

The Rev. John H. Kapp, chairman of the Workshop Committee which is making the arrangements, said that this is an outgrowth of the Workshop for Choir Directors and Organists held last May 12 at which the choir directors requested that such an expanded program be organized.

Each workshop will include methods of vocal production, musicianship, style and interpretation, and anthem repertoire. These are the phases of adult choir work in which the directors were most interested.

Paul Peterson, of the Salem College voice department, will direct the Adult Choir Workshops. Mr. Peterson is an author in the field of vocal techniques and choral conducting. He is a member of Home Church and director of music at the First Christian Church in Winston-Salem.

The Workshops will be held from 7:15 to 9:30 P. M. on Thursday nights. The Province has been divided into regions and the several churches in each region are asked to arrange for participation in the workshop planned for their area.

The first of the workshops will be held at Messiah on September 27 for the choirs in the west area: Bethesda, Macedonia, New Philadelphia, Olivet, and Wachovia Arbor.

The Central Area Workshop will be held at Ardmore on September 27 for the choirs of Calvary, Christ, Fairview, Fries Memorial, Home Church, Pine Chapel, St. Philip, and Trinity.

The South Area Workshop will be held at Konnoak Hills on October 4 for the choirs of Advent, Clemons, Enterprise, Friedberg, Hope, and Hopewell.

The North Area Workshop will be held at Oak Grove on October 18 for the choirs of Bethabara, Bethania, Fulp, King, Leakesville, Mayodan, Mizpah, Mt. Airy, and Rural Hall.

A Sunday afternoon workshop for the choirs at Mt. Bethel and Willow Hill will be scheduled during October.

The East Area Workshop will be held November 8 for the choirs of Friedland, Greensboro, Immanuel, Kernersville, Moravian, New Eden, and Union Cross. The host church for this session will be announced later. The Charlotte and Raleigh choirs will be welcome at any workshop which they find it possible to attend.

The Workshop Committee is a sub-committee of the Provincial Committee on Music, Ritual, and Customs. Members of the committee are: Mrs. Frank Cook, Mrs. Earl Hudgens, Mrs. Harold Vogler, Ralph Bell, and Austin Burke, Jr.

Old Graveyard at Hope
Is Scene of Communion
John M. Walker

The one hundred eighty second anniversary of the founding of Hope Church was observed on Sunday, August 26, with the morning worship service on that day emphasizing the theme of "Homecoming."

In the evening, at 6:00 P. M., a service of Holy Communion was held on the Old Graveyard, at the site of the original church building near Muddy Creek, in which the first burial was made in the year 1782. After this the congregation returned to the present church building and reassembled in the sanctuary at 7:45 P. M. to partake in a lovefeast service.

The Rev. Howard G. Foltz, pastor of the Rural Hall Moravian Church, who at one time served Hope Church as part of a dual pastorate, assisted the pastor of the host church, the Rev. John M. Walker, in serving the elements of the Holy Communion.

The guest speaker at the lovefeast service was the Rev. Herbert B. Johnson, who concluded his active pastorate with a term of service at Grace Church in Mount Airy, the home congregation of the present pastor of Hope, Br. Johnson is now living in retirement in Kernersville.

A feature of the evening anniversary services was music by the church band, organists and several choirs at Mt. Bethel and Willow Hill. The Rev. Herbert B. Johnson, who was the Rev. Herbert B. Johnson, who concluded his active pastorate with a term of service at Grace Church in Mount Airy, the home congregation of the present pastor of Hope, Br. Johnson is now living in retirement in Kernersville.

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In Education

Four courses in leadership education are being offered this fall in the training school sponsored by the Commission on Leadership Education, Br. William McElveen, Chairman.

DR. OWEN HERRING: His course on the Book of Acts is recommended especially to study group leaders in the Women’s Fellowship.

The classes will meet at Salem College on the five Tuesdays of October, October 2, 9, 16, 23 and 30 and will be from 7:30 to 9:30 each evening.

Dr. Owen Herring of Wake Forest will repeat his course taught last winter on the Book of Acts. One of the reasons for offering this course at this time is that the Book of Acts will be studied by the Women’s Fellowships of the province this year.

Bible Study leaders of the circles, according to Chairman McElveen are advised to enroll in this course in order to prepare themselves for this assignment in leading the study of the Acts.

Bishop Kenneth G. Hamilton who is coming to live in Winston-Salem in his retirement has accepted the invitation to teach a course on customs, practices and traditions of the Moravian Church. This course will also deal with the symbols of the Moravian Church, its government and hymnody.

This course is added to the curriculum this fall at the recommendation of the Provincial Committee on Moravian Music, Ritual and Customs.

Needs of Youth

"Meeting the Needs of Youth" will be the subject of the class of which the Rev. Fred Hege will be the teacher. This course is recommended for teachers of Junior High and Senior classes and counsellors of all youth groups.

The fourth course will be led by Dr. Elizabeth Welch of Salem College. Dr. Welch will teach and demonstrate methods of teaching that will be helpful particularly to teachers of youth and adult classes. Dr. Welch is active in the Christian education work of Centenary Methodist Church of which she is a member.

Registration for any of the four classes can be made on registration forms furnished each local church. The registration fee is $3.00.

Greetings from Germany

The Rev. Wolfram Fliegel, formerly in mission service in the West Indies and who will soon leave for mission service in Nicaragua, recently returned with his wife from a visit to his parents and relatives in Berlin. The Rev. and Mrs. Wolfram Fliegel were able to visit in East Berlin on numerous occasions. They were specifically requested to bear affectionate greetings to friends in the United States from the Rev. Gunther Hastings, a member of the Provincial Elders’ Conference at Herrnhut; from Dieter Schiewe, a Moravian diaspora worker in charge of Moravian work carried on in East Berlin. Space for this work has been granted to the Moravian Church from St. Bartholomew’s Lutheran Church of Berlin. Brother Fliegel also carried greetings to friends in the United States from the Rev. Werner Burckhardt, editor of the German Moravian Daily Text Book and assistant in the Moravian Archives in Herrnhut.

Ordination

John Edward Gilliland, M. D., was ordained a Deacon of the Moravian Church in his home congregation, Hope, Ind., on Sunday morning, June 17, 1962, by Bishop K. G. Hamilton.

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Werner G. Marx Honored

Dr. Werner G. Marx, superintendent of the Associate Province of Honduras, has been chosen to participate in the Program of Advanced Religious Studies at Union Theological Seminary, New York City. Scholarships are awarded to specially chosen Ecumenical Fellows in order to allow them to study together. No more than twenty Fellows are appointed in any one year and the majority will come from Asia, Africa, and Latin America.

Dr. Marx has spent almost nineteen years in Honduras and under his leadership the field has grown significantly. The Marxes will be on furlough during 1962-1963. Mrs. Marx and the family will be located at the Whitefield House, Nazareth, Penna., and Dr. Marx will live on the campus at Union Seminary.

Ruth Bregenzer Leaves Mission Service

Miss Ruth Bregenzer, R. N., has served for three years as a nurse in Honduras. Most of her term was served at the clinic at Ahuas where she assisted Dr. Samuel Marx and Dr. Ian Cook. Near the end of her term she was transferred to Kaurkira where she set up a clinic. She has resigned from mission service in order to accept an appointment with the Salvation Army in Milwaukee, Wisconsin. The Church is indebted to her for her services in Honduras.

A New Warden For Honduras

Gerald Arndt, of Watertown, Wisconsin, has accepted the appointment to become the Warden for Honduras. A member of the Moravian Church, he has served in communications with the U. S. Air Force and has had training in electronics. At present he is a foreman with a company manufacturing electrical equipment. His wife, Evelyn, is also a member of the Watertown Moravian Church and has had training in accounting and typing. They have two children, Gene, age 5 years and Joel, age 8 months.

The Arndts will begin a course of study in the Spanish language in Costa Rica early in September and will begin work in Honduras at the end of December of this year. The post of Warden has been vacant since Gordon Wolfram left the field and the duties have been cared for by the cooperative efforts of Dr. and Mrs. Werner Marx and Elizabeth Marx.

Furlough Schedules

Missionaries beginning furlough this fall are: from Alaska—Francis Hueter (Sept. 1), and the Rev. and Mrs. D. C. Schattschneider (Oct. 1); from Nicaragua—Dr. and Mrs. David Thieler (Oct. 1) and the Rev. and Mrs. Joseph Gray (Oct. 1); from Honduras—Dr. and Mrs. Werner Marx (Aug. 15) and Miss Elizabeth Marx (Sept. 15). On furlough at the present time—The Rev. and Mrs. John Giesler (Nicaragua); and returning to service after furlough—Dr. and Mrs. Samuel Marx and the Rev. and Mrs. Lorenz Adam (Honduras); the Rev. and Mrs. Wilton Schwanke and Miss Constance Sautebin (Alaska); the Rev. and Mrs. Donald Fulton (Virgin Islands).

DEATHS

Phipps, Clinton Dewitt, born September 8, 1900 in Guilford County; died May 28, 1962. Interment in Salem Moravian Graveyard. Funeral conducted by Dr. Samuel J. Tesch. A member of Immanuel.

Phelps, Sallie E., died June 30, 1962, a member of Calvary Church. Funeral conducted by the Rev. C. Trueett Chadwick. Interment in the Moravian Graveyard.


BISHOP CARL J. HELMICH RETIRES AS LITITZ PASTOR

The Rt. Rev. Carl J. Helmich, pastor of the Moravian congregation at Lititz, Pennsylvania, has requested and has been granted retirement from pastoral service with pension effective August 15, 1962. Bishop Helmich has served the Moravian Church continuously since his ordination in 1921. Since April 27, 1952 he has filled the office of bishop in the Moravian Church.

Before accepting a call to service in the Northern Province Bishop Helmich was pastor of Christ Church in Winston-Salem for a number of years. He was also instrumental in the organization of the Board of Christian Education of the Southern Province and served as its first chairman.

Bishop Helmich will be succeeded as pastor of the Lititz Congregation by Bishop A. W. Schattschneider who moves from New Dorp on Staten Island, N. Y. Bishop Schattschneider is the author of the popular Moravian History, THROUGH FIVE HUNDRED YEARS.

Leper Worker Dies

Nanny Orsted-Hansen, who had been one of the workers in the Moravian institution for lepers since 1955 (located for the past two years at Ramallah, Jordan), passed away at Copenhagen, Denmark on May 18 at the age of fifty-six.

"...she was a great blessing to us all and to all her friends and we miss her greatly."
## STATISTICAL REPORT FOR THE YEAR ENDING JUNE 30, 1962, OF THE SOUTHERN PROVINCE OF THE MORAVIAN CHURCH IN AMERICA.

### Congregations and Sunday Schools

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<th>Congregations</th>
<th>Total 1962</th>
<th>Con. Increase</th>
<th>Con. Decrease</th>
<th>Comm. Increase (Communicants)</th>
<th>Comm. Decrease (Communicants)</th>
<th>Sunday Schools</th>
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<td>Advent</td>
<td>490</td>
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### Province Shows Loss of Membership in 1962

The membership statistics of the Southern Province as given above show that for the year ending June 30, 1962, the Southern Province had a loss of total membership of fifty. In the significant column of communicants the loss was twenty-one. Only in the listing of non-communicants (baptized children) was there an increase. Here the gain was eighty-eight.

The table should be studied in detail. A look at the subtotals will be enlightening. For example the churches outside of Salem Congregation showed a gross communicant increase of 603; those in Winston-Salem an increase of only 193.

For the second successive year the congregations showed a large number of communicant members "dropped." In 1961 a total of 236 were dropped; this year the total was 301.
WOMEN'S BOARD SEeks TO
Inspire, Help Women of Province

MEMBERS OF THE PROVINCIAL WOMENS BOARD, 1959-1962, (left to right) are seated: Mrs. W. E. Seuber, Mrs. M. E. Miller, Mrs. K. Edwin Fussell, Mrs. F. O. Stotts, Mrs. Harry E. Cook, Jr., Mrs. Ralph R. Bell; (standing:) Mrs. Ralph E. Spaugh, Mrs. Douglas L. Rigler, Mrs. Margaret Kierks, Mrs. W. Harvey Price, Mrs. Kenneth L. Greenfield, Mrs. Silas T. Wild, Miss Mary Crouse, Mrs. Alfred O. K. Shore, Mrs. Douglas G. Kimel. Absent were: Mrs. W. K. Wilson, Mrs. W. E. Shore and Mrs. Aaron Jones.

MRS. M. E. MILLER

In order to understand any organization it is necessary to investigate its background—in other words, study its history. The beginning of the history of the Provincial Women's Board of the Moravian Church, Southern Province, goes back to November, 1926.

At the Provincial Synod in that year, for the first time, a synodal committee on Women's Work was appointed. A letter from the late Mrs. Howard Rondthaler to Mrs. Robert Shore states "I remember that Father Rondthaler (the late Bishop Edward Rondthaler) appointed this committee as a tremendously radical step—for up to that time the women of the church had been ONLY listeners in the church business at Synod."

This committee, with Mrs. Howard Rondthaler as chairman, made nine recommendations to synod. The ninth was a request that synod approve the appointment of a permanent committee of women's work—the appointment to be made by the Provincial Elders' Conference. This approval was given and the Provincial Women's Committee was appointed by Bishop Edward Rondthaler.

Mrs. Hansel Thomas was the first chairman of the committee. The other members were Mrs. Robert Shore, secretary; Mrs. F. F. Bahnsan, treasurer; Mrs. H. L. Trotter and Mrs. H. C. Rice.

Bishop Rondthaler felt that the activities of this first committee should be (and I quote from an article written by Mrs. T. Holt Haywood) "directed toward aiding the various groups of that time: 1. To form auxiliaries. 2. To work together in behalf of a mission house at Mt. Bethel. 3. To collect for three projects—a summer school in the mountains, the education of missionaries' daughters and the support of a child in the Alaskan Orphanage." This last was not done until 1934.

Under Mrs. Hansel Thomas' leadership the efforts of this pioneer Woman's Committee went to work helping with the mountain work at Mt. Bethel, Crooked Oak and Willow Hill, and supporting the cause of retired missionaries and the education of missionaries' daughters. It also endeavored to familiarize the women with the work of the Church through a series of "Know Your Church" studies. After the death of Mrs. Hansel Thomas, who had given tireless and devoted service to the committee, Mrs. Robert Shore was made chairman and served from 1935 through 1941. The Provincial Elders' Conference continued to appoint the committee and to name the chairman.

Record of Progress

Mrs. Robert Shore's term of office shows a remarkable record of progress and accomplishment. Miss Nettie Allen Thomas (now Mrs. Henry Voges) was secretary of the Board for a number of years during this time. By 1936 there were "39 auxiliaries, organized along similar lines, electing officers at the same time, contributing to four major causes."

The first workshop was held September 8, 1937 at Christ Church. At the Synod of 1935 Dr. Herbert Spaugh suggested that some specific type of program material be available for the auxiliaries. Out of this grew the Bible and mission studies which all the women now use. Dr. Walser H. Allen, Sr. prepared the first Bible study; Dr. Spaugh the second. The first mission study used was based on Hutton's book, "By Patience and the Word."

Mrs. T. Holt Haywood was named chairman of the committee in 1941. At the Synod of 1938 the appointment of a Provincial Women's Committee was introduced into the constitution and a chairman, vice-chairman and secretary were appointed by the Provincial Elders' Conference. Under Mrs. Haywood's inspiring leadership the work expanded and progressed in a significant way. New auxiliaries were formed, new projects undertaken, and the provincial outing was begun in June 1951. The name of the organization was changed to "Women of the Church" in 1951.

At the Synod of 1944 the committee was given the official status of a provincial board with nine members to be elected by synod on a regular rotation basis as the other boards of the province. During these years, and in fact from the beginning, many other women had been serving as chairman of the various committees and they had been collecting the funds for the various projects.

(continued to page 3)
Provincial Announcements

Provincial Elders' Conference

Br. James G. Weingarth, since 1956 the pastor of the Koniak Hills congregation, has received and accepted a call to become the pastor of the Kernersville congregation. The date on which Br. Weingarth will terminate his pastorate at Koniak Hills and be installed at Kernersville are yet to be determined.

Br. William T. Marshall has received and accepted a call to the Olivet-Bethany pastorate in York, Pennsylvania, in the Northern Province. Br. Marshall will conclude his pastorate of nine years at Friedberg on October 7.

GEORGE G. HIGGINS, Vice-President.

Ordinations

The Rev. Lewis B. Swaim was ordained a Presbyter by Bishop Herbert Spaulgh on Sunday, August 26, at the eleven o'clock service in the First Moravian Church of Greensboro, N. C., of which he is pastor.

The Rev. Burton J. Rights was ordained a Presbyter by Bishop Herbert Spaulgh on Sunday, September 16, at the 7:30 P. M. service in the Clemmons Moravian Church of which he is pastor.

MANY PEOPLE SAY, "THANK YOU"

To Dr. Cook For Medical Help

Just at dusk the procession brought the three year old Miskito girl to the clinic in Ahus. She had swallowed a fish head. The parents thought the fish head was caught in her throat since she was having increasing difficulty with her breathing. Dr. Cook examined her in the rapidly increasing darkness. Because the electric generators were not functioning, Dr. Cook and Lilly Prochnau, R. N. quickly lit the kerosene lamps and prepared for emergency surgery. While Nurse Prochnau looked after the anesthesia, Nurse (Mrs.) Ruth Cook assisted the doctor and learned to do a tracheotomy (an opening in the windpipe).

From August 1961 to August 1962, Dr. and Mrs. Ian H. Cook took charge of the clinic at Ahus and the medical work of the whole Honduran mission province. Dr. Cook was born in Glasgow, Scotland. From 2 1/2 years of age when his father went to be pastor of the Baptist Church in Durbin, South Africa, until 16 years later when his father closed his ministry in Pretoria, Dr. Cook lived and went to school in South Africa. Then the whole family moved to the United States and Ian entered the Bible major course at Wheaton College.

At Wheaton he met Ruth Wittmer from Fort Wayne, Indiana, who had already had three years of nurses' training at West Suburban Hospital near Chicago and was finishing her B.S. course. They were married in 1957 after Ruth had taught two years at Fort Wayne Bible College.

After taking a year's work in the University of Indiana graduate school, Dr. Cook continued there in the school of Medicine and afterwards at the Marion County General Hospital for his internship. He worked as scrub nurse, as extern and then in the emergency ward to make his studies possible while Mrs. Cook worked in the Veterans Hospital.

Doctor John Gilliland met Doctor Cook and learned to know him, especially while both were active in the Intervarsity Christian Fellowship and the Christian Medical Society. When Dr. Gilliland heard of the need for a physician to take the work in Honduras for a year during the absence of Dr. and Mrs. Marx, he interested Dr. Cook in the need.

As the Sam Marxes walked from the Mission Aviation Fellowship plane to the Ahus clinic grounds, everything appeared in good condition: the grass was neatly cut, the clinic spic and span and the books in order. As Spanish and Miskito patients arrived they spoke of the courteous, fine attention they received from the doctor and of how sorry they were to see them move away. Their plan has been to go to Africa for further mission service.

An A. T. 6 fighter plane of the Honduran airforce arrived in Ahus on August 16 to bring a gift from Colonel Armando Escalon. He had led an exploratory party up the Patuca River and on passing through Ahus was impressed by the work of the Doctor and Nurse in the Clinic.

With the Miskito people too, Dr. and Mrs. Cook had very cordial relations. They visited in Miskito homes, learned to speak Miskito and helped many a needy person. So with good reason many a person said "Tengki poli," (thank you) Doctor.

DEATHS

Brown, Mrs. Edythe Denny, died August 18, 1962. Funeral was conducted by Dr. James C. Hughes and the Rev. Clark Thompson. Interment was in the Graveyard. A member of the Home Church.

Tucker, Mrs. Joan Carpenter, died August 26, 1962. Funeral was conducted by the Rev. Wallace Elliott, the Rev. Clayton H. Persons, and the Rev. Fredrick P. Hege. Interment was in the Graveyard. A member of the Home Church.


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. Editor George G. Higgins Assistant Editor Burton J. Rights Contributions Editor Mrs. Harry E. Cook, Jr. Treasurer E. L. Stockton

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**Women of Province**

*continued from page 1*

The Synod of 1953 granted the request of the Woman’s Work Committee of that synod that the board be allowed to elect an additional nine members. The first nine were elected by synod and then they elected nine more. Eight of these had been chairman of the before-mentioned committees.

The present Board’s report to the Synod of 1962 will show that the budget of 1961-62 totaled $5,835.00 and was divided among eleven causes. It will tell of the workshops and outings sponsored by the board with three year attendances at all of these of at least 2200 women. Each of our eighteen members has a specific area of work of which she is chairman and we have a salaried secretary and treasurer, Mrs. K. Ed­win Fussell. Three of our members plus Mrs. Fussell serve on an Inter-Provincial Board with four women from the Northern Province. Our chairman alternates with the chairman from the Northern Board in be­ing Denominational President and as such serves on the National Board of Managers of United Church Women.

The Inter-Provincial Board plans the Bi­ble and Mission Studies for all Moravian women in both American Provinces, selects the writers, reads the manuscripts and pub­lishes the books. It also explores other areas of cooperation between the provinces.

**Areas of Work**

In order to carry out the duties assigned to us in the Provincial Rules and Regula­tions we carry four aims before us all the time. These are to inspire and help the wo­men of the province:

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

Our board began electing its own offi­cers in 1955 and elects them every three years. We have a finance committee that makes up our provincial budget and pre­sents it to the women after approval by the board and the president of the Provincial Elders’ Conference.

A great deal of activity goes on under the direction of the members of the board who have the different phases of mission work in charge. Current mission news is compiled for us by the Rev. Clayton Per­sons and we mail it to the fellowships four times each year for all the circles to use. Quantities of clothing and other goods are packed under the supervision of the board members and shipped to the mission sta­tions. Retired missionaries are remembered with cards and gifts, and visiting mission­aries are provided with food for their first meals when they come to the missionary res­idence in Winston-Salem. Magazine sub­scriptions are sent to missionaries and gifts are sent to the graduates of the Instituto Biblico in Nicaragua.

The board has sponsored three projects outside the budget in recent years. During Mrs. Haywood’s term as chairman, the women of the province raised $5,000 for a chapel in Alaska in memory of the Rev. and Mrs. Fred T. Schwalbe. In 1960 the $10,000 Pfohl Fund was completed and the present project is raising money for the proposed Home for the Aging.

**Mission Rally to Hear Gordon Spaugh on Africa**

Dr. R. Gordon Spaugh will address the Foreign Missionary Society of the Southern Providence at its annual meeting on Sun­day, October 14, at the Home Church at 3:00 P. M.

Dr. Spaugh will have just returned from the meeting of the Unity Conference in South Africa. While in Africa he visited the mission provinces of the Moravian Church there. His address will reflect his impressions of the work of the Moravian Church in one of the most turbulent areas of the world today.

In addition to Dr. Spaugh’s address, the meeting will feature the annual report of the province’s gifts to all mission causes for the fiscal year which ended, August 31. Dr. E. L. Stockton, Treasurer, will give this financial report.

The meeting is not limited to members of the Foreign Missionary Society, but is open to all who are interested.

**Moravia Member Enters Seminary**

Jack T. Nance entered the Moravian Sem­inary in September as a candidate for the Moravian ministry. Br. Nance is a member of the Moravia Congregation and has been active in the work for a number of years.

Before returning to school, Br. Nance worked as a supervisor for Cater Fabric in Greensboro, North Carolina.

Br. Nance is married to the former Vera Kirkman and they have two children. His family will reside in Bethlehem while he is attending Seminary.

The Christian Scriptures have been best­sellers in Japan for the third consecutive year, according to the American Bible So­ciety. The total distribution of Bibles, Test­aments and Portions in Japan in 1961 was 2,505,305 copies. This compares with a dis­tribution of 1,100,000 copies for the single book that led the American nonfiction list, and 250,000 copies of the leading fiction bestseller. Over 476,000 New Testaments were distributed, which means that, book for book, sales of the New Testament were almost twice the sales of Japan’s most pop­ular novel.
BRIGHT SPOTS, DARK SPOTS DISCOVERED IN

Moravian Work in “Sunny Africa”

The Unity Conference of the Moravian Church. Members of the conference were: left to right front row (voting delegates): Dr. Radim Kalfus, Czechoslovakia Province; the Rev. J. H. Foy, British Province; Dr. R. Gordon Spaugh, American Southern Province; Dr. Heinz Motel, Continental Province; and Dr. F. P. Stocker, American Northern Province. Left to right rear row (advisory delegates): the Rev. A. W. Habelgaarn, South Africa, West; the Rt. Rev. F. P. W. Schaberg, South Africa, West; the Rev. T. Kisanji, Unyamwezi; the Rt. Rev. A. Hartman, South Africa, East; the Rev. F. P. Mittemeijer, Zeolingsstichting; the Rev. H. Beck, Southern Highlands; the Rev. S. Neilsen, South Africa, East.

During late August and early September the world-wide Moravian Church held a Unity Conference (executive board meeting) in Capetown, South Africa. Dr. F. P. Stocker represented the Northern Province and Dr. R. Gordon Spaugh the Southern Province of the Moravian Church in America. In company with officials of other provinces visits were made to the four areas of Africa where the Moravian Church is at work. We have invited our American delegates to share their experiences with members of the church through the pages of our church magazine. Br. Stocker wrote the article for this issue. Other reports will follow in future issues. Br. Stocker is the president of the Provincial Elders’ Conference of the Northern Province.

F. P. Stocker

On Sunday morning, August 19 our party of eight visitors, under the leadership of Bishop Hartmann of the Moravian field of South Africa, East, shared in the service of dedication of the Tembisa Moravian Church, which lies perhaps twenty-five miles from Johannesburg and almost that far from Pretoria. In the language of the people who are using this church the name means “The place of hope.” It has been our prayer that the new church building would be just that. We also hope and pray that the good seed of the Word of God, sown in four different Moravian fields in Africa may bring hope to the peoples and nations of this part of the world.

While it is not the most important fact, it is nevertheless interesting to mention that the service at Tembisa lasted four hours. It began with a singing procession to the church building by the congregation and closed four hours later with the singing of what may be called the national song of all Africans. The length of the service can be understood when it is kept in mind that everything spoken in the service had to be translated into the language of the people, thus doubling the time consumed.

Huge Africa

Africa is a huge continent. Those who live in the United States speak often of the size of our country, but Africa is five times as big as the United States.

For many years Africa was known as “the dark continent,” yet people here speak of it as sunny Africa. Every day we have been here has been a sunny day almost all day. On some days there has been a little
rain, but here in Johannesburg we have been told that South Africa has as many sunny days as any section of the earth.

Africa varies widely, from the driest desert to heavy rain forests, from prosperous cities and farms to the most appalling poverty. In Western Tanganyika, where the Moravian Church works, the land is parched and bare waiting for the rainy season. In the Southern Highlands of Tanganyika, where the Moravian Church also works, there was 130 inches of rain last year.

The animals of Africa are a topic of constant interest. We have had no time to go on a safari to look for animals, but in connection with our trips to Moravian mission stations we have seen giraffes, antelope, deer, dik-dik (a type of deer) and warthogs. We have not seen any elephants, but here in Johannesburg we have many evidences of their presence and activity.

Earning a living

Just as Africa is a land of variety so also are the ways by which the people earn a living. In Tanganyika the people make a meager living by cultivating their small fields, by raising cattle, by raising garden products, and where opportunity offers, by serving as servants, laborers, teachers, policemen and so on. In the large city of Johannesburg the great majority of those connected with the Moravian Church are employed as laborers in the gold mines or in industry, or in other positions requiring hard manual labor. Many of the women find employment as cooks or servants in the homes of Europeans, as all white people are called.

The Moravian Church works entirely among the black people, except in South Africa, West, where work is carried on among coloured people (that is people of mixed blood). The black people manage to eke out a bare living and a few live comfortably, but for most of them poverty is a daily experience.

Moravian fields of work

The Moravian Church is a work in four different areas of Africa—Unyamwezi, in Western Tanganyika, is the northern edge of our work. Here we have six districts, each with one or more main congregations or outstations, usually served by an ordained minister, known as an “evangelist.” There are seventeen ordained ministers, plus about nine nurses and a total baptized membership of about 25,000.

The Southern Highlands Province has its center at Rungwe, Tanganyika, which lies about 6,000 feet above sea level. This province is under the superintendency of the Rev. Hartmut Beck, who studied for a year in our theological seminary in Bethlehem, Pa. The province has a baptized membership of between fifty and sixty thousand, has twenty-nine main congregations and twenty-nine ordained ministers, plus several nurses and other women workers.

South Africa, East, is a large field with its center at Mvenyane, near the city of Durban on the Indian Ocean. This province includes eighteen main congregations with seventy outstations or filial stations. We have today completed our visits to the congregations in the Johannesburg area, all of which are of recent origin, and tomorrow early we fly to Durban to visit the congregations in that area.

The South Africa, West, province has its center in Capetown. Bishop P. W. Schaberg, known to many in the United States, is the chairman of the Provincial Board. The province includes twenty-two congregations plus a considerable number of smaller places.

Bright spots in Moravian work

Our group of traveling Moravians has been in Africa two weeks. After such a short time one cannot be sure of all the facts, yet some points can be recognized.

First, one notices the love for the church and a sense of loyalty to its work. The people attend the services in large numbers. The Moravian Church at Mbeya will seat 2500. We were told it is full every Sunday. In the services we have attended the people have sat quietly, patiently, attentively, even though in most cases the benches had no back on them. Almost everywhere we were told the membership is increasing. One great problem is that of providing further training for those who become members of the church.

Second, we noted the respect given to the pastor, whether African or European (white), yet we have felt also that this is affectionate regard rather than a distant, polite deference.

Third, one must report with genuine appreciation the teamwork which exists between our African and European (white) ministers. African leadership is developing steadily (though not rapidly enough!) and in many cases Africans now hold positions of high responsibility. Many of our European ministers say plainly that they regard their work as that of helping the African Moravian Church to develop its own leaders so that eventually few or perhaps no European ministers will be needed, at least in Unyamwezi and in the Southern Highlands.

Fourth, Moravian school work is a very bright spot in these provinces. In the Unyamwezi and Southern Highlands provinces together the Moravian Church operates altogether perhaps seventy-five schools. Some are primary schools, others are “middle” schools and others are secondary schools. In these two provinces, as well as in many other parts of Africa, the government erects the buildings, provides the equipment and provides the money for the teachers' salaries, then turns the schools over to the church to operate. Of course, the schools accept all qualified pupils whether from Moravian families or not.

At Rungwe it was a pleasure to meet
John Diehl from Bethlehem, Pa., who is a teacher in the secondary school, had known John in Bethlehem and his parents before him and it was a joy to see him happy at work in the Moravian boys' school at Rungeve.

One question put to us time after time by African young people was, "Can you give us financial help so we can get further education in England or in the United States?"

Dark spots

At Tabora we met Dr. Julius Nyerere, the great political leader, who is regarded as the father of the Republic of Tanganyika. On the same evening we met the Prime Minister, Mr. Kavanah. Both of these gentlemen spoke with appreciation of the work of the Moravian Church in Tanganyika, particularly in the field of education, health, maternal care and social progress.

At Mbeya the Deputy Regional Commissioner joined us at morning tea and urged the Moravian Church to continue its work by helping to defeat what he and other leaders have called the three great enemies in Tanganyika—poverty, disease and ignorance.

By its hospitals, dispensaries, maternal clinics, and by its magnificent work among lepers the Moravian Church has helped and is continuing to help conquer disease in Tanganyika.

By its large and solid program of education the Moravian Church is helping to eradicate ignorance. Much remains to be done. About seventy per cent of the children receive some education, but less than ten per cent of these complete secondary school, and still fewer go on to college or university.

The problem of poverty will be present for a long time in a country as primitive as Tanganyika, yet it will gradually be conquered along with other problems.

Beyond this lies still another great problem, that of providing trained African leadership. To this must be added the even greater problem in some parts of Africa of finding a way for Africans, Asians (mostly people from India) and white people to live and work together in these lands with reasonable harmony. In the new Republic of Tanganyika there is a bright hope for a peaceful solution of this problem, but in other places, such as South Africa, one sees few indications that a way is being found to handle the matter constructively.

Signs of hope

The Christian gospel has gained tremendous power in those fields where the Moravian Church is working. Each year the church is growing in strength and numbers. Each year Christians and the Christian gospel are more influential in the nation and its cities and villages.

A vast number have been brought into a new life in fellowship with Jesus Christ. That gospel of salvation which has brought life to thousands of believers will continue to do its work and bring new life to nations as well as to multitudes of new believers who now await the call to become members of the family of God.

"CHRIST AND CULTURE" DISCUSSED

At Post High Conference

Don Yarbrough

"And directly overhead is the Northern Cross." Dr. George Higgins indicated the star group in the heavens with his flashlight. For us, the post-high campers for a week-end at Laurel Ridge, the stellar-formed cross symbolically launched and maintained a spirit of Christian Fellowship.

Thirty-six young people from several churches in the province met Friday evening, August 31, exchanged greetings with old friends and new faces, and entered into an experience that can only be received in a pastoral setting like Laurel Ridge. That night the campfire singing, the "mythological tour with stars" on the mountain top, and an introduction to the theme, "Christ and Culture," rendered food for thought and the soul to take to cabin-bed for meditation and dreams.

Saturday morning brought each camper to singular "crysts" in nature's privacy to be followed by breakfast and the first group discussion of the theme. Crysts in the early morning mark a familiar custom at Moravian camp conferences; the act of meditat-
some hiked or played games; others talked about world problems over cokes or just "napped."

Miss Martha Frye, former president of the Moravian Student Fellowship, presided at the election and installation service after supper that night. Misses Phyllis Snyder and Donna Dull are president and secretary respectively for the year '62-'63. These two young ladies recently returned from a trip to the Virgin Islands. Miss Peggy Parrish is vice-president for the coming year.

The night brought cool air, a warm campfire, and entertainment by Phyllis and Donna. Mr. Thompson spoke to the group in a personal manner about our Christ and sang with the campers "Cam Ba Ya."

Linking Christ and His role to our society today and evaluating the conference theme occupied the usual hour reserved for Sunday school Sunday morning. Following this last discussion period the morning worship service held in the assembly hall drew the conference to a spiritual close.

FOUR YOUNG PEOPLE TOIL IN

Virgin Island Work Camp

On June 16 four eager work campers stepped off a Caribair Airlines DC-3 at St. Croix Airport to begin a summer full of valuable and extremely enjoyable experiences.

Thus it terminated as it began. The sermonic words, "They called Him Jesus, meaning Savior," resounded the fact that Christ had surely been with us through all too short a conference. In his sermon Mr. Thompson remembered a scene he witnessed in Italy: a clergyman lifted a crucifix as high as he could. How significant that simple gesture!

Many thanks are in store for those persons responsible for making the conference a success. In addition to the afore-mentioned a note of gratitude is due Miss Mary Rose Frye and Mr. Phil Bargoi.

What comes of a Post High conference? At the noon meal Sunday one camper directed a verbal representation of the group's sentiments to Mr. Thompson. Said the camper with tongue in cheek, "We don't know whether to say we had a spiritual, intellectual, or emotional experience."

As surely as it was one of these it was all three.

THE FOUR YOUNG PEOPLE OF THE WORK CAMP who spent the summer in the Virgin Islands. Front row are Bob Sawyer (left) and Richard Vitek; back row are Phyllis Snyder (left) and Donna Dull.

To offer a brief introduction of ourselves, we were Pnylls Snyuer, a junior at Woman's College in Greensboro; Donna Dull, a sophomore at Meredith College in Raleigh; Bob Sawyer, a junior at Lehigh University in Bethlehem, Penna.; and Richard Vitek, a junior at the University of North Carolina in Chapel Hill.

Our thoughts were many and varied at our arrival on St. Croix. Whom would we meet? What would be our social obligations? Would we be accepted by the Islanders? How could we best represent the churches on the continent that were sending us? Yes, we had many questions in our minds concerning our stay in the weeks to come, but we individually assured ourselves that, working together, we could make this initial work camp to the Virgin Islands a success for all concerned.

Of course, there had to be a purpose or aim behind this undertaking, but we honestly do not feel that any single aim could include all our expectations. Rather, our aims or purposes were manifold. To be sure, we desired generally to learn more about our Moravian missions in the Islands. We were interested in meeting people, going places, and generally increasing our knowledge of the Islands. In addition there was manual labor to be done and we were eager to do our part. If we could place one aim at the top of the list and glorify it, we must say that our main objective for this summer was getting to know the people of the Islands by working and playing with them, teaching them and learning from them. Working on our own work projects and seeing the sights were important, but living with the Islanders and doing the things that they do, in our opinion, provides the most important and most lasting education which can be derived from a visit of this nature.

We Were Only Four

So much for purposes and aims. Let us now get down to the crux of the matter:
NEW HERRNHUT CHURCH: Young men of the work camp help "put a gleaming white coat of paint on the Christian education building."

First of all, to look at our work projects, we painted, chipped and mowed at Christiansted on St. Croix until once again the Sunday school building there could be viewed from the street with a somewhat pleasing appearance. On St. Thomas we put our painting "skill" to work again as we painted buildings at Memorial Church, put a gleaming white coat of paint on the Christian Education building at New Herrnhut, and did some "brush-work" in the Women's Fellowship meeting room at Nisky. On St. John we did everything from paint a white picket fence to spray untold gallons of weed-killer on the brush around Emaus and Bethany churches.

Bible School on all three islands consumed much of our time. On St. Croix, Phyllis and Donna taught at Midlands church for two weeks, while Bob and Richard taught at Frederiksted for the same length of time. On St. Thomas, the girls were at Memorial and the boys at Nisky, again for two weeks of Bible School. Finally, on St. John, as the boys were spraying weeds, the girls again taught this, by now, memorized material! This painting, spraying, and teaching coupled with a few days of cleaning out cluttered rooms at various places combined to make up our work projects for the summer.

Although we felt that we accomplished a great deal through these work projects, there is still much more to be done. We found the grounds and buildings, for the most part, needing much improvement. In some cases, century-old mission houses which have long been prey for rats and termites were surrounded by fields of waist-high grass which detests any improvement other than that provided by heavy-duty mowers. Gallons and gallons of paint could be put to use on the interior and exterior walls of buildings. Many of the church buildings are desperately in need of repair which is beyond the capability of a small work camp. However, recent large-scale improvements indicate increasing concern about the appearances of the church buildings on the part of the different congregations.

Experience With the People

During our stay we had some wonderful experiences with the people of the Islands. We enjoyed youth meetings, choir rehearsals, and various sorts of recreation with the people. These meetings and rehearsals were not unlike those we have at home. We were somewhat disappointed with one youth meeting on St. Croix. It seems the meeting was supposed to be in our honor, but we ended up doing most of the work on the refreshments and entertainment. However, on St. Thomas we were very much impressed with the young people at Memorial and New Herrnhut churches. Here youth meetings were held regularly with good attendance and high spirit. The youth choir at New Herrnhut especially impressed us as the young people completely control the choir in every aspect. On St. John we participated in several recreational functions with the young people. Several parties and dances coupled with a visit to the British island of Tortola provided much opportunity for us to get closely acquainted with the St. Johnians.

Our acquaintances did not just include young people our age. We came into contact with many of the older members of the various congregations. These people showed us great kindness during our stay. They seemed eager to meet and know us. For instance, while on St. Croix a social event was given in our honor by the Women's Fellowship at Christiansted.

In general, we found the Virgin Islanders to be very friendly, congenial people. Very few times indeed did we find ill at ease with them. They seemed to accept us, especially on St. John where we seemed to be much closer to the people. The main differences, of course, lie in their culture which appears to be laden with old traditions. In church work, interest seems to lagging somewhat. Church attendance is low compared to what it was 40 to 50 years ago. We could not find the main reason for this lack of interest, but there is evidence that interest may again be on the upswing.

We believe a work camp to the Virgin Islands is valuable for several reasons. First of all, a group of young people can do some much needed work around the various churches. Moreover, a work camp can serve as an educational device which can teach young Moravians here at home about the church's mission program. But more important, a work camp made up of interested, intelligent young people can show the people of the Virgin Islands that we are extremely interested in their work and want to help them in any way possible. In this way we feel that the Islanders are looking forward to seeing more work camps come their way in the future.

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WORK IS GOING FORWARD AT

Park Road in Charlotte

On the afternoon of Sunday, July 15, 1962, literally the hottest day of the entire summer, at 4 p.m., Park Road Moravian Church, Charlotte, N. C., held its opening service.

The day had begun auspiciously. The congregation of the Church on the Lane had invited Park Road congregation, and all visitors for the day, to come to morning services there, after which their picnic lunches could be spread beneath the trees. Their Women's Fellowship provided facilities and tea and lemonade for all.

The service at Park Road was preceded and followed by a half-hour of chorales, kindly and thoughtfully provided by band musicians from churches of the province augmented by several from Park Road itself, and under the direction of Br. Austin E. Burke, Jr.

The choir for the service was likewise made up of singers from all of our churches under the direction of Dr. Donald M. McCorkle of the Moravian Music Foundation, and again several singers from our own church. Mrs. Russell G. Holder of the Church on the Lane was organist.

The pastor, the Rev. E. T. Mickey, presided in the service, calling upon Dr. C. T. Cranford, chairman of the Church Aid and Extension Board, and Br. Lindsay Crabtree, chairman of the Building and Extension Board, for greetings from these two boards, whose responsibility it had been to inaugurate and sponsor the work. He read a greeting from the Provincial Elders' Conferences of both Northern and Southern Provinces, and introduced Dr. R. Gordon Spaugt, president of the Southern Provincial Elders, who brought the brief message of the day.

Following the opening service, Bishop Herbert Spaugt, using the age-old words customary in such a service, led the congregation in the laying of the cornerstone of the Christian Education Building and the other two officiating ministers followed him in the ceremony.

After the services, the Women's Fellowship of the Church on the Lane, under the leadership of Mrs. Basil R. Wilson, provided tasty and more than ample refreshments for the more than 450 people who were in attendance.

The offering for the day totaled $1267.77, but because there were those who indicated also that they would like to return home and send us a check, the total has since run higher, much of it being in the form of individual gifts of furnishings. Little children along with adults brought their offering envelopes, some of them marked for a hymn-book or some other special gift, and we will not attempt to name them here. They have been duly recorded in the list in the cornerstone and in the Book of Remembrance of the Congregation in the Sanctuary.

Br. Mickey called attention in the service to the fact that a "sister-congregation" in Boca Raton, Florida, was opening its doors on the same day with special services. Each church remembered the other in the prayers in the services. Each has asked and received the prayers of the other as the work progresses.

So many have been interested and have aided in the work of our beginnings that it would be impossible to name them all. Among those from non-Moravian circles were the firm of Richard VanSciver & Sons who lent to us an Allen organ for the day, C. F. Falkenberg and Walter E. Johnston of Charlotte Engineers, who were architect's representatives, and R. B. Rickard, of T. R. Burrough Construction Company, who built the building. The latter, with Mr. Jake Ingle, one of the workmen, rolled up their sleeves and "did what needed to be done" for the entire afternoon.

Since the opening, the work has gone forward. Average attendances have been 37. Thirty were recipients of Communion on August 13. Week-Day Kindergarten numbers 20 out of a possible 24 children. Teachers and leaders have been found for all necessary divisions of the Sunday School, and a group with a mind to work has set out upon the path of service of Christ in this, another portion of His Church.

Following her retirement from the Salem College faculty, Dr. Minnie Smith was associated with the archives for over five years. Her primary task was the translation and editing of materials for volumes 9 and 10 of the Records of the Moravians in North Carolina. Her translation of materials for these two volumes was completed.

Dr. Smith linguistic ability combined with many years of association with the Salem community helped her in interpreting these materials. Though she did not live to see this work published, we are the beneficiaries of her efforts in helping to make more Moravian records available to the public. She also translated other documents and helped with the cataloging of German books.

The Archives House

William A. Cranford
Dr. Minnie J. Smith

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Organ Given to Bishop Spaugh

President of the Women's Fellowship; Br. Russell G. Holder, Sr., representing the congregation at large. Following this he called upon Mrs. Mary Fischrupp, senior member of the congregation, to come forward and unveil a shrouded object immediately in front of the pulpit. It proved to be a Hammond electric organ, which Br. Smith said was a gift of love and appreciation from the congregation. Mrs. Russell Holder, church organist, then presented Bishop Spaugh with a large package of organ music, the gift of Miss Sidonie Ebbecke, former organist of the church.

Bishop Spaugh was told if he had anything to say, he must say it on the organ. He did. Bishop Spaugh left the organ in the church for several Sundays, playing brief organ recitals before each service. It has now been moved to his home.

In the afternoon, the pastors and congregation of the Little Church on the Lane went to the new Park Road Moravian Church where Bishop Spaugh laid the cornerstone following an address by Dr. Gordon Spaugh, president of the Provincial Elders' Conference. There was magnificent music by the combined choir under the direction of Dr. Donald McCorkle of Winston-Salem, and chorales played by a section of the Moravian Band from Winston-Salem under the direction of Br. Austin Burke. A reception for visitors was provided following this service by the Women's Fellowship of the Little Church on the Lane.

BISHOP SPAUGH SPEAKS AT PHILADELPHIA

MORAVIAN MISSIONS

Gramley’s First Report from Antigua

“You will be pleased to know that the folks have been exceedingly good to us both in the way of preparations and during our three weeks on location... We are seven miles from town, one mile or less from Cana, one and a half miles from Gracehill or the village there, called Liberta. Since the road passes by our front yard, we hear all the donkeys, horses, wagons, and trucks, but it has helped to get us up before seven each morning.

“We are holding an early Wednesday morning prayer service at the site of the proposed new church at Liberta, at 5:30 A.M., to suit the early habits of the congregation. We are also continuing the pattern of Wednesday night prayer service at Cana, plus Sunday night there, with 9 and 11 A.M. Sunday services alternately between Cana and Gracehill. Attendances at Gracehill for Sunday service range from 175 to 230, at Cana from 110 to 150.” (The Rev. and Mrs. William Gramley began service in Antigua in July).

Radio Program in Nicaragua

Moravians at Puerto Cabezas, Nicaragua, have decided to purchase time on the local radio station for a half-hour broadcast every Sunday. The programs will be in charge of the pastor and members of the congregation. “The Moravian Hour” will cost C$40 each week, approximately $6.00 in U.S. currency, and sponsors are being sought among the members and congregations in Nicaragua.

Stewardship in British Guiana

The Queenstown Moravian Church in British Guiana launched an every member visitation. Fifty visitors went out two by two and the results were most gratifying. In preparation for the event six laymen were asked to write letters to be mimeographed and sent to all members. The developments at Queenstown will be highlighted by one of those letters:

Christian Brethren,

If you were to form a mental picture of what our Queenstown Church looked like two years ago and compared it with its present condition, and if you were to recall the memory of the huge sum involved in the transformation and how this sum was met, you will agree with me that we, as God’s children, must praise Him for that opportunity which involved the use of our talents, abilities and gifts.

For many of us Queenstown was dead, and the cry was for a Savior to resurrect her. We find today, to our amazement, that the resurrection required us, and more so, if the past is to be far removed from us, we will have to give of ourselves fully to the service of God.

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COLLEGE UNION BUILDING AT MORAVIAN MEETS

Astonishing Number of Needs

The five hundred Moravian young people who met on the Moravian College campus for the Youth Convocation in August can attest to the fact that the new College Union Building, provided by students and alumni, meets an astonishing number of curricular and extra-curricular needs. The new College Union Building represents an achievement in rapid progress. First proposed in April, 1958, construction started in October, 1960, with the laying of the cornerstone coming a year later on October 5, 1961. Formally dedicated on May 6, 1962, it has become a part of the academic and social life of the college with the beginning of the fall semester.

Primary Functions

The many spacious and modern facilities of the College Union fulfill the purposes for which they are designed and in addition provide a social and activities center for both day and dormitory students. One of the primary functions of the College Union Building is, of course, the use of its dining areas. But, as Dr. James J. Heller, vice president and Dean of the College, said in his dedication address, "the dining facilities of this building, commodious as they are, occupy less than a third of what we call the College Union. The Union is more than a dining room; it is the setting for wholesome and rewarding personal experiences... When we are conscious of sharing food with one another at the same table, there also occurs a sharing of intangible qualities and feelings on the level of personal relationships."

Since the end of World War II, the enrollment of Moravian College has more than doubled. This resulted in the crowding of all facilities and the primary areas to be redesigned were those originally intended as lounge and recreational areas.

Efficient food service is provided for students and faculty in a dining room seating 180, with an adjacent snack area seating 140 persons at a time. Each has its own serving line but for a large group, such as the Convocation, the folding doors are opened and both lines are used for regular dining purposes. In addition, there is sufficient space for adequate meeting rooms, recreational areas, student government, publication offices, the college bookstore, post office facilities and exhibition areas.

Auditorium

Prosser Auditorium, which adjoins the main lounge, is a part of the Union Building. The auditorium wing is accessible through its own entrance and contains an exhibition lobby, ticket booth and a browsing library.

Equipped with audio-visual aids and having a seating capacity of 300 persons, the auditorium will be used both as a large academic lecture room and for special events. It is a place for students to display their dramatic talents, present recitals, and—what is most important—to observe and enjoy the offerings of others, both amateur and professional. In addition, the auditorium is used for class meetings, motion pictures, special lectures and occasionally for community functions.

The American Moravian Youth Convocation centered its program in the Union Building and in June 1963, when the Eastern District Moravian Conference will be held on the campus, it too will use the Union Building as its headquarters. The Foreign Policy Association also used the building and its dining facilities for a day-long workshop last spring.

Many space economies and multiple-use areas in the new building were suggested by Porter Butts, director of the University of Wisconsin Union, who served as a consultant when preliminary plans for the Moravian College Union were developed.

As a result, future dormitories will require only minimum areas for lounge and recreational purposes. Cultural and social facilities are centrally located in one place. Many service functions, such as lounge, lobby, public telephones, costrooms and restrooms, which ordinarily would be included in connection with any one of the various uses of the Union Building, do not have to be duplicated.

Other principal areas

The John Antes Room, or music listening room, which is named for the early Moravian composer, contains stereophonic equipment for the reproduction of the finest in music. Replicas of early trombones, framed manuscripts of early music and programs, on the walls, serve to carry out the theme.

The Valentine Haidt Room, named for a local Moravian artist of the 18th century, serves as a conference and seminar room for small groups.

The dual functions of the Bethlehem-Salem Rooms which can be separated by folding doors, is another example of the economy in space and the ingenuity of design that is evident throughout the entire building. A cork-board wall provides an area for displays, while a concealed screen for projection and easily rearranged seating facilities add to the multi-uses of the room.

The lounge, furnished in conversational groupings, serves as a meeting place, as well as a spot for students' leisure moments. The music alcove at one end of this room is provided with a piano. Above the fireplace, which dominates one side of the room, is the new College Seal, created by the sculptor, Dexter Jones, with the head of the Moravian educator, Comenius, in bas-relief. An open view of the surrounding countryside and adjacent campus is visible through the wall of glass on the veranda.

The Germanton Room is a small intimate dining room intended for use by the faculty and for special luncheons of limited size. It also doubles as a meeting room.

On the lower level of the College Union Building are located the College Book Store and a glass-enclosed room for table tennis and billiard tables. Here, too, are the television lounge, mail boxes and the lockers of the day students.

Quarters have been provided for the use of the "Comenian," the College weekly, and the "Benigna," the annual year book, plus a well-equipped photographic darkroom. There are also many special meeting rooms for the use of the Student Government, the Program Board of the College Union and other groups. The offices of the Dean of Women and the Dean of Men also have been placed in the College Union Building.

A part of the annual budget responsibility for the running of the College Union in all its aspects—cultural, social and financial—is in the hands of the students. Half the construction cost of the building is being paid by the students through direct assessment, in a $30 annual fee, the other half is provided by the Board of Trustees.

Moravian College has long sought to give its students responsibility by allowing them to administer much of their own program on the campus and the Union organization is an extension of this policy.

The building will thus foster many recreational and cultural interests. The tradition of the early founders of Bethlehem, who not only built the early buildings of the college, but found time to paint and create music, will be continued. The program of changing art exhibits, in the most traveled areas of the most trafficked building on campus, plus the varied lectures and special events which will take place in meeting rooms and the auditorium, will broaden student interests and add an additional dimension to the academic life on campus.
PROVINCE'S MISSION WORK IS IN RESPONSE TO

Call of Service in Other Lands

CLAYTON H. PERSONS

Change has characterized the work carried on by the American Moravian Church in the field of missions in the last several years. Prior to the 500th Anniversary Celebration in 1957, our church was looking for a new field in which to carry on the mission of the church in lands outside the continental United States. Instead of starting a new work, a call was needed to lend a helping hand in the area where our church first began its mission outreach in other lands, the West Indies.

This greatly changed the emphasis our church expected to make in the area of foreign missions, for much of that work was established. Help was still needed in financial resources and manpower. The American Moravian Churches responded sacrificially to the call. Over the past five years, most of the Quincentennial Offerings for missions have been used in this area. Much other sacrificial giving has also confirmed the interest and dedication of American Moravians.

Nine ordained men and two seminary men from the American Provinces are now serving in the West Indies. A number of others have interrupted studies and served for a year at a time.

All of this was done while we maintained the work in Alaska, Nicaragua and Honduras, the fields for which our Board of Foreign Missions was responsible. Manpower and financial resources were available so that these other areas could still be served and helped. This whole venture was a matter of faith, for no one could foresee how our churches would meet all the anticipated needs.

Further Work Beckons

Further work will always be beckoning to us. A challenge is before us now in constructing a new church building in Managua, Nicaragua, the capital city of that country. The cost of building will be at least as high as in the states. The Mission Board has decided that a church must be built there to minister to the native Nicaraguan Moravians from the East Coast, who go to Managua for work. We are grateful for the facilities of the Northern Baptist Mission in Managua, where our Moravian people now worship. The Rev. Graham Rights from Trinity Moravian Church is serving as pastor of the Moravians there and also pastor of the Union Church.

Significant is the help the Czech Moravian Brethren in Texas have been giving our mission program the last two years. Miss Martha Havlick of Texas entered service in Honduras as a teacher and is doing a fine work. Financial support is being contributed in the amount of $4,500.00 per year by their mission organization. A fraternal representative of the Czech Brethren now meets with our Board of Foreign Missions. Though he does not have voting power, his encouragement and interest is most heartening.

MISS MARTHA HAVLICK, member of the Czech Moravian Church in Texas who is serving as a teacher in Honduras. The help given our mission program by the Czech Brethren’s Church has been significant.

The gifts for missions from the Province this past year totaled $92,311.12. Income from invested funds is not included in any of these totals.

Medical Help

A most commendable interest has developed in the supplying of medicines to the hospitals and clinics in Central America. A group of doctors, dentists, and drug companies in this area have collected needed medicines. Barrels of medicines and bandages have been sent for such use. Not only (Continued to page 3)
**Provincial Announcements**

**Provincial Women’s Board**

*Mrs. Harry E. Cook, Jr.*

Highlighting the annual fall outing of the women of the Southern Province was the presentation by Mrs. Ralph E. Spaugh of an illuminated scroll to Mrs. M. E. Miller, president of the Provincial Women’s Board for the past nine years. The tribute on the scroll was as follows:

In grateful recognition of loyal and unselfish service as Chairman of the Provincial Women’s Board Moravian Church in America, Southern Province, from 1953-1962 Elizabeth Norfleet Miller is presented this scroll by the women of the Province this 20th day of September, 1962. Her wise counsel, her devotion and untiring energy have contributed immeasurably to the women’s work of the Province.

Two hundred and fifty women gathered in Leaksville at the Leaksville Moravian Church for the outing. The Rev. C. Conrad Shimer, retired missionary to Nicaragua, spoke to the group on the joys of mission service and told how women can help missionaries in the field.

Mrs. Lester Brown, president of the women’s fellowship at Leaksville, welcomed the women. The financial report, given by Mrs. K. Edwin Fussell, disclosed that for the second year all of the churches had contributed to the budget.

November 7 will be a Day of Prayer at the Bethabara Moravian Church. There will be two morning sessions and lunch. There will be no afternoon meeting.

**Bible Society Promotes Bible Reading Program**

Christians in America are being urged to join with Christians in fifty other countries in the 19th annual program of Worldwide Bible Reading, sponsored by the American Bible Society. Every day, from Thanksgiving to Christmas, in what has been called “the world’s largest Bible reading class,” millions of people throughout the world will read simultaneously a pre-selected passage from the Bible, each in his own language.

One American Christian has written that, for him, “taking part in Worldwide Bible Reading is an experience of the highest type of Christian unity. When I read the selected passages from my own Bible, and know that the verses I am reading are being read at the same time by millions of other Christians of many denominations, nationalities and races, all over the world, I realize that through the Word of God we are truly bound together in one worldwide Christian fellowship.”

“A Goodly Heritage” is a series of lessons in Moravian history for young people ages 8 to 13. This comes from the Provincial Youth Committee of the British Province. Eleven lessons are given, each having a Lesson Aim, Bible Reading, Background Material for Teachers, a Lesson Story, with suggestions for “expression work” or activity at the end of the lessons.

**VOLUME ON CHRISTIAN DAVID**

**PUBLISHED BY NORTHERN ARCHIVES**

The Archives of the Moravian Church in Bethlehem, Pa. announces the second publication of CHRISTIAN DAVID, SERVANT OF THE LORD.

Christian David, the most prominent layman of the Moravian Church in Zinzendorf’s time, was active in Moravia, Saxony, Denmark, Greenland, Holland, Livonia, and even America. Zinzendorf said of him, “He bears the title of apostle with more right than anyone else among us.” Here is his life story, with selected letters, all translated from German manuscripts in the Bethlehem Archives.

The book is available in a paper edition for $1.50. It can be ordered directly from the Archives or from the Moravian Book Shop, 428 Main Street, Bethlehem, Pa.

**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.*

**Editor** George G. Higgins

**Assistant Editor** Burton J. Right

**Contributing Editors**

*Mrs. Harry E. Cook, Jr.*

**Treasurer** R. L. Stockton

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Southern Province and Missions

(Continued from page 1)

has the medical challenge been accepted, but other people have collected and sent used clothing and other useful articles. The Foreign Missionary Society, South, is forming a committee for coordinating the receiving and shipping of these supplies. It is anticipated that with such a committee there can be better guidance and more efficiency in gathering and shipping these supplies promptly. It is still assumed that individuals and groups will be responsible for shipping charges for the things they have collected.

CANA, ANTIGUA. When this new church was dedicated in 1959 it was hailed as a symbol of the united effort of West Indian and American Moravians. It was paid for on a matching dollar for dollar basis.

A group of Moravian physicians and surgeons in the Winston-Salem area have given invaluable service in necessary physical examinations and the treatment of missionaries. This has been done gladly and without charge on their part.

Visits by Laymen

A number of our laymen have made visits to Central America and have given needed help in their own practical ways. Floyd S. Burge, Sr. of Ardenmore Church has supervised the construction of buildings in Nicaragua and given invaluable advice concerning others. He was assisted by S. S. Kinney of Advent Church on one trip. Roy D. Hoffman and Herbert Nading of Christ Church installed generators, fixed light plants and wired the clinic buildings at Ahuas, Honduras. Lewis "Tink" Kanoy of Fairview Church helped set up radio communications for many of our missionaries in Central America. This was done through technical advice, the purchase of materials here at home and by a personal visit to Nicaragua. (An article in the WACHOVIA MORAVIAN of May, 1962 describes his work more in detail.) Others have given invaluable service in many ways, but these are examples of interest and practical work being done in actual visits to the fields. It would be impossible to mention all the lay people who have given materially and sacrificially to special projects.

One of the goals of the missionary is to develop native leadership. Good progress has been much in evidence along this line, especially in the schools for native pastors. Still it has been necessary to strengthen the work from this country with missionaries, who have full college and seminary training. This need will continue for a long time. The Southern Province has taken an increasing responsibility in this way. There are now eight men serving in the mission fields from this province, one of whom is interrupting seminary training to give a year of much needed help.

The response of men, both North and South, to the call of service in other lands has been a source of real satisfaction to the Board of Foreign Missions.

Responsibility of F. M. S.

The Foreign Missionary Society has been the organization responsible for much of the mission work in the Southern Province. It was solely responsible for promoting mission interest and raising money in our province before the organization of the Board of Foreign Missions.

The society has for many years met quarterly, while other boards in the province have found it necessary to meet monthly. Perhaps the time is coming when the directors of the society should meet monthly and so take a more active hand in the work of missions in our province. This work should continue under the direction of the Board of Foreign Missions.

From the standpoint of information and knowledge of the over-all work of missions, it would be well if the president of the Foreign Missionary Society were to attend the semi-annual meetings of the Board of Foreign Missions, if he should not happen to be a member of the latter board, as was the case for the last six years. As mentioned before, the Board of Foreign Missions has invited a representative of the Czech Brethren in Texas and the president of the Eastern District Board of the Northern Province to sit in on the meetings with privilege of the floor, but with no vote. This same privilege accorded the president of the Foreign Missionary Society would help much in the coordination of mission work in the Southern Province.

The Foreign Missionary Society is now constituted in such a way that the representatives of the American Board of Foreign Missions from the Southern Province are Directors of the society. Therefore the paragraph in the Rules and Regulations of the Southern Province should be clarified. I refer to Article XII, THE FOREIGN MISSION BOARD. This ought to be done through re-presenting the resolution, which was presented to the synod of 1959, and which was one of the resolutions left as unfinished business. There was not enough time to consider it.

This resolution has as its intent the clarification of names. The Foreign Missionary Society, South, Inc. would then be named as the agency operating in the Southern Province under the leadership of the Board of Foreign Missions, our Inter-Provincial Board. The society would continue to foster interest in missions in every way possible and to be responsible for raising the necessary funds in the Southern Province to be transmitted to the Board of Foreign Missions. The society should continue to function in an active way. The names of the two groups would again become clear.

The commission of our Saviour, "Go ye into all the world and make disciples of all nations," is still the marching command to His Church. We, as members of His Body, the Church, must be ready to present the Gospel of Christ with vigor and dedication.

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Moravian Youth Convocation

The Rev. Jack Salmons in the Student Union Lounge talks to Glenn Kelly, Eddie Johnson and Bobby Burke, all of Winston-Salem.

Oto Dreydoppel

They came by plane; they came by train. They came by chartered bus; they came in the care of parents and friends. A few walked.

They came despite inconvenience and cost. They had to forgo vacations with the family; they had to leave their summer jobs early. They worked hard to meet expenses: they washed cars, they baby sat, they sold candy, nuts, napkins, and cookbooks. They collected and sold scrap paper. They mowed lawns; they clerked in stores; they picked cherries, strawberries, cucumbers. They worked in gas stations, in laboratories, on farms, in tobacco fields. They detassled corn; they drove taxicabs; they washed windows.

Parents helped

They came despite inconvenience and cost to their parents and friends. Parents took second jobs to raise money for their expenses. Friends allowed them to work in their places of business, and turned over the profits to them. Parents and friends drove long miles to get them there.

Such was their desire to attend, and the desire of their parents and friends that they should attend. Attend what? Attend the second Convocation of American Moravian Youth, held in Bethlehem, Pennsylvania, from August 20 to 24 of this year.

"The World, the Unity and Me," was the theme of this gathering of Moravian young people on the campus of Moravian College, a convocation which had been two years in the planning. While initial plans were to limit attendance to 500 persons the vast and almost measureless enthusiasm for the convocation throughout both provinces of the Moravian Church in America militated for a larger number. In the end the number of conferees and their adult leaders exceeded 500, overflowing the Moravian College campus and requiring the use of a Lehigh University dormitory.

Some came from as far as Southern California and Western Canada. The great desire to have these sections represented was indicated by the fact that the Eastern Region young people raised money in their region to help defray the expenses of these long distance travelers.

What . . . In the World

Monday evening, August 20, the members of the convocation and their friends crowded into Johnston Hall for the musical review "What . . . In The World!" This review was written and directed by the Rev. David M. Henkelman. This presentation through the medium of song, skit and interpretive dance graphically set forth the vital questions of the day and the individual Christian's and the Church's role in contemporary society. Questions were asked concerning the Christian faith and what in the world it is. Original songs such as "My Sunday God," "The Church Is Too Small" and "- - - , Rumble and Twist" spoke to the conferees in their own idiom. Not only did this musical set the theme of the convocation before the group, but it provided food for their thinking for the rest of week. The program was impressive too in that it was a finished production in terms of music, scenery, lighting and costumes.

The group assembled each morning in Johnston Hall for morning devotions led...
by the Rev. Fredrick Pfohl Hege, Winston-Salem, N. C. Br. Hege followed the theme of the convocation, effectively presenting one portion of it each day through directed Bible reading, the spoken word and recorded Moravian anthems.

Paul's letter to the Ephesians was the subject of the Bible study which was held on Tuesday, Wednesday and Thursday mornings. For these studies the convocation was divided into five major groups led by the Rev. Armin Francke, the Rev. Melvin Klokow, the Rev. Milo Loppnow, the Rev. Rudolph Schulze and Dr. Arthur J. Freeman.

After brief introductory remarks by these leaders each major group divided itself into about ten smaller groups for intensive study. In this way the conferees studied the book of Ephesians and not just about Ephesians.

While Mrs. Russell's approach to, and expression of, the Gospel was most new to many, her ability to relate herself to the young people qualified her well to be a spokesman of the Church to youth.

Afternoon workshops were held each day. The workshops on Tuesday and Wednesday were concerned with skills and interests such as planning retreats, leading group singing, Moravian music, drama, discussion methods, worship. The Thursday workshops were on organization and methods of a local youth fellowship.

A symposium on the Church's role in politics, race relations, scientific exploration and church merger and cooperation was held on Tuesday evening which presented an overview for interest group discussions which were held the following morning. Dr. Burns Brodhead, a Methodist pastor from Valley Forge, Pa., and a former philosophy professor at Moravian College, spoke on the Church and Science; Thomas A. Kimball, a lay member of the P. E. C. of the Southern Province, dealt with the Church and Race; Robert P. Snyder, a vice-president of Moravian College, and a member of the Bethlehem (Pa.) city council, addressed himself to the Church and Politics; and Dr. John S. Greenfeldt, general secretary of the Board of Christian Education and Evangelism, spoke from his experiences on the Church and Ecumenicity.

A varied program

All work and no play might have made the convocation a bit heavy, so there were three semi-formal areas of recreation: the group singing led each morning by the Rev. Rudolph Schulze; tours of historic Bethlehem; and a picnic, complete with swimming and time for chatting, held at the Moravian Seminary for Girls at Green Pond on Wednesday afternoon.

All meals with the exception of the pic-
nic were held at the new College Union Building on the North Campus of Moravian College. This building and Johnston Hall served as the focal point and headquarters for the convocation. The fine facilities were much appreciated.

The Central Church was the scene of the Wednesday evening program, a service of worship. This worship was highlighted by a prelude by the hand bell choir of the Daggett, Mich., church; by a drama presented by a group of young people from the Bethlehem, Pa., churches; and by a sermon by the Rev. Howard Housman, pastor of the Big Oak Moravian Church at Yardley, Pa., and former missionary to Nicaragua, Honduras, and British Guiana.

In his message Br. Housman sought to challenge the young people to Christian discipleship. In so doing he raised with them these vital questions—what right do you have to witness to the Gospel? do you have the courage to stand up to those who don't want your Christ? and how do you make contact?

"Firesides," small, informal, voluntary discussion groups on topics pertinent to young people ended the group program each evening. However, the day for the individual conferee ended with a period of "dormitory devotions" along with a small group of "dorm mates" and led by the adult dormitory counselor.

The third and final full day of the convocation found the group ready to ask, "What does all this mean to me?" Thinking along this line was begun in a dialogue between the Rev. Otto Dreydoppel, pastor of the Haverford Moravian Church, Indianapolis, Ind., and a representative of the young people, Earl R. Shay Jr., of Hope, Ind.

After a few moments Mrs. Russell, and the Rev. David Henkelman and the Rev. Howard Housman were drawn into the dialogue. The messages of the various presentations of the convocation were considered, clarified and expanded. It was generally agreed that for the convocation to be meaningful it had to have meaning for the individual conferee and bring about some change in him, his attitudes and his behavior.

The convocation banquet was held on Thursday evening in Johnston Hall. Evelyn Kendall, a visitor from British Guiana, spoke about our work in that country, the Canadian young people put on a skit that helped everyone brush up on the geography of North America (particularly Alberta) and the Daggett, Mich., choir of bell-ringers presented a brief but much appreciated program. The Rev. Edward Mickey, Charlotte, N. C., led the young people in a meditation preparatory to holy communion.

The five hundred delegates and their leaders then marched from Johnston Hall to the Central Moravian Church, a distance of about a mile, partly as a means of helping the Bethlehem community know something of what had been taking place in the sessions during the week. The communion service itself was planned to give ample time for quiet meditation, when each participant could think again of the way he could best answer God's call to strengthen the witness of the Church in the world.

The convocation closed on Friday morning with a worship service in Johnston Hall, followed by a friendship circle on the playing field in front of the College Union Building.

The young people who came and those back home who sent them had definite hopes and dreams concerning the convocation. Perhaps some expectations were unrealistic, but as one talked with the young people during their free time and at meals one would get the impression that these young people were cautiously, yet confidently, opening their lives to the message of the Gospel.

The immediate challenge to the Church would seem to be to use these young people and to open to them opportunities for service.

PASTOR IS ASSIGNED TO BEGIN MORAVIAN CHURCH IN WASHINGTON

The Rev. Clement E. Suemper has taken up residence at Lanham, Maryland, to begin the organization of a Moravian Church in the Washington, D. C. area. Br. Suemper and his family will live at 6802 Trellick Road, Lanham.

The new Moravian congregation will be known as the Trinity Moravian Church. Plans for the first building are being prepared.

Br. Suemper will also work with the Washington Moravian Fellowship which for some years has been holding monthly meetings. The fellowship held a reception for the Suempers on November 4 at the home of Br. Paul Geisenderfer in Washington.

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The Church has expanding needs for trained leadership. It is also true that the Church's opportunity to influence numbers of young people through this church college is greater than ever before. For these reasons, it is especially gratifying that Moravian has received bequests from $1,000 to $140,000, and totaling more than $350,000, in the past year. Endowment will grow to meet both needs and opportunities if church friends of higher education continue to be thoughtful.

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News From The Churches

RURAL HALL CHURCH. A wing of the Christian Education building is seen at the rear.

RURAL HALL LAYS CORNERSTONE FOR CHRISTIAN EDUCATION BUILDING

A cornerstone was laid in the Christian Education Building of the Rural Hall Church on Sunday, September 23. Bishop Herbert Spaugh officiated at the outdoor service attended by people from many of the congregations of the province.

The new building was completed and occupied as a part of a rebuilding program that included a renovation and enlargement of the sanctuary.

The building is three stories with a fellowship hall and kitchen in the basement. The two upper floors contain twelve new classrooms for the use of the Sunday school.

The Rev. Howard G. Foltz, the pastor, assisted in the cornerstone laying and introduced the guests, including several visiting ministers.

Dr. George G. Higgins, executive secretary of the Board of Christian Education and Evangelism, spoke briefly on the goals of Christian Education for which the addition will be used.

First Members For Boca Raton

In his first report to the province since the opening of the new Boca Raton Church on July 15, the Rev. Christian D. Weber, pastor, reports definite indications of progress and steps toward organizing as a congregation.

Beginning less than three months ago with a nucleus of two Moravian families, the organist, and the pastor, a steady growth in attendance from an average of 32 in August to an average of 42 during September was experienced. As of the end of September the lowest attendance had been 24 and the highest 51. The attendance at the Sunday morning services indicates something of the loyalty of the constantly expanding little group who already profess a love for this new church and an interest in helping it grow.

A series of three discussions on the history, beliefs, and customs of the Moravian Church was begun in September and is continuing one night each week. Twelve people participated in the first series, and nine were present for the first night of the second series. At the end of September eleven people had indicated their intention of becoming members when the first charter members will be received on November 4.

The month of October marked the beginning of Sunday School with classes for children through the age of 14. During the month preparations were also made for the Organ Recital and Open House to be held Friday night, November 2, to which the community, especially the neighboring churches, were invited.

One Thing Led to Another at King

The King Congregation recently purchased eighteen new pews at a cost of nearly $300.00 each. Well...it wasn't quite like that. It happened this way: The Church Board decided to replace the old pews with colonial style, walnut and white pews. One Board member said, "While we're at it, couldn't we replace the old ceiling?" Another mentioned the need for a better lighting system. Someone else complained about the heat registers in the aisles, wondering if they couldn't be moved to the outside walls. Well, one thing leads to another; by the time we were finished those pews cost us nearly $300.00 each.

But it all has a happy ending because on World-Wide Communion Sunday the Congregation moved back into the newly renovated sanctuary, after holding services in the Fellowship Hall during the entire summer. And those pews are comfortable!

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RICHARD K. SMITH views his paintings of Moravian symbols for Clemmons Sunday school.

Paintings Portray Moravian Symbols

Richard K. Smith, a member of the Clemmons congregation, has completed two oil paintings for the Men's Bible Class Room of the Clemmons church.

Portraying symbols through which Moravians give expression to the fellowship of believers in Jesus Christ, one painting is a still life depicting a lovefeast bunk and mug of coffee together with the lighted beeswax candle and ode of the Christmas Eve Lovefeast. The other is of two hands clasped in the right hand of fellowship with the elements of the Holy Communion in the foreground and the communion ware in the background.

A technical illustrator for the Western Electric Company and a graduate of the University of Georgia with a degree in fine arts, Mr. Smith was commissioned by the Men's Bible Class to prepare the paintings as an addition to the classroom, which has recently been redecorated by Emory Hanes.

The paintings were first displayed at a Sunday School assembly program during which Felix Hege, teacher of the Men's Bible Class, spoke on the significance of the symbolism portrayed.

Mizpah Members Work to Improve Graveyard

In January of this year Everett E. Speas of the Mizpah Congregation died and became the first interment in the new graveyard. The land for the graveyard was given several years ago by Spencer Newsom, but had been used mostly as a ball field during Vacation Bible School.

After this first interment the men began to plan and to work to make the graveyard more attractive. The work was directed by James Speas. A gravel driveway was placed in time for a Resurrection Service Easter Sunday. This was our first. During the summer months the men cut logs of cedar and pine. K. P. Long sawed these logs into timber and finally the graveyard fence was completed, including two coats of paint. Joe Talley added the finishing touch by constructing stone pillars and archway.

The congregation is grateful for this opportunity to glorify God and to honor the memory of their dead through the work of their hands.

Bethania Breaks Ground as "the Rain Descended"

The program for the day read, "the rain descended," and certainly it could not have been more appropriate.

On Sunday, September 16, immediately following the morning worship service the Bethania Congregation broke ground for a new Christian Education Building. In spite of the rain, the mood of the day brought rays of sunshine into the hearts of those present, as they contemplated the day when they could move into the new structure.

The building will contain more than 6,500 sq. ft of space and will be of masonry construction. The cost will be approximately $50,000, with Wilson-Covington Construction Company as contractor. It is hoped the building will be completed by January 1, 1963.

Participating in the service were T. A. Kimball, representing the Provincial Elders' Conference; Lindsay Crutchfield, chairman of the Building and Expansion Board; Mrs. Ocie Riddle, president of the Bethania Women's Fellowship; Mr. Raymond Pfaff, superintendent of the Sunday School; Harold Adams, chairman, Board of Trustees and the Building Committee; Building Committee members, Ralph Flynt, Russell Hunter, Irvin Leinbach and the pastor, David Burkette.

Arrangements have been made to experiment with the distribution of 50,000 copies of a pictorial Portuguese edition of the Gospel of St. Luke ("As Boas Novas") through five thousand newspaper stalls located in all parts of Brazil, according to a report received by the American Bible Society from the Brazil Bible Society.

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SYNOD IS ASKED TO REVIEW WORK OF

Church Aid and Extension Board

Christian D. Weber

As one of the stated boards of the Province, elected by the Provincial Synod, the Church Aid and Extension Board has general oversight of those congregations which are not self-supporting and the planning and establishing of new churches.

Specifically, through its annual budget it makes grants to churches which cannot pay their own way and encourages them to undertake a planned program toward self-support; and in the area of extension it plans the location of new churches and recommends to the Provincial Elders' Conference the time at which new churches should be established. Further, it is charged with the total program of a new extension church from the time a site is selected until the new congregation becomes self-supporting.

The Church Aid and Extension Board approves building plans, construction and other expenditures, and bears the expense of surveys, extension ministers' salaries and living expenses. The board, however, cannot organize a new church or approve construction funds without the approval of the Provincial Elders' Conference and Provincial Financial Board, and the Provincial Elders' Conference alone calls the minister for a new church.

In the total provincial picture there are two boards charged with the planning and financing of extension work, the Church Aid and Extension Board and the Building and Expansion Board. Since these two boards must work so closely together and are dependent each on the other, Synod might well consider merging the two into
one board. Such a board could plan more wisely since it would know the funds available over a period of time and what schedule it would hope to follow in new church work. In organizing, it might consider the commission plan which has proved so beneficial to the Board of Christian Education and Evangelism.

As Synod elects new members to the board, it should keep in mind the far-reaching duties of the Church Aid and Extension Board. Church extension is a vital part of the Province's program and life, and sound, mature, imaginative men should be elected to the board. The board is composed of three ministers and nine laymen, four of whom retire at each Synod.

Finally, as Synod reviews the progress of the new extension works and the importance of such churches for the very life of the Province, and as it remembers Christ's commission to take the Gospel to other people, it may want to express its desires by directing the Church Aid and Extension Board to pursue plans for establishing at least two new congregations during the next inter-synodal period.

Needed:
Adults Who Are Growing

Richard F. Amos

This past summer, for the first time in many years, I had the opportunity to cultivate a vegetable garden. What a joy it was to plant and sow and fertilize and water and cultivate—and see results! I saw demonstrated in the garden a basic law of life—growth. Day by day, this law of nature proved itself and I was reminded of what Cardinal Newman once said: "growth is the only evidence of life." When there was not growth among the plants, something else was taking place. They were latent, regressing or dying. This is not only a law of the natural, material, physical world of life, but it is also true, perhaps more so, in the spiritual realm.

To be sure, we take great measures to feed, clothe, nourish, exercise and doctor our bodies. We go to great lengths to educate, enlighten and strengthen our minds. The great question is, what do we do about the spirit in the man?

The Holy Scriptures are filled with exhortations to grow spiritually. We are constantly urged to follow the examples of the spiritual giants of biblical days. Luke summarized the years from John the Baptist's birth until he came forth from the desert in these words: "And the child grew and waxed strong in the spirit." In like manner, the gospel writers pass over the period of the great silence in the earthly life of Christ and again Luke summarizes by noting: "And Jesus increased..." It was Paul who emphasized to the Christians at Ephesus the necessity of "growing into an holy temple in the Lord." Peter in his two general epistles urges Christians everywhere, "as new born babes, desire the milk of the word that ye may grow thereby" and "grow in grace and the knowledge of our Lord and Savior Jesus Christ." Moffat's translation says it better, "but go on growing in the grace..."

A Good Start, but...

Dr. E. Stanley Jones, in his book "Growing Spiritually," has quoted Dr. Rebecca Beard as saying, "the consuming illness of our times is our immaturity, our refusal to grow up." One of the frequent sad scenes in the Christian ministry is that of being forced to look on people who never fully develop. They are as spiritual dwarfs or midgets dealing with the full grown problems of adult life and often failing miserably, Dr. Gaston Foote, in his book "Living In Four Dimensions," has vividly pointed out that the great failures of life have been those who have not continued to grow spiritually with their years.

Our society is one that is continually preaching the importance of making a good start in life. We have child guidance clinics, orphanages, agencies for child placement. Our churches are aware of the fact that their chief responsibility is in the realm of the moral and spiritual growth of the child. One of our great non-Protestant churches says that if it has complete control over the child until it is seven, the religious pattern of life will be set forever. To be sure, a good start in life is of great value, but it must be emphasized and underlined that a good start is not even half of the truth. There are innumerable people who have had a good start but have finished life in a horrible fashion.
Recently an insurance company released some statistics on an interesting study. The information concerned these projected truths concerning one hundred average young men twenty-five years old. Forty years from now, the report said, thirty-nine of them will be dead; fifty-one will be financially dependent upon friends or charity; five will be able to make their own way; four will be well-to-do and one will be wealthy. If this is true in a material sense, can it be true spiritually?—that great numbers may start well but end up poorly in the life of the spirit? Did not the Psalmist indeed warn us "of the destruction that wasteth at noon day." Midway upon the journey is a dangerous period of life.

Discipline Required

New growth is a constant development toward perfection and fruitfulness which requires daily long and hard discipline. As children are not born to remain infants physically but to grow in stature, so the Christian is under compulsion to develop from his "spiritual new birth" into maturity. When we become satisfied with our growth in grace, we are well on the road to spiritual senility. A Christian who no longer aspires to become more in the life of the spirit? Did not the Psalmist indeed warn us "of the destruction that wasteth at noon day." Midway upon the journey is a dangerous period of life.

The simple truth is that we grow only if we want to grow. The conditions of growth are largely under our control. Each must nourish himself into spiritual maturity with the food which is precisely adapted to his need. It is but a reminding of familiar things to say that growth depends on nourishment and exercise. For us all there is appropriate soul food upon the table of life provided by God. There are suitable soul exercises that will develop our spiritual fibre and muscle. To set down in one-two-three order all the requirements of spiritual growth is not the purpose of this article. There are many helpful and inexpensive books on this subject. Dr. John Groenfeldt, in his manual, "Becoming A Member of the Moravian Church," devotes an entire section to this very theme.

Why We Fail

Generally speaking, we fail to grow in the realm of the spirit because we do not avail ourselves of the opportunities afforded us. Too many of us are "11 o'clock, Sunday A. M. gourmets of the Bread of Life." Too many feel a weekly worship service is enough time to give to the nourishment of the soul. Many "adults" think of the Christian Education program of the church as being for "children only." But we adults are oft times compelled to live in an environment in the office and the factory, state or society which is often hostile to our moral and spiritual growth. The only place properly geared to offer Christian growth is the Church and its Christian Education program. In recent years the Moravian Church has made tremendous strides forward in providing diversified programs with one primary aim—to help us become mature in our faith. There are summer conferences, layman seminars, workers conferences, special leadership courses, convocations, training sessions, etc., leading to a fuller devotional life.

Summer is at an end. The fall season is upon us. It is a good time to interest ourselves in the Christian Education program of the church. We are never too old to start to grow into Christian maturity. "No one grows old. You are old when you stop growing." Christian growth is the only evidence that you are alive in Christ.

Mission News

The Miskito Language

A new Miskito grammar is being prepared in mimeographed form. If anyone is interested in seeing the structure of this language or in studying it, the grammar may be had for a nominal price from Miss Alice Hooker, Iglesia Morava, Puerto Cabezas, Nicaragua, C. A.

The language of the Miskito Indian in Nicaragua was reduced to writing by the Moravian missionaries many years ago. Work is still being carried on to perfect the existing aids to the study of this language. Missionaries have translated the New Testament, parts of the Old Testament, hymns, liturgies, passion week manuals, and catechisms into Miskito.

MISSIONARIES CHILDREN AT SCHOOL

The current school year will see the following children of missionaries at school away from home:

Wilfred Dreger, Jr. (Nicaragua), Stonybrook School, Long Island, N. Y.
Dennis Dreger (Nicaragua), Peddie School, Hightstown, N. J.
Martia Marx, (Honduras), Houghton College, Houghton, N. Y.
Richard Marx, (Honduras), Ben Lippen School, Aspen, Colorado, N. C.
Ruth Befus (Nicaragua), Prairie Bible Institute, Three Hills, Alberta
Gerald Befus (Nicaragua), Prairie Bible Institute, Three Hills, Alberta

Teachers for Labrador

Miss Kate Hettasch, former missionary to Labrador and now serving in Labrador as a government school teacher, has emphasized the need for teachers in the schools of Labrador. She points out the importance of having Christian teachers in the schools and particularly where the Moravians have work.

Here is an opportunity for Canadian Moravians to serve under their own government in a Canadian Province and at the same time be of assistance in the work of the Lord.

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Unity Conference Begins Work

J. H. Foy

This article by the Rev. J. H. Foy continues the account of the Unity Conference which was begun last month in an article by Dr. F. P. Stocker. A third article also by Dr. Stocker on the Conference itself will appear in the next month's issue. Br. Foy is president of the Provincial Elders' Conference of the British Province and was secretary of the Unity Conference.

On the morning of August 21 we left Johannesburg by air for Durban. Here we were met by the Rev. Walter Bourquin, former superintendent of South Africa, East, and his son, S. Bourquin, who is head of the Department of Native Affairs in Durban. Br. S. Bourquin kindly took the delegates on a conducted tour of the large African townships of Kwa Masha, on the outskirts of Durban where eventually over 100,000 Bantu workers and their families will reside. The party found it most valuable and illuminating to have the informed and expert knowledge of Br. Bourquin on the many aspects, social, economic and religious, of this huge resettlement scheme.

In the evening of the same day we gathered at the home of Br. and Sr. S. Bourquin to meet Moravians living in the Durban area in a most enjoyable social gathering. A surprising number of "contacts" were made and renewed by people from nearly every part of the Moravian Unity.

Thousand-mile auto journey

The next day we began an automobile journey of 1,000 miles from Durban to Port Elizabeth. Bishop Adolph Hartmann drove one car and the Rev. S. Nielsen the other. Our first stop was at the home of Br. and Sr. W. Habelgaarm at Shelley Beach, Natal, where we had lunch, and then set out for Mvenyane which we reached in 1,000 miles from Durban to Port Elizabeth. At Fort Hare, where we arrived just after sunset, August 24 we were met by Br. P. W. Schaberg, chairman of the Provincial Board of the South Africa, West, Unity Province, who had come from Cape Town to greet us and to escort us there. After a visit in the home of the Rev. B. Kruger we went to a hotel where we were lulled to sleep by the sound of the surf pounding on the shore, although by that time we were all so weary that we did not really need this inducement to slumber.

On Sunday morning, August 26, the various members of the party preached or gave greetings in the different Moravian churches in the Port Elizabeth area, and after lunch we traveled by plane to Cape Town where we arrived just as the sun was setting. We were soon welcomed and fed and distributed to our various hosts and hostesses, and retired to rest with great thankfulness to our Heavenly Father that He had brought us together at last after much journeying in Capetown, in health and safety, ready to begin the Unity Conference on the morning of Monday, August 27.

Dr. Spaughe elected chairman

Promptly at 9 A. M. the Conference assembled with Br. R. Gordon Spaughe, America, who is currently chairman of the Unity Directory, as acting chairman. After welcoming the delegates and speaking of God's leading care and blessing Br. Spaughe called upon Br. H. Motel (Continental Province) to lead our devotions. Each morning Br. Motel will conduct Bible study on the First Epistle of John. After opening devotions the Conference constituted itself as follows: Chairman, Br. R. Gordon Spaughe (American Province, South); Secretary, Br. J. H. Foy (British Province); Minute Secretary, Br. A. W. Habelgaarm (South Africa, West). In addition to the five voting members from the American, Czech, Continental and British Provinces, there are advisory members from the two provinces in Tanganyika, and from the South Africa, East and South Africa, West, provinces. The members of the Provincial Board of South Africa, West, Province are also attending as observers.

The first day has largely been taken up with getting under way, but already some of the simpler of the thirty-nine items on our agenda have been dealt with. The days that lie ahead promise to be full and interesting ones. Let us pray that they may also be fruitful for the work of our whole Unity.

DR. HELLER SPEAKS AT CHRISTIAN EDUCATION WEEK CONFERENCE

A conference as part of the observance of Christian Education Week was sponsored by three of the Moravian Congregations of Winston-Salem on October 4 and 5.

The sponsoring congregations were Ardmore, Calvary and the Home Church.

Dr. James J. Heller of Moravian College was the speaker at the two day sessions of the conference. He spoke on the general theme of "The Christian and His Bible." Group discussion leaders were Miss Mallie Beroth of Ardmore, the Rev. Clark A. Thompson of the Home Church and the Rev. Jack Salmons of Calvary.

At the opening session which was held at Calvary following a fellowship supper, Dr. Heller spoke on "Encountering the Word of God." His address at the closing session at Ardmore on the morning of Friday, October 5, was on the theme, "The Nature, Interpretation and Use of the Bible."

DEATHS


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No. 12

THE SYNOD OF 1962 PERVADED BY A SPIRIT
Of Change and Conservatism

THE SYNOD OF 1962 in session in the Fellowship Hall of the Home Church is being addressed by its secretary, Dr. Edwin L. Stockton. The Chairman of Synod, Dr. R. Gordon Spaugh, is seated at the left.

George G. Higgins
A spirit of change and yet at the same time a spirit of conservatism pervaded the Synod of 1962 of the Southern Province.

The synod was held over a three day period beginning on Tuesday, November 13, at the Home Church with the meals being served by nearby Salem College. Dr. R. Gordon Spaugh presided over the sessions which were held in the Fellowship Hall.

As in 1959, the synod was opened on Monday evening with a public service of worship. At this service Dr. F. P. Stocker, a fraternal delegate from the Northern Province, preached the synodal sermon. The sermon was followed by the Holy Communion, Bishop Herbert Spaugh, presiding. Assisting in serving the elements were Dr. James C. Hughes, the host pastor; the Rev. Howard G. Foltz; the Rev. William A. Kaltreider; and the Rev. J. Taylor Loflin.

Other fraternal delegates were Dr. Edwin A. Sawyer and Dr. Raymond S. Hupert. Dr. Edwin W. Kortz as the Executive Officer of the Board of Foreign Missions was a voting delegate. Also a delegate with all rights and privileges was Bishop Kenneth G. Hamilton. Bishop Hamilton in retirement now makes his home in Winston-Salem.

Spirit of Change
The synod quickly demonstrated that it was in a mood to change even time-tested rules. On the first day as a prelude to the many elections of boards to be held, a report from an intersynod committee on the "Size and Tenure of the Provincial Elders' Conference" was approved by more than the two-thirds vote required. This report provided that the tenure in office of members of the Provincial Elders' Conference be reduced from fifteen to nine years of eligibility.

This brought the Provincial Elders' Conference into line with all the other "boards elected by synod" which from the beginning of the rotation system have been limited to an eligibility of nine years.

The provision that anyone elected to the presidency of the Provincial Elders' Conference be allowed to serve five terms "as president" was not changed. Neither was there any effort made to change the size of the conference from its present membership of three ministers and two laymen.

Along with the change in tenure the synod eliminated another provision in the Rules and Regulations regarding the election of the Provincial Elders' Conference which was deeply rooted in the past. This was the rule that one of the ministerial members "must be serving a church outside of Salem Congregation."

Elections to P. E. C.
After these changes were approved the assembled delegates by ballot proceeded to elect two new ministers to the conference, both to a nine year term of eligibility. They were the Rev. Clayton H. Persons, pastor of Trinity, and the Rev. Richard F. Amos, pastor of Friedland. Re-elected were Dr. R. Gordon Spaugh, one term, subject to re-election for one term "as president;" Br. Alton F. Pfaff, one term, expiring in 1965; and Br. Thomas A. Kimball, one term subject to re-election for two years.

Representation Reduced
The basis on which lay delegates from the congregations are chosen was changed.

R. GORDON SPAUGH presents to the Synod of 1962 the report of the Provincial Elders Conference.

In the past each congregation elected one delegate for every seventy-five communicant members. This was changed to one delegate for every one hundred members.

This reduction in the size of future synods was soundly defeated when it was introduced at the synod of 1959. This time it was approved with almost no debate and little opposition.

Ministers' Salary
Another change, this one originating in the Committee on the Ministry, was to increase the minimum salary for ministers. The annual salary for pastors was boosted from $3,500 to $4,200 and the travel allowance from $300 to $500. The legislation further provides that "this be increased each year by $100 per year until the minimum shall be $5,200 plus $500 travel allowance."
Provincial Women’s Board

Mrs. Harry E. Cook, Jr.

Mrs. Douglas L. Rights requests that she be notified of any Fellowships having a surplus of workbooks or any Fellowships needing more workbooks.

A reminder is given to all presidents of Fellowships to please send at once to Mrs. K. Edwin Fussell, Leasburg, the number of Mission and Bible Study books needed for next year.

The Winston-Salem Council of United Church Women honored Miss Helen Vogler, a member of Home Moravian Church, with a Life Membership in the North Carolina Council of Church Women. Miss Vogler is the first member in Winston-Salem to be so honored and the sixth in North Carolina.

The presentation of a Life Membership means a gift of one hundred dollars to the State Council to further their work statewide.

In honoring Miss Vogler, the local United Church Women paid tribute to the work which she has done since the group was organized in December, 1946. Among her many appointments on the local level were president, chairman of the World Day of Prayer Committee and representative on local Community Council. She also directed such activities as collecting and shipping nylon hose to Japan and selling The Church Woman publication.

On a state level, Miss Vogler has served as recording secretary, chairman of the nominating committee, and Board member-at-large.

On the national level, she has served as a member of the National Board of Managers as a representative of the Moravian Women in America. She also attended the assembly meeting in Miami Beach, Florida in 1961.

The certificate issued to Miss Vogler read “for her untiring effort to achieve a world Christian unity.”

Synod Honors Individuals

Completing Terms of Service

The Synod of 1962 paused at the dinner hour of Thursday to pay tribute to those who had died since last synod. They were the Rev. Kenneth W. Ball and the Rev. K. Edwin Fussell. Tribute to Mrs. Edgar A. Holton was also given.

The four ministers of the Southern Province now in retirement were honored with the presentation of plaques, given to them at the Synod of 1962, is shown (left) receiving a plaque in recognition of this service from Mrs. Ralph E. Spaugh at the Fall Rally at Leasburg in October. Behind them are Br. J. K. McConnell of Leasburg and Br. Conrad Shimer, retired missionary, who spoke at the Rally.

MEMOIR

Kenneth Edwin Fussell

After an illness of several months Br. Kenneth Edwin Fussell died on October 12, 1962. At the time of his death he was the pastor of the Leasburg Congregation.

Br. Fussell entered the ministry of the Southern Province of the Moravian Church in 1949 as the lay pastor of the Bethabara-Rural Hall Churches. He was ordained as a deacon on January 14, 1951 and as presbyter in 1958. For two years prior to 1949 he served as the Executive Secretary of the Baraca-Philathea Union at Mt. Vernon, Va.

In addition to Bethabara and Rural Hall Br. Fussell held the pastorates of Wachovia Arbor from 1951 to 1953. In 1953 he became the full-time pastor at Bethabara.

During the years at Bethabara he guided the congregation in the construction of the first unit of a new church plant a short distance south of the old sanctuary.

At Leasburg where he was installed in 1957 he found another congregation facing the need for a building program. With the enthusiasm which characterized his entire ministry he devoted himself to this task which resulted only a few months before his death in the opening of the Christian Education Building and the newly redecorated church sanctuary.

Br. Fussell was active in the summer conference program of the province for junior highs. Over the past twelve years he served many times as dean of the conference and for several summers he gave not one but two weeks to this work with Moravian young people.

He was a member of the Trinity Congregation where, before taking up full time Christian work, he was the leader of youth work and the superintendent of the youth department in the Sunday school.

Br. Fussell is survived by his wife, Velma Edwards Fussell; three brothers, L. J., H. E., and C. C. Fussell; and one sister, Mrs. A. H. Benhoff. His age was 57 years.
Synod of 1962

(Continued from page 1)

One of the reasons given for the committee in proposing the increase was "that the salary of ministers should more nearly approach that of other professions."

The pension of widows was also changed by adjusting the ratio from three-fifths to three-fourths. On a full pension of $2,400 a widow beginning January 1, 1963, will receive $1,800 annually, an increase of $300 over the former scale.

Spirit of Conservatism

A spirit of conservatism, especially in matters related to finances, was evident in many of the considerations of the synod. This attitude was prompted at least in part by the realization that the province as a whole as well as many congregations are carrying heavy debts.

The report of the Financial Board to synod had listed the mortgage indebtedness of the province and its churches as $635,261. Of this amount close to $200,000 is an obligation of the Building and Expansion Board for the new Park Road and Boca Raton Churches, opened last summer. The delegates to synod were informed that there was an indebtedness on Laurel Ridge, the Moravian Camp and Conference Grounds, of approximately $75,000.

Against this background the synod failed to approve two programs that would have involved large expenditure during the next intersynodal period.

One had reference to the erection of a Home for the Aged for the Southern Province. An intersynodal committee that had made a study on the subject recommended, "that this synod take no action on a Home for the Aged." Efforts to overthrow this negative recommendation were unsuccessful and all that could be salvaged was a directive to refer the matter to another intersynodal committee for study.

The second proposal that failed of adoption was a resolution of the Church Extension and Home Missions Committee that "we reaffirm the directives of the 1959 synod regarding the establishment of two new churches... in the next inter-synodal period." This resolution died in committee. In its unfavorable report on the directive to "establish two new churches," the Finance Committee of synod commented that "It has always been the considered judgment of the Moravian Church to temper zeal with judgment."

The Finance Committee went on to submit a list of "substantial additional funds" which "will be requested... of the churches in the next few years." These requests for capital funds, all of which were approved by the Synod of 1962, are:

1. Building needs in the mission provinces ($45,000)
2. Laurel Ridge debt liquidation ($75,000)

3. Library Building for Moravian College ($125,000)

Not Limited to Finance

The hesitancy of synod to act at times was not limited to matters of finance alone. On the opening day the Rev. Christian D. Weber introduced a resolution calling for the consolidation of the province into one board of the two boards dealing with church extension. These were the Building and Expansion Board and the Church Aid and Extension Board.

In his argument for the one board, combining the functions of both, Br. Weber stated that "the merger... would simplify the planning and financing of new churches." It would not be said, "take away the prerogatives of either board, but would expand the services of each."

The decision of the synod was that the two boards would continue as separate bodies, but that during the next three years they should hold joint quarterly meetings.

A second proposal to change the structure of provincial boards was also voted down. This was the proposal coming out of the Committee on Evangelism that the Board of Christian Education and Evangelism be stripped of its Commission on Evangelism and its functions be assigned to a Board of Evangelism. This board, as recommended by the committee, was to be appointed by the Provincial Elders' Conference and elected by synod in 1965.

The committee cited as the need for the new board the "current limited resources of the Commission on Evangelism."

Other Actions

Among the other actions approved were a directive patterned on a similar directive of the Northern Province Synod in 1961 for the publication of a new church hymnal; a statement on the re-marriage of divorced people which paralleled closely the statement adopted by the General Synod of 1957; a proposal that the Southern Province send "observers" to the discussion on Church Unity at Oberlin, Ohio, in March, 1963; congratulations to the "Northern Province on the organization of the new Moravian Church in the Washington area;" and the recognition of the inter-provincial Women's Board as such with each representative being appointed from each of the two provincial Women's Boards.

The Work of Missions

The mission work which the Southern Province carries on in conjunction with the Northern Province was dealt with in a number of resolutions in addition to the decision, previously mentioned, to raise $45,000 in the next three years for capital improvements.

The synod voted:

1. To authorize an investigation by the Board of Foreign Missions for the 'possibility of beginning Moravian mission work in Ecuador' among the Quechura Indians.

2. To give authority to the Board of Foreign Missions to make grants to missionaries on furlough of up to $1000 for graduate study.

3. To continue the study of a new name for the Board of Foreign Missions, eliminating such out-moded words as "Foreign."

4. To request the Board of Foreign Missions to seat the president of the Foreign Missionary Society of the Southern Province as an advisory member at the meetings of the directors.
DELEGATES TO UNITY CONFERENCE SEE

Brightening Days in Africa

GARDEN PARTY, held at Rungwe, to meet delegates on their way to the Unity Conference. Those who can be identified are: Second from left, Dr. Telofilo Kisanji of Unyamwezi; Dr. F. P. Stocker (center) of Northern Province; second from right, Br. J. F. Mittmeijer of Zeist, Holland; extreme right is Dr. R. Gordon Spaugh of the Southern Province. Between Dr. Mittemeijer and Dr. Spaugh is a Moravian contractor from Germany (name not given) who was in Africa to assist in the construction of mission buildings. His wife (wearing glasses) is seated in the center. Others are church officials and teachers in the school at Rungwe which is a center of the Moravian Church in Tanganyika, Southern Highlands.

F. P. Stocker

When the Moravian Unity Conference of 1962 closed on Friday, September 7 at Cape Town, South Africa, with the Cup of Communion as a farewell to the Unity Conference delegates in behalf of the South Africa, West, Province. The memories of this service will always be cherished.

Two weeks of solid work had come to an end. Every morning and afternoon (except Saturday and Sunday) had been occupied with business meetings. Almost every evening had been filled, either with committee meetings or with services in Moravian congregations near to Cape Town. With a sigh of relief one felt he could now catch up on work which had been set aside, or give some time to necessary correspondence.

Our hopes for rest and free time were fulfilled only in part. Saturday, September 8, had been reserved for a motor trip into Cape Town and then on to the extreme southern tip of Africa at Cape Point and the Cape of Good Hope. For mile after mile the highway has been cut out of the rocky cliffs. Each turn opens up a new vista of inlets or ocean. Each time one believes he has seen the most spectacular view, yet the next one is new and different. The motor trip to Cape Point is said to be the most beautiful and spectacular in all of South Africa.

All of us had been assigned to share in three church services on Sunday—morning, afternoon and evening. The evening service at the Moravian Hill Church in Cape Town was in the nature of a farewell to the Unity Conference delegates in behalf of the South Africa, West, Province. The memories of this service will always be cherished.

Basic information

Sometimes people feel uncertain about the meaning of terms used in the Moravian Church. When we speak of the "Unity" or "The Moravian Unity" we refer to the world-wide Moravian Church, consisting of eighteen separate fields or provinces with a world membership of over 325,000 people. The "Unity Committee" consists of one person appointed by the Board of each "Unity Province," that is, from each independent, self-supporting and self-governing province. A "Unity Conference" is an official meeting held at least every ten years of the members of the Unity Committee plus any others who may be invited as advisory
members or observers. The recent Unity Conference at Cape Town consisted of five voting members plus nine others as advisory members or observers.

Decisions or recommendations agreed upon in a Unity Conference cannot become effective until they receive the official approval of a majority of the five voting Unity Provinces. Hence, it is both unwise and unsafe to refer in detail at this time to matters considered at the Unity Conference. After the Provincial Boards of the five Unity Provinces have voted on the Unity Conference recommendations an announcement will be made concerning matters affecting our Province or the Moravian Church as a whole.

A "Unity Synod" is held every ten years and it consists of elected delegates from all the eighteen provinces of the Unitas Fratrum. The next Unity Synod will be held in 1967 and will include between fifty and sixty delegates.

Return journey


South Africa, East

This province of the Moravian Church consists of eighteen main stations or congregations. The work was begun in 1869 and lies on the Indian Ocean side of South Africa. There are perhaps 30,000 to 35,000 people in the care of this province.

It was our privilege to visit a number of the main stations and a few of the outstations on the way to Cape Town.

The membership of South Africa, East, is almost entirely Bantu, that is, people of pure Negro blood. The word "Bantu" means "people". Europeans (while people) in South Africa use this word to designate people of Negro blood. People from four African tribes make up practically the full Moravian membership—the Xhosa, Griqua, Zulu and Tembu tribes. The largest single group are the Xhosas.

Out of many experiences arising from the visit to the South Africa, East, province one can boil them down to five special observations.

First, our Moravian work is carried on among people scattered across vast distances. Often it is 100 or 150 miles from one main station to the next, and in some cases much more. This means that oversight of the work becomes very difficult and unity within the work often becomes a word only.

Second, our church work has been predominantly a rural work, carried on in small villages far in the interior of the country. The recent years have brought a pronounced movement of people into the towns and cities. This has been especially true among the young men and women and among families ambitious for education or advancement. Only in recent years has our church realized the importance and the necessity for providing Christian care for members who have gone into the cities.

Third, our old mission stations in the remote areas are principally mission villages...
or settlements. Usually such a settlement includes not only a large church, but schools for boys and girls from the first usually to about the eighth grade or higher, perhaps a mill, a blacksmith shop, a carpenter shop, a store, often a dispensary and clinic and often other features such as an advanced school for training teachers. Nowadays the movement of young people into the towns and cities has left some of these old mission settlements with many elderly members and young children, but few young people. Where in previous times three to five missionary couples lived on a station there is often nowadays only one couple, assisted by trained Africans.

Fourth, this field, like most other mission fields, urgently needs more men qualified to serve as ordained ministers. Fortunately, this aspect of the work is receiving close attention.

Fifth, the vast area to be touched, the tremendous work remaining to be done not only in Christian training but also in education, family life, in social and economic improvement place a heavy burden on one's heart.

Our church, under God's blessing has brought new life to many thousands. May it please our Father to bless in the future the work carried on in our Saviour's name.

**South Africa, West**

Since mid-1960 this province has been recognized as a Unity Province, with independence, self-government and self-support.

The province has twenty-five stations or congregations, thirty-seven outstations and 10,829 communicant members.

This province is by far the most advanced Moravian work in Africa. The ministers are capable and well trained; the congregations are solid and well organized; there are many large, beautiful church buildings; many of the buildings include good quality pipe organs; quite generally the congregation includes a good mixed choir; the people have been trained in Christian stewardship; there is an atmosphere of stability, self-reliance and deep, unspoken pride in the church.

It is not unusual to see a fine, impressive church building which will seat 1200 to 1500 people. On the festival days these buildings will be filled to capacity.

The ministers of South Africa, West, are on the whole, capable, consecrated, well-educated men. Many of them would compare favorably with the ministers of our own province.

With only two exceptions the congregations of South Africa, West, are made up of people called "Cape Coloureds." The word "coloured" as used in South Africa means a person of mixed blood. Sometimes coloured people are fair-skinned, with light hair; at other times they may be so dark as to look like Bantus or pure Negroes.

In general, the coloured represent a higher level of culture, economic security, education and Christian attainment than is found among the Bantus. To a large extent this explains why our South Africa, West, Province has made consistent progress.

In recent years this province has erected many new school buildings and church buildings and is planning to maintain this rate of progress. Throughout the province one senses an attitude of confidence and of growth. We may expect further development in this field.

One of the dark clouds hanging over all of the huge country of South Africa is the present official policy of the government dealing with relations between the races. There are four different racial groups, the Europeans (white) comprising two to three million out of a total population of about fifteen million; the East Indians; the "Cape Coloureds" numbering three or four million; the Bantus (Negroes) which are by far the largest single element in the population.

The present policy is called "Apartheid" which means deliberate, determined, per-
manent, official separation of the races into four groups. The government, including elections, is in the hands of the whites alone.

Of all the topics we discussed in South Africa the racial situation was by far the most sensitive and most explosive. This is one subject on which Bantu and Coloured express open frustration and dissatisfaction. We know the East Indian people feel the same way although we did not speak with any of them.

Perhaps the Coloured feel the humiliation and the oppression more than any other group because of their superior standing and their eagerness for advanced education and for greater opportunities, yet all groups feel that road blocks have been set up in front of them to prevent them from making progress.

There is no likelihood of an immediate explosion; the government has everything in its hands, and the unhappy racial groups are powerless to do anything about it. Time after time we were told that the hope and prayer of the people is that within a few years an election may bring a change in the government and a gradual change from the present rigid policy. Many sensitive, thoughtful European citizens of South Africa are deeply pained by the present racial policies. The entire problem is delicate and complex, yet no final and permanent solution can come unless it is built upon a basis of justice and consideration for all of God's children.

Ramallah Leper Home

This unique Moravian institution lies four or five miles outside the city of Ramallah, in Jordan, which in turn lies about ten or fifteen miles outside Jerusalem.

The new home on Star Mountain was opened on August 1, 1960. It replaced the earlier home "Jesus Hilfe" or Jesus Help in Jerusalem which was sold to the nation Israel when the new Jewish nation gained control over that part of the city.

The home stands in the midst of a four or five acre site, occupying a hilltop called Star Mountain. The group of new stone buildings is impressive and will always stand as a tribute to the energy, imagination, faith and skill of Sister Johanna Larsen, the head of the Home.

The center building of the group is the large home for leper patients, with rooms for about fourteen lepers, plus work rooms, kitchen, laundry and so on. Highest on the hill is the residence for the four permanent members of the staff plus one assistant. The staff includes three deaconesses or sisters and one young woman trained in occupational therapy.

Not far from the main building there are three separate cottages, each occupied by a leprous couple. With each cottage there is a small plot of ground for a garden and a tiny plot for raising chickens or rabbits.

Another separate building provides rooms for the cook and gardener.

The home is caring for seventeen lepers at present, including three couples. All of these people are handicapped and are unable to support themselves. Some have lost a foot or fingers or eyesight. One has no nose, only a hole in the center of his face.

The cases are truly pitiful, yet one marvels at the daily patience of the sisters who look after these remnants of humanity. One patient must be fed three times a day.

The number of outpatients who come to

SR. JOHANNA LARSEN with leper patient at Ramallah: "In her the Moravian church lives and walks and serves."

the home periodically for medicine or for treatment varies. Usually there are from twenty to thirty persons on this list.

Essentially, the work at Ramallah is one of mercy and kindness. One of the patients has been completely cured but is unable to return to society and support herself. Others are arrested cases, but obviously fingers or hands or feet or vision which have been lost cannot be restored. Most of these patients will require care as long as they live.

The Christian message is spoken regularly. Some of the patients are active, faithful Christians; others are still Muslim and are not placed under any pressure to accept Jesus Christ as Saviour until they are ready to do so of their own choice.

Wherever one goes in the Jerusalem area people know about the Moravian Leper Home and they always speak of it with gratitude. The same is true of Sr. Johanna Larsen, the director of the Home. Pleasing in manner, magnetic in personality, of attractive appearance, she is a person of tremendous energy and resourcefulness. Without her the Ramallah Leper Home could never have been built. Her sacrificial work is well known. She knows practically everyone engaged in Christian work in Jerusalem and practically everyone knows her. She is universally esteemed and respected and in her the Moravian Church lives and walks and serves. In her and her fellow workers the Saviour is glorified.
RELIGIOUS TRUTHS CAN BE TAUGHT THROUGH

Many Holy Days and Holidays

Mrs. C. Bruce Weber

The use of holidays and holy days in the religious training of children and young people is by no means a modern innovation. This means of conveying religious truth goes back to the early days of the Hebrew people as they gathered about their campfires and in their homes and told and retold the stories of God's kindly dealings with them and their forefathers.

Particularly the event of the Passover was made real to each member of the family by ceremonies held in the Hebrew homes. The Passover commerorated in vivid fashion the act by which God had delivered the firstborn sons of their ancestors while they were still captives in Egypt. The father (or eldest male in the family) took the responsibility for presenting through prescribed religious rites the story of what had happened and then interpreting this with meaning for each individual family member.

This was one of the high points of the year in that it brought the family together and helped them to see the real meaning of their lives as a family and as the family of God. In much the same way, they also observed the Feast of Tabernacles and the Feast of Weeks. These holidays came to have meaning for each new generation because they had meaning for each family.

Today we are the heirs of many special occasions which can have deep and lasting meaning, even for very small children, if they are interpreted intelligently and with conviction by adults. We shall think of these holidays in four groups: first, the very familiar and widely celebrated religious holidays; second, significant days in the Moravian Church; third, seldom celebrated religious holidays which can, however, have deep spiritual meaning when understood; and fourth, political and social holidays having a religious significance and offering an opportunity for explaining a religious truth to children and young people.

Religious Holidays

When we consider widely celebrated religious holidays, our thoughts immediately turn to Christmas and Easter. Both of these can be times for the whole family to learn together to appreciate what God has done for them, first in sending His Son into the world and secondly, in giving His Son to provide the way of salvation.

The Church has at times been guilty of distracting from and distorting the deeper significance of Christmas and Easter for its children and young people by including within its program an over-abundance of activity which contributes nothing toward an explanation of the meaning of the holidays. Each family should first of all consider each child and his particular level of understanding and previous experience of the meaning of these holidays, and then plan specific ways to help him increase his appreciation of these times. A few practical suggestions follow:

1. Place throughout the home special items that will serve as reminders of the holidays.

2. Good religious music should be introduced at the holiday season by calling special attention to such music as it is presented on radio and television, by purchasing recordings of religious music for use by the family in the home, by family attendance at various community and church performances of cantatas, oratorios, and by musical dramas which present the Christmas and Easter stories.

3. Provide for children books which help them to realize the meaning of these holidays.

4. Plan a special time for the entire family to read together selected portions of the Scripture which tell the Nativity and Resurrection stories.

A special word of warning needs to be given at this point. Parents and teachers should not be timid in presenting the Nativity and Resurrection stories to children. The challenge of rising to a broader understanding of these two great events must not be denied to any child. Not any of us fully comprehends the Nativity or the Resurrection, but we still must present these events to our children and young people with every means at our disposal.

Moravian Holy Days

There are two other holy days with religious significance which have particular reference to the Moravian Church. If properly regarded, they could have important meaning for children and young people.

It is our responsibility to help boys and girls understand as well as appreciate the observance of these special days in Moravian Church history. Stories about a number of these special days may be found in TELL ME A STORY by Katharine Boring Rondthaler. This is true of John Hus Day and the thirteenth of August.

John Hus Day will be much more meaningful to the child who has heard the story, "John Was Not Afraid" from TELL ME A STORY and then followed up his own interest by consulting Schattschneider's THROUGH FIVE HUNDRED YEARS for more facts. He will then be ready to share the feelings of one junior who exclaimed, "I'd have run away, but John Hus was brave!"

Two stories from TELL ME A STORY,
"Little Lutz" and "A Happy Day" may be combined as background for the observance with the local congregation of August 13th. THROUGH FIVE HUNDRED YEARS as well as COUNT ZINZENDORF by Weinlick contain additional help for adults who wish to interpret the August 13th experience to children.

Other special days of our Church such as November 13th and August 17th may be emphasized in similar ways.

**Holidays Seldom Observed**

There are numerous other holidays with religious significance which we tend to overlook or which we may neglect to observe at all. One of these is All-Saints Day. Vittorio Giannini's "Canticle of the Martyrs," a cantata especially written for the commemoration of the five hundredth anniversary of the Moravian Church, is based on the liturgy for All-Saints Day, and could be used quite helpfully in the home in preparation for the observance of this day and the use of the liturgy in church.

Reformation Sunday is given special observance in many communities through joint services among the various Protestant congregations. When such a service is available, this is an excellent opportunity for family participation in a worship service outside its own local congregation.

Other holidays which fall into this category are Epiphany, Pentecost, and Ascension Day. Since only a few churches observe Ascension Day families might read the Biblical account of this event in the back of the Passion Week Manual, The Daily Text always notes when this day falls each year.

**Patriotic Holidays**

The fourth group of holidays which we will consider includes those days which primarily are not religious or related directly to the Church, but which are nevertheless closely connected to Biblical truth. Examples of this type of holiday are Labor Day, the Fourth of July, Valentine's Day and Mother's Day.

Labor Day presents an opportunity to explain what the Bible teaches about work: Adam and Eve being provided with work as a means of preserving life itself, and Paul's admonition to all to work ("...if any one will not work, let him not eat," II Thessalonians 3:10). Each child and young person can according to his own growth and ability be challenged to be a caretaker of God's Creation.

July Fourth or Independence Day is a time when some of the Pauline doctrine of true freedom can be explained. This doctrine can be found primarily in the book of Galatians. Children and young people can thus be guided past parades, firecrackers, and patriotic speeches to a deeper understanding of the basis of our nation's freedom and of human freedom.

Valentine's Day, while traditionally a time for "hearts and flowers," and gay sentimentality, can also be used in the family for happy recall of times when love—the love of family members one for the other and God's love—has been shown in real and meaningful ways. It is also a time for pointing out Jesus' words, "If you love me, you will keep my commandments" (John 14:15). Paul's words, "Do faith, hope, love abide, these three; but the greatest of these is love" (1 Corinthians 13:13) and John's words, "Beloved, let us love one another, for love is of God" and "God is love" (1 John 4:7, 8).

Mother's Day (the final day of Christian Family Week) can be a time not only for honoring the mother in the home, but also of recalling the divine appointing of each person into a family. It is also a time for pointing out the divine calling of each person into God's family.

Each child and young person will be able to understand to some degree the significance of each of these days, but primarily it is the parents' responsibility to interpret them anew with understanding and meaning to each one in the family.

**Boca Raton Holds Music Recital: Members Received**

A night of inspiration presented for the surrounding community and new members referring to "our church" are definite signs that a congregation is coming of age. Thus Friday night, November 2, and Sunday, November 4, were two significant dates for the Boca Raton congregation.

On the Friday night the congregation entertained 127 people at a musical evening and open house. Mrs. Eva A. Post, the church organist, and Mrs. Gladys Rambo and Mr. Arthur F. Wrege, guest contralto and bass soloists, presented a delightful program of sacred and secular music which was followed by refreshments served by the ladies of the congregation. (Their first undertaking!)

On the following Sunday morning, November 4, sixty people were present as the first twenty-four charter members signed the Brotherly Agreement and were received into the membership of this new congregation just three months old. Two were received by adult baptism, two by confirmation, five by reaffirmation of faith, and fifteen by letter of transfer. The first charter members of the congregation are: Mr. and Mrs. Philip S. Beese, Jr., Mr. and Mrs. Philip S. Beese, III, Philip S. Beese, IV, Mr. and Mrs. Carl Beimly, Kenneth G. Beimly, Mr. and Mrs. Thurman H. Bollinger, Mr. William M. Buxton, Mr. and Mrs. T. Wesley Claridge, Mrs. Mildred L. Clarke, Miss Elizabeth Clarke, Mr. and Mrs. John R. Colter, Mr. and Mrs. J. Lydon Connor, Mr. and Mrs. Harry Nielsen, Mr. and Mrs. William T. Smith, and the Rev. Christian D. Weber.
MORAVIAN MISSIONS

Nowacks Return to the States
The Rev. and Mrs. Kenneth Nowack have returned from Nicaragua to serve the Moravian congregation at East Hills, Bethlehem, Penna. After a period of language study in Costa Rica the Nowacks began service in Nicaragua in April of 1952. They served the Bonanza District during these years, a district which requires a great deal of traveling and supervision. The Church is grateful to this family for ten years of mission service.

Thaeler Honored
Dr. A. David Thaeler was honored prior to his leaving Nicaragua for furlough. In the latter part of September the residents of Waspam, (near Bilwaskarma), Nicaragua, held a special dinner for Dr. and Mrs. Thaeler at which time a medal of honor was presented to the Doctor for his outstanding contributions to the health and welfare of the people of the East Coast. The Governor and also the Liberal Party candidate for President were present at the ceremony.

The Thaelers are now on furlough, the first year-long furlough they have taken since 1950. They will spend the winter in Bethlehem, Pa., and the spring in Winston-Salem, N. C.

Clinic to be Established
A clinic is to be established at Pearl Lagoon, Nicaragua. In a recent meeting of the Provincial Hospital Board a decision was made to expand the services of the two hospitals in Nicaragua through the use of small clinics. The first is to be built in the Pearl Lagoon area. It is to be staffed by a graduate nurse from Bilwaskarma and will be under the direction of the Moravian Doctors. The Mission Board has voted a grant toward the initial expense of equipment and it is hoped that the building will be built by the people of Pearl Lagoon.

Mildred Siebke Resigns
Miss Mildred Siebke, a veteran missionary among the Eskimos in Alaska, has been advised by her doctor to relinquish her duties in Alaska for reasons of health. Her resignation was accepted by the Mission Board in its October meeting. Miss Siebke went to Alaska in September, 1934, and in succeeding years has served at the Children’s Home, Akiak, Clark’s Point, Dillingham, and as an itinerant director of Daily Vacation Bible Schools in Eskimo fish camps. She returns to her home in Moorestown, N. J. with the appreciation of the Church and with prayers for her restoration in health.

B. G. Continues to Renovate
The Rev. George Lloyd began his work in British Guiana in August of this year. He was assigned to the Sisters, Sharon, Sandvoort, and Lichfield congregations all of which are near the city of New Amsterdam. His pastorate represents the first resident ministry in many years and the people are rallying to him. The first request to come from this area was granted by the Mission Board. The Sisters congregation has made plans for renovating its building and raising funds among its membership then applied to the Board for a grant and a loan. This congregation has a real potential for growth. The Sandvoort and Sharon buildings were repaired and painted several years ago with aid from the Mission Board and with a great deal of effort on the part of the members.

Nurse Needed in Alaska
Wilton Schwanke, Dillingham, Alaska writes: "We are in dire need of a Public Health nurse in Dillingham. There is an adequate new clinic with combined living quarters on the school grounds and the salary is exceptionally good. Do you know of any Moravian Public Health nurse who would be interested in filling this post? She would have the opportunity to visit and to work in all of our Moravian outvillages in the Bristol Bay area and also the up-river villages. She would be receiving a wonderful experience, an adventure, and an opportunity to witness to the people.

"Anyone who is interested may obtain more information by writing directly to the Department of Public Health, Juneau, Alaska, stating her qualifications and that she prefers to work in the Dillingham area."

Year of Mission Emphasis
The year 1963 has been designated as the Year of Mission Emphasis. The Mission Board has chosen as the theme for the year, "The Changing Scene in Missions." All over the world there are forces at work which require the Church to take a careful look at her mission work. The Moravian Church is no exception. It is hoped that conferences, congregations, study groups, and classes will examine the mission of the Church and the Biblical basis for mission.

Plans for the year include the supplying of leadership to any groups which desire help in this study. Young people's conferences and mission festivals are being urged to turn their attention to the subject at hand. National leaders from overseas provinces will be invited and missionaries on furlough will be available for speaking engagements and for leading discussions.

Dr. Samuel J. Teach of Winston-Salem, N. C. has been named as the director for this year of mission emphasis.

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Dr. Heller Conducts Religious Emphasis Program at Salem

Dr. James John Heller, vice president and dean of the college at Moravian College in Bethlehem, Pa., was guest speaker November 6 and 7 at Salem College for a series of Religious Emphasis programs. Dr.

Heller was a stimulating, thought-provoking speaker, who gave generously of himself and of his time, speaking in assembly, to small groups of faculty and students, and holding individual conferences during his visit on the Salem College campus.

On the “Transmission of Values in Higher Education,” the subject he selected for discussion with the faculty, Dr. Heller posed four questions for consideration: “What do we mean by values? Why are we concerned about values? Whose values are we trying to transmit? Where do we get our sense of values?”

“Good institutions ought to be dedicated to truth,” Dr. Heller said. “The academic community tries to cut through irrational influences . . . to foster the critical method . . . to arrive at a more substantial overall view of the world. Our values are our response to conscious or unconscious assumptions about what we believe about the nature of reality.”

On transmitting values he said, “By leading, accompanying, and, yes, following them (the students) in the quest for reality and truth, we join the search. Students form a sense of value as a response to what they discover as truth."

In the faculty’s role he described the necessity of a “genuine invitation to the joy of discovery” and on the protection of the “right of dissent.”

Dr. Heller was introduced to students at a YWCA-sponsored Coffee held in the Day Student Center at Salem College for all students and faculty.

DEATHS


Crist, Herbert Haman, born August 26, 1892; died November 20, 1962. A member of Home Church. Funeral conducted by Dr. James C. Hughes, the Rev. Wallace Ellis and the Rev. Clark Thompson. Interment in the Salem Graveyard.
WITH GROUND-BREAKING CEREMONY MAYODAN

Begins Re-building Project

MAYODAN MORAVIAN CHURCH. The above artist's drawing shows what the appearance will be after the "long range plan" is carried out and the second unit is constructed. The Christian Education Building at the left is now in process of construction. It will stand at the rear of the present church which will be torn away for later construction of the sanctuary at the right.

F. Herbert Weber

A ground-breaking service for the new Christian Education Building of the Mayodan congregation was held October 14. Bishop Herbert Spaugh and Br. T. A. Kimball of the Provincial Elders' Conference participated in the service in addition to the pastor and members of the congregation.

The construction of this building will meet an acute need for additional Sunday School facilities and will also provide the congregation a much-needed fellowship hall. The necessity of providing more educational facilities has been realized for quite a few years. Planning for the new building began three or four years ago during the pastorate of Br. John H. Kapp.

Built in the Moravian colonial style of architecture, the three-story brick building will include a fellowship hall with seating capacity of 300, kitchen and furnace room in addition to 16 class rooms. Long range plans call for a second unit to be added at a future date. The second unit will include a new church sanctuary and connecting wing to join it to the Christian Education Building.

William Roy Wallace of Winston-Salem is the architect for the building which is being constructed by the Wilson-Covington Construction Co. of Winston-Salem. The contract price for the structure is $126,779.00 which does not include the architect's fee or the cost of furnishings.

Serving on the Building Planning Committee are: Emory W. Joyce, chairman; Fred Poole; Donald Gann; William E. Williams; Rudolph Joyce; Mrs. Harvey Price; and Mrs. Ben DeLuca. The members of the Building Finance Committee are: Harvey Price, chairman; A. G. Farris; Reuben Baughn; Frank Price; John Vaughn; Ben Archer; Dr. C. W. Joyce; and the late R. C. Veach.

Music Workshop Venture Proved to Be Helpful

The Provincial Music Workshops that were held this fall among the Winston-Salem area Moravian Churches were very successful according to the Rev. John H. Kapp, chairman of the sponsoring committee.

"We feel that this venture has resulted in increased interest in music and musical training in the province," he stated.

There were six of the regional workshops involving forty-two churches with an attendance of 311.

Mr. Paul Peterson of the Salem College Music faculty conducted the workshops. His instructions on vocal and choral techniques, musicianship, style and interpretation were described as being very helpful to the choir members attending.

The Workshop Committee consisted of the Rev. John H. Kapp, chairman, Mrs. Frank Cook, Mrs. Earl Hudgens, Mrs. Harold Vogler, Ralph Bell, and Austin Burke, Jr.

DEATHS

Aldridge, Mr. Herbert Walters, born July 6, 1908; died October 21, 1962. A member of Ardmore Church. Funeral conducted by the Rev. Kenneth W. Robinson. Interment in the Forsyth Memorial Park.


Morefield, Mary Catherine, infant daughter of Mr. and Mrs. Robert E. L. Morefield, III; died October 30, 1962. Mrs. Morefield is a member of Ardmore Moravian Church. Graveyard service conducted the Rev. Kenneth W. Robinson. Interment in Forsyth Memorial Park.

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