In This Issue
- The Changing Scene in Alaska
- Opportunities for Education in Alaska
- Results of Synod are Analyzed
The Changing Scene in Missions

For the past decade the Provincial Elders' Conferences of the two American Provinces have chosen an annual emphasis. This year the theme designating the emphasis is the Changing Scene in Missions.

The choice of the theme recognizes that for the Moravian Church missions are her life. As Emil Brunner expresses it, "Mission is necessary to the church's life. The Church exists by mission as a fire exists by burning."

The theme recognizes that these are days of change for the church and especially for missions. As stated in the Palm and Pine for 1962 the emphasis will be on "the emergence of the young churches; national leadership and ministry; the role of the missionary; the changing philosophy of missions which has brought about a desire for independence which is so prevalent in our world."

In the midst of these changes the word "foreign" is no longer applicable and even the word "mission" fails to identify correctly our objectives.

The program as developed by the Board of Missions requests that all our congregations make special use of materials, special occasions, week-end conferences among groups of churches, and study groups on both the adult and youth fellowship levels. Personnel will be made available for the year including missionaries on furlough and national pastors and laymen to be brought from mission provinces. Congregations are also requested to observe the special prayer program by remembering specific provinces on indicated Sundays.

Sources of information for the year include the 1962 issue of the Palm and Pine as well as special pieces of literature which are being prepared for the year.

A feature of the year is the "tour planned for the Virgin Islands in the off-season, probably late next spring, when those interested would travel from New York to St. Thomas on a Saturday, spending one entire week, two Sundays of worship with our brethren and sisters in the Islands, and returning to New York on

(Continued on page twenty-seven)
Purpose of Change Is To Improve

With this issue THE WACHOVIA MORAVIAN is published in its new form as a church magazine. The change from a newsheet to a small magazine is intended to bring this official publication of the Southern Province into conformity with most other church publications. In fact THE WACHOVIA MORAVIAN is the last of the Moravian papers to make this adjustment. THE MORAVIAN of the Northern Province and THE MORAVIAN MESSENGER of England have for several years been published in magazine form identical in size to the new WACHOVIA MORAVIAN.

The first issue of THE WACHOVIA MORAVIAN which appeared in March 1893 stated, "A number of laymen have believed that a news sheet would bind our members everywhere more closely together and make them still more ready to do and to give."

The Provincial Elders’ Conference in the beginning was responsible for its publication and Bishop Edward Rondthaler was the first editor.

After two years the paper was changed in 1895 from approximately 9 by 12 inches to 10 by 13 inches and from four to eight pages. At the same time the annual subscription rate was increased from 25c to 50c.

This first change in the size of THE WACHOVIA MORAVIAN was explained in the March issue of 1895 in an editorial which said, "Its friends have resolved, with God’s help, to go forward—Through the enlarged form—it has become possible to introduce departments of information which will be of special interest to our readers."

The paper continued with little change until in 1943, when as it was celebrating its fiftieth year, it was made smaller. Dr. Walser H. Allen, who was then the editor, wrote, "The size of THE WACHOVIA MORAVIAN is now practically the same as the first issue."

From Mt. Bethel to Enterprise

Dr. John H. Clewell, the second editor, on taking office in 1904 commented on the difficulties associated with the publication of a church paper and of discussions on discontinuing it. In the October issue that year he said, "It seems the only connection between Wachovia and the outside world of Moraviandom; in fact, as widely scattered as our province is, from Mt. Bethel to Enterprise, it seems to be the only way our people can be united into an organic whole. Hence it never seemed possible to discontinue THE WACHOVIA MORAVIAN."

The change which becomes effective with this issue has as its aim and purpose to improve THE WACHOVIA MORAVIAN and to make it a better instrument of service for Christ and the Church in the Southern Province. It is hoped that it will continue to unite us "into an organic whole" from Willow Hill in Virginia to Coral Ridge in Florida.

Over the years THE WACHOVIA MORAVIAN has been widening its outlook. The original concern "to bind our members everywhere more closely together" has become associated with a concern to feel ourselves in the Southern Province a part of the Worldwide Moravian Church and one with all Christians everywhere around the world.

January, 1963
This wider outlook is reflected in the fact that in this issue, THE WACHOVIA MORAVIAN is a member of the Religious News Service. This service with headquarters in New York City disseminates daily news of religious significance.

This change will enlarge areas of cooperation with THE MORAVIAN of the Northern Province. It may be thought of as a step toward the consolidation of THE WACHOVIA MORAVIAN and THE MORAVIAN into one church paper serving the entire Moravian Church in America.

DEATHS

Idol, Mrs. Sabra Harvey, born January 21, 1897, died September 13, 1962. A member of Union Cross Church. Funeral conducted by the Rev. John H. Kapp. Interment in the Union Cross Moravian Graveyard.


Rickman, Benjamin Abel, born August 22, 1891, in Patrick County, Virginia, died November 14, 1962. A member of the Leaksville Church. Funeral was conducted by the Rev. John H. Kapp and the Rev. J. K. McConnell. Interment in Roselawn Memorial Garden.

Improvements in Economy, Health and Education Bring Changes to the Moravian Church in Alaska

Charles B. Michael

Alaska, since coming of age as a state, has experienced many changes on practically every level and in most areas of living. Consequently, it has been necessary for Alaskan Moravians to make repeated adjustments in both thought and action.

Changes in the political scene, resulting from the transfer of administrative control to state level, are perhaps most significant. Decentralization of authority, bringing about true representation of the people, has brought officials from various levels of state government to remote sections. Thus new concepts of lawmaking are introduced. Thereby, also, a consciousness has been planted with respect to each citizen's role and responsibility in determining his own state of affairs.

Our mails are flooded with campaign literature before election. Personal contacts are increasingly being made with the villages. Learning of the problems and needs of the isolated areas, in this way, earnest efforts are made by state officials to supply either materials or funds to effect real improvements in living conditions.

Village councils, not the village chief, negotiated with the State Rural Development Program in recent months for village boardwalks. One of the Bethel congregation members, Ray Christiansen, was recently elected to a second term in the Alaska legislature. A growing awareness and genuine interest of political procedures is noticeable throughout the native population.

As politics and economics are closely related, our state officials are genuinely concerned about the economic problems and development of our Eskimo brethren. The historic practice of gaining a livelihood from "the land" is rapidly becoming unpopular with the rising...
generation. Regular employment, rather than merely seasonal, is sought and often found. Moreover, the transition from a subsistence economy to a cash economy has been accelerated by: (1) depletion of the fur catch; (2) expanding activity of commercial fisheries; (3) stepped-up construction programs of all kinds, military, civil and industrial, which require laborers who do not depend on hunting and trapping, and; (4) the trend toward give-away policies of public welfare and unemployment compensation.

**Battle Against Disease**

The state Department of Public Health is continuing the multiphased battle against disease and unhygienic conditions launched by the United States Department of Public Health in collaboration with the Bureau of Indian Affairs. Health service programs have extended and expanded so that nursing service and/or hospital care is available in every corner of the state. Sanitation problems as well as medical are being attacked realistically but the task is tremendous.

Largely because of the successes of the public health programs numerous changes have been inescapable in the educational scene. The saving of infants through better health care has tremendously increased the potential school enrollment. The Department of Education faces quite a backlog of construction both for the enlarging of present facilities and for providing new ones.

Our Eskimo fellow citizens are aspiring to higher levels of learning. As the state system assumes responsibility for more Bureau of Indian Affairs schools (operated by the Department of Interior) a realistic racial integration is effected. Many social and mental inhibitions are thereby lessened, if not entirely eliminated.

Our concern, at this point, is to evaluate the way these broadly stated changes in the respective scenes of Alaska life have affected the Alaska Moravian Church. For one thing, it can be said that the corresponding changes in the church have been proportionate and that our Alaskan Moravians have made real progress toward an indigenous church.

**Enlightenment is Key**

Enlightenment might well serve as a key term to describe the present day Eskimo’s approach to education. Moravian parents willingly permit their children to travel thousands of miles from home to obtain high school education. Many, we have learned, would prefer to send their children to schools with Christian educational environment as provided at our Children’s Home. This year, for the first time, the ninth grade was added to the Home school. A number of parents have decided to send their children there next year if it can be continued.

Increased opportunity for schooling as well as higher caliber teaching in the schools has broken down still further the language barrier. This has opened
larger expanses of learning in biblical study for many. It is definitely reflected in the more profound messages presented by our leading speakers at General Bible Conference. Some congregations now express preference for seminary-trained lay pastors.

**Fewer Funerals**

Advances in the health of the people are reflected in the fact that we are conducting fewer funerals. As the battle against tuberculosis nears a victory of effective control, the Eskimo population shows a decided increase with a corresponding effect on the church. In Quinhagak, during the past two years, there have been two deaths, neither of them children. Less than twenty years ago sixteen children died in one year. It is now possible for public health authorities to appoint medical aides in each of the outlying villages from among the natives. Many of our members qualify for such service. The former reluctance to submit to the surgeon’s knife is virtually non-existant today.

**Changes in Economy**

Encouraging signs in the matter of self support in our province are reflections of the changing economy of the Eskimo. Increased earning power results in greater support for the church. A clearer understanding of social relations and supervisory procedures has created a greater willingness to assume places of leadership.

This is to be noted particularly in connection with our General Church Conference each August. At this conference delegates, representing approximately 3500 church members, adopt a provincial budget. When the first such budget was approved (1954) they were challenged to raise $2200. By 1961 G.C.C. pledged itself to a $7290 total. Moreover, present planning includes: (1) increasing lay pastor stipends; (2) improvements in all congregational property, and (3) stronger emphasis on benevolence giving and stewardship generally. The potential for realizing these and other plans for growth is there but requires patient development.

Indigenous ministerial leadership, being developed at our Moravian Bible Seminary, shows marked improvement as the result of changes in the state educational picture. Consequently, we have twice raised the scholastic requirements for entrance to the Seminary. For the same reasons we hope soon to be able to use textbooks in more of the subjects taught.

Another phase of the Alaska church program from which we may look for
future leadership certainly is our youth organization. A changing economy, improved education, and clearer concepts of health and hygiene all are to be observed in their contribution to the growth of Alaska Moravian youth. Young Ambassadors' Camp, held each

AS LANGUAGE BARRIERS are broken down through education, opportunity for Bible study is increasing for many, such as this class in a Vacation Bible School.

June at the Moravian Children's Home, is considered a self-determining peak experience and each succeeding camp sees a more promising group. Leadership is strongly emphasized in camp instruction and activity.

Another hopeful sign is what our Alaska Moravian women are doing. Organizing an Alaska chapter, so to speak, of the Women's Fellowship has opened new vistas of service. By their united efforts our Eskimo women will play an increasingly significant role in the life of the Alaska church. Unity Province pattern of Women's Fellowship organization and purpose is followed.

Deep Shadows

To obtain a true picture of these changing scenes we dare not ignore the very deep shadows as well as the bright spots. Not all of the effects upon our people are beneficial or desirable. Rapid increase in population, resulting from industrial expansion, including construction booms, inevitably carries with it a strong worldly element. Unwholesome associations for which they were not prepared, have brought trouble to some. Indifference to spiritual needs paralleled by great concern for material prosperity is evident among many people.

Under statehood the former agreements that sought to avoid overlapping among Protestant missions no longer prevail. Other religious groups have now entered the scene and are sometimes quite inconsiderate. Just recently, for instance, we learned that Southern Baptists were planning to establish a work in Bethel. Several years ago the Pentecostal Holiness group insisted upon entering the Bethel vicinity, disregarding the fact that a true Christian witness was already being offered. The result has been, as might be expected, a certain amount of confusion and some spiritual perplexity.

What the future will bring is hard to predict, but it seems certain that life in Alaska will become increasingly more like life in "the lower forty-eight" with all the problems as well as the opportunities that this will involve. The ministry of the Moravian Church in Alaska will have to be adapted to meet this changing situation.

CARL MILTON BARNES

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THE WACHOVIA MORAVIAN
Emerging State of Alaska

Offers Varied Opportunities for Education

A NATIVE MINISTRY is being developed by the Moravian Bible Seminary for which scholastic requirements for entrance are being raised as a result of changes in the state educational picture. The students of the Seminary are shown with one of the teachers, the Rev. Jim Kinegak, second from right, front.

Faye McDuffie

Alaska will celebrate its fourth birthday of statehood this year and many changes have transpired in this time. Some of the changes have been gradual and some of them radical.

One of the more gradual changes is to be found in the attitude toward education and its role in the life of the people. Generally people realize the need for more education, but they do not always know which kind or where they should obtain it. It is where it is to be found which I want us to consider as we think of the opportunities for education in the State of Alaska.

Bureau of Indian Affairs

A large number of grammar schools located along the river banks, the sea coast, and in interior Alaska are under the jurisdiction and supervision of the Bureau of Indian Affairs of the Department of Interior of the U. S. Government. The federal government staffs the schools which it has built and supplies the texts. These schools offer education in grades one through eight as well as a special class for six year olds known as "beginners." This is an excellent way to begin the youngsters on their school career for the purpose of this year is to teach them English and the beginning concepts of first grade.

Wrangell Institute, located in Wrangell, Alaska, is maintained by the federal government as a boarding school and in past years has provided education for children who are behind their normal grade and for children whose villages have no schools or are overcrowded in the existing facilities. The children who are behind in their grade placement have not always been in school enough of the year to complete their work due to the nomadic type of life led by some Eskimos. This is caused by such things as spring or fall camp,
when the whole family goes camping for a few weeks to get food or pelts.

Some of them are behind because of illness which keeps them out of school. These continued absences lead to grade failure and their being retained. Overcrowded schools or no schools at all are peculiar to the smaller villages. Then the entire population of school age children are enrolled in Wrangell. Here again the federal government assumes the responsibility for the complete care of the child, with the exception of clothing them.

Mount Edgecombe High School is located at Mt. Edgecombe, Alaska and is sponsored by the federal government. A standard curriculum is offered for high school students of Eskimo and Indian descent. The enrollment is drawn from the Bureau of Indian Affairs grammar schools, private schools, and from some state schools. The expenses of these students are paid by the federal government which includes their transportation there and back to their home village, their tuition, and their board. This school offers high school with band, an athletics program, glee club, an annual and a newspaper.

State of Alaska

Schools supported and staffed by the department of Education of Alaska are to be found in out of the way places such as the ones under the Bureau of Indian Affairs. All of the towns of larger population have the state school system where the schools are run in a manner similar to that of the other schools of "the south 48." This is a local school board which acts in a supervisory capacity and works with the superintendent of schools. The schools in such areas usually provide education from grade one to high school. The teachers are certified according to standards set by the Department of Education and are similar to those required for certification in other states.

Private Institutions

The names of schools such as Sheldon Jackson High School in Sitka, the Friends High School in Kotzebue, the Covenant High School in Unalakleet, and Copper Center at Copper Valley are familiar to most Alaskans. These are a few of the private institutions which

(Continued on page twenty-four)
Moravian Missions — Currently Speaking

Alaskan Sardines!

The Rev. Charles Eichman, Bethel, Alaska, wrote the following item for the publication, ALASKA MORAVIAN YOUTH:

"Have you ever wondered what a sardine in a can feels like? If you would like to get an idea what it's like to be squeezed in a can, come to Bethel Moravian Sunday School next Sunday! Our attendances have been running between 260 and 306 per Sunday—and two-thirds of those meet downstairs! Even though we brought the eighth grade class upstairs with the adults and high school pupils we're still crowding as many as 217 into our basement on Sunday. So, if you come, better bring a shoe horn.

"Our joint board has decided to relieve the conditions by moving part of the school to the old parish house after it is fixed up and a furnace installed. But the real answer, of course, is a new Sunday School building. Pray that the Lord may make this possible for us in the near future."

Response of the Congregations

The figures are in for the tabulation of the mission askings from the congregations for last year. Eighty-seven percent of the congregations of the Southern Province met or exceeded their proportionate share of the mission budget for the year ending August 31, 1962. The Northern Province did not do quite as well during the budget year of 1961. Forty-two percent of the congregations in the Northern Province met or exceeded the mission quotas for 1961. The breakdown of the figures into Districts is as follows: Pacific District, 67%; Canadian District, 67%; Western District, 43%; and Eastern District, 36%. The 6 congregations in the Southern Province and the 66 congregations in the Northern Province which did not provide their share of the mission budget are being urged to make 1963 a banner year in mission giving.

Southern Synod Elects Board Member

The Synod of the Moravian Church, South, elected the Rev. F. Herbert Weber as a representative to the Board of Foreign Missions. Br. Weber is the pastor of the Moravian Church at Mayodan, N. C., a director of the Foreign Missionary Society of the Moravian Church, South, and has visited Alaska and the Leper Hospital in Jordan. He replaces the Rev. Clayton H. Persons who, according to the rules of the Southern Province, was not eligible for re-election. The Rev. Robert Iobst and Theodore C. Kerner were re-elected to the board.

Br. Persons served the Mission Board for nine years during which time he was a member of the Executive Committee and was responsible for many details of mission administration which affected the Southern Province.

The Work of the Lord Goes Forward

Antigua reports—"Br. David Henkelmann has settled in very comfortably and is doing a great job, especially with the young people. With Br. William Gramley he has been conducting teacher-training institutes and the interest is very great indeed. Island Conference has set up a Board of Christian Education. . . . Cana and Gracehill are responding very well under Br. Gramley's leadership both in attendance and in
financial support. All of our congregations have given much more than ever before and in at least 9 of our 12 churches we have cut out the begging system at mission-festival time and yet the congregations did better. There is still a long way to go but the past 9 months show evidence that this conference has come a long way materially and spiritually.” (Oliver Maynard)

British Guiana reports—“At a recent meeting of the Church Committee at the Queenstown Moravian Church, the members of the committee agreed to contribute the sum of $240. (B. G. currency) towards the construction of the three new churches in the American Provinces. That is a gift of $80. (B.G.) to each of the churches at Rio Terrace (Canada), Boca Raton (Florida), and Park Road (North Carolina). The members agreed that this amount is really small but more important was the realization that we who are constantly receiving now are able to give back to other new churches a part of our offering. On November 4 our service was broadcast over Radio Demarara, the first such broadcast from Queenstown Church. November 11 was our Harvest Service. The total attendance at the two services was 656. The contributions toward the budget exceed what is required to meet it. I have observed an increase in the contributions of 90% of the members. This is gratifying in the light of the economic hardship and increased taxation we are experiencing.” (Gordon Sommers)

EVANGELISTIC TOUR OF ALASKA WILL BE CONDUCTED BY KALTREIDER

The Foreign Missionary Society of the Southern Province announces that the Rev. William A. Kaltreider, pastor of the New Eden congregation in Winston-Salem, has accepted an invitation to conduct an evangelistic tour in our Alaska province in either February or March. The tour is being undertaken at the request of the Alaska Provincial Board and will cover a period of four or five weeks.

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The Results of Synod are Analyzed

By what it did, and in some instances by what it did not do, the synod has spoken to the Southern Province of the Moravian Church for another inter-synodal period of three years.

By definition in the Constitution the synod is “the supreme legislative power of the province.” Since it is “the supreme legislative power,” the voice of synod deserves to be heard. Its acts are binding upon the province and its boards and agencies until synod meets again which presumably will not be until 1965.

That synod did not always speak with a unanimous voice was obvious to the 243 delegates who attended the three day session. This was as it should be. The Synod of the Southern Province is a deliberative, democratic body. It is the place for the expression of ideas and convictions even though some of these convictions are held by only a small minority.

Whether there was agreement or disagreement the fact remains that synod has acted and left the province a platform upon which it must work and serve until the platform is modified or changed at a later date.

THE WACHOVIA MORAVIAN presumes to analyze in this and in future issues the results of synod’s action as these actions affect the program of the province in the months ahead. Some of the results that it is proposed to discuss are Church Extension and the work of the Provincial Boards charged with responsibility of extension, finance and budgets, missions, the work of the Archives and the program of evangelism.

Evangelism

We begin in this issue with what is perhaps the most difficult of all the subjects, the program of evangelism. That this is the most important subject there is room for little, if any, doubt. That the manner in which synod approached this subject was one of the greatest disappointments of synod is beyond question.

Synod’s failure to act was disappointing, first of all, to those who advocate the creation of a Board of Evangelism which would have the status of a “board elected by synod.” It was disappointing also to those who believe that the present arrangement whereby evangelism is a responsibility of the Board of Christian Education and Evangelism is the best approach for the Southern Province to this task.

An analysis of these two viewpoints is in order.

The proposal that there should be a separate Board of Evangelism was not new to many of the delegates to the synod of 1962. It had been advocated strongly at the Synod of 1959 when the Board of Christian Education was renamed the Board of Christian Education and Evangelism and the new board organized on the basis of commissions, one of which was the Commission on Evangelism. The plan for a Board of Evangelism put before this synod was very similar to the plan proposed to the Synod of 1959 both of which were rejected.

JANUARY, 1963
For many years the work of evangelism on the provincial level had been the responsibility of the Board of Christian Education. This board, with the exception of the years 1953 to 1956, had appointed the Committee on Evangelism and had supported the committee in its undertakings. By adding with the approval of synod the word Evangelism to its title and creating a commission on Evangelism and authorizing the employment of “a person to serve as Director of Evangelism,” the Board of Christian Education had sought in this way to elevate in the province the cause of evangelism.

That this did not go far enough for some is apparent from the objections voiced in 1959 and from the raising again of the issue in 1962.

The proposal laid before the Synod of 1962 called for establishing an organization to be known as the Board of Evangelism of the Moravian Church, Southern Province” to be appointed by the Provincial Elders’ Conference and elected by the Synod of 1965. That this failed to be approved by the recent synod was a severe disappointment to many.

That the proposal was brought to the floor of synod by its Committee on Evangelism was equally disappointing to others. The heart of this disappointment lies in the fact that by raising only this one issue, settled three years earlier, the synod forfeited any opportunity to strengthen the program of evangelism on the provincial level. Had the committee of synod accepted the fact that the Board of Christian Education and Evangelism through its Commission on Evangelism is the authorized and approved agency for evangelism it might have introduced constructive legislation for strengthening this vital phase of provincial service.

The results of the Synod of 1962 as far as evangelism is concerned may be considered negative for the following reasons:

1. The synod gave the Commission on Evangelism no new or helpful guidance for its future activity.

2. The synod marred the image of the commission, but left it still responsible. The charge that the commission was incapable of carrying out “a more energetic program” because of its “current limited resources” cannot but help remain in the minds of the delegates.

(Continued on page twenty-two)

TO BE SURE, BE SURE IT’S AN . . .

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THE WACHOVIA MORAVIAN
The Church Around the World

Methodists Plan Observance of "Aldersgate Year"

A series of observances and events have been issued by the Methodist Council of Evangelism to help the ten-million-member denomination mark next year the 225th anniversary of the "spiritual rebirth" of John Wesley, British founder of Methodism.

Designated as the "Aldersgate Year," 1963 will see a year-long Methodist emphasis on evangelism and Christian witness.

Methodists usually consider Wesley's Aldersgate experience as the beginning of their Church. It was at a Moravian prayer meeting on Aldersgate Street, London, on May 24, 1738, that Wesley "felt his heart strongly warmed." Wesley always referred to this experience as his conversion. (RNS)

Church Leaders Dispute Reports on Shortage of Clergy

Nine prominent Protestant church leaders have issued a statement disputing the claim made by recent articles in the Saturday Evening Post and Look magazine that the Churches are facing a crucial shortage of clergymen.

Signers of the statement included Dr. Henry P. Van Dusen, president of Union Theological Seminary of New York.

The disputed article in the November 17 issue of the Post was entitled "Why I Left the Ministry." Written by an anonymous minister, it detailed the frustrations he encountered in a local church.

The church leaders criticized the article for "spreading a gravely distorted and even untrue impression among the American reading public regarding the outlook for the Protestant ministry."

To support their statement the churchmen cited the following seminary enrollment statistics issued by the American Association of Theological Schools:

<table>
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<th>Year</th>
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(RNS)

$975 Million Church Construction in 1963 Forecast for U. S.

The year 1963 will be the fourth straight year in which church construction will total almost one billion dollars, the U. S. Department of Commerce predicted in its annual construction forecast.

Building activity has been tapering off a little in recent months, although continuing at the near-record pace which it has held since early in 1960. The predicted level of church building activity for 1963 is $975,000,000.

At present, 1962 building activity is projected at $990,000,000—just one percent short of the billion-dollar mark predicted by government officials a year ago.

They feel that the present indication is for another drop of one and one-half percent in 1963. Hence, their forecast is put at $975,000,000.

In 1960, church construction amounted to $1,013,000,000, according to government estimates—the only time it has reached ten figures. In 1961, it fell back slightly to $984,000,000. If it reaches $990,000,000 this year and the $975,000,000 predicted for 1963,
it will mean that Americans will have built nearly four billion dollars worth of religious edifices in a four-year period, a rate of expenditure for churches and synagogues and attached religious education structures unequalled in U.S. history. (RNS)

Prayer Instruction of Children Held Family’s Responsibility

The family—not the school—has the responsibility of teaching children habits of prayer, the Methodist Council on Evangelism, was told during a four day convention at Ocean City, N.J.

Dr. Harry Denman, general secretary of the Board of Evangelism, said the family responsibility should include teaching the children habits of prayer and Bible reading. He said the responsibility could not be “delegated to the school, church, and other community agencies which are only auxiliary to the home.”

“I don’t see why we expect the teacher to teach our children to pray,” he added. (RNS)

“Irrelevance” Challenges Church, Say Theologians

America’s churches were pictured as “prosperous and ineffective” by two theologians—a Roman Catholic and a Lutheran—who addressed a retreat of Minnesota Protestant church executives in Excelsior, Minn., recently.

“Our great problem is not the opposition of communism or secularism but the threat of irrelevance,” said Father David A. Dillon, professor at St. Paul Seminary (Catholic), St. Paul.

“The problem in America is that we think the church is our church—a sort of ecclesiastical General Motors Corp. in which we are stockholders,” said the Rev. Warren Quanbeck, professor at Luther Seminary, St. Paul. “It isn’t ours. It’s God’s.”

The two theologians, who were discussing the impact of Christianity on American culture in a dialogue presentation, agreed that the church needs to do a better job of communicating to the world.

“If we don’t come forward with some significant applications of the Gospel, we will be talking to ourselves,” Father Dillon warned.

Dr. Quanbeck said a part of the church’s problem is that it talks in 13th century language “as though it were the language of heaven. We are in the curious position of asking people to first become Elizabethans before we can confront them with the Gospel,” he said.

The task of theology, Dr. Quanbeck declared, is “to speak the Word of God with clarity to the problems men have. We must find words that will bite and not produce slumber.”

Although churches do not communicate the Gospel as effectively as they should, both theologians were agreed that Christianity has influenced modern life more than supposed. (RNS)

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THE WACHOVIA MORAVIAN
The Provincial Boards at Work

Provincial Elders' Conference

While the Synod of 1962 was still in session the Provincial Elders' Conference met and organized for the next inter-synodal period. Dr. R. Gordon Spaugh was elected president; the Rev. Richard F. Amos, vice-president; and the Rev. Clayton H. Persons, secretary.

* * *

The Rev. David R. Jones, pastor of the Moravian Church in Ephraim, Wisconsin, has accepted a call to the pastorate of the Immanuel congregation. He will be installed by the president of the Conference at the 11 o'clock service on January 6. Br. Jones has also served the Moravian Church in Nicaragua and Riverside, N. J.

* * *

The Provincial Elders' Conference has accepted the resignation of the Rev. James O. Blanton, III, as a minister of the Moravian Church. Br. Blanton recently completed his first term of mission service on the Island of St. Thomas, Virgin Islands, and is at present studying at State College, Raleigh, N. C.

* * *

The Unity Directory of the Moravian Church has approved the request of the Synodical Province of Surinam to become a Unity Province of our worldwide church. This action was approved by the Unity Directory upon recommendation of the Unity Conference following the official visit of the Brn. J. H. Foy and Gordon Spaugh in February 1962. The new status of the Surinam Province becomes effective on January 1, 1963.

R. Gordon Spaugh, president

BOARDS ORGANIZE

Following the close of synod many of the boards elected by synod met and organized by the election of officers in time for these elections to be announced in this issue.

Church Aid and Extension

Br. Charles W. Miller was elected chairman of the Church Aid and Extension Board with Dr. Edwin L. Stockton, secretary and treasurer. At its first meeting the Board voted to conduct a study of its responsibilities and how best to organize to handle these responsibilities through the appointment of sub-committees.

Building and Expansion

The Building and Expansion Board met and selected Br. R. E. Foltz, Jr., as its chairman and Dr. Edwin L. Stockton, secretary and treasurer.

Trustees of Salem College and Academy

The Board of Trustees of Salem Academy and College held its organization meeting on December 6. Dr. R. Gordon Spaugh, as president of the P. E. C. is chairman of the board. Br. C. T. Leinbach, Jr., was elected secretary of the corporation and Br. Louis F. Owen, treasurer.

By authority of synod the Board elected six trustees "who may or may not be Moravians." Those elected in this category were Mr. Albert L. Butler, Jr., Mr. Calder W. Womble, Mr. James K. Glenn, Mr. R. Philip Hanes, Mrs. Charles H. Babcock and Mr. Charles B. Wade, Jr.
Foreign Missionary Society


Board of Christian Education and Evangelism

The Board of Christian Education and Evangelism elected Dr. J. C. Hughes as its chairman; the Rev. C. T. Chadwick, vice chairman; and Miss Dorothy Wooten, secretary.

Members of the Executive Committee are Dr. Hughes, Dr. George G. Higgins, the Rev. William E. McElveen, Br. Robert Van Horn and Mrs. Bruce Weber.

N.C. Council Meets in Winston-Salem

The annual meeting of the North Carolina Council of Churches is set for January 29-30, 1963 in Winston-Salem. Headquarters will be Augsburg Lutheran Church, with some sessions held also in Centenary Methodist and St. Paul’s Episcopal churches. Over-all theme of the meeting is “The Christ—His Church—The Changing World.”

The Pastors’ Conference will be held on Tuesday. Featured speakers in the morning of that day are Dr. Edmund A. Steimle, professor of Homiletics at Union Theological Seminary, New York, and Dr. A. T. Mollegen, professor of Christian Ethics of the Protestant Episcopal Seminary of Alexandria, Virginia.

Dr. James T. Cleland, dean of the Chapel, Duke University, will preach at the worship service on Tuesday evening. Interested laymen and ministers are invited to attend the meetings on Tuesday.


The Council’s annual assembly for delegates only will be held on Wednesday morning.

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THE WACHOVIA MORAVIAN
NEWS OF THE CONGREGATIONS

THE CORNERSTONE IS LAID for new Christian Education Building at Calvary Church as construction progresses on $121,000 improvement project. The cornerstone laying was held on Anniversary Sunday, November 11, 1962 with Bishop Herbert Spaugh officiating. In the picture above, the pastor, the Rev. C. Truett Chadwick (right) is placing documents in the copper box of the cornerstone. Others participating in the ceremony (from the left) are Bishop J. K. Pfohl, the Rev. Joseph H. Gray, the Rev. Jack Salmons and Bishop Spaugh. Br. Salmons is Calvary's Minister of Christian Education.

The facilities, expected to be ready for use in late summer of 1963, will include thirteen new class rooms, and a new study for the Minister of Christian Education. The church office, the pastor's study, and the kitchen, will be made more adequate by extensive renovation.

Pews after five years of chairs

After five years of chairs in the church auditorium, Raleigh Moravians are now enjoying more comfortable accommodations, thanks to the generosity of the Kernersville congregation.

When the Kernersville church began its recent remodeling program, it was found that the pews which had been placed in the sanctuary in 1921 were no longer usable and to increase seating capacity it would be necessary to purchase new pews. The congregation then voted to give the old ones to the church of Raleigh.

Following their installation, a member of the Raleigh congregation remarked, "For the first time our church auditorium really looks like a sanctuary."

Mayodan Holds First Candle Tea

The first Moravian Candle Tea of the Mayodan congregation was held in the home of Mrs. Harvey Price, chairman of the Candle Tea Committee, December 1.

It all began when the pastor's wife, Mrs. F. Herbert Weber, acquired several old candle molds from Bethania and the women of the church became interested in making candles for the Christmas Eve Candle Service.

Members of the Adult and Youth Choirs sang traditional Moravian Christmas music during the event, which attracted many non-Moravians from Mayodan and the neighboring town of Madison, as well as members of the church.

JANUARY, 1963
Ladies of the congregation, dressed in early Moravian costumes, demonstrated the making of the beeswax candles which were offered for sale along with Christmas cookies, sugar cake, and Advent stars.

Already the women are anticipating next year’s Tea which will be held in the new Christian Education Building.

A Complete Renovation Is Done by Grace Church, Mt. Airy

The congregation of Grace Church in Mount Airy, N. C. moved into a completely-renovated sanctuary in December. The renovation program included repairing, painting and rewiring. In addition, all new sanctuary furnishings were purchased to replace the old. These new furnishings included pews, chancel furniture, radiators, carpet, acoustical tile ceiling and light fixtures.

PULPIT AND CHOIR LOFT: The chancel furniture was a gift in honor of the Rev. and Mrs. H. B. Johnson.

The total cost of the renovation program was approximately $22,500.00.

The new chancel furniture, including pulpit, lectern, communion table, and clergy chairs, was a gift from Dr. Thor Johnson and Mrs. Malcom Johns in honor of the Rev. and Mrs. Herbert B. Johnson.

John Wolfe was chairman of the committee in charge of planning. Other members were Mrs. James Goad, Mrs. Edward Pruett, Dr. Lewis Bolin, Jack Brown, Jack Coleman, and James Midkiff.

DR. AND MRS. WALSER H. ALLEN cut the 50th anniversary cake of the Immanuel Congregation. Dr. Allen, a former pastor, took part in the week-long celebration of the anniversary.

Immanuel Observes 50th Anniversary

Dr. and Mrs. Walser H. Allen, Sr., cut the first slice of the 50th Anniversary cake as the Immanuel Congregation gathered for a family fellowship supper in observance of its organization fifty years ago.

Dr. Allen, now pastor of Central Church of Bethlehem, Pennsylvania, is a former pastor of the congregation.

The fellowship supper highlighted a week of celebration which included services with visiting preachers each night. Dr. Edwin Sawyer presided at the administration of the Holy Communion and the lovefeast on anniversary Sunday, October 7.

The Wachovia Moravian
Class at Moravia Sparks Interest for a New Sanctuary

For a number of years, the people of the Moravia congregation, near Summerfield, have been setting aside a special offering each month in hopes of some day being able to replace the present over-crowded and aged structure which has served the community for some 66 years. But until this year, the interest was limited to only a few who wanted to see their church grow.

Then the Young Adult Class, which until December of 1961, did not have organized class meetings, elected officers and the class became an active unit in the overall church program. This new interest has borne fruit for on Sunday, November 18, the class treasurer, Mrs. Elaine Sizemore, presented to the church treasurer, Br. John R. Lee, $400.00 which had been raised as the class project for the year. This money was given to the now growing building fund. With this gift, there has been an awakening of interest and now the congregation is eagerly watching for signs of the new sanctuary, which is sure to become a reality.

Mayodan has "In-Door" Cornerstone Laying

The rains came, the snow fell, and the temperature dropped, but the cornerstone for the new Christian Education Building of the Mayodan congregation was laid on schedule as part of the 66th anniversary observance on November 25. As a concession to the weather the cornerstone service was held inside the sanctuary rather than outdoors at the building site.

On the next day, a bright sunny day, about 20 members of the congregation watched as Walter Martin, retired brick mason and a member of the congregation, applied the mortar and sealed the cornerstone into the wall of the building. Bishop Herbert Spaugh officiated at the "indoor cornerstone-laying."

Two members of the church, Mrs. S. P. Tesh and Mrs. Will Price, who were present at the service have the distinction of also having witnessed the laying of the cornerstone for the present church building in 1896.

January, 1963
Evangelism...

(Continued from page fourteen)

By what it did, or more particularly by what it did not do, synod has placed a heavy burden for the next three years on the Board of Christian Education and Evangelism. This is in no way meant to condemn the action of synod as destructive. Indeed, by refusing to approve its Evangelism Committee’s First and Final Report, it may have acted wisely and constructively. That two successive synods have rejected very similar proposals to create a new board would indicate quite conclusively that the Southern Province prefers the existing arrangements.

This at least is the assumption on which the Commission on Evangelism of the Board of Christian Education and Evangelism should operate until 1965. Meanwhile the commission is faced with certain rather clear-cut obligations:

1. The commission must demonstrate that it is capable of presenting “a more energetic program of evangelism.” It can begin by reminding the people and congregations of the province that, during the three years it has been in existence, it had shown an energetic spirit. The record of the first commission, for a beginning, was a commendable record. Its leadership was capable and dedicated and in its Person-to-Person Evangelism study groups and its province-wide Evangelism Workshop last February it showed imagination and enthusiasm.

2. The Commission must refute the charge that its “current resources” are unduly limited. These resources are in a sense limited because we are a small

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22 THE WACHOVIA MORAVIAN
church operating as a denomination.

THE MORAVIAN of the Northern Province spoke of this fact in an article in 1953 soon after the Board of Christian Education there had been assigned the responsibility for evangelism. THE MORAVIAN said, "Because we are numerically a small denomination we are not able to carry the overhead necessary for a large number of specialized service agencies. As a result our Board of Christian Education and Evangelism carries assignments that in many other denominations are divided among three or four large agencies, each with several sub-divisions within their own staffs."

True as this unquestionably is the Commission on Evangelism has considerable resources behind it. It is backed up by the Board of Christian Education and Evangelism. If more money is needed the Board has the authority to request more from the churches even to the extent of employing a full time Director of Evangelism. The Executive Secretary of the Board is available proportionate to his other duties to assist the commission in its program. The office of the Board of Christian Education and Evangelism is the office of the Commission on Evangelism. It can make use of that office, its equipment and personnel.

One other resource may be referred to and this is the association which exists between the Boards of Christian Education and Evangelism of the two American provinces through the Interprovincial Board of Christian Education and Evangelism. Through this agency the two provinces can share information and initiate programs in the whole area of evangelism as well as Christian Education. The achievements of the Quincentennial Year of Evangelism in 1954 is an indication of what can be accomplished through cooperation.

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offer education and are church related. The first three are related to Protestant churches while the latter is maintained by the Roman Catholic Church. Such schools are dependent upon the income from tuition and room and board, as well as funds from their respective churches for operating expenses. Many high school students choose Mt. Edgecombe if they are accepted for the expenses are lower, but the ones who go to the private schools profit from the relationship which is established for their benefit.

The Moravian Children's Home School should be considered in this area. Though education is not the primary aim of the Home, an excellent school is maintained by the Moravian Church in connection with it. The educational facilities of the Home are available to the children of lay pastors when there is such a need, and when space at the Home permits. This year the ninth grade was added to the curriculum of the Home and is under the supervision of Miss Constance Sautebin. The Home also offers grades 1-8, the first four being taught by Miss Karen Fluegel. The school is under the supervision of the Department of Education of Alaska and must meet its standards.

The Moravian Bible Seminary which is operated by the Alaska Moravian Church offers a course to young men who are interested in becoming lay pastors in the Moravian Church. Courses such as theology, Bible study, and English composition are taught by townspeople and local mission staff. The school is operated on a three months course for four years, thus bringing a full year of study to these young men.

It is under the leadership of the Rev. C. B. Michael, superintendent of the Alaska Moravian Church.

Institutions of Higher Education

The University of Alaska, Alaska Methodist University, Sheldon Jackson

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The Wachovia Moravian
Junior College and Community Colleges in Anchorage and Ketchikan offer opportunities for education beyond high school. Many of these have scholarships for worthy or needy students and all offer a wide choice of study areas in the Liberal Arts and Sciences.

The University of Alaska is located in central Alaska outside of Fairbanks. This school is noted for its school of mines and the enrollment is growing. The Community Colleges of Ketchikan and Anchorage are associated with the University.

Alaska Methodist University is located in Anchorage and is the newest in Alaska. Sheldon Jackson Junior College is located in Sitka and is named for Sheldon Jackson, an Alaskan pioneer in education as well as a pioneer in Presbyterian missions. This college gives a two year course and has a small enrollment, but good faculty and facilities.

**Conclusion**

People are becoming increasingly aware of the need for continued education and many are not content with eighth grade graduation. As has been pointed out, the opportunities are there and are providing one way to meet the challenges of 1963. The Moravian Church realizes this and has been aware of it for generations for history tells us that where the churches were established, the schools soon followed. The church of the past and of the present must realize that education is a tool which can be used to better men’s lives through the exposure of their minds to Christ.

**LETTERS**

Dear Editor,

The Thanksgiving season is often thought of as a time of sharing, and we Americans appreciate the opportunity of giving to those in need. Thus, it seemed fitting that on the morning after Thanksgiving a letter should arrive from the Board of Foreign Missions. Since it had been sent air-mail, it was apparent that the envelope contained something special, a request for money for an urgent cause, I thought.

Imagine my surprise when upon opening the envelope a check for $47.00 fell out. The feeling of surprise changed to deep humility as the letter from Dr.

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JANUARY, 1963
Edwin W. Kortz was read. The check, it stated, was a gift from the Queenstown Moravian Church in British Guiana, South America, and it was being given to the new church in Boca Raton.

Actually, it represented $80.00 in British Guiana currency, and was one of three gifts of like amount being sent to new Moravian Churches in the United States and Canada. Because the Queenstown congregation had received from other churches, it now wanted to have a part in building new churches!

To us in Boca Raton, this was a stirring illustration of foreign missions in reverse, a deed which made us grateful but also very humble. Here were Christians in South America who wanted to have a part in the extension of the Kingdom in the “home field.”

There are many things that could be said about the $47.00. It could have been used for new building programs in British Guiana. It might well have been given to the new mission work there. But it was sent to us, a new church in the home province.

The Boca Raton members will ever cherish this as one of the most significant gifts they have received, and quite humbly and sincerely we want to say “thank you” to the Queenstown congregation.

Christian D. Weber

Men’s Class Presents Program at Forsyth Home

The Men’s Bible Class of the Clemmons church presented a Christmas program at Forsyth Home, the county home for the aging, on Sunday afternoon, December 23.

Johnny Maynard, who was in charge of arrangements and presided, was assisted in the program by C. E. Snyder, Sr., president of the class; Felix Hege, teacher; and the Rev. Burton Rights, pastor.

Special music was presented by the church band.

Crime Rate Up 5 Percent During 1962

The crime rate in the United States is continuing its grim advance, FBI Director J. Edgar Hoover reports.

Mr. Hoover said preliminary statistics gathered by the FBI show that in the first nine months of 1962, crime was 5 percent higher than in the same period of 1961. (RNS)
A change as radical as that which THE WACHOVIA MORAVIAN has made this month brings with it many problems. It has not been easy.

For the editors it has meant long hours of work, many of them after the regular office hours were over. Answers had to be found to many questions of editorial policy. What departments of news and information will be retained? What new departments will be added? What will be the design of the cover? These are but a few of the many faced.

For the publisher, The Goslen Publishing Company, the change has meant throwing away old forms used for years and preparing new ones. It has meant new procedures in handling the copies for mailing, a service also performed by the printer.

Over the Editor's Desk there now passes the daily press releases of the Religious News Service. On an average day there will be 25 to 30 separate bulletins or a total of around 600 in one month. All of these must be examined in order to select the few of greatest interest to be included in our pages.

With this issue the Moravian Church in America begins the annual emphasis which for 1963 is "The Changing Scene in Missions." The first of a series of articles on this subject appears in the article on Alaska by the Alaska Superintendent, Br. Charles B. Michael.

As a supplement to this article Miss Faye McDuffie has written on the public and private school system of this 49th state. Miss McDuffie served for three years as a teacher in the school at the Children's Home. The editorial inside the front cover is by Br. Samuel J. Tesch. Br. Tesch is the director for the American Board of Missions for the plans for the year's observance.

Two feature articles were written by the editor himself. One is the statement on the change of THE WACHOVIA MORAVIAN to a magazine. The other is an analysis on the results of synod in the area of evangelism. In preparing this analysis the editor recognized the handicap under which he worked. The editor is also the Executive Secretary of the Board of Christian Education and Evangelism. The board, by authority of the synod, is the publisher of THE WACHOVIA MORAVIAN.

In view of these "tangling alliances" it was difficult to be objective. We hope we were fair.

Editorial ... (Continued from page two)

the second Monday. Literature concerning this tour will be available in the immediate future. Another feature of the year could be the formation of work camps to operate next summer.

The possibilities of this year of mission emphasis are limitless and, properly utilized, the year can be another bright page in the history of our Moravian Church.
This book relates the story of Count Zinzendorf's efforts to make Unity in Christ more real and visible. "His ideas along this line were far in advance of most other religious leaders of his day."

"Quite literally, Zinzendorf is one of the true pioneers of the ecumenical movement." Heinz Renkewitz, German Moravian Theologian.
In This Issue

- "Everyone" Includes You
- Understanding the Covenant
- The Changing Scene in the Dominican Republic

New Philadelphia Cornerstone Laying
Editorial

Spiritual Illiteracy

The charge has often been made that the average church member is spiritually illiterate! This may appear to be a rather harsh accusation, but how much do those who call themselves Christians really know about the faith they profess? How familiar are they with the Bible which is the source of Christian doctrine? How well informed are they about the basic principles of their own denomination? An honest answer to these questions may lead us to admit that the charge of spiritual illiteracy is an honest evaluation of the average church member.

We ought to be concerned about the reasons for such a situation. Some will quickly suggest that the Sunday school is to blame. The implication often is that if children were given a good understanding of the Bible stories, the whole problem would be solved. There is a certain amount of truth in this. It is recognized that many Sunday school hours are wasted when teachers fail to have a clear understanding of the Christian faith they teach, when they do not understand good teaching techniques, or when materials or facilities are inadequate.

But there is something wrong with this implication, for it assumes that Christian education is primarily for children. When the Sunday church school is mentioned in almost any circle, people immediately think of children. This is natural because in too many Sunday schools most of the pupils are children. In many congregations the accepted pattern is to stop going to Sunday school shortly after becoming a communicant member of the church. Often the individual who does this does not participate in any part of the educational program and he discovers that when he becomes an adult he does not know as much about Christianity as he did when he was a child.

(Continued on page twenty-six)
"Everyone" Includes You

Milton A. Yaeck

When we say "the whole church teaches" we accept the fact that it is impossible to delegate responsibility for Christian nurture exclusively to any segment of the congregation—be it Committee on Christian Education, Board of Elders, or teaching staff. Whether we acknowledge the fact or not—the whole church does teach.

The pastor teaches

If the whole church teaches, then the Sunday morning service is a teaching situation. If the minister, in the sermon, is careless about the use of facts, listeners get the impression that rhetoric is more important than truth and that truth need not be held as an absolute norm. If he lards his message with old anthology illustrations or limits his personal witness to experiences of two or three decades ago, he suggests that the world has moved way out beyond the Gospel which has no really relevant word for 1963. If in his free prayers he adlibs before God and moves back and forth between address to deity and sentence homilies and admonitions to the congregation, he implies that God, if there is a God, is awfully remote and disinterested, certainly not "a hound of heaven," not "nearer than hands and feet," not a "fire in my Bones." If the choir is self-conscious about the impression it is making and the listening congregation critical about what it sees and hears, then we have no household of faith oriented to the God of their faith, but a theatre situation with actors facing auditors and spectators. If those who leave the sanctuary have no new radiance in their faces, no new lightness of step indicative of burdens removed, no clearer vision of the will of God and resolution to contribute to the building of the Kingdom of God, then the hour has been a most wooden performance credited to habit and unexamined routines. What has your Sunday morning service been teaching and what have you helped it to teach?

Elders and Trustees

If the whole church teaches—then the Elders and Trustees teach. If the Elders are exclusively concerned with the admission and dismissal of members, the exercise of discipline, and with the health of the program of the Church; if the Trustees' main concern is to raise the funds to support that program and to maintain the physical plant, then the Boards are teaching that the Church is an end in itself. How is anyone going to learn that the Church was given to us to be a means to an end—to be an agent or servant of God on behalf of the world He so loved? How do we come to understand and act on the understanding that our greatest hours may not be when we gather but when we scatter to carry the faith into the community and the world? The moral level and spiritual perceptiveness of church administrative decisions are a powerful teaching agency.
Organizations teach

If the whole church teaches, then teaching is carried on by the Women’s Fellowship, the Brotherhood, the Youth Fellowships and all organizations active under the auspices of the congregation. If the women bicker over bazaar planning, or the youth groups can’t get beyond interest in entertainment pleasure, these things make impressions and have influence. This is teaching.

Every member teaches

If the whole church teaches, then every member teaches, whether involved in organization and program activities or not. The Christmas and Easter attender teaches that the Gospel is worth a sentimental salute but not the first loyalty and steady commitment of a person. From the moment a person is identified with the Church through baptism or confirmation and is known as a member, he shares responsibility for the reputation of the Church. He is an influence. He teaches.

If we fully accept the fact that the whole church teaches, we may follow by asking how well is my church doing as a teaching agent? If we back off far enough to see more objectively, what do we see? Most of us see about the same thing. We look in one direction and see a Sunday church school wading through materials without any conscious sense of where the waders should come out. Sometimes different departments of the church school chose different materials and wade off in different directions. We look in another direction and see a Vacation Church School or a Released Time Church School and there see further wading, but neither one correlated to the former. In yet another direction the Youth Fellowship, the Catechism Class, the Camp and Conference program repeat the same story. So it is with the Women’s Fellowships, the Missionary Society and the Brotherhood. Each seems to say to the individual member, who has only a given amount of time and energy,—give it to me, give it to me. This fragmented church, competing endlessly, busily and aimlessly within itself, expends mountains of energy for driblets of results. Is this stewardship of time and energy? Aren’t we like a hunter who stations himself in the woods inside a ring to which are fastened numerous gun barrels pointing in all directions? Through a central triggering device he fires all of the barrels simultaneously and then scours the

(Continued on page twenty-two)
Toward an Understanding of the Covenant Concept

The word covenant represents a concept which is deeply rooted in Scripture and in the life and mission of the church.

This concept is first encountered in the Bible in the story of the flood and in the story of Abraham. After the flood God gives His promise never again in this way to destroy the earth.

To Noah and his sons God said, “Behold, I establish my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth. And God said, This is the sign of the covenant which I make between me and you and every living creature that is with you, for all future generations: I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.” (Genesis 9:9-13)

The rainbow thus became a symbol of God’s dependability. He is the same yesterday, today and forever more.

What He promises He will do. Life for man in a covenant relationship with God is a life founded on confidence and security.

As stated in the foundation paper, THE NATURE OF THE CHURCH AS COVENANT COMMUNITY by the Presbyterian Church, U.S., “A covenant-making and covenant-keeping God was seen in contrast to those expressions of deity which were arbitrary, capricious, and unpredictable. Whatever ritual he performed, whatever sacrifice he made, the heathen still had no basic assurance that he had appeased and satisfied his gods. The truth of the covenant is the truth that God enters into dependable relationships with man...”

The concept of the covenant comes to fuller expression in God’s dealing with Abraham. To him God said, “I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.” (Genesis 17:7)

In spite of Abraham’s plea for Ishmael to be included in the covenant (“O that Ishmael might live in thy sight” Genesis 17:18), God declared that the promise would be renewed alone through Isaac, the son of Abraham and Sarah’s old age. By this extension of the covenant God acted in history to bring into being a holy family, a chosen people, through whom the nations of the earth would be blessed.

It was the renewal of the covenant to succeeding generations of the descendants of Abraham, Isaac and Jacob that gave to the people of Israel a sense of destiny. By this promise which included the promise of a home land they were sustained during the centuries of exile in Egypt and during the trials of the deliverance “out of the house of bondage.”

The God of the covenant is the God of the Exodus from Egypt, identified as the “God of Abraham, Isaac and Jacob.”

February, 1963
Moral Imperative

Underlying the concept of the covenant there is at all times a moral imperative. The flood which served as a background for the introduction of the idea of covenant came in judgment upon the earth “when the wickedness of man was great.”

Of Abraham God said, “He will command his children and his household after him and they will keep the way of the Lord, to do justice and judgment.” At Sinai where the covenant was renewed with Israel as a nation the emphasis was upon obedience.

From the days of Sinai, Israel’s history is interpreted with reference to obedience or disobedience to the obligations of the covenant. “The Lord our God is one Lord and Him only shalt thou serve” was and is the first and great commandment. From Elijah to Malachi the prophets of Israel charge the people with forsaking the covenant. “Why then,” cries the last prophet of the Old Testament, “are we faithless to one another, profaning the covenant of our fathers? (Malachi 2:10).

Covenant, however, was never equated with men’s obedience or merit. It had its origin in God’s free grace and was offered freely to man even though he was disobedient and unfaithful.

The New Covenant

Writers of the literature of the New Testament freely expressed the conviction that the community of believers in Jesus Christ as Lord and Savior was the new Israel, the people of the new covenant. Zacharias (Luke 1:72) sees the coming of Jesus as the fulfillment of the ancient covenant. The writer of Hebrews prays to “the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant (13:20). Jesus in the ritual of institution of the Lord’s Supper spoke of his blood being “my blood of the covenant, which is poured out for many for the forgiveness of sins” (Matthew 26:28).

The promises of God given to Israel in the covenant with Abraham are now entrusted to the believing fellowship of the New Testament.

Dr. Holmes Rolston in Presbyterian Action (Special Issue, April 1958) says in summary, “the concept of the covenant is essential to our understanding of the Scriptures. The Old Testament must be understood as the written literature which has come to us from Israel as the covenant community. It is in this literature that the people of God give an account of themselves and point to the events which explain their existence as a peculiar people. The New Testament must be seen in the same light. First there are the revelation events associated with Jesus Christ. In Him the Word becomes flesh and a Person appears in history who is the full and final revelation of God. The New Testament church is the fellowship of those who have understood the significance of the coming of Christ. The New Testament comes out of this believing community and points to the events which explain the existence of this unique fellowship. The creation of the New Testament is part of the Christ event.

“The concept of the covenant is essential for effective Christian communication. The Hebrew child was told the story of the covenant which God made with his fathers. He was taught the obligations involved in the keeping

THE WACHOVIA MORAVIAN
of the covenant. He was urged to live in a manner that was worthy of his heritage. In a similar manner the first Christians told their children of Jesus and sought to pass on to them their understanding of the significance of the coming of the Christ. They did this to explain why Christians were different from other people. They did it also in the hope that through their witness the faith of the parents would become alive in the hearts of the children. They did not limit this witness to their own children because the Christian community at its heart was missionary. These Christians were convinced that it was no longer necessary for the Gentiles to remain strangers to the covenants of promise, without hope, and without God in the world. (Ephesians 2:12).”

**Dominican Moravians Join with Evangelical Church**

**To Create One Evangelical Denomination**

*Maurice C. Daily*

Two years ago the Moravian Church in the Dominican Republic and the Dominican Evangelical Church united their hands, hearts, and spiritual destinies to become one evangelical denomination.

In a solemn ceremony, representatives of the two denominations—one over five hundred years old, with many proud traditions accepted and respected all over the world by many other Christian groups; the other scarcely one generation old, a strictly national group—pledged mutual effort, support, and common cause in the work of evangelism, Christian education, and social service, all directed toward the building of the Kingdom of our Lord.

**Contributions Respected**

Pledges were given that the name, historical significance and contributions of the Moravian Church would be respected and protected; all the church members received with all rights and privileges into the new Church, with the local Church officials to be confirmed as the Official Board.

Services in English—long the standard practice because of the many British West Indians who formed the nucleus of their congregations—would be continued for the sake of the older folk who had not learned Spanish. Plans were announced that services, work and activities in Spanish would be begun, directed toward an ever-expanding program to include all age groups.

*February, 1963*
The work which has been accomplished during the past two years has been founded on and rooted in the faithful services rendered during many years by such laymen as Edwin Athill in La Romana, Anthony Bastian in San Pedro, and Claudius Christian in Santa Fe. These and many others like them too numerous to be mentioned separately, remained loyal to their faith and their Church during the years when no missionaries or pastors were present to encourage them, and during the last two years have given unstintingly of their time and effort to insure the success of the union thus begun. Mr. Bastian remained faithful until death this year.

And now, what do we see? Although we must admit there are areas of growth yet to be stimulated and greater victories yet to be won, we can only thank God for the promising changes which have occurred, a definite indication of what can take place in the future.

**Signs of Progress**

A veteran pastor of the Dominican Evangelical Church, the Rev. Abelardo Perez Calderon, was appointed as the first resident pastor the church in La Romana had had in all its history. From the very first years of the Moravian mission, the parsonage for the missionary who served both San Pedro and La Romana had been built in the former city, and from that center the pastor reached La Romana and Santa Fe.

Don Abelardo had learned English while studying in Puerto Rico well enough to read it fluently. He now began to practice its use in speaking and reading. He began to present his messages in English and to learn new ways of conducting holy worship, according to the generations—old pattern of Moravian liturgy; careful study was enjoined to respect the feelings and traditions of the congregation. At the same time, the officials were introduced to the mysteries and working of an official Board; delegates were elected and served in the General Assembly. A Sunday school with materials in Spanish was organized, with the early morning service held in English, and the evening service in Spanish.
During the recent “Harvest Festival” celebrated around the time of Thanksgiving, Don Abelardo reported that the Sunday school enrollment has grown to over 60 persons, and over seventy persons were present in the evening worship service. That which makes the progress even more remarkable is that the monthly offerings, through pledges and the use of envelopes, have risen from an average of some $8.00 to $47.00! So far during this year four persons have been baptized and received as members of the Church.

**Pride in Properties**

The entire church membership has begun to take pride in the physical properties of the church. The old wooden buildings, including the parsonage, badly in need of repair, have been sold and torn down, the funds received being placed in a fund “pro-parsonage.” The congregation recently announced with great enthusiasm, that over $1,000 is in the bank toward this purpose.

The youth of the church have been organized, and in this connection the two young-adult children of Don Abelardo have played an outstanding role. The young people launched with enthusiasm the project of building a basketball court; fill was hauled in; a cement block curb was placed around the court. This summer the project was completed with the help of a “Work Camp Group” of university students, while contributions were received from the sugar-mill officials and other local groups; the asphalt topping and backstops were completed and at least one ball secured!

The church is plainly alive with enthusiasm and plans for the future, centered, first of all, in a parsonage, and in the enlargement of their numbers through consistent evangelism and Christian education. Many of the older members who had drifted away have returned to their Church where now the language used is the one they use everyday. Every effort is being made to make the Gospel the real challenge it always ought to be.

In San Pedro de Macoris, the Rev. Eveline Norman was named as first pastor after the Rev. Wolfram Fliegel, missionary, had left for duties in a new field. Br. Norman speaks English as his native tongue, and uses Spanish also fluently. He has followed the same procedure used in La Romana, learning the Moravian ritual to follow it in the early morning English service, with the Spanish service in the evening.
The changes which have been wrought during the past two years are almost immediately noticeable; a new concrete and tile floor have been placed in the sanctuary, and the property has been painted; the members of the church raised over four hundred dollars for these property improvements, with the Board for Christian Work helping with the rest. With the help of the Moravian Mission Board through the Board for Christian Work, a much-needed bathroom has been installed in the parsonage.

So far this year a total of eight persons have been received as members in San Pedro and Santa Fe. The choir members purchased the necessary material, and working together, made beautiful choir robes. Both the young people and ladies of the congregation have their respective organizations; the Sunday school has been organized into three departments and Spanish literature has been secured.

In the recent "Harvest Festival" the sanctuary was tastefully decorated with fruits brought by members. A special program was presented, including a trio, a duo, several recitations, and greetings from two sister churches in La Romana.

Building Site Consecrated

The highlight for that particular Sunday, however, November 11, came about 10 A. M. when over fifty members and friends from San Pedro traveled five miles to be with the members at Santa Fe gathered on a well-selected lot almost thirty yards square fronting on the village green (park). The lot has been donated to the Dominican Evangelical Church for the erection of a chapel, thanks to the efforts of Br. Norman. That morning the Rev. Luis A. Thomas, president of the General Assembly of the Dominican Evangelical Church, the Rev. Maurice C. Daily, Field Secretary of the Board for Christian Work, the Rev. Eveline Norman, and Br. Claudius Christian, lay pastor of Santa Fe, read the ritual, made appropriate remarks, and offered the prayers of consecration of the land, setting it aside for the Dominican Evangelical Church, and specifically, for the Evangelical Moravian Chapel in Santa Fe. The little congregation led by Br. Claudius Christian has struggled for years to keep their group together despite having to use a rented hall and a loaned school building. Numbering almost forty members, the Santa Fe chapel is launching their project to build a monument to God through faith.

A visit to the congregations of San Pedro, Santa Fe, and La Romana reveals that the members there are becoming one in Christ with the Dominican Evangelical Church, but always remembering that they are yet, in many ways, Moravians. They seem to say in deeds, if not in words,

"Proud of our heritage, rejoicing in the teachings and grace which are ours, we become one with our brethren to build a greater Church for the glory of God."

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The Wachovia Moravian
The Results of Synod are Analyzed

In this and subsequent issues THE WACHOVIA MORAVIAN is attempting to analyze the results of the Synod of 1962 of the Southern Province. The synod as "the supreme legislative power" of the province has spoken to the church on many areas of its work and service. What synod has said deserves to be heard and heeded by every Moravian in the province, not just those who were the delegates and members of synod.

It is this that motivates this series of analytical articles.

As stated in the first of these discussions which appeared in the January issue, "synod did not always speak with a unanimous voice. This was as it should be. The Synod of the Southern Province is a deliberative, democratic body... Whether there was agreement or disagreement the fact remains that synod has acted and left the province a platform upon which it must work and serve..."

Foreign Missions

One of the subjects dealt with by the Synod of 1962 was that of foreign missions. In all synod considered five resolutions on missions referred to it by its Committee on Foreign Missions. All of them were approved with enthusiasm. Foreign Missions was one subject on which there was near unanimous opinion and action.

A Matter of Vocabulary

One of the first actions of the Committee on Foreign Missions was to take steps toward the elimination from the church's future vocabulary of such words as foreign. The committee noted that the Unity Conference of 1962, held in South Africa in July and August, had questioned the use of such words as "foreign" and "missions" in the terminology associated with the spreading of the Gospel overseas.

For several years past the Board of Foreign Missions of the Moravian Church in America had felt the need for a new name that would be more in keeping with the present day concept of the mission of the Moravian Church in areas such as Alaska, Nicaragua and the islands of the Caribbean.

The synod approved a directive "to continue the study of a new name for the board and to report to our next synod."

A Matter of Organization

With the organization of a Board of Foreign Missions of the Moravian Church in America several years ago, the provision in the Rules and Regulations for a Board of Foreign Missions for the Southern Province became obsolete. The committee of synod noted that there was no longer a need for such a provincial board as the interprovincial mission board "now represents the foreign missions interest of both the Northern and Southern Provinces of the Moravian Church in America."

The synod corrected this situation by amending the Rules and Regulations
to rescind the provision for a provincial Board of Foreign Missions. It recognized the interprovincial board as such and declared the Foreign Missionary Society of the Southern Province to be the auxiliary society “responsible for the promotion in the Southern Province of interest in and support of foreign missions.”

With the clarification of the structure of the organizations changed with the work of overseas missions, the synod recognized the need for closer liaison between the provincial society and the interprovincial board. To fill this need synod requested the Board of Foreign Missions “to seat the president of the Foreign Missionary Society, South, Inc. as an advisory member” in the event he should not be one of the elected directors of the board.

A Matter of Money

The urgent demand for capital improvements in the mission provinces for which the two American provinces are responsible was considered at length by the Committee on Foreign Missions. The committee listed some of the major development needs as:

1. Completion of Colegio Moravo in Nicaragua.

2. Church buildings, mission houses and a program of stewardship, Christian education and evangelism in the West Indies.

3. A church site and building for Managua, Nicaragua.


5. Opportunities to develop new work among the Hindus of British Guiana.

To take advantage of the opportunities “in this fast moving world” the synod voted, with the concurring approval of its Committee on Finance, to set a goal during the next three years in the Southern Province of $45,000 for capital improvements in the mission provinces.

The resolution approved provided

(Continued on page sixteen)
Bethel (Alaska) News

Mr. Raymond Christianson, a member of the Board of Trustees of the Moravian Church, won re-election to the Alaska legislature by an overwhelming majority over Howard Elliott, Bethel oil distributor. Ray spent several years in the Moravian Children’s Home at Kwethluk, and is now a pilot for Northern Consolidated Airlines. The grapevine reveals that Democratic candidates could thank Ray for some native votes. Many natives voted for “the side Ray Christianson is on.”

The Bethel congregation is continuing to improve its facilities. New chancel furniture is being shipped from Scranton, Pennsylvania. Church kitchen equipment—cabinet sink, wall cabinets and counters—have been sent from Sears, Inc. A new furnace will heat the old parish house to take care of the overflow Sunday School attendance.

Attendances at mid-week services continues to average over 100. After a Bible study the group is divided into small prayer groups—children, young people, men and women.

Thanksgiving was celebrated with two family lovefeasts. A service in Eskimo was held in the church and at the same time an English service was conducted in the basement assembly room. An offering was received for the Alaska Native Ministers’ Pension Fund.

Changes in Nicaragua

The Rev. and Mrs. John Giesler, recently on furlough, are now stationed at Bonanza, Nicaragua. The Rev. and Mrs. Wolfram Fliegel are studying Spanish in Costa Rica and will be there until August (Address: Box 2240 San Jose, Costa Rica.) Bishop Hedley Wilson has been named pastor of the congregation at Bluefields, and Wolfram Fliegel will return to Bluefields as associate pastor. Dr. and Mrs. Howard Stortz will move to Puerto Cabezas in March to bring to fruition the plans to have a full-time superintendent for this large and growing province.

Report on Brus School

The school consists of four divisions: the preparatory school (preparatory to the first grade of primary school), the first three grades, the upper three grades, and the first year of secondary school. The average enrollment is over 200 children. Of this number about 40 boys and 12 girls are boarding students. The first year of secondary school is a trial at the moment and not recognized by the government. The school has an excellent reputation and plays an important part in the witness of the Moravian Church.

Mission Board Joins I.M.A.

The Board of Foreign Missions recently became a member of Interchurch Medical Assistance. This is a tax exempt, non-profit organization serving as a facility for the collection and distribution of medical supplies used in the overseas medical programs of American Protestant churches and agencies. IMA began in 1961. Last year over three million dollars worth of drugs and supplies was received by IMA from 94 pharmaceutical and hospital supply
firms and shipped to overseas mission hospitals and medical centers. Participating Boards are asked to pay a membership fee and the shipping costs of whatever supplies are given.

DEATHS


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THE WACHOVIA MORAVIAN
NEWS OF THE CONGREGATIONS

Bethabara Notes Two Hundredth Anniversary of Christmas Service

The two hundredth anniversary of the first Christmas Eve Lovefeast and Candle Service in colonial Bethabara was observed at Bethabara Moravian Church with a special Children’s Lovefeast and Candle Service at 4:00 P. M. on Christmas Eve, December 24, 1962. The Children’s Lovefeast on Christmas Eve had not been held at Bethabara for many years. A second Lovefeast followed at 7:30 P. M.

Music for the service was provided by the Cherub Choir and the Youth Choir. The Youth Choir, directed by Mrs. B. Clyde Shore, sang “Christ Child’s Lullaby” (Richter) and “It Came Upon the Midnight Clear” (Willis). “Morning Star” (Hagen) was sung by the Cherub Choir, directed by Mrs. Russell Spikula. Soloists were Kristen Snider, Debbie Wilson and Gary Spikula. Mrs. H. W. Wilson, Jr., accompanied the Cherub Choir. The Rev. Paul A. Snider, pastor, delivered a brief message on the significance of the candle.

“Seven Last Words” Recording

The recording of “The Seven Last Words of Christ,” by Dubois, as presented Easter, 1962, has been on sale in the churches since December 1 and has been receiving ready sale. Those who have purchased records are thrilled with the quality of the performance under the direction of Dr. James C. Pfohl.

“The Seven Last Words of Christ” was recorded on Easter Monday, featuring as soloists Beverly Wolff, soprano; Walter Carringer, tenor; and Peter Harrower, bass-baritone. The orchestra included some thirty musicians selected from leading symphony orchestras throughout the eastern United States.

The record is Hi-Fi, two sides, 33-1/3 long playing, giving the full oratorio unabridged and affording more than forty minutes of music enjoyment. The rendition and recording have been described as excellent.

This is a special recording, limited to 1500 copies. Records are obtainable from representatives in churches for $4.00 plus $.12 N. C. State sales tax, or by mail for $4.50 postpaid from E. L. Stockton, treasurer, 500 South Church Street, Winston-Salem, N. C.

Christ Church Begins Teacher Training Class

A teacher training class has been started at Christ Church. The first session was held on January 13. The sessions are held during the Sunday school hour in the Fellowship Building.

A total of seventeen were in attendance on the first Sunday. Dr. George G. Higgins, Executive Secretary of the Board of Christian Education and Evangelism, is the teacher and will lead the group through February 24.
Missions . . .

(Continued from page twelve)

that amount should be gathered in two ways:

1. The Foreign Missionary Society should request from its members at the annual meetings an offering of $3,000 for the next three years for a total of $9,000.

2. The Board of Foreign Missions of the Moravian Church in America should be granted permission beginning in 1963 to request of the congregations of the province “a new item for capital improvements and major developments” of $36,000 over the following three years. This calls for an increase in mission giving of an average of $12,000 each year from the churches.

The synod also approved a plan for assisting missionaries on furlough for graduate study to enable them to “acquire special skills.” The plan will make possible a grant to each missionary of an amount not to exceed $1,000.

A Matter of a New Field

As a last report calling for action the Committee on Foreign Missions presented a request from Dr. Eugene Nida of the American Bible Society that consideration be given to beginning work among the Quecho-speaking Indians in the highlands of Ecuador. Dr. Nida referred to this field as “one of the most neglected Indian areas of the entire Latin American field.” He commented, “It seems to me that you people of the Moravian Church could give remarkable leadership to a really worthwhile type of program in Ecuador.”

The matter was referred by resolution to the Mission Board for investigation.

Conclusion

The above resolution could well be the most significant decision of the Synod of 1962 with reference to the Moravian Church in America and its on-going responsibility to help in spreading the Gospel overseas. This would be true only if the ultimate decision is to begin work among these Indians of Ecuador who are described as being “among the neglected people of the world.”

Beyond this possibility the Synod of 1962 demonstrated by approving a campaign for funds for capital improvements that the Moravian Church in America is determined to do the best job it is capable of doing in those areas now entrusted to its care. In this the Southern Province joins the Northern Province which approved a similar effort in its Synod of 1961.
A Church Designed To Make Everyone A Participant

Robert A. Iobst

"Design us a church in which the congregation will feel like one big family. We don't want a theatre-type church where folks might feel like spectators; we want everyone to be a participant in the worship." With these ideas in mind, Architects Lashmit, Brown and Pollock prepared the plans for New Philadelphia's new sanctuary.

The building contract was signed with R. K. Stewart and Son of High Point at a cost of $158,386 including air conditioning. A rough estimate of other costs is $45,000 for driveways, landscaping, pews, pipe organ, carpet and classroom renovations. Construction is to be completed around June, 1963.

The cornerstone laying ceremony had been postponed twice because of non-delivery of steel and other construction materials. Even though December 30, the third date set, was an exceedingly cold day, the ceremony was held on schedule; 1962 had been carved on the marble corner stone.

The service began inside the old church. After Br. Alton Pfaff's address, Building Committee Chairman Roy Ray came forward and placed a Bible, a New Philadelphia Church History, plus several items describing the age in which we are now living (clippings about outer space exploration and Blum's Almanac) into the copper box on the Communion table.

Rob Hunter, vice chairman of the Board of Elders, put into the cornerstone receptacle a membership list of the congregation and several sample Sunday bulletins, including the bulletin of the September 30, 1962, ground breaking service at which Br. Tom Kimball spoke.

Photographer Bill Ray placed some photos in the box and Mrs. R. C. Smith, president of the Women of the Church, put in a Daily Text Book and a love-feast candle. Julius Miller, Sunday School superintendent, put into the box a list of Sunday school teachers and officers, the Rules and Regulations (recently revised) of the congregation and a 1962 Palm and Pine mission booklet.

Contractor Stewart and Architect Lashmit came forward and put in lists of the names of all workers and office help who worked on our new church. Walter Rothrock, donor of the cornerstone box, and a trustee of the new City-County hospital, put in photos and
history of the new hospital because we have the same architects and because the church and the hospital are being built at the same time.

Last of all, Wiley Doby came forward and put into the box a well-wrapped Moravian Lovefeast bun. This occasioned much good humored laughter.

While the closing hymn was sung and the band, directed by Br. John Kapp, played Moravian chorales, the box was taken outside, the flanges carefully bent together and the whole thing wrapped in several layers of polyethylene and made airtight. It is hoped, if the contents of the cornerstone box are examined some hundred years from now, that the container will have been so airtight the lovefeast bun and candle will not have combined chemically with the papers and photographs.

Br. R. Gordon Spaugh then conducted the cornerstone laying ceremony. The other ministers present, J. C. Hughes and Joe Gray, Jr. (both sons of the New Philadelphia congregation) Kenneth Robinson, Roger Parks, Conrad Shimer, John Kapp and Robert Iobst, then came forward and tapped the stone.

Although New Philadelphia Church’s design is new and different, the building is not modernistic or contemporary; it is to be colonial in finish. The church will hold 700 people, 430 on the main floor, 140 in the balcony, 60 in the choir and 70 in the open, side wing or chapel. The congregation at present is having two identical services every Sunday morning.

The pulpit is in the center, emphasizing the centrality of the Bible and preaching. The Communion table will also be in the center but on the lower platform near the people.

The lights concealed along the side and the lights in the center dome of the ceiling can be turned off in sections; all lights can be controlled in any of four places: the pulpit, the organ console pit, the balcony and the vestibule.

The New Philadelphia Building Committee is Roy Ray, chairman, Robert Iobst, pastor, Edwin Coble, Carl Merritt, Billy Satterfield, Jack Taylor, Clyde Dula, Reuben Hughes and Walter Martin, with Ruth Trogdon as secretary and Johnnie Hauser as musical advisor.

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THE WACHOVIA MORAVIAN
The Provincial Boards at Work

Provincial Elders' Conference

The Rev. David R. Jones was installed as pastor of the Immanuel congregation at the eleven o'clock service on January 6.

The Provincial Elders' Conference appointed the president, Br. R. Gordon Spaugh, to represent the Southern Province at the Fourth World Conference on Faith and Order which will be held in Montreal July 12-26, 1963.

The Brn. Richard F. Amos and Thomas A. Kimball were appointed by the Provincial Elders' Conference to represent the Southern Province as consultants at the Conference on Church Union to be held in Oberlin, Ohio, March 19-21, 1963.

The president of the conference paid an official visit to our two churches in Florida in January. He attended the observance of Surinam's status as a Unity Province in Paramaribo on February 3. Brief visits were also made to the Moravian Churches in British Guiana, Antigua, St. Thomas and St. Croix.

R. Gordon Spaugh, president

Christian Education and Evangelism

The Board of Christian Education and Evangelism announces the appointment of the chairmen of its four commissions. Those who are not already elected members of the board are by appointment full members of the Board of Christian Education and Evangelism.

The chairmen of the commissions are:
- Camps and Conferences—Kenneth W. Robinson
- Evangelism—David R. Burkette
- Leadership Education—William E. McElveen (already an elected member)
- Publications—Burton J. Rights

Provincial Women's Board

The Provincial Women's Board met to re-organize for the next intersynodal period on January 10.

Mrs. Douglas G. Kimel was elected chairman; Mrs. Ralph E. Spaugh, vice chairman; Mrs. K. Edwin Fussell, secretary and treasurer.

By authority of the Provincial Synod the nine members elected by synod are privileged to elect an additional nine members. Those elected by the Board at its first meeting are Mrs. Ralph R. Bell, Immanuel; Mrs. Harry E. Cook, Jr., Ardmore; Mrs. Aaron L. Jones, Hope; Miss Mary Crouse, Friedberg; Mrs. F. O. Stutts, Hopewell; Mrs. R. C. Smith, New Philadelphia; Mrs. James S. Smith, Little Church on the Lane; Mrs. Ray J. Reid, Friedland; and Mrs. Laurence D. Fulp, Ardmore.

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Committee on Music
Ritual and Customs

The Provincial Elders' Conference has appointed the provincial Committee on Music, Ritual and Customs for the next inter-synodal period. The twelve members were appointed on a rotating basis with four retiring at each stated synod. The Provincial Elders' Conference announces the appointment of the following:

Group One (1965)
Mrs. Paul H. Kolb
Mrs. Dale Kalter
Mr. Paul Peterson
The Rev. E. T. Mickey

Group Two (1968)
Mrs. Richard Amos
Mrs. Alan Turner
Mr. Douglas Kimel
Mr. Richard Rierson

Group Three (1971)
Mrs. Edward Manning
Mr. Austin Burke
Mrs. Clyde Shore
The Rev. John Kapp

Youth Work
Camp in Antigua

The Boards of Christian Education and Evangelism of the American Moravian Church, with the cooperation of the Board of Foreign Missions, plan to sponsor a work camp on the island of Antigua, in the West Indies, in the

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Candle Love Feast, Street $2.75
Belfry that Moved, Michel $1.75
Houses of Peace, Eller $3.00
N. C. and Old Salem Cookery $2.50
History of Mor. Church (500 yrs.) $1.00
Count Zinzendorf $4.75
Early Mor. Music Records $4.95 & $5.95
Tell Me A Story, Ronthaler $2.50
History of the Mor. Church, Davis $1.50

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The Wachovia Moravian
summer of 1963. If all necessary details can be worked out with the Moravian churches on Antigua and a couple can be found who will volunteer their services as advisors, six Moravian young people who have completed the sophomore year in college will be selected as members of the work camp team.

The cost will be approximately $300 for a sixty-day period (July and August), including round trip air transportation. This is to be paid by the participant, although congregations and friends are welcome to assist if they wish to do so. If you are interested you may secure an application blank from the Board of Christian Education and Evangelism. Applications will be processed jointly by the Northern and Southern Provinces.

Zinzendorf Biographer, Lewis, Will Teach at Theological Seminary

Dr. Vernon W. Couillard, dean of the Moravian Theological Seminary, has been granted a sabbatical leave for the second semester to study and do research abroad.

During Dean Couillard's absence, the Rev. A. J. Lewis, Moravian theologian from Bath, England, author of a recent work on Count Zinzendorf, will serve as Visiting Professor in Moravian Theology. Br. Lewis is currently Senior Lecturer in Religious Education at the Newton Park College for Teachers in England.

Dr. Couillard and his wife, Cynthia, will visit the Holy Land, both the Hashemite Kingdom of Jordan and Israel, where they will study sites of Biblical interest and especially places of significance for the period of the New Testament. Returning from the Holy Land, the Couillard's will visit centers of Moravian Church interest on the Continent and in England and confer with leaders of the Moravian Church.

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woods for game he may have killed. Ridiculous, isn't it? It takes a bullet of some mass sent out at high velocity and aimed into a vital point to bag a deer or a moose.

**How coordinate?**

How may we go about pulling in and coordinating these scattered thrusts? How may we hope to function, not as a fragmented but as a unified, a whole, Body of Christ? How reverse a trend which has been gaining momentum for 150 years? If purity of heart is to will one thing, is it not desirable and possible to decide on one objective, namely, to communicate the full meaning of Jesus Christ as Lord and Saviour to everyone, anywhere, who does not yet understand him? Is there a dependable way or strategy for reaching such an objective?

My heart glows with anticipation and hope as I turn from such questions to a growing understanding and appreciation of The Covenant Life Curriculum. If covenant life is the experience of the love of God reaching out to me, and through me to others, what else do I basically need to concern myself with?

**"Getting to know you . . ."**

Some of the lyrics from *The King and I* are, "Getting to know you . . . getting to like you." The progression is always from acquaintance to liking. First we are introduced, then we date and get to know each other. Liking, engagement, marriage, a happy, rich and useful life complete the sequence. Most of our congregations have been introduced to The Covenant Life Idea. We are now in the getting to know, getting to like stage. By spring we should be engaged and ready to plight our troth (Covenant Community and Covenant Life program) by the summer of 1963. Thus beginning a binding relationship with unpredictable consequences but also always the promise and hope of joy and fruitfulness for all who abide in Christ and Christ in them.

**Basis for genuine renewal**

In the words of Dr. Marshall Dendy - "The new curriculum should and can be the basis for a genuine renewal of the faith and life of individuals, the family, and the church. . . It is offered in the hope that it may be used by the Holy Spirit to enable us to hear and respond to God as he speaks in his Word, and to commit ourselves to Him."

I only wish that my ministry were nearer its beginning so that I might share longer and more fully in bringing into reality some of the promising potential of the Covenant Life Idea in our beloved Moravian Church. There is no doubt about it — *The Whole Church Teaches*. The Covenant Life Curriculum is designed to involve everyone. Everyone includes you.
The Church Around the World

Churchgoing Population Shows Percentage Decline

The percentage of the American population that belongs to churches and synagogues has declined for the first time in almost a century, according to statistics in the 1963 Yearbook of American Churches published here by the National Council of Churches.

Although the decline was small, only two-tenths of one per cent, this, combined with other trends, may indicate a leveling off in the growth rate of religious bodies.

Total church and synagogue membership for 1961 was reported as 116,109,929, or 63.4 per cent of the total population, as compared to the 1960 percentage of 63.6.

Records of church membership since 1850 show that a percentage decrease occurred only once before, in 1870, when the drop was from 23 to 18 per cent of the population.

Another factor which indicates a leveling off is that for the first time since World War II percentage gains in membership have fallen below the estimated population increase. This year's membership increase of 1,660,712 amounted to a 1.4 per cent rise as compared to an estimated population gain of 1.6 per cent.

Comparable figures for the last several years show a membership increase of 5 per cent in 1958, 2.4 per cent in 1959, and 1.9 per cent in 1960, while the population gains in each of those years amounted to 1.8 per cent.

Although both Protestants and Roman Catholics reported an increase in membership, their percentages of the total population showed a decline. Both were reduced by two-tenths of one per cent.

Among the major Protestant "family" groups, the top four were the Baptists with 21,369,223; Methodists, 12,632,442; Lutherans, 8,340,183; and Presbyterians, 4,327,261. (RNS)

Bible Society Gives Award to Red Cap

A Negro Episcopal layman, known as Red Cap No. 42 at Grand Central Terminal in New York, where he has conducted prayer meetings for many years, received the New York Bible Society's 1962 Bible Award.

He was Ralston Young of Vauxhall, N. J., member of St. Stephen's Episcopal church in Milburn. The award was

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presented by Robert Nelson, the society's president, at a service in Convent Avenue Baptist Church.

Mr. Young has been a Red Cap at the terminal for 38 years. He conducts Bible readings and prayer services on track 13 every Monday, Wednesday and Friday, between 12 noon and 1 p.m.

The services, held in a dimly lit daycoach, have been attended through the years by people from all walks of life, including bankers, lawyers, clergymen, the bereaved and the lonely. (RNS)

Brethren To Build Home For The Aged

The Church of the Brethren will begin construction this year on a $500,000 home for the aged in Roanoke, Va.

Primarily for retired members of the denomination, the home also will be opened to others who can qualify, the Rev. Carson M. Key, director of development, said.

The home, Friendship Manor, is to be built from funds raised through Brethren churches in the First and Southern Districts of Virginia. This includes southern Virginia and portions of North Carolina and West Virginia.

Four kinds of accommodations will be offered—two-room apartments for couples, one-room efficiency apartments for single persons, single rooms with meals taken in a central dining hall, and infirmary facilities.

The home will be a fire-resistant building with five floors and initially will accommodate 92 persons. (RNS)

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The Wachovia Moravian
A Greensboro clergymen elected to represent Guilford County in the North Carolina State Legislature will divide his time between legislative duties in Raleigh and his pulpit here.

The Rev. Charles W. Strong, pastor of the First Christian Church, was elected on the Republican ticket in an election which saw office holders in this normally Democratic area defeated at the polls. He will serve in the House of Representatives.

Mr. Strong has drawn up a weekly time-table, approved by his church cabinet, which divides his time between the capital and pastoral duties. (RNS)

* * *

Religious Training Advocated for Soldiers

An Anglican colonel in the British army has proposed that military training include a compulsory course on religion to give soldiers inner strength in the face of nuclear warfare.

Col. Peter Vaux of the Army Staff College in Camberley said several hours of religious teaching a week should be given service men and women, supplemented by visits of clergymen to military units.

Writing in the Royal United Services Institution Journal, the colonel said: “A strange confusion prevails: strange because at all levels from private to general the need for spiritual training is clearly recognized. Yet no perceptible Army policy on the subject seems to have emerged.”

Col. Vaux’s proposal, however, has not won immediate endorsement from church leaders. In a comment, Anglican Bishop Robert W. Stopford of London said he felt it was “dangerous.”
"You might be using religion for the wrong reasons," the bishop was quoted as saying, "using it because it strengthens morale could be a dangerous argument. We teach it because it's right, not because it encourages fortitude." (RNS)

Contributions To Rebuild Burned Negro Churches

Three Negro Baptist churches destroyed by fire in August and September during racial strife in southwest Georgia will be rebuilt this year with more than $52,000 raised in several religious or secular fund drives around the country.

Meanwhile work on a fourth Negro church, also burned in September, is nearing completion. This church, High Hope Baptist near Dawson, is being rebuilt through the aid of white residents in the area who pledged their support after the 75-year-old frame structure burned to the ground.

The other three churches were Shady Grove Baptist near Leesburg, and Mount Olive and Mount Mary Baptist in Sasser. All the churches had been involved in drives to register Negro voters.

Mount Olive and Mount Mary churches, when completed, will have stained glass windows made by Trappist monks at the Monastery of the Holy Ghost near Conyers, Ga. (RNS)

Minister Broadcasts Entire Bible

An Albemarle minister has completed a 21-month project of reading the entire Bible over a commercial radio station, and the station has announced that the successful series is being repeated.

Dr. R. L. Cashwell, Jr., pastor of the First Baptist Church, started the program on WABZ on March 13, 1961. He completed the reading of the Bible on Dec. 14, 1962. (RNS)

* * *

Authors

Milton A. Yaeck is pastor of the Emmaus (Pa.) Moravian Church and president of the Board of Christian Education and Evangelism of the Northern Province. Wilbur Behrend, also a member and secretary of the Northern Board, is the pastor of the Glenwood Moravian Church, Madison, Wisconsin. Maurice C. Daily is Field Secretary of the Board for Christian Work in Santo Domingo.

(Continued from page two)

When the Covenant Life Curriculum is introduced in our Moravian congregations, we will discover that it begins with an emphasis upon adult education. Basic courses for adults will be the first to be used, and they should be continued throughout the years ahead. Such an emphasis gets down to the core of Christian education, for adults are the parents and teachers of our children and youth. They must understand the Bible, the Christian faith and the Church if the younger generation is to become well informed. They must know how to apply Christian principles to everyday living if the church of tomorrow is to be strong and if the world of tomorrow is to know Christ.

Wilbur Behrend

THE WACHOVIA MORAVIAN
The reception of the new form of THE WACHOVIA MORAVIAN was to the staff a matter of concern. Would the magazine be well received? Would it meet with objections and criticism? We are happy to report that the new WACHOVIA MORAVIAN has been well received.

A number of people called the office to say that they liked it. We received one letter which we quote:

January 11, 1963

To the Editor:

Congratulations on a job well done! I have just received my copy of the new Wachovia Moravian, and I enjoy the new format. It is more attractive, more easily handled, and more appealing in every way. It is also in a form that is more convenient to keep.

Sincerely yours,
Fred P. Hege

The one complaint (this was not a criticism) was by Miss Grace Siewers, archivist of the Southern Province, who wanted to know why the volume number was changed from LXV (65) to 70.

The answer to this question is one of almost unbelievable confusion since the first issue appeared in March 1893. For the first ten years the numbering went correctly. The March 1903 volume began as XI and ended in February as No. XII. The 1904 year was numbered XIII. The next volume, March 1905, for some unexplained reason jumped from XIII to XIX. This gap of six years was continued.

The number XXII is found on all the copies from January, 1908 to June, 1911.

Up to 1913 the volume numbers had been changed, when a change was made, with the March issue. That year the system of changing numbers began with January and has continued ever since.

In 1943 the editor at that time realized that THE WACHOVIA MORAVIAN was in its fiftieth year. The year had started as No. LIX. In October the number was changed to I and the following editorial comment is found:

"This (a change in size) led to another discovery, namely, that this is our fiftieth year of publication. Somewhere along the line an error was made so that this issue is really a part of Volume Fifty."

What happened between 1943 and 1963 is another comedy of errors, so that the numbering actually falls four years behind.

It is in line with the decision in 1943 that that year represented the Fiftieth volume, that we choose to designate the beginning of 1963 as Volume 70. In doing this we admit, reluctantly, that even this may be in error. It is a fact (count them) that 1943 was the fifty-first year and 1963 is the seventy-first year. One thing at least is certain. The battle with Roman numerals is ended.
Moravian Theological Seminary has received a contingent grant of $9,000 from the American Theological Library Association to improve the theological library provided $18,000 is raised by Moravian for this purpose.

Each year a number of Moravians throughout the church make personal gifts to Moravian College for its general program. The incentive of a $9,000 grant for Moravian theological education from outside the Moravian Church provided $18,000 is raised by this institution should make 1962-63 a year of increased giving from individual Moravians. You can help insure this fine grant by mailing your check to Moravian College, Bethlehem, Pennsylvania.
AN AFRICAN LANDSCAPE—Delegates to the Synod of Southern Highlands depart for home

The Moravian Church

In This Issue

- The Changing Scene in Unity Missions
- The Program and Goal of Stewardship
- Hymns of the Passion
- Results of Synod (Finance) Analyzed
A Two Minute Sermon

Purpose in Denial

Lent is a season of preparation. It is the forty-day period preceding Easter in which Christians, reflecting upon the sufferings and sacrifice of their Saviour, prepare themselves for the glorious affirmation of the resurrection on Easter Day.

Lent is a time for Christians to identify themselves with their Saviour in His temptations, His service to fallen humanity, His denial of himself, and His obedience to the Father’s will—all culminating in His victory over the grave.

This identification with Christ often takes the form of self-denial in which one gives up certain things in remembrance of Christ’s sacrifice of Himself. Merely to do without, however, bears little relationship to a meaningful observance of Lent.

Suppose one decided to give up smoking during Lent. That in itself means little. It is but a negative discipline. If he, however, takes the money he would otherwise spend for tobacco and uses it to further the cause of Christ, the discipline then becomes a means of denying oneself for Jesus’ sake.

A church leader, in a recent year, called upon the members of churches under his supervision to give up television during Lent. That, likewise, has little significance in itself. Nevertheless, if one accepts this discipline and then sets out to spend the hour or two each evening he gains by it in Bible study, reading Christian literature, witnessing, and prayer, he will have denied himself for the sake of the kingdom of God. Not only will the cause of Christ be advanced but also he, himself, will profit thereby as he grows as a child of God.

Self denial during Lent is not just a matter of doing without. It is a matter of doing more and doing it for the sake of Him who died that we might have life and have it abundantly.

Burton J. Rights
Few periods in the history of our church have witnessed greater political, economic and social changes in the life of the areas of the world where our younger churches are located than has this past decade. When one studies the agenda prepared for the Unity Conference held last year in Capetown, he realizes that the leaders of our Unity are not unaware of this fact. The Unity Conference faced forty-two separate topics on its agenda. Twenty-one of these items dealt directly with the "Foreign Mission" work of our church.

One of the subjects which was considered will serve to illustrate the fact that there is urgent need to reconsider many of our present administrative policies and practices as they relate to our younger churches. It stated: "Consider names or terms to replace such terms presently used as, 'Missionary,' 'Mission Field,' 'Mission Offerings,' etc." After careful deliberation, the Conference proposed to the Unity Directory, for its approval, the following resolution:

"The growth and progress of the Christian Church in lands which only a few years ago were described as mission fields makes clear to us that great care must be exercised in the use of words which were acceptable only a few years ago.

"To many people the word 'Mission Church,' 'Mission Converts' and so on are offensive. Sensitive people do not wish to be regarded as inferior or as objects of pity. They feel proud to belong to a Church of their own country, but they do not like to be called members of a 'Mission.' The term 'Mission' has come to be associated with a sort of religious colonialism. Hence, if we continue to insist on using the term 'Mission' we make our work more difficult because we must then answer or overcome the unconscious prejudice of the people.

"We recognize that such words as 'Mission Field,' 'Mission Offerings,' 'Mission News,' 'Missionary' and others are words which formerly aroused, and in many home congregations still arouse, loyalty, sacrifice and prayer, yet the fact that these words now arouse in the younger churches prejudice or offense should be sufficient cause for us to urge that these words be dropped from current usage as rapidly as possible."

The resolution concluded with a list of suggested changes in terminology to be substituted for those in present use.

Search for Solutions

There seems to be little doubt that our church leaders who have been in close contact with all provinces of our Unity realize that we do face "Changing Scenes in Missions." We have come a long way when we recognize that changes are taking place. We move a step nearer to finding the answers when we are willing to search for solutions. These two steps will make it possible for the Holy Spirit to guide us in forming new policies and in moving into divinely appointed areas of work and service. With this faith in God's guidance and with a firm conviction that Moravians
today are as devoted to proclaiming Christ’s Gospel as they have ever been, we proceed to point to some of these areas where we must re-think our present policies.

A BANTU HOUSING DEVELOPMENT near Durbin in South Africa, planned to accommodate over 100,000 people. Segregation policies such as this represents stimulates resentment and nationalism which is “the spirit of our day.”

First, however, we should re-affirm our faith in the basic motive for extending Christ’s Kingdom. Our motive must remain unselfish. It must be the result of our desire to obey our Master’s command “to go—proclaim—everywhere—the good news of salvation.” Having experienced the saving grace of our Lord’s forgiveness, we bear witness to the new joy in our hearts. There are no limits to this witness. It begins at home and moves outward until it embraces the whole world. Needs will vary; methods will change; but the basic love which prompts a sinner saved by grace to tell others will always remain the same.

Paternalism is Repulsive

With this foundation of motive established, we view a world with almost daily changing scenes. Nationalism has become the spirit of our day. Every section of the world is seeking to realize its independence. This trend has, naturally, carried over into the attitude of members of our various provinces. Today, paternalism is repulsive to the members of our younger churches. They no longer want old shoes and old clothes shipped in barrels and boxes from the older provinces. They no longer want to be told what they must do. They want to be consulted. They seek a relationship based on brotherliness. They do not want to be treated as children in the world-wide Moravian family. Stated simply, the attitude of paternalism must give way to a spirit of fraternalism.

This new nationalism does not offer a ready solution to their need for trained leadership. Wherever you travel you are asked the same question again and again. “What opportunities are there in America for the further education of our people?”

Education has always been an integral part of our church’s outreach. Wherever you find a Moravian Church,
you will usually find a school. In the statistics of our associate and synodal provinces for 1961, there are listed one hundred and ninety-seven schools at our two hundred and twenty-one stations. These are almost all primary schools. It is in the area of secondary education that we will have to find ways of meeting the challenge of the new day. At one of our primary schools in British Guiana there are nine hundred pupils. Only one out of twenty can even hope for an opportunity to continue his education beyond the grade which we in America designate “grammar school level.” Nor dare we stop on the secondary level. We must find ways of meeting the needs for further education for our ministry. The higher the level of education of our membership, the greater the need for advanced education for those who are her spiritual leaders.

**Customs Re-evaluated**

One cannot visit our churches in Africa, Central America, the Caribbean, or the far North without recognizing that many of our customs need to be re-evaluated. There are so many quaint and attractive customs that have grown up throughout the years in our established provinces. Many of these, greatly beloved and highly significant to congregations in America, England, Czechoslovakia and Germany, are completely ridiculous when carried into the bushlands of other regions. You have only to attempt to visualize a New Year’s Eve Watch-Night Service at Kitunda or Baziya or along the Kusko-kwim to understand this problem.

Our churches must develop customs and practices within the framework of their own culture. Our responsibility is to encourage them to sort out essentials from non-essentials. The initiative must come from them. Understanding must come from us.

Closely related to this is the opportunity we have to make our Unitas Fratrum breathe a revitalized spirit of Unity. Travel and communications are some of the tools we can use to bring this to pass. Brotherhood is the fruit of sonship. It is the fundamental basis for “Unity.” But, brothers must know one another. They must understand each other’s needs and problems. Only the cost of travel and communication stands in the way. Even the barrier of language is a secondary obstacle. As we explore these possibilities for more frequent contacts and closer relationships, we will begin to see the tremendous opportunities that are ours today.

**Regional Conference**

The 1962 Unity Conference proposed that we hold periodic regional conferences in four areas throughout the world. These regional conference will consist of one or more representatives appointed by the provincial boards of each province. The four regions are: Europe, Africa, North America and the Caribbean. The conferences will not

*PRIMARY SCHOOL IN AFRICA, one of 197 such schools in the Synodal and Associate provinces of the Moravian Church. Only one out of twenty can hope for more advanced education.*
be legislative in character, but inspirational and informative. If approved by the Unity Directory, the first meetings will be scheduled during 1964.

Finally, we must face frankly one of the dangers which confronts us in this present surge of nationalism. Men’s thoughts and loyalties are being challenged to greater devotion to their own lands. Racial barriers are being stressed. Citizenship in one’s own country assumes greater significance and demands become daily more exacting.

As disciples of Jesus Christ, we must always remember that citizenship as Christians supersedes all national loyalties. We are first and foremost citizens of Christ’s Church. We are members of a world-wide “Unitas Fratrum.” We are “one body in Christ and everyone members one of another.”

If we keep firmly before us the true motive for extending Christ’s Kingdom and if we always remember that loyalty to Him and His Church remains our first concern, then we will, through the guidance of His Holy Spirit, find ways to meet the challenges that face our generation in these “Changing Scenes in Missions.”

DEATHS


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THE WACHOVIA MORAVIAN
Purpose and Goal
Are Important in a

Stewardship Emphasis Program

Jack M. White

What can a Stewardship Program do for the Church? This question is one which all churches need to ask themselves this time of year. Too often churches delay asking this question until a real financial crisis arises. This is probably due to the fact that stewardship emphasis programs have not been put in their proper prospective, and it is true that, if stewardship is treated, as a money-raising project, all the fears about this type program which arise will come to pass. For this reason, we would like to examine some of the main points for a stewardship emphasis program in a church.

First, the Purpose

As has been said, if the only purpose in the minds of the official boards is to raise money, then the lasting effect of the program is doomed from the outset. The actual money pledged is only secondary at best. The real purpose of a true Stewardship Program should be to educate the congregation in the idea of stewardship. A stewardship campaign which is conducted on any other basis than that of a deeply spiritual program is nothing more than a funds drive.

Although fund drives have their place in such organizations as the United Fund, or a college, it would seem that the Christian Church and, particularly, the Moravian Church should have more to offer than simply a money-making project. It is necessary that each person involved in the program be thoroughly convinced and approved of the purpose. It is for this reason that no stewardship emphasis program should be undertaken until both Elders and Trustees are 100% behind it.

If the purpose of a stewardship emphasis program is concerned with educating the congregation to the idea of stewardship, an aim or goal must be established. This aim cannot be a financial aim; therefore, we must look into the spiritual area for our aim. It is suggested that the idea of members “Giving as God Has Prospered” be the real aim of the program.

We would quickly explain that the goal of tithing is purposely not recommended, but used as a minimum standard. Many church leaders would say that if they could just get their members to tithe the financial worries would be over. This is probably true, and would be a sufficient goal if money was the only objective, however, it isn’t, and today in our present economy 10% is far too low a percentage of giving for a majority of our church members.

Never has God prospered a nation and the individual citizens in that nation as He has ours. It is inconceivable that we should then use the same standard of giving as was used by the ancient Church or even the modern Church of a few decades ago. There is no church member today for whom 10% is too much—there are thousands for whom it is too little.
**Process of Motivation**

After having established this goal of "Giving as God Has Prospered," the next step is the process of motivation. It is essential in the program that the motivation be on purely a spiritual basis. In light of this, no monetary goals should be established. This will take a great deal of faith on the part of official boards and congregations who are sure that the church doors will close if a budget figure isn’t named or a building fund goal set. However, it seems very inconsistent for the church to teach individual members to have faith in God in their lives and yet deny Him this same faith as a congregation.

No one will deny that church budgets and money goals have been effectively used in many places. In the Church, however, the end does not justify the means which are used to achieve that end. The motivation of giving to God must be clearly established at the outset of the program and used throughout it. The members must be made aware that they are giving through the church and not to the church.

**Achieving the Goal**

In logical sequence we are then faced with the problem of means for achieving the goals and for education of the congregation. One of the essential means is the every-member canvass. In this canvass visitors go out in twos to call on their fellow members of the congregation to tell them about stewardship. No member should be looked on as too much trouble to see or not worth the effort. Every member should be given the opportunity of having the idea of stewardship presented to them.

There are many other methods of education, such as congregational din-

ners where members meet with members and in a fraternal fellowship discuss stewardship, their Church and the program of their congregation. Other means are also used, examples of these being: letters to all members, talks by laymen, brochures of the church’s activities and services and pamphlets.

It is apparent that all of this must take a good organization. It also takes a great deal of time and effort on the part of each member involved in any way. However, the effort spent is small in return for the benefits reaped. Financial benefits are there in amazing abundance. In no church where this type program has been used has the lasting gain in giving failed to be achieved.

In many congregations almost miraculous financial gains have been made in a short period of time. Even more important have been the gains in other areas. Attendance at church has grown, members who have not been in the church in years have returned, inactive members have been revitalized. A spirit comes to exist within the congregation that makes one mindful of the spirit which must have existed in the beginning of the Moravian Church, with members joining each other in the common purpose of working together for the glory of God and His Church.
Continuing
With Finances

The Results of Synod are Analyzed

Claude F. Phillips

PROPOSED LIBRARY of Moravian College: Synod set 1965-1966 as the year for a campaign to raise in the Southern Province $125,000 toward the cost of this building.

Synod acted on a large number of resolutions involving Finances. An analysis of those resolutions indicates a need for increased giving on the part of all members of the Southern Province. The giving has increased substantially during the past three years. While there is just cause to rejoice in past accomplishments, those achievements should only serve to furnish the impetus for more service and greater accomplishments in the future.

The report to synod by the Financial Board stated that the total church budgets for the three years ending June 30, 1962 was $3,049,345 compared with a total of $2,316,487 for the three year period ending June 30, 1959. This indicated an increase of 31.64%.

The contribution average per communicant member was:

For year ended June 30, 1960 . . $62.67
For year ended June 30, 1961 . . 68.18
For year ended June 30, 1962 . . 70.55

It appears reasonable to assume the per capita giving will increase during the next three years. Synod seemed aware of the fact that much is needed to carry on the expanded work in many areas. It was pointed out by the Provincial Elders' Conference that the outreach of the Church is evangelism in action; that it is our responsibility to proclaim Christ's gospel to all people. This is a very real purpose of the Church. The extent we, as a denomination, are able to carry out a full program is dependent upon our stewardship.

March, 1963
It was reported that debts have increased during the past three years due primarily to the expansion program of the province and to help older churches improve their facilities. No difficulty has been experienced to date with the loans on the churches.

The Building and Expansion Board reported that $196,143.73 was contributed to that Board during the last three years and a budget of $300,000.00 is anticipated during the next three years. The churches were requested to double their support of the Building and Expansion program for the year ending June 30, 1962. Some of the churches have been unable as yet to meet this request in full.

**Foreign Missions**

The Board of Foreign Missions was given permission of synod to add annually, beginning with 1963, to the mission requests of the various churches, a new item for capital improvements and major developments, provided these requests do not exceed the sum of $36,000.00. The Foreign Missionary Society of the Southern Province was also requested to present the need for capital improvements in the mission provinces to the membership at its Annual Meeting and request special donations of at least $9,000.00 for the three year period. This makes a goal of $45,000.00 for the three years for this special added item of which the annual budget should provide $12,000 each year. This amount of $12,000 is to be added to the quotas of the congregations.

Synod endorsed the publication of a revised hymnal and asked the Financial Board to determine the exact cost of the Southern Province's participation of the new hymnal and to prorate this amount among the churches of the province over one or more of the next inter-synodal years. This is estimated to be from $3,000 to $5,000.

**Home for the Aging**

No action was taken on the proposed Home for Aging except that the Provincial Women's Board was instructed to continue, and even increase its efforts to raise funds. It was reported by
the pre-Synodal committee, appointed to make a study of the proposed home, that the estimated cost would be $278,000 and that approximately $25,000.00 would be the amount needed annually to underwrite operating loss.

It was upon such a report that no action to proceed was taken. The final decision was that, if in the three years between Synods of 1962 and 1965, some new unforeseen financial development should arise to materially change the present picture, the Financial Board should reconsider the furtherance of this project in the light of such development. Thus, even though many were disappointed, the action appears reasonable and it is not considered likely such a facility will be constructed within the inter-Synodal period 1962-1965.

Ministers Salaries

Synod required that the minimum salary of ministers be set at $4,200.00 per year plus parsonage and a minimum of $500.00 travel allowance. The minimum is to be increased each year by $100.00 per year until the minimum shall be $5,200.00 plus $500.00 travel allowance. This increase is to be effective July 1, 1963.

Pensions to widows of ministers were authorized to be increased from three-fifths of standard pension to three-fourths of the standard as of January 1, 1963. For widows receiving the full pension this means an increase of $360.00 per year. It is not anticipated that this will require an increase in the quotas now being asked for the congregations for pensions.

Capital Fund Campaigns

Synod authorized two capital fund campaigns during the next three year period.

March, 1963

The first was for the payment of the remaining indebtedness on Laurel Ridge, the Moravian Camp and Conference Grounds. It was reported that the buildings and grounds at Laurel Ridge cost over $440,000 and that there remained to be raised approximately $75,000. This balance of $75,000 is based on the assumption that the churches will pay in full all outstanding pledges which amounted to about $30,000.

Synod authorized the Provincial Financial Board to designate July 1, 1963 to June 30, 1964 as a year to be set aside for the completion of the payment of the cost of Laurel Ridge.

The second capital fund campaign was for a new library for Moravian College and Theological Seminary.

(Continued on page nineteen)
The Hymns of the Passion

Mrs. J. Kenneth Pfohl

Among the heirlooms of the Moravian Church are its hymns, which in a very interesting manner tie the centuries and continents and denominations together.

Just examine the Moravian Church Hymnal and you will see that in its hymnology it is the heir of all the ages of Christendom.

Congregational singing is an essential element in Protestant worship, and the Moravian Church has emphasized this feature of public worship. As early as 1501, in advance of the Reformation, they had published the first hymn book for the use of congregations in public worship. Today the value of good congregational singing is everywhere recognized.

With the above thoughts in mind, let us acquaint ourselves with five of the Hymns of the Passion.

Lamb of God—Beloved

John Cennick

"I wish sacred sorrow view Mount Calvary;
But my soul rejoices, o'er Thy death for me;
Since Thou by Thy passion did'st for me atone,
Take me as an offering, Thine I'll be alone."

Flowing through the hymns born in the period of history when Moravian missionaries set the Protestant world on fire as it were, there is a crimson tide pulsating with power. Whatever else Christianity may mean this is a faithful saying—Christ Jesus came into the world to save sinners. His blood was shed for the remission of sins.

"Alas and did my Saviour bleed?
And did my Sovereign die?
Would he devote His sacred head
For sinners such as I?"

Isaac Watts

Hail Thou Once Despised Jesus—

John Blackwell

"Paschal Lamb by God appointed,
All our sins on Thee were laid;
By Almighty Love annointed
Thou hast full atonement made."

God is a Holy God, and in His presence "no unclean thing may find a home."

Are we letting our lights shine, as we look at the darkness which overwhelms the world? Could we only catch a glimpse of the Holiness of God, then we would not dare speak lightly of our sins and failures, but would find ourselves

"At the Cross, at the Cross, where I first saw the light
And the burden of my heart rolled away.
It was there by faith I received my sight,
And now I am happy all the day."

O Sacred Head Now Wounded—

Bernard of Clairvaux

"What language shall I borrow
To thank Thee, dearest Friend,
For this Thy dying sorrow,
Thy pity without end?"

Ours was the transgression, but His the deadly pain. He suffered then, but the centuries have not lessened the grief which our sin brings to the heart of God today.

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Although we may turn our backs upon Him, and seek the pleasures of this world, His love pursues us, and shows us the blood-stained cross where our sins crucified all that is good, and kind, and just. What a Saviour! How great Thou art!

Isaac Watts has penned these lines—among the greatest in the English language—

“When I survey the wondrous cross,  
On which the Prince of glory died,  
My richest gain I count but loss  
And pour contempt on all my pride.”

Alas, and Did My Saviour Bleed—  
Isaac Watts

“You who with sorrow review the mistakes of your life, do not mistake your sorrow nor your tears for the approach to new life in Christ. Sorrow and tears are not repentance. To repent is to turn away from evil toward God. To repent is to shun the evil and choose the good. To repent is to pray.

(Continued on page eighteen)

Moravian Missions — currently speaking

Needed: A Cemetery

It all began when the united Protestant Church in the Dominican Republic began a baby clinic in a small village. The village, nestled in the mountains at the altitude of 4,000 feet, has a population of about 500 persons who depend on coffee for a livelihood.

While the doctor and nurses were attending the children, two Protestant pastors were holding a meeting with the leaders of the town. They asked: “What does your town need most?” The answers were: “A cemetery because when we have a funeral we must carry the body on our shoulders for six and one-half miles.” “More grades for our school.” “Clean water.”

While medicines are helping the children, Church leaders are guiding the townspeople in filling their own needs. This is one method of Christian mission: to serve until the people begin to ask “Why?”; To serve in answer until they see their worth in the sight of God; To preach the Word of God until the Church becomes a living instrument in the hands of a Living God.

Dakota Doctor Visits Honduras Clinic

Dr. L. E. Wold, Fargo, North Dakota is spending his two-months leave of absence assisting Dr. Samuel Marx in Ahuas, Honduras. Dr. Marx spent most of his last furlough on the staff of the Fargo Clinic where Dr. Wold is a member of the internal medicine staff. The two doctors became friends and Dr. Wold made a promise that he would visit Ahuas long enough to render service.

Dr. Wold will be able to assist in a great many phases of the Clinic’s program in spite of the language barrier. Because his stay will be short he will have to depend upon others to interpret for him as he interviews patients who speak either Miskito or Spanish. He has taken a quantity of insect repellent and some surgical instruments which were given by Dr. V. G. Borland, who is also a member of the Fargo Clinic staff.

Mrs. Wold will remain in Fargo with her son, who is in grade school but will communicate with her husband through “ham” radio. The Wolds are members of the Lutheran Church.

March, 1963
Student Pastor for the Virgin Islands

Mr. and Mrs. Thomas Christianson have offered their services for one year in the Virgin Islands. Tom in completing his second year of Seminary and is a member of the Fargo, N. D., congregation. He will return to the Seminary September, 1964. His wife, Jean, is a graduate of Moravian College and is a teacher. The Christiansons were married in December. They have not yet been assigned to a specific parish.

Evangelist Visits Alaska

The Rev. William A. Kaltreider, Moravian pastor from Winston-Salem, N. C., has been released by his congregation for one month of evangelistic services in our Alaska Province. His trip is made possible by the generosity of the Foreign Missionary Society of the Southern Province. His schedule called for services in Bethel (Feb. 11-16), Tundra Villages (Feb. 18-20), Kwethluk District (Feb. 21-24), Kwigillingok District (Feb. 25-March 3), Quinhagak District (March 4-10).

Br. Kaltreider spent a term of service in Jamaica and has been vitally interested in promoting the cause of missions in the Southern Province.

Provincial Conference in B. G.

Superintendent Roger Kimball reports on the annual Provincial Conference of the Moravian Church in British Guiana: "We had a most inspiring Provincial Conference. The highlight of the conference was the excellent participation of all of the delegates. We achieved this primarily by instituting several committees." There were 15 delegates, representing nine congregations, and three ministers present. The conference accepted a budget of $21,481.70.

Br. Reuben Baird, lay member of the Mission Council, reporting for the council said: "We see heartening signs of God's goodness in the spiritual life of our Church. The welcome addition to our ministerial staff in the person of George Lloyd, the gradual reorganization of congregation groups or boards, our Young People's Fellowships, our Christian Education programme, our increased pastoral ministry, our people's response to our Stewardship Campaign, and other features of our Church's life bear eloquent testimony of spiritual growth. Special mention must be made of our Provincial Young People's Rally at Graham's Hall and the visit of Evelyn Kendall to the Youth Convocation in Bethlehem, Pennsylvania, U. S. A., as well as our plans for a Laymen's Retreat and Evangelism in 1963. These, we are certain, are signs of a real spiritual awakening in our Church life for which we give humble and hearty thanks."

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THE WACHOVIA MORAVIAN
Washington Church Begins Construction

Work has begun on the building of the first unit of the new Trinity Moravian Church located in Carrollton, Maryland, in a suburb of Washington, D. C.

Sponsored by the Eastern District of the Northern Province this new congregation promises to become a well established congregation with a comparatively short number of years. It’s location is in a rapidly growing area, occupying a most advantageous spot between several large developments. It is conservatively estimated that within a one mile radius of the site there will ultimately be more than 2000 new homes, of which nearly a thousand have already been built and occupied.

From the standpoint of geography the site is situated in Maryland just northeast of the District of Columbia, a short 20-minute drive from the heart of downtown Washington via the Baltimore-Washington Parkway. It is a six-acre plot of land, well wooded, on a main street just on the edge of Carrollton. The church will be set well back on the property which has a 300 foot frontage on Good Luck Road.

The pastor, the Rev. Clement E. Suemper, lives at 6802 Trexler Road, just two blocks from the church. The post office address is Lanham, Maryland.

* * *

Travelers Up “Church Hill”

For many years the road by the Mount Bethel Church has been known as “church hill,” but people unfamiliar with the area wondered where the church was because it was obscured by trees.
Today the picture has changed. Early in December the Men of the Church took as a project to clear the undergrowth and trees and to fill up the gullies between the church and the hard surfaced road. Now, as one travels up "church hill" the white church stands out like a guardian over the landscape. This has added considerable improvements to the looks of the area and the community.

* * *

More Charter Members
For Boca Raton

On Sunday, January 27, the Boca Raton Moravian Church received its second group of charter members. Three of the new members were received by reaffirmation of faith, one by adult baptism, and one by letter of transfer. The new members are Mr. and Mrs. Floyd E. Cornette, Mr. and Mrs. Burthol C. Mackan, and Mrs. Natalie Malison.

The Boca Raton Church now has 29 communicants and a total membership of 37. Average attendances for the first six months of the new church were 55 for the church service and 17 for Sunday School.

* * *

Salem Congregation
Plans Mid-week Exchange

Pastors of Salem Congregation will exchange assignments for the midweek services during the season of Lent according to a schedule prepared by a committee of which the Rev. C. Truett Chadwick is chairman.

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The theme for this year is "Christ's Power over Sin" and is based on the book "Conquering the Seven Deadly Sins" by Lance Webb. A layman is to be in charge of the services as the pastors speak each Wednesday evening in some church other than his own.

In addition to the pastors, the Brn. Hamilton, Gray, Allen, Shimer and Higgins will participate in the services on occasions.

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History of Mor. Church (600 yrs.) ...... $1.00
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The Wachovia Moravian
The Provincial Boards at Work

Provincial Elders' Conference

Dr. R. Gordon Spaugh, since January 18, has been on official visits to Florida, the Carribean area, and Surinam. In Florida he took part in anniversary celebrations at Coral Ridge and Boca Raton.

From January 31 to February 5 he represented the Unity Directory in the observances marking the elevation of the Surinam Province to the status of a Unity Province.

While going to and returning from Surinam he stopped off for visits in British Guiana and the Islands of Antigua, St. Thomas and St. Croix.

* * *

The Rev. George A. Chiddie, pastor of the King-Mizpah churches, has received and accepted a call to become the pastor of the Leaksville Congregation. Plans are for him to be installed at Leaksville by the president of the conference on Sunday, March 3.

Richard F. Amos
Vice-President

* * *

Provincial Women's Board

The Women's Board announces the schedule of the Lenten Days of Prayer:

February 27—Home Church
March 3—Christ Church
March 6—Trinity
March 13—Ardmore
March 20—Fries
March 27—Fairview
April 3—Konnoak Hills

March, 1963

Help For Migrants

Miss Eugenia Stafford, chairman of Migrant Work, reports on the extended interest in migrant work that went on last summer and fall:

Bethania, a shipment to Elizabeth City in May;
New Eden, a shipment to Hendersonville in August;
Friedland (Senior Girls' Class and Circle 4) a shipment to Beaufort in October.

Gifts of money were received from the Home Church, King, Kernersville and the Ardmore Young People.

"A few short days ago," she writes, "I had two calls—one from Trinity and one from Friedberg—that these Fellowships are working on shipments, Now. And now is the time for us to get our shipments and money gifts

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ready. Soon truckloads of men, women and children will be on the way from Florida to the work camps of our eastern trucking areas for the early summer work season.

“These people bring so little with them. The local committees of the migrant centers, to assist them in their work, do need the clothes and toys that we send. The Council of Churches needs the money that we give to send ministers to the camps to preach and counsel and to pay workers in the Child Care Centers. And Moravian women are helping!”

* * *

Hymns . . .

(Continued from page thirteen)

“Create in me a clean heart, O God, and renew a right spirit within me.”

“For drops of grief can ne’er repay
The debt of love I owe;
Here Lord, I give myself to Thee,
‘Tis all that I can do.”

Jesus, Source of My Salvation—Homburg

“Lord, Thy deep humiliation
Has atoned for all my pride;
I need fear no condemnation,
Since for sinners Thou hast died.”

A gift cannot be earned, it can be rejected or received.

“My faith looks up to Thee” and “More love to Thee, O Christ” should find permanent lodging in our thoughts. We do not receive the Gift because we love the Giver. We love Him because He first loved us. “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should perish, but have everlasting life” (John 3:16).

We love Him because He first loved us, and while we were yet sinners, Christ died for the ungodly.

Our love for Him is made visible in our keeping His commandments.

“Thou becam’st a curse, dear Saviour,
To restore me to God’s favor;
Thousand, thousand thanks to Thee,
Dearest Lord, forever be.”

* * *

Oldest Bishop Dies

Word has been received from Herrnhut of the death of Theodor Marx, the oldest bishop of the Moravian Church. Bishop Marx who died on January 25 at the Moravian Home for the Aged in Herrnhut was ninety-one.

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THE WACHOVIA MORAVIAN
Salem Academy Holds Religious Emphasis Day

MISS CATHERINE DAVIS, chairman of the Spiritual Life Council at Salem Academy, meets with William Lacy Swing, guest speaker for Religious Emphasis Days.

"If the church separates from education can either survive with vitality?" was a question presented by William Lacy Swing of the national Council for Religion in Independent Schools. Mr. Swing was a guest of Salem Academy for the Religious Emphasis Days, January 27-30. He spoke at several sessions on the general subject, "Christianity and Contemporary Culture," led discussion groups, and met with students individually at the Academy.

Speaking on "Christianity in Education" Mr. Swing pointed out both the role of Christ as a teacher and the founding of the great universities by the church. "The question is," he said, "whether or not the church can fulfill its historical role in our present society."

"Religion without education is weak," he asserted. "Form can not endure without content, and habits of church-going are meaningless compared to the knowledge of God's actions through Christ in the historical process. The idea of Christianity is always greater than the institution."

"Education without religious or moral training is dangerous," he said. He questioned our having gone beyond token acceptance of Christianity. "Are we going to make our mark to help mankind, or are we going to use mankind to make our mark?" And again he asked, "What good does it do to acquire a mass of knowledge, if you have not determined what to do with it? Should we seek to know how to blow up the world before we acquire knowledge that will help us determine who our neighbor is?"

Since 1961 Mr. Swing has been an associate director of the Council for Religion in Independent Schools with headquarters in New York City. Salem Academy is one of 550 secondary schools in the United States with membership in the Council for Religion.

* * *

Finances...

(Continued from page eleven)

goal set for the Southern Province's share in the cost of this building was $125,000. Synod selected the year 1965-1966 for this campaign. The postponement of this effort to 1965 was made necessary by the fact that the present capital funds campaign at Salem College covers the years 1962 to 1965.

The Synod of 1962 acted with the awareness that there are considerable improvements, renovations and additions to present building facilities currently in process or in the planning stage by a large number of congregations. The expansion and improvement of facilities is a healthy indication of great things to come. The province
stands in a position of tremendous opportunity for expansion.

If we are to make the best of opportunities for expanded service to our church, the budgets of all churches in the Province must increase. In addition to meeting these increased budgets, we must give generously to the additional causes which will not be in the church budgets but for which special fund raising campaigns will be required.

Laurel Ridge
For 1963 Season

Announces Schedule and Fees

A conference experience for every person of every age is the goal of the schedule for Laurel Ridge for 1963 as announced by the Commission on Camps and Conferences. The season opens on June 14 and closes on August 11.

(For the detailed listing of the various age groups, see the back cover of this issue.)

The schedule for 1963 calls for a Senior High Conference, two Junior High Conferences, three Junior Conferences, two week-ends for adults, a five day out-door camp and a five day Adult Conference.

For the week beginning June 23 the grounds are being rented by the Winston-Salem Presbytery of the Presbyterian Church for its Junior High Camp.

Extra-season events

Outside of the regular season, two events are planned for the summer. The first is a Family Week-end for June 7, 8, and 9. One family (parents and children) will be registered and will be housed in one of the cabins. This means that only sixteen families can be accommodated.

The fees for the Family Conference have been set as reasonably as possible at $7.50 for adults and $4.00 for children ages 4 to 11. There will be no charge for children under four and those over 11 will be counted as adults. Insurance will be added at cost to the above.

A second extra-season event will be the Post High Conference the week-end of August 30, 31 and September 1.

Conference Fees

Fees for the regular conferences will be the same as those charged in 1962. For all seven-day sessions for young people the full fee is $30.00 with bus transportation added. The adult week-ends will be $10.00 per person.

For the special groups the rates are announced as follows:

- Out-door Camp (5 days) ... $15.00
- Adult Conference (5 days) ... $21.50

The Commission on Camps and Conferences also announces a new schedule of rates for rental of the lodge units in the off-season of April, May, September and October. The rental of a lodge and four cabins for Moravian groups is $15.00 for week-end which includes a $5.00 deposit at the time of reservation.

Reservations are already being received for these off-season months.

The Baptist Student union of Wake Forest College will again use Laurel Ridge for its annual retreat before the opening of school. This year the retreat is set for September 13 to 17.

The Wachovia Moravian
"Church Withholding" Plan Wins Approval of Employees

A payroll deduction plan at a company in Pawtucket, Rhode Island, is designed to help the churches and synagogues of participating employees.

While the routine deductions for income tax, Social Security and other government-dictated withdrawals bring payday gripes, "church withholding" has brought nothing but smiles of approval from participating employees of J. C. Hall Co.

Into the mail, at year's end, went quarterly checks to a dozen congregations in two states from the Hall Co. The money, based on pledges voluntarily made by 11 of the firm's 200 employees, had been taken week-by-week from their pay checks.

Edward A. Robinson, president of the company, said the "church withholding" plan "probably enables people to give more to their churches. Pay-as-you-go is easier whether it is for taxes or churches."

In most cases, the pledge and deduction plan resulted in much higher gifts, with less trouble and sacrifice, than normally given by the participating employees. The firm also confirmed that most participants have increased their church pledges for 1963. (RNS)

Missions Official Cites Leadership in Cuban Church

Dr. Eugene L. Smith of New York, general secretary of the Methodist Division of World Missions, said in Charlotte that although half of the clergy and lay leadership of the church in Cuba have been evacuated, "the church there has discovered internal sources of leadership it did not know it had before."

Praising the work of Cuban Methodists who remain in Cuba, he said "in fairness to the pastors who left Cuba, it is traditional that if you really disagree with the government (in Cuba) you move outside and fight."

Keynote speaker for the mid-year meeting of the Board of Missions, Western North Carolina Methodist Conference, he said Russian troops conceivably could be in Cuba to protect Castro from his own militia.

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Dr. Smith said North Africa presents the greatest missionary opportunity for the Christian church in the world today, and that "there is no limit to what can be done in North Africa in the name of Jesus Christ." (RNS)

* * *

Growth of Religious Groups Cited in Soviet Union

An article in the Russian publication "Science and Religion," an atheistic monthly, complained that the spread of atheism throughout Russia is having difficulties.

Generally, atheism is making "some progress," the article said, but religious groups are gaining. "In fact, in whole republics, where in comparison with the situation before the revolution, the number of various religious sects has actually increased."

Offering an "explanation," the article claimed that under the Czar of Russia before the Communist revolution "non-Orthodox sects were persecuted, while the Soviet constitution gives freedom to all."

The writer noted that the Communist Party has allocated special funds for the intensification of atheistic propaganda and the training of atheistic workers throughout the U.S.S.R.

(RNS)

Physician-Clergyman Plans Hong Kong "Floating Clinic"

Dr. James W. Turpin, 35, organizer of medical clinics known as Project Concern in refugee-jammed Hong Kong, said he could foresee no reversal in the tide of Chinese refugees who manage daily to get into the crown colony from Communist China.

Refugees still go to "unbelievable extremes" in their flight from poverty and hunger, the Methodist physician-clergyman said at a press conference in New York which opened a 16-day U.S. fund-raising tour. He was scheduled to leave February 15 to visit European cities and Dr. Albert Schweitzer's clinic at Lambaréne, Gabon, in the Congo before returning to Hong Kong.

Dr. Turpin's independent project includes a clinic and child care center in the Walled City in Kowloon and a floating clinic on a rebuilt junk to be opened March 9 in Yauma Ti Typhoon Shelter.

Dr. and Mrs. Turpin and their four...

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THE WACHOVIA MORAVIAN
children will live aboard the junk. They were inspired in their work, he said, by the service of the late Dr. Tom Dooley, famed Roman Catholic jungle physician in Laos.

During the interview, the tall, crew-cut physician displayed a breakaway model of the 60-foot modified junk which has been converted at a cost of $14,000 into a modern houseboat and clinic. It includes examination and treatment rooms, a room for minor surgery, a laboratory and a pharmacy.

He anticipates the day when a fleet of such vessels will bring medical aid to Thailand, Burma, Malaya and other parts of Asia. "They could be invited to places where the Peace Corps might not be asked because of political implications," Dr. Turpin commented.

He predicted that when the floating clinic starts serving the poverty-stricken sampan population of Hong Kong harbor, it may care for as many as 200 out-patients a day. The harbor has some 200,000 boat people who have no doctor. (RNS)

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**Disciples to Publish Book Hit by Southern Baptists**

Dr. Ralph Elliott’s book, which caused a controversy in the Southern Baptist Convention and resulted in his dismissal from a Baptist seminary, will be published by Bethany Press, an agency of the Christian Churches (Disciples of Christ).

"The Message of Genesis, "which some Southern Baptists regarded as too liberal theologically, is part of Bethany Press' new Abbott Paperback Series.

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March, 1963
Originally published by the Southern Baptist's Broadman Press early in 1962, the book sparked a theological debate at the denomination's June meeting in San Francisco, California.

Although the convention rejected appeals that it ban the book, it did adopt several resolutions which were interpreted as rebukes to liberal elements in theological seminaries.

Subsequently Broadman Press decided not to publish a second edition of the book, although the first edition had been completely sold out.

Dr. Elliott was dismissed from his post as a professor at Midwestern Baptist Seminary in Kansas City, Mo., because he refused to withdraw his book voluntarily and promise not to have it published again.

Bethany Press purchased the publication rights from Dr. Elliott. (RNS)

* * *

Dr. Judd Stresses Action by Christians

The best way for churches to bring Christian principles into government is by persuading Christians to become "politicians," and not by issuing pronouncements or using pressure tactics, Dr. Walter H. Judd, former Congressman from Minnesota, declared.

Addressing Chicago Theological Seminary's Board of Associates, the former medical missionary in China, asserted: "I am against political action by the Christian church or its agencies; I am for political action by Christian persons."

He stressed that in political matters the church must not try to speak for its members, but must speak to them.

"The proper role of the church," he said, "is not to try to change government by lobbying in Washington, or by issuing statements on what the government should or should not do; rather its real work is to change men and women in order that they, individually and as groups, may change society and government."

Dr. Judd observed "it is not the business of the Christian church or its agencies to try to run the State." The church's major "business," he said, is to "challenge and inspire Christian men and women to take on Christian principles into every walk of life—including politics—and put them into practice."

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THE WACHOVIA MORAVIAN
He called on the churches to encourage their members to:

1. Study issues and candidates in order to be sure of the facts;

2. Come to conclusions in the light of Christian principles and values, Christian ends and Christian means;

3. Join the political party which the Christian thinks is nearest right on the most important issues, and then work within the party to strengthen its position where he believes it to be right, or change it where he believes it to be wrong;

4. Participate in the machinery of his party to help select good candidates—able men and women with sound Christian convictions and courage;

5. Help elect such candidates by himself voting for them and by persuading others to do likewise; and

6. Be willing to become a candidate for public office and serve in such positions as a public service—yes, a Christian ministry.” (RNS)

* * *

U. S. 'Pockmarked' By Poorly Planned Church Buildings, Convocation Told

America is “pockmarked” with churches that look like post offices, railway stations, or theaters, a church architect declared recently.

“It takes more than a cross applied superficially to the exterior of a build-

ing to make it a church,” Charles J. Betts of Indianapolis, Ind., said. Mr. Betts is the consulting architect of the International Convention of Christian Churches’ (Disciples of Christ) Board of Church Extension.

In a speech to the first Northwest Regional Convocation on the Church in Town and Country, the architect said modern churches should be functional, attractive, and substantial. But they should not be built for permanence because population shifts and sociological changes make the average life expectancy of the American church building about 50 years, he said.

In church architecture of the future, Mr. Betts said, interiors will be influenced by the current emphasis on the participation of the whole congregation in the worship service. This will mean a sanctuary built on a “gathering-around” principle with free access to the altar for all worshippers.

The recessed chancel is being eliminated, with the result that this area is ceasing to be a special, sacred preserve for the clergy, he said. (RNS)

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MARCH, 1963

25
Waldensian Leader
Speaks at Moravian

Dr. Ermanno Rostan, moderator of the Waldensian Church in Italy, one of the oldest of Christian Church groups, spoke on the Moravian College campus Friday, February 22.

The distinguished theologian, who received the honorary doctor of divinity degree from Moravian Theological Seminary in May 1961, is a representative of the only Protestant group older, by nearly 300 years, than the Moravians.

Dr. Rostan addressed both seminary and college faculty students in the Bethlehem-Salem Room of the College Union Building. His subject was “The Vatican Ecumenical Council.”

Existence of the Waldensians began with the life and work of Peter Waldo about 1170 in the Piedmont Alps of Southern France and Northern Italy. Moravian origin began in 1457 and their own ministry established 10 years later.

Seminary for Laymen
Spring Semester, 1963

The spring semester of the Laymen’s Seminary is announced for April 16 to May 14. Sessions will be held each Tuesday evening for this period at Salem College from 7:30 to 9:30. Three courses are being offered:

1. “Understanding People” by the Rev. Herbert Zerof. Mr. Zerof is the director of the School of Pastoral Care of Baptist Hospital. He has on two other occasions led courses in the Laymen’s Seminary.

2. “The Book of Job” is taught by Dr. E. W. Hamrick, professor of Religion at Wake Forest College.

3. “The Book of Genesis” is a course of study which will be led by the Rev. James Johnson, the assistant pastor of the Little Church on the Lane, Charlotte, N. C.

Registration for these courses can be made at the office of the Board of Christian Education and Evangelism or through the local church. The cost for each class will be $3.00.

* * *

LETTER

Watertown, Wisconsin
January 24, 1963

Dear Editor,

The New Wachovia Moravian in its very fine “Format” has arrived and we think it very fine. Congratulations on the fine make up and its very fine appearance. I appreciate The Wachovia Moravian and thank you for still having me on your mailing list.

We are having very cold weather here in Wisconsin at this time, but are thankful for a warm home. I am now in my 85th year and not as active as I once was. I will never forget all the kindness shown me in Winston-Salem while in the hospital there with typhoid in the fall of 1902.

May the Lord bless and prosper all you do in his name.

Very fraternally,

R. J. Grabow

NO SHOE IS WORTH IT’S PRICE UNLESS COMFOR TABLE

—A FIT IS THE THING —

HINE’S

The Wachovia Moravian
One of the suggestions that came to our desk during the past month was found in a letter from Br. Christian D. Weber of Boca Raton, Florida. He requested that we "write an editorial on the meaning of the word Wachovia."

A statement by the editor in the first issue, dated March 1893, commented on the title as follows:

"Our readers will notice the name Wachovia at the head of our paper. Very many of them will need no explanation of the term. It has a sweet home flavor about it, reminding them of the district in North Carolina where they were born. For the information of others we would say that Wachovia was the name given to the large tract of land which the Moravians bought in Western North Carolina in the year 1753. It was the title of one of the estates of Count Zinzendorf situated in Austria."

Actually it was Bishop Spangenberg who named the 100,000 acre tract of land Wachau when he and his party surveyed it in the winter of 1752. The German Wachau later became the English Wachovia.

It must be confessed that the use of the term Wachovia in the title was a matter of much discussion and serious concern for the Commission on Publications. It is recognized that it no longer has significance to many readers, not only in Florida but even in North Carolina.

A new name was given consideration. The commission felt, however, that this was not the time for a change. A weighty factor in this decision was the fact that discussions are continuing on the consolidation of THE MORAVIAN and THE WACHOVIA MORAVIAN into one magazine for both provinces of the Moravian Church in America. Such a paper would no doubt be called THE MORAVIAN.

Authors in this Issue

Dr. R. Gordon Spaugh is chairman of the Unity Committee of the worldwide Moravian Church and president of the Provincial Elders’ Conference of the Southern Province.

Br. Claude F. Phillips was a delegate to the Synod of 1962 and is a member of the Financial Board of the Southern Province. He is a member of the Calvary Congregation.

Br. Jack M. White is chairman of the Stewardship Counselors of the Southern Province. This is a group of laymen trained to give assistance upon request to the churches of the province. He is a member of the Friedland Church.

Mrs. J. Kenneth Pfohl who writes on Hymns of the Passion is Chairman of Sacred Music and Hymn of the Month, State of North Carolina, National Federation of Music Clubs.
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CONFERENCES, JUNE 14 TO AUGUST 11

<table>
<thead>
<tr>
<th>Category</th>
<th>Session I</th>
<th>Session II</th>
<th>Session III</th>
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<td>Juniors</td>
<td></td>
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<td>June 30 - July 7</td>
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<td>July 14 - 21</td>
<td>July 21 - 28</td>
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<td>Adult Week-end</td>
<td></td>
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<td>Aug. 9 - 11</td>
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<td>Aug. 4 - 9</td>
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In This Issue

- Surinam Becomes Unity Province
- Christ's Cross Speaks To Us
- The Changing Scene in Nicaragua
A Two Minute Sermon

The Lord is Risen Indeed

In his rhapsodic affirmation of the resurrection of Jesus Christ Paul indicates that it is his primary function not to prove but to proclaim: "I declare unto you, brethren, . . . be rose again the third day!" (I Corinthians 15).

In the hymn, sung each Easter following the declaration, "The Lord is risen indeed!", we plead with Henriette Louise von Hayn:

"Grant us as to Mary, the great favor
To embrace thy feet in faith."

The fact of the resurrection of Jesus Christ as victorious Lord and Saviour truly proclaimed is truly received by faith!

Illusive before the systematic analysis of finite minds is this mystery boldly sketched by an empty tomb! God and Mary's Son, born under distressing circumstances to die a despicable death, was raised from the dead! He left the tomb!

We believe it or we deny it; we do not prove it.

Deny the honesty of the witness in one case and his testimony is suspect in all others. Tear from the pages of your Bible the stories concerning the resurrection of Jesus Christ and you have proved only your privilege to mutilate the message of God's victory over sin and death.

"The Lord is risen!"

Effective preaching depends on this proclamation: "If Christ be not risen, then is our preaching vain" (I Corinthians 15:14).

"The Lord is risen indeed!"

Victory over sin is linked to the reality of this proclamation: "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Corinthians 15:17).

(Continued on page 3)
The Changing Scene In Nicaragua

Howard H. Stortz

A few months ago I made an official visit to Old Cape. In former years such a trip would have taken three days. With the use of an outboard motor we made the trip in eight hours. Plane service now makes it possible to travel from Managua, on the West Coast, to the East Coast of Nicaragua, where most of our work is located, in hours instead of weeks. The plane has also shortened to hours, trips from the upper East Coast to the lower East Coast which took many days when I began my work in Nicaragua. Similarly roads which have been built and the use of trucks and cars has shortened the time of travel considerably in various parts of the Coast.

Travel from the homelands to Nicaragua has also been shortened due to regular plane service. This has facilitated the supervision of the work. It also has made it possible for other interested friends to visit us from time to time, developing a closer link be-

HOSPITAL TRUCK: “The use of trucks has shortened the time of travel considerably.” Bishop Herbert Spaugh is in the cab with Br. Joseph Gray, Jr. standing outside. In the back is Br. Charles Sharer from Bluefields.

between the Church here and the Moravian Church in the U.S.A. It has also made it possible for more frequent visits by representatives of the Mission Board, which has given them a better understanding of our problems.

The Lord is Risen . . .

(Continued from page 2)

“The Lord is risen!”

Salvation and assurance are confirmed by this proclamation: “If thou shalt confess with thy mouth that Jesus is Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Romans 10:9).

“Hail, all hail, victorious Lord and Saviour!”

Paul A. Snider

APRIL, 1963
Travel Easier and Quicker

This quicker and easier mode of travel has also resulted in close communication between members of one section of our large province with other sections. It has made it easier to plan and conduct more conferences, (both general church and young peoples' conferences) which has resulted in a better development of our work.

Many East Coast folks also moved to the West Coast and the founding of a Moravian Church in Managua became a necessity. With two Moravian hospitals on the East Coast of Nicaragua, our missionary families are now able to visit these hospitals whenever they are in need of medical attention.

This is important for folks who are living in a climate to which they are not accustomed. We can also obtain medical help from the specialists in the capital city of Managua in case we cannot get the help we need in the local hospitals. The records of the clinics of both hospitals show that travel conditions enable a greater number of our people to seek medical help. It is also possible now for all our workers both foreign and native to receive annual physical examinations and x-rays.

More Interest in Education

Great changes have also taken place in our educational program. The closer contacts with the department of education of the Nicaraguan government has resulted in more interest by the government in the educational program on the East Coast—which formerly was too far away to get much attention. The Colegio Moravo, in Bluefields, and our schools in Puerto Cabezas, Pearl Lagoon, the mines and other centers have changed their courses to conform to those of the government program. All teaching is done in Spanish. Most of the “reading schools” formerly conducted by our workers in the villages they serve have been replaced by government schools staffed by Normal School graduates from the West Coast. As all teaching is done in Spanish our children are becoming fluent in that language. Because the children are able to read, more Bibles and hymn books are being sold. In former years it was necessary to line out the hymns.

THE INSTITUTO BIBLICO AT BILWASKARMA. Here the ministers for a national church are being educated.

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in the services; today this is not being done anymore.

This progress in education made it necessary to begin a Christian education program for our province. It also means that we have better educated people to serve as Elders, Sunday school teachers and other officials in the church. It also means that now we have to train our workers more carefully before we can place them in charge of the various congregations. At the same time we are now able to find better candidates for the ministry. In fact, the Instituto Biblico has had to expand and include a seminary course, together with the general course which was given formerly. It may also mean that in the coming years most of our work will have to be done in Spanish.

The educational program sponsored by the government has aroused a greater longing for an education on the part of our Miskito children. Great changes in their outlook on life are clearly evident. The church is trying to keep pace with this change in the schools still under our care and also in connection with the program of training native workers and future nurses. We already see the effects of this improved educational program in the capable leaders we have in the ministry, in the hospitals and very efficient lay workers in many of our congregations. No longer does the missionary have to assume all responsibilities. From what we have seen and are seeing now, the prospects for even more capable leaders in the future are very bright, and we can rest assured that the church will be able to carry on under native leadership.

**Literacy Increasing**

I have already mentioned the fact that increased literacy has resulted in greater use of the Bible. The common use of radios, especially the transistor radios with long-life batteries, will also serve as a medium for promulgation of the Word of God. Many of our folks in the villages where there is no electric power now have transistor radios. While

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most of the programs are commercially sponsored, similar to programs in the States, we also have a variety of religious programs. The Moravian Church is now sponsoring a weekly religious program over Radio Puerto. This program is carried on in three languages—Miskito, English and Spanish. Getting the Gospel to so many people at one time was unthinkable several years ago. It will now be possible not only to reach people under our care, but others who live in villages where they do not have a spiritual leader. What a wonderful opportunity to make the Gospel known!

National Church Developing

The greatest change that has taken place in recent years is the development of the National Church. Our official name is no longer “Moravian Missions,” but “The Moravian Church in Nicaragua.” In former years the work was under the care of foreign missionaries and the national people had little to say in regard to the policies for conducting the work. Today we have a bishop of our Nicaraguan church, chosen from among one of our national ordained brethren. There is a governing board of five which has two nationals as members. We no longer have “Mission Conferences,” but “General Church Conferences” in which nationals select representatives and thus have a voice in formulating church policies. In former years, foreign missionaries outnumbered native workers; today native ordained

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**THE VISIT OF “INTERESTED FRIENDS” from time to time is now made possible by the aeroplane. Among such friends shown here are the Brn. Floyd Burge of Ardmore and Sid Kinney of Advent.**

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GRADUATES of the Instituto Bíblico for 1962.

brethren outnumber foreign workers. In former years the work was financed from funds sent from abroad; today over half of the local work is being supported from local contributions.

Stewardship is one phase of the work that needs to be developed further. It must be remembered, however, that economic conditions here are such that most folks do not have a large income. For example, while this is being written, our folks in the Wangki district have had a very successful rice crop, but they are not able to sell it, and if they do sell, they are forced to sell at a very reduced price, and mostly in trade or merchandise. It is said that one merchant who buys rice bought over a thousand sacks and only paid out twelve cordobas in cash. People cannot give what they do not have. A change was made in soliciting funds for our church work from asking a stated yearly fee to having folks make pledges towards the provincial expenses. Financial campaigns are made each year. This has resulted in greater giving. We feel confident that if the economic situation improves, our people will be able to meet the financial obligations needed to carry on the work in this province in the coming days.

These, then, are the changes that have been noted in our province. Our goal is for a National Church by 1980, meaning that the work will then be in charge of the national workers. Pray for us that this goal will be reached.

THE GENERAL CHURCH CONFERENCE where “nationals have a voice in formulating church policies” is one of the steps toward an emerging National Church. Here the delegates to the 1962 conference enjoy a meal in one of the school buildings at Bilwaskarma.

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APRIL, 1963
DEATHS


Reid, Mrs. Gertrude Estella (m.n. Leonard), born November 16, 1900; (Continued on page 17)

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THE WACHOVIA MORAVIAN
Missionary Visiting
In England Finds

Cold Bodies, but Warm Hearts

Br. Aldersley, missionary from the East West Indies Province, writes of his experiences during what is described as one of the coldest winters of the century in England. The article which appeared in the March issue of THE MORAVIAN MESSENGER was shortened by the Editor by the deletion of certain paragraphs that were of only local interest.

Cyril F. Aldersley

Just before the winter began I was invited to visit the Eastern District of the Moravian Church, a part of the British Province I had not seen before. Never did I foresee that the visit would coincide with the most severe winter in the South of England in recent years.

The icy grip was already paralysing football matches all over the country, when I set off in the small car. I had never driven a car in the snow before this winter in England; for it was only while in Antigua that I had learned to drive. Arriving in Bedford in a snowstorm I somehow skidded my way along to Luton, hoping I would not encounter any hills; here on the M 1, I soon drove easily to London. I just looked out of the icy window to see where I was, and while wiping the fog away from the inside was more than a little surprised to see it was Hornsey Church across the road.

I met Br. and Sr. W. Mortimore for the first time. Soon we were all old friends; the warmth of the family circle and discussions about the morrow, made the piled-up snow in the garden look a harmless decoration.

Arriving at Hornsey for the 11 A.M. service, we were shattered to hear from the caretaker that the heating system had failed. In a matter of 15 minutes or so the minister had to decide what to do to make the congregation comfortable. In the school hall gas heaters were set on, but the low pressure failed to lift the temperature above freezing point.

Service in an Overcoat

I have never had such a sense of cruel guilt as when I conducted that service in my overcoat, while others literally shivered in their shoes as they tried to listen to the message. I would award Hornsey members a special commendation because they sat there and heard Br. Mortimore announce, without twinking an eye, that he hoped they would come back again at 6:30 to the evening service. They did come back, and many of our West Indian members braved the icy weather to see pictures that evening. One was heard to say, "That is my grandfather" as she saw a faithful brother standing outside Gracebay Church in Antigua. In fact, despite the cold, we were somehow being taken for a Caribbean trip from Trinidad to the Virgin Islands.

Welcome cups of coffee warmed all present as the good Hornsey ladies served from the kitchen, and tongues wagged for quite a while afterwards as
members from the West Indies asked about relatives back home, and others about aspects of the work overseas. It was very clear to me that we are very fortunate to have a congregation in London where West Indians and others from overseas can find a true welcome, without any kind of reservation. Some sing in the Choir, and many are regular members.

West Indians Visited

The next two-and-a-half days I spent travelling all over London with Br. J. Kirby Spencer, visiting in their homes members from the West Indies, meeting old friends I had almost despaired of ever seeing again, and finding in all cases a welcome that was really heartwarming. A brother from Antigua, married to a London girl, gave us welcome coffee on the top floor of an apartment house, and as we were about to leave, mentioned that another family from Antigua resided on the ground floor. In the semi-darkness the door was opened and upon seeing me a former member of the Spring Gardens Women’s Fellowship threw her arms around my neck and demonstrated beyond words how much she felt cheered by the sight of a minister from home.

It was a little surprising to find, on digging out a member not contacted by our church as yet in this country, that even though the man or woman had been a most regular attender at church back home, upon arrival in England they had not found their own church, and because of that had never cared to link with any other church in the locality. Many did promise to attend meetings organized by Br. Spencer and held monthly in various parts of London where our overseas members reside.

From conversations with members it was not that members wanted services for West Indians alone, but found the distances in vast London too great, and travel too expensive, to enable them to

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THE WACHOVIA MORAVIAN
I attend Hornsey all the time. Soon I was convinced that in this country today there was begun a most significant effort of Evangelism and Expansion, a kind of modern diaspora movement, but rather different in some ways because the members are actually Moravians from birth, and know little of any other church. This effort being made by Br. Spencer struck me as being most challenging and promising, and worthy of all the support, as well as the prayers of all our members, on both sides of the Atlantic.

Late at night we tried to find a Potter’s member and were asking for her in a doorway when a female voice from a room where they had already gone to bed, was heard to call, “Is that Rev. Aldersley I can hear?” I was never more surprised when I entered and found there an Antiguan who some years ago was messenger for the late Sr. A. Lincoln George, matron of the Spring Gardens Teachers Training College. The world is really a much smaller place than we often think. There was such a challenge and opportunity in London, I wished I had been able to stay at least two weeks.

It was an unfamiliar London, ice was everywhere, streets were so dark in places that it was possible to be driving through a crossing and suddenly seeing traffic signs when half way across the road, for the power cuts had cut off even necessary traffic controls. Hospitals were fighting against the ills afflicting mankind, and all the time uncertainty was abroad. How long would this arctic winter continue, and what sacrifices would have to be made before it was over.

**Bedford Was Next**

The next call was in Bedford where Br. John K. Berry and his family sheltered me from the extreme conditions outside. I soon found that Bedford had the doubtful distinction of being the coldest place in the country, I am sure I would not have contested that opinion.

A United Service for women at St. Luke’s brought out a dozen of the hardiest souls, it was a good thing for me that Br. Berry knew the way to church, for I must admit I could hardly see where I was driving, so it proves that a back seat driver has his value. The faithful few produced many questions, and I felt the effort was well worth while. Br. Harding and his family soon thawed out any lingering ice floes during an hour before their huge fire.

Br. Spencer had asked me to look up a couple of Kittitians in Bedford, so

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**APRIL, 1963**
with Br. Berry we set off on an adventure that proved unrewarding, we never found the folks we sought, but gained entry into what I am sure must have been the coldest house in the country, filled to more than capacity with Pakistanis. It was almost amusing to see one of them, dressed in cotton pyjamas, trying to light a coke fire with matches . . . . More and more of them appeared from various doors, but not one could understand a word of English.

Wandering in Bedford thinking over the question of how to identify people from various parts of the world, I saw a man shovelling snow on the footpath—he was coloured—and I wondered as I observed him if he was a West Indian. I just felt that he looked like one. I plucked up my courage and ventured to speak to him, and as soon as he opened his mouth I knew where he was from. It was wonderful to hear his Bajan accent and how philosophically he was accepting his lot here while thinking of his wife and children in St. Philip, Barbados. He knew Calvary Church well, and we spoke of sunshine and zephyr breezes over Crane Beach. As I left him he seemed to me to be digging into the snow with greater zest.

The cold did get even worse, and the meeting at Queen’s Park that night produced the minister’s family plus myself, and we waited for a while in front of a magnificent fire in one of the warmest rooms I met, but no other person came—the meeting was off.

**Snow and More Snow**

Reports of snow drifts caused my stay in Bedford to be a day longer than I had expected, but on Saturday, January 19, I set off on the way to Woodford Halse. It was not so good travelling through Northampton, but when I reached Bugbrooke I found myself sharing a snowdrift with a local Doctor and two buses. The snow almost covered the Doctor’s car. With shovels and all hands to the shaft we cleared a way, and had to make quick use of it, for even as we shovelled, the snow was being driven by the keenest wind I could remember, and was going right across my legs as if I had no trouser legs to stop it, and was piling up the snow almost as fast as we removed it.

Now I was running into drifts every few yards, and just used the car as a sledge, hoping that by bouncing from side to side I would force it through

(Continued on page 15)

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THE WACHOVIA MORAVIAN
Surinam Church,  
After 225 years  
of Christian Witness,  

Is Recognized as Unity Province

R. GORDON SPAUGH brings greetings to Moravians of Surinam from the Unity and the American Provinces. Superintendent Victor Mueller (in pulpit surrounded by native flowers) presided at the lovefeast service.

Edwin W. Kortz

"Brothers and Sisters in Christ . . ." were the opening words of an address to the Moravians of Surinam on the occasion of a lovefeast, February 3, 1963, marking the recognition of the Moravian Church of Surinam as a Unity Province. These words were not spoken by a pastor but by the chairman of the Legislature of the Surinam government. This fact in itself bears testimony to the place which the Moravian Church has earned in that country, because that chairman was a Moravian.

The lovefeast (liefdemaal) brought together over 2,500 Moravians (members of the Evangelische Broedergemeente in Suriname) in the large city church in Paramaribo (de Grote Stadskerk te Paramaribo) to sing the praises of the Lord for His goodness through 225 years of Christian witness. The service was opened with the church band playing Moravian chorales from the choir loft, in the rear of the church on the second balcony.

A Traditional Lovefeast

A printed ode followed the traditional pattern of a lovefeast and made all Moravians feel quite at home. A corps of about 30 young women served as sacristans, each wearing the customary dress of her people. These young women, by their presence and dress, symbolized the truth of the hymn, "In Christ there is no east or west," and portrayed the constituency of the Moravian Church in Surinam—Negro,

APRIL, 1963
Hindustani, Javanese, Chinese, American, and Dutch. On a Sunday morning a visitor may participate in Moravian worship using the language which is distinctive to each of these groups.

Many Bring Greetings

The Rev. Victor Mueller, superintendent, presided at the service and presented to the congregation the Governor of Surinam and Ministers of government; Moravian Bishop Rudolph Doth and representatives of other denominations; Dr. R. Gordon Spaugh, Winston-Salem, N. C., speaking on behalf of the Unity and the American Provinces; Dr. Edwin W. Kortz, Bethlehem, Pa., bringing the greetings of Moravians in Alaska, Honduras, Dominican Republic, Nicaragua, and the East Indies; the Rev. Roger W. Kimball, superintendent of the Moravian Church in British Guiana; the Rev. Gordon L. Sommers, treasurer of the Moravian Church in British Guiana; and Mr. Henry Sommers of Edmonton, Canada, who was visiting his son, Gordon.

The Moravian Church of Surinam now stands shoulder to shoulder with the other Unity Provinces of the worldwide Moravian Church. The final phase of this recognition year will come in August when the province will hold its first synod in its new status. At this synod the representatives of the churches will elect a Provincial Board. The Church will then be entirely independent. In the future there will still be financial aid coming from Holland but this will be in support of the mission work still being carried on in the country.

The Church Strong

The strength of the Church was well described by Dr. R. Gordon Spaugh in THE WACHOVIA MORAVIAN of April 1962. Surinam, with a total population of 300,000 has 50,000 Moravians. Of this number 33,000 live in Paramaribo. There are 12 congregations in Paramaribo and 59 in the country. Some of the country congregations have additional preaching places.

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THE WACHOVIA MORAVIAN
In the 56 day schools operated by the Church there are over 20,000 pupils and over 500 teachers. The Church also has a fine program of welfare services and a well-equipped youth center. The schools, welfare program and youth center are supported by grants from the government. An important part of the school program, also receiving government support, is the establishment of boarding homes for children who live in remote places and whose education requires them to live in a school area. Medical work, including the treatment of lepers, is also government supported but the Moravians have been invited, together with representatives of other Protestant churches, to share the responsibility of administration. Through the Moravian Church the Christian witness has permeated every area of life. It is indeed a privilege to see the Church in such a strategic position after living in a country such as the United States where the Moravian Church is numbered among the smallest of denominations.

Underlying Gratitude

Throughout all of the celebrations there was an underlying gratitude for the sacrifices which made this new Unity status possible. It has been said that Surinam has one missionary grave for each year of Moravian work there—over 200. Wreathes and flowers marked those graves which had special significance, a sign that those who throughout the years gave themselves have not been forgotten.

Our Lord said: “One soweth and another reapeth... other men labored and ye are entered into their labors.” In Surinam those who are now reaping are also giving due recognition to those who did the sowing and are now, in turn, ready to become sowers of the seed.

* * *

Missionary Visiting . . .

(Continued from page 12)

the banks of hard snow. It worked well and when Woodford Church was in sight I was rather relieved. I remember the surprise on the face of Br. Mellowes as he observed that it must have taken much missionary determination to arrive on such a day.

More snow began to fall and we wondered what the morrow would bring of marvel or surprise. As it happened Sunday was to find us with snow drifts all around the house and church. A kind brother came with shovel and made a path to enable us to reach the outer world. We had just the ministerial family for morning service.

Snow had blown under the roof of the schoolroom, and when the room got warm from the old fashioned boiler in the centre of the building, water began to drip from all over the ceiling. However, valiant members who came in the evening also found places where no water was dropping. They were transported to scenes of bright sunshine and appreciated seeing the first place where Moravian Missions began; the grave of Br. A. B. Hutton in Barbados; the memorial fountain erected by public subscription to Bishop G. W. Westerby, near the wharf in Antigua; the new church at Cana, also in Antigua; and other evidence of our work in the scattered islands of the Caribbean Sea.
Dr. John S. Pixley

It is with deep sorrow and a profound feeling of personal loss that we must report the tragic death of Dr. John S. Pixley, for over thirty years the director of The Baptist Hospital in Managua, Nicaragua, on Sunday, January 27. Moravian missionaries and their families, members of our mission board, and a host of people traveling to and from our mission field in Nicaragua will remember him for his hospitality, his interest in our hospitals, his activities in establishing and maintaining the Union Church of Managua, whose pastors have been and continue to be Moravian missionaries.

Dr. Pixley had been in the United States for a short furlough, and with a new car he returned to Managua in time for the Christmas holidays. Returning to the city from the country, his car struck a taxi and he was critically injured, on January 18. Dr. Edwin Wallace, passing through Managua on the following day, assisted at an emergency abdominal operation, following which there seemed to be some improvement in Dr. Pixley's condition. On the ninth day of his illness, however, this man who had helped thousands through their physical and spiritual troubles was called Home to be with The Great Physician. At his bedside were his wife, Phebe, his sister, and one son, George. His other son, Robert, in the U. S. Air Force, could not be reached in time, and his daughter, Elsie, who was to have been married in Managua this summer, was in college in Florida.

The funeral service was held in the new Baptist Temple, and it may be fitting to say that with the exception of the service of the late President Anastasio Somoza, it was the largest service in the history of the city. Among those who came with sorrow in their hearts were people in every walk of life, many of them mothers with babies in their arms, elderly people who loved their sympathetic doctor—the rich and the poor alike.

Shortly after Dr. Pixley took charge of the Baptist Hospital, the writer spent a happy six months with him, learning Spanish, tropical diseases, hospital management, and doing many operations with him. Years later, Dr. Pixley came to Bilwaskarma for a month, and took over full charge of the hospital, while the writer made a trip to the United States. When he refused any salary for his services—saying that he was "on vacation"—the check which was sent to him was used to buy much-needed surgical instruments for the hospital.

To Mrs. Pixley and the children, and to Dr. Pixley's mother and the other members of his family, we express our sympathy, and our admiration for Dr. Pixley's life of service in the mission field.

Dr. A. David Thaeler

S. S. Teachers' Workshop

The first Workshop for Sunday School Teachers in Antigua was held at the Spring Gardens Moravian Church, on January 3 with over 100 persons participating from our 12 Churches. It marked the introduction of a new uniform curriculum for the entire Island. The afternoon began with two sessions...
evaluating the work of the S. S. Teacher and stressing the importance of and steps in a teacher’s preparation of the lesson. Then followed a demonstration of ‘How to Prepare Various Teaching Aids’ such as blackboards, flannelgraphs, maps, class projects, etc. After a brief ‘break’ for refreshments, the teachers returned to ‘Department Meetings’ wherein they began to work with the actual lessons of the first month, making all of the teaching aids suggested. In the evening, a panel consisting of members of the newly-formed Board of Christian Education of the Antigua Moravian Church answered questions which the teachers had and left a concluding challenge. Then all joined in a Cup of Covenant, conducted by Bishop Peter Gubi.

All those attending were enthusiastic about the proposed lessons and methods of teaching and slowly reports are reaching us of new pupil-interest where some of the new principles and materials are being applied. This was the first endeavor by the new Board of Christian Education, which has undertaken to produce all necessary pupil handwork growing out of each lesson. Several of our Churches in St. Kitts have started to use this material also and will be represented on the Board.

David Henkelmann

* * *

Rights in California

Graham Rights, pastor of the Community Church of Managua Nicaragua, will present the mission emphasis of 1963 in the Moravian Congregations in California in mid-June and participate in their young people’s conference.

April, 1963

Deaths . . .

(Continued from page 8)


Connor, Mrs. Virginia Griffin, born August 29, 1892; died February 27, 1963. A member of Mayodan Church. Funeral conducted by the Rev. F. Herbert Weber. Interment in Mayodan Moravian Graveyard.


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Christ’s Cross Speaks to Us

The Rev. Radim Kalfus is the executive head of the Moravian Church in Czechoslovakia. He has visited the United States in connection with the Unity Synod of 1957 and the dedication of the statue of Comenius at Moravian College in 1960.—This article originally was published in THE MORAVIAN. Editor’s note.

Radim Kalfus

Christ’s cross is not only an accusation against man’s sinful nature—reminding us that through our sins we continuously crucify our Lord afresh—but it is also the symbol of the glory of the salvation that God, himself, has provided. Around the cross men of all kinds can come together: those who confess Christ openly and those who because of fear are only “secret disciples;” those who are mighty and those who are humble; the scum of society and those who are its moral and spiritual leaders. All find common ground at the cross. Pilate was saying far more than he, in his moral poverty, understood when he announced, “Behold the Man!”

Only through suffering

When we think more deeply about the glory of Christ’s cross we see that for Jesus it was clear from the beginning that the cross was a necessary instrument of God’s salvation. He was aware that in the world of selfishness and violence God’s plans cannot be realized except at the price of suffering. Not even the Sermon on the Mount, delivered on a hillside fragrant with lilies, lost sight of the cross. “Blessed are they which are persecuted for righteousness’ sake, blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.” Behind truth, love and Christian service the cross is hidden. But this cross does not mean passive succumbing. The Saviour goes loyally, voluntarily and resolutely to it. Those who see in the crucifixion only the murder of an innocent man look at the cross with blind eyes. On the cross true humanity has reached the summit of its glory. As a servant is not greater than his Lord so we, the followers of Christ, must continue to be willing to pay the cost of discipleship.

But Christ’s cross is also the power of the age. The early Christians understood this clearly. The disciples of Jesus Christ found the strength for overcoming their own crosses in Christ’s cross. Let us remember the words in the Epistle to the Hebrews: “For because he himself has suffered and been tempted, he is able to help those who are tempted” (Hebrews 2:18). Having accepted his cross Christ became the strength, example and companion to the suffering. How many heroes are celebrated by mankind for their exemplary self-sacrifice. The names of great explorers such as Cook, Fridtjof Nansen, Roald Amundsen and our missionaries in the ancient and renewed Unity such as George Israel, David Zeisberger, George Schmidt and others will always be honored among us. How much poorer the whole world would be if they...
had not influenced us by their example and challenged us to follow their example. The example of Jesus and the apostles became a power for us and for thousands of others, because he opened to us the deepest resources in the fight of the human creature against the pitfalls of life. Christ showed us especially the source of spiritual power to be found in prayer. The harder anxiety pressed him the more he prayed. Victor Hugo well said that just as the eye extends its pupil in the darkness so the human soul in the anxieties turns to God. To pray as Christ did means to collect the greatest possible strength for the suffering and temptation that comes to us in life.

But Christ's cross also shows us the ground on which we stand in our struggle. It witnesses that the aim and joy of the Christian is not in carrying out one's own will but in living in God's will. "Not what I will, but what thou wilt." No selfishness, no individualism, personal desires or party interests can lead to God's kingdom. There is something higher than personal freedom. It is to subordinate personal freedom to the commandment of God. Above the voice of people there is the voice of God. The world and its desire dies, but the one who makes God's will his will shall live forever.

**That all might be saved**

The cross of Christ is also the salvation of the ages. For everything he did in his life and what he did on the cross was done for us—for you, for many, for me, for all. Listen to what Jesus said: "No one comes to the Father, but by me." (John 14:6). "The bread which I give for the life of the world is my flesh." (John 6:51). "This is my blood, the blood of the New Testament which is shed for you and for many." (I Cor. 11:25).

We in Czechoslovakia had the occasion to see in the recent decades what was the meaning of the way of the Superman. We know what is the final end of the modern Fausts who were able to incorporate into law their own malice, their hatred against other races, against other religions and other political convictions. The Superman changes fast into the Underman. We sing in one of our hymns: No work of my hands can get me rid of my sins.

The mystery of God's grace is the fact that God in Christ opened himself to mankind and through his blood granted the salvation to mankind. Napoleon once said, looking at the dying soldiers on the battlefields, "All these are dying in order that I may live." Christ said something quite different from the cross, "I am dying in order that these may live." How could we not believe that he really has the testament of the redeemed mankind in his hands! Golgotha, the cross and the crucified—here God's love to man boiled over.

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APRIL, 1963
The Provincial Boards at Work

Provincial Elders' Conference

The Rev. Paul A. Snider has accepted a call to the pastorate of the First Moravian Church in York, Pa. He will continue his service as pastor of Bethabara until the end of May. His service at York will begin shortly thereafter.

Word has been received of the serious flooding of many of our mission stations in Western District Tanganyika. The Rev. Teofilo Kisanji, Superintendent of the Province, writes that more than ninety homes have been destroyed in Tabora. The parsonage where he lives, the bookshop, and the guest house have been seriously damaged. Our churches in the Ichemba area are completely isolated.

Br. Kisanji also reports that nearly 1,000 souls made profession of faith and were received by adult baptism in the Western District Province during 1962.

Any gifts for this stricken area of our sister province should be sent to Br. E. L. Stockton, Treasurer, and marked "for Western District Tanganyika relief."

R. Gordon Spaugh, president

Provincial Women's Board

The annual Spring Workshop for all of the women of the Southern Province will be held on May 15 at New Philadelphia Moravian Church located on Country Club Road.

For Bible Study Leaders seeking aid on next year's study of the Book of Job, there is offered a course in the Moravian Seminary for Laymen beginning April 16 through May 14 (Tuesdays) from 7:30-9:30 in Main Hall of Salem College. Dr. E. W. Hamrick, professor of religion at Wake Forest College will be the teacher of the Book of Job.

The Provincial Women's Board is planning for the second Women's Conference to be held at Laurel Ridge from August 4-9. Place these dates on your calendar and plan to attend.

Commission on Evangelism

The Commission on Evangelism, the Rev. David Burkette, chairman, is at work visiting the Boards of Elders of the congregations to discuss with them a program of evangelism in the churches of the province. As of March 18

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members of the commission have met with the Elders at Friedberg, Mt. Airy, Moravia, Advent, and Fairview.

* * *

Commission on Publications

The Liturgy for the Burial of the Dead is being republished by the Commission on Publications in pamphlet form. The pamphlet will carry the words of a number of hymns suitable for funeral services. It will be available from the office of the Board of Christian Education and Evangelism and is intended for use for services in funeral parlors and for the concluding service in the graveyard.

* * *

Stewardship Counselors

The Provincial Elders' Conference has appointed the Provincial Stewardship Counselors for the inter-synodal period ending November 1965. In line with the general policy which is followed in all Provincial Boards elected by synod, the conference has approved a plan of rotation for the Stewardship Counselors.

GROUP ONE (1965)
John R. Flynt
Albert M. Foltz
John S. Creech
Frank Price
D. F. Peterson
F. F. Willingham
R. Arthur Spaugh

GROUP Two (1968)
C. C. Fussell

GROUP Three (1971)
T. L. Shepherd
Jack White
Charles W. Miller
Reuben Hughes
Claude F. Phillips
David Day
Joseph F. Stone

Br. Jack White has been named chairman of the counselors. Churches desiring assistance from this group should contact him.

* * *

Voluntaries For Reed Organs

Requests have been received from Nicaragua for voluntaries for reed organs. According to Br. Conrad Shimer, who makes this request, there are a number of good musicians in the churches in Nicaragua who would find this music helpful.

To warrant shipping to Nicaragua the books would have to be in good condition. Copies should be sent to:

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April, 1963
NEWS OF THE CONGREGATIONS

The Trial of Jesus
Dramatized

Last year the Young Adult Class of Oak Grove presented the Trial Scenes from Dorothy Sayers’ book, A Man Born to be King. The play includes the trials before Annas, the Sanhedrin, Herod, and Pilate. The presentation was so well received that at the January class meeting, they decided to perform it again this year. Mrs. Bruce Weber directed the play.

Although the play was originally written for radio, the presentation in the sanctuary added much to our understanding of the meaning of Easter and the background of Christ’s death. It is hoped that this year a second performance may be given prior to Holy Week when persons outside the congregation may attend.

The book, A Man Born to be King, is a series of plays which depict the entire life of Christ. Any of these plays is worthy of presentation in a local church.

* * *

Park Road Reports
Steady Growth

Park Road, Charlotte, N. C., is growing, steadily, if somewhat slowly at this point. On the first Sunday in Lent eight more were added to our communicant membership, bringing the total to thirty-one. Since then, two more have announced their intention to join us on Palm Sunday, and in addition we will have those in the confirmation class as well.

The men have been busy at work both outside and inside of the church when the weather permitted. Soon we will be able to plant grass and complete the laying of sidewalks. Blackboards and bulletin boards are going up on the inside.

The Women of the Church, not yet formally organized, are meeting and taking up their tasks one by one, looking after the sick, conducting Bible and Mission Study, and making plans.

Our Kindergarten will be doubled in size this coming September with two classes instead of one. Both of these now have teachers engaged and half of the registration filled.

Sunday School has taken on new life with better weather, and our informal evening studies for confirmation and membership, following a “snack” each Sunday are a joy to us all.

* * *

Salem College Gives
Organ to Park Road

The organ which was given Park Road by Salem College has been gradually dismantled with the help of Br. Philip Butner of the Home Church. We are indebted to Southeastern Construction Co. for transporting it to Charlotte, and to Br. E. Raymond Brietz, Jr. for having provided for the unloading of it.

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The instrument will be re-built under the supervision of Br. Edward Mickey, III, son of the pastor. Our chief task at present will be to find the needed cash with which to complete the job, for we need the instrument badly.

**Oak Grove Studies Methods**

On Sunday, March 17, a program for teachers and presidents of the Sunday school classes was presented by the special events sub-committee of the local Board of Christian Education. This subcommittee, under the leadership of Mrs. Mae Clontz, had given a questionnaire to the teachers to discover what type of program would be most helpful for them. The sub-committee then planned a program according to the wishes of the teachers on "Methods of Teaching."

By being rigid in time scheduling, the program was built to present five teaching methods:

1. *Lecture* by the pastor from 7:30-7:35.
2. *Forum* (ordinarily called *Discussion*) by Mrs. Weber from 7:35-7:50.
5. *Buzz Groups* from 8:45-8:55.

The *Lecture Method* was used to demonstrate its best feature—that of information giving.

The *Buzz Groups* were used as a method of summary for the program.

With the other methods, the material used was that of the Sunday School lesson for Sunday a week, which was the "Second Coming." The sub-committee decided that this was the best way to give practical helps for the teachers.

The sub-committee planned the refreshment period to be part of the program in which they could hear the reactions of the teachers and presidents.

Definitions of the different methods used were based on *Learning Together in the Christian Fellowship* by Sara Little.

The Oak Grove Board of Christian Education was especially pleased that such a program could be planned and conducted by members of the congregation. Interest in the program was such that, although it ran five minutes over the allotted time, most people gladly remained looking over a book display and informally discussing the methods they had observed.

* * *

**CHRIST THE ONLY WAY**

To know Him is to love Him,  
That matchless Friend, divine  
Whose life traced out the pathway  
For your footsteps and mine.

To Him all men are brothers;  
God's will the will to peace,  
And through His words eternal  
He bade all strife to cease.

Come to Him then, ye weary,  
Sin burdened and oppressed.  
The Christ of all doth call you  
Go find in Him sure rest.

No lasting peace nor friendship  
From strife can bring release,  
Till men shall learn to follow  
The Christ as "Prince of Peace".

How glorious the prospect  
When men shall heed His call  
And nations bow before Him  
And hail Him—"Lord of All"!

*J. Kenneth Pfobl*
The Church Around the World

Vermont Churches Ship Animals To Tanganyika

An airborne "Noah's Ark" will be sent by Vermont church members to the people of Tanganyika, Africa, to provide food for distressed areas, it was announced here by the Committee for Our Christian World Mission of the Vermont Congregational Conference.

Some 10,000 chickens and 35 or more bulls and breeding heifers will be included in the shipment. It is being organized under auspices of Heifer Project, Inc., a worldwide, nonsectarian organization that distributes livestock and poultry to people in distressed areas where agricultural assistance is needed.

"Although this shipment to Tanganyika is being sparked and organized by Congregational churches in Vermont, "declared the Rev. John C. DeBoer, assistant minister of the Vermont Congregational Conference, "the participation of all religious and secular organizations in the state will be welcomed." (RNS)

*R* * * *

Stewardship Is Defined As "Gospel Emphasis"

Stewardship leaders of the Lutheran Church in America were warned at a meeting in New York not to measure the success of their programs only in terms of the money raised.

"Stewardship is not a plan to produce 'gimmicks' to make possible the painless extraction of hard-earned greenbacks from tightly closed pocketbooks," Dr. Malvin H. Lundeen, secretary of the LCA, said.

He defined stewardship as "that gospel emphasis which places squarely before each member of the church the soul-searching truth of his eternal accountability to God for what he is and for what he has." (RNS)

*R* * * *

Rome Church Commemorates Apostles' Arrival In Moravia

Solemn rites in the Russian church of St. Antony, Abbot, in Rome, inaugurated observances of the 1,100th anniversary of the arrival of Cyril and Methodius, Apostles of the Slavs, in Moravia.

Attending the rites were many ecclesiastics from Slav countries residing in Rome. They included Archbishop Joseph Gawlina, spiritual leader of Polish Catholics in exile.

Sts. Cyril and Methodius were brothers, born at Thessalonica, Greece, in 827

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THE WACHOVIA MORAVIAN
and 826, respectively, who began their evangelizing work in Moravia in 863. Their labor met with opposition and four and a half years later they were summoned to Rome, where Pope Adrian II commended their missionary activities.

Cyril did not return to Moravia, but died in Rome on Feb. 4, 869. The Pope consecrated Methodius as Archbishop of Moravia, and he returned to preach in Moravia and Pannonia, with permission to celebrate the liturgy in Slavonic. He had translated most of the Bible into Slavonic when he died on April 6, 885.

(RNS)

“Minor Seminary” Club Interests Boys In Ministry

A Lutheran clergyman in Detroit is starting a parish “minor seminary,” or club, for elementary school boys interested in the ministry. The “future preachers” club is patterned after a similar parish-seminary-for-youth plan he started in Perrysburg, Ohio.

The Rev. Harold B. Billnitzer calls his “minor seminary” the Samuel Club. It is named after the Biblical Samuel who, as a boy in the Temple, responded to a personal, mysterious call from God.

Mr. Billnitzer explained that the club gives youths who may be prospective ministers, encouragement and a chance to test whether they really should be clergymen.

Club members make personal calls with a minister, attend marriage rehearsals, answer telephone calls as a pastor would, learn how to use the Bible and are introduced to giving personal advice.

The future minister, Mr. Billnitzer said, “is not isolated, but is training on the job. When he goes to a seminary he knows what it’s like to conduct a funeral and other services. Clinical training gives a man training that he can never get in a seminary.”

Youths who get the training but do not go into the ministry, he said, will make active laymen and pastoral assistants in the church. (RNS)

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“Space Age” Ministry: 200,000 Miles A Year

The Rev. Joseph A. Keiper travels nearly 200,000 miles a year ministering to his space age parishioners who spend their working time tracking missiles.

For seven years Mr. Keiper has been chaplain for the 1,500 workers who man the island tracking stations of the Atlantic Missile Range.

Carried by Air Force planes from island to island along the 9,000 mile range from Cape Canaveral to Pretoria, S. Africa, the minister conducts his services in mess halls, theaters and day rooms.

Although he is a Methodist, Mr. Keiper’s services are nondenominational, and he knows enough about Catholic and Jewish theology to be able to converse with members of those religious groups.

“We have some of the finest Christians down range that you’ll find anywhere,” Mr. Keiper said. “There are no pressures down there that bind men to come to services. If they come, it’s by internal motivation.”

A former Army chaplain and pastor of a local Florida church, Mr. Keiper is now employed by Pan American Airways, which manages the Atlantic Missile Range for the Air Force. (RNS)

Sexton Leaves Fortune To Catholic Church

A $100,000 fortune, amassed by a parish sexton during his long lifetime, has been willed to the Roman Catholic Church.

With the exception of a little over $1,000 left to relatives, the estate of Henry Mullin, sexton of St. John the Evangelist’s parish in Philadelphia, was bequeathed to three Church institutions: St. Charles Seminary, Overbrook, Pa.; St. John’s church; and St. Francis Seminary, Loretto, Pa.

Mr. Mullin, who died Feb. 21 at the age of 82, had been the sexton at St. John’s for 56 years. Although he refused to accept more than $50 a week in pay, he made a large amount of money through frugal living and wise investments.

His life had been exceptional, Father Anthony J. O’Neill, pastor of St. John’s, commented.

“He worked 16 hours a day, six days a week,” Father O’Neill said. “His only jewelry was his gold pocket watch and Knights of Columbus pin.”

“I think that all the while he was saving, he had the idea he was saving for God.” (RNS)

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The Wachovia Moravian
So far three issues of THE WACHOVIA MORAVIAN have been published in the magazine format. This is the fourth. Generally speaking we feel that the change has been an improvement.

An examination of these issues, however, reveal one glaring weakness. (There may be more.) This weakness we refer to is in the department headed “News from the Congregations.” In the past the editor has received very few items for this column. Generally speaking the congregations seem to be reluctant to submit “news” to THE WACHOVIA MORAVIAN.

One explanation for this neglect or oversight may be the fact that many congregations now publish a news letter for their own membership. This may appear sufficient, but it overlooks the fact that there is interest beyond the local church in what the congregations of the Southern Province are doing.

The Commission on Publications is concerned in improving and expanding this department of THE WACHOVIA MORAVIAN and makes the following suggestions:

1. That the pastors recognize the importance of “news from the congregations” and accept the responsibility of turning in stories of significant events as they are planned for or as they happen.

2. That a reporter be appointed in each congregation to forward to the editor news of interest to the province as a whole.

Along with the scarcity of news submitted to the editor there also has been a lack of pictures to illustrate articles. The new format lends itself to the publication of more pictures in THE WACHOVIA MORAVIAN than formerly were permitted, and congregations are encouraged to hand in with their news reports glossy prints (any size can be used) for publication with articles.

Authors in this Issue

Dr. Howard Stortz is the superintendent of the Synodal Province of Nicaragua. Pictures which accompany his article on the “Changing Scene in Nicaragua” were submitted by Br. Floyd Burge through Dr. Hege Kapp who is chairman of the Slide Project Committee of the province.

Dr. Edwin W. Kortz is the Executive Secretary of the Board of Foreign Missions of the Moravian Church in America.

Dr. Radim Kalfus is the executive head of the Provincial Elders’ Conference of the Unity Province of the Moravian Church in Czechoslovakia.

The Rev. Paul A. Snider is the pastor of the Bethabara (Old Town) Congregation.

Bishop J. Kenneth Pfohl is senior pastor of Salem Congregation and was for many years president of the Provincial Elders’ Conference of the Southern Province.

The picture on the front cover was made by Frank Jones, photographer for the Winston-Salem Journal, of the Easter Sunrise service in 1957.
Peter Boehler: His Influence on the Life of John Wesley Is Noted

In This Issue

- John Wesley and the Moravians
- Music Week in the Province
- Helping Moravians in Alaska
When Your Family Worships God Every Day

"When Your Family Worships God Every Day" is the theme for Christian Family Week in 1963. The week, May 5-12, is intended to call attention to the place and importance of the family in the life of the church and the nation.

As the material provided for this year's observance states, "where worship is not a part of family life, and where change in the mode and pace of living have challenged its value, Christian Family Week, 1963, has a real contribution to make."

Writing for THE WACHOVIA MORAVIAN a year ago, Mrs. Anne Borhek Manning of our Raleigh congregation makes a suggestion on family worship which is worth repeating:

"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."

In emphasizing the need "to worship God every day" the observance of Family Week, 1963, "will bring spiritual stimulation toward daily family worship." In doing this it serves a useful and needful purpose.
Moravians Helped Prepare the Way for John Wesley's Heart-Warming Experience

"In the evening, I went very unwillingly to a society in Aldersgate Street (London), where one was reading Luther's preface to the Epistle to the Roman's About quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: And an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death."

These words written by John Wesley in his Journal on May 24, 1738, describe an event which has become known in church history as the Aldersgate Experience.

Aldersgate has been described as the conversion of John Wesley and as the well-spring of the Methodist Church. "Aldersgate," says one Methodist writer, "sparked a change in the soul of this man which set him on a ministry that did not stop all the days of life." "It arrested him," says another, "and sent him out to become a flame throughout England."

This experience which is being observed by Methodists everywhere in 1963 in a call for evangelistic outreach in personal witness occurred 225 years ago this May 24.

What are the events which lie behind Aldersgate and May 24, 1738?

The editor of THE UPPER ROOM, J. Manning Potts, describes the founder of the Methodist Church before that memorable May 24 as follows: "Wesley, striving for peace of soul, for years had put emphasis on himself—his own aspirations, motives, prayer, self-denial—instead of on Jesus Christ. As a High Churchman, he had performed the ceremonies of the Church of England and tried to compel others to conform to his narrow standards of devotion. Yet all the while his own faith floundered."

For months prior to going "unwillingly" to a prayer meeting of a small religious society on Aldersgate Street, significant events had stirred the soul of the confused and floundering John Wesley. Editor Potts says, "another date, less than four months earlier, merits almost equal significance."

Wesley and Boehler

That other date was February 7 when Wesley for the first time met Peter Boehler, the Moravian missionary who was visiting in London on his way to America. Conversing in Latin, or perhaps in German, the two men talked of religion. Boehler explained to Wesley the heart of his own faith that salvation is through Christ's atonement, that the sole condition of salvation is faith.

To Wesley's question of how he could continue to preach when he did not believe that he himself was saved, Boehler replied, "Preach faith till you have it; and then, because you have it, you will preach faith."

Early in the month of May Boehler had left London to join the Moravian settlement in Georgia. Of Boehler's departure Wesley wrote, "O what a work hath God begun, since his coming to England."

It was a few days later that the troubled Wesley "went very unwillingly to a society in Aldersgate Street"
where, while listening to a description of "the change which God works in the heart through faith," he felt his "heart strangely warmed."

Peter Boehler was not in Aldersgate that night in May 1738; he was on the high seas bound for the New World. The society that met was probably not even at the time "a Moravian Society." But the spirit of Boehler was there in Wesley's heart. Wesley spoke more prophetically than he knew when he wrote that the Moravian Boehler had begun a work that "shall never come to an end, till heaven and earth pass away."

That was Aldersgate. So significant a part did the Moravians, earlier in Georgia and during those eventful winter months in London, have in Wesley's "heart warming experience" that Methodists 225 years later are saying, "thanks to the Moravians."

DEATHS


Wheeler, Miss Hazel Dennison, died March 12, 1963 at Boston, Massachusetts. A member of Home Church. Funeral conducted by Dr. James C. Hughes and the Rev. Dante Germanotta. Interment at Walpole, Massachusetts.


Ebert, Miss Dora May, died April 1, 1963. A member of Home Church. Funeral conducted by Dr. James C. Hughes and the Rev. Wallace Elliott. Interment in the Moravian Graveyard.


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The Changing Scene In Honduras

Samuel B. Marx

If any area in Central America is a "Newly Developing Nation" this part of Honduras is. In the last two years the number of young men graduating from the normal schools has increased rapidly so that many villages now have one of their government teachers from DR. SAM MARX examines patients at the outpatient clinic at Wampa Sirpi.

our local area. The program of education for the children is effecting a general knowledge of Spanish among the younger people. However, as yet the knowledge is superficial.

Ten years ago the only place a radio was to be found was in the missionaries' homes, now most of the teachers have radios, as do a few Miskito pastors and many shopkeepers. With this, of course, comes an awareness of the news and the activities elsewhere, especially here in Honduras. Of course popular and other music can be heard anytime.

Growth In Numbers

In the life of the church, there has been growth in numbers of communicants and numbers of churches and chapels. There are more who can read and there is an increased sale of Miskito New Testaments and Spanish Bibles. However, the sale of Miskito Daily Texts has not increased, nor does it seem that the general knowledge of the Bible is progressing very rapidly.

More and younger, better trained pastors are occupying the posts, but at the same time the support of the congregations has not grown apace. There are seven boys from this area studying in the Bible Institute and others in the Brus school looking forward to full time service for the Lord.

The Brus school (Escuela Renacimiento) has grown in the last ten years, in physical equipment, numbers of pupils and teachers. The boarding facilities for girls are small but adequate. Miss Martha Lois Havlik from the Texas Moravians has an apartment adorning the girls' boarding school building. Much of the school's inception and development was due to Dr. Werner Marx who left this field this past year.

In addition to Miss Havlik, the Lorenz Adams have come to take the post of superintendent of the field and the Gerald Arndts have recently come to occupy the position of warden. So the mission staff in Brus has completely changed in the past two years.

The increasing responsibility of the two Miskito ordained pastors has greatly reduced the load of the foreign staff especially with regard to outstation visits. The Rev. Moses Bendles and the Rev. Stanley Goff have grown with their increasing responsibilities and deserve the respect and confidence of their consituents.

May, 1963
Civil Functions Increase

In the last five years the area of our mission has been organized into a new state. Gradually more and more civil functions of the new government are becoming established, also more taxation and laws. The people find much of this binding and unwelcome, although they also benefit with having law facilities closer at hand in time of need. For example, for many years a couple had to travel to Iriona, always at least a journey of two days and for some, a week, in order to be civilly married. Now they can be married in three villages right in the area and so no one needs to travel more than a day or at most, a day and a half to reach the justice of the peace.

Medical Work

The medical work has developed too so that the attendances at clinics in the three main stations of the mission now total about 80 to 100 a day. To look after the medical work in Caurquira the board has sent Miss Lily Prochnau, R.N. to be with the Clark Bensons and the work in Ahuas has the help of Miss Ethel Seuter, R.N. Miss Austria Allen, trained in Ahuas, is doing the medical work in Brus under the supervision of Mrs. Nora Adam, R.N.

Mrs. Sam Marx continues to help in the Ahuas clinic.

THE WAITING ROOM OF THE AHUAS CLINIC. Mrs. Grace Marx, wife of the doctor, checks the clinic files.

The clinic facilities in all three places have improved too. There are growing numbers who desire in-patient facilities, especially in Ahuas but at times in Brus and Caurquira also. The Miskito church itself voted to build a lodging
in Ahuas, but the work has met many obstacles so that the building is barely started. Many patients come from a distance so that there are continually patients lodging in local homes and looking for food from relatives or friends or even strangers.

It would be nice to say that the old medicine man has disappeared but this is not true. Many older people but even young ones too, keep turning to the "sukia" for cure, and medicine men or women still continue to appear. The young people, especially girls, still often become ill with hysterical attacks and these especially are the fertile ground in which the medicine man can work.

The Catholic church is attending to the building of chapels and the baptisms of new converts and children especially in a wider circle of villages. The priests are more insistent that their people stay away from protestant services and influences. So far the Seventh Day Adventists are the only other religious group at work in the area.

**Travel and Communication**

Travel and communication is still much as it was. The mission radio is a very important means of communication between the areas of the field. The two Miskito ordained pastors also have radios and so their presence in a village is a great prize sought after in any move or contemplated move of pastors.

The Missionary Aviation Fellowship has added more planes and missionary pilots to their service from Siguatepeque, and the missionaries and workers have become increasingly reliant upon the M.A.F. for help in purchases, in securing official papers and of course in transportation. An American purchasing chickle bases his plane in Ahuas and Laimus and has a jeep truck in

A NEWLY MARRIED BIBLE STUDENT COUPLE. From students such as these come the native ministry needed in Honduras.

Ahuas. From Puerto Lempira to Laimus (which is on the Honduras bank of the Rio Coco Nicaraguan boundary) there is a road on which at least two vehicles make occasional trips.

There has been an increasing spirit of unity with the other evangelical Christians in Honduras. Through the radio, too, there is fellowship and correspondence with those broadcasting from nearby points. There are blessings in these changes and evidences that the same Lord Jesus Christ is Lord and Master working out His will according to His purpose and plan.

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Moravian Missions — currently speaking

New Parsonage in B. G.

March 25 was moving day in British Guiana. On that day the Rev. Roger Kimball and his family moved from a rented home to the new parsonage at the Tabernacle Church in the Beterverwagting village. Br. Kimball is the pastor of this congregation and also of nearby Graham’s Hall. The move means more than just a new home. It means that a pastor will again live in Beterverwagting (known locally as BV). During the years when all of the Moravian churches in B. G. were under the leadership of only one pastor, the BV community had no resident minister of any denomination. The Tabernacle Congregation has the potential of becoming a strong congregation when there is a pastor in residence.

Sharers Resign

Mr. and Mrs. Charles Sharer, from the staff of the Colegio Moravo in Bluefields, Nicaragua, have resigned from mission service. They have returned to Bethlehem, Penna., where Charles will complete his studies at Lehigh University leading to a Master’s Degree. The Sharers served in Bluefields for a three-year term having come into service from the Bible Fellowship Church of Bethlehem. In addition to the usual classroom responsibility Br. Sharer was active in the extracurricular activities of the school particularly in the athletic program. Mrs. Sharer assisted in the Sunday School program and conducted successful Bible Clubs for children. The Church appreciates the services rendered by this young couple to the Moravian work in Nicaragua.

Wanted: Library Books

The Moravian school at Graham’s Hall in British Guiana is anxious to establish a library and would appreciate gifts of books—encyclopedias, old classics, reference books, or just good books which are not being used. The school is a grade school and the books should, therefore, be those for use by students in the elementary grades. The language is English. Send the books by parcel post. Mark the package “Books.” Check your local Post Office for the maximum weight limit allowed per package. Use this address: Graham’s Hall School, 33 New Garden Street, Queenstown, Georgetown, British Guiana.

Furlough Travel

The following missionaries will be returning to their respective areas of service after furlough: the Rev. and Mrs. Douglas Schattschneider, Bethel, Alaska, April 1; the Rev. and Mrs. C. F. Aldersley, Barbados, April 16; Elizabeth Marx, Bluefields, Nicaragua, May 1; the Rev. and Mrs. Joseph Gray, Bilwaskarma, Nicaragua, May 1; Frances Huetter, Children’s Home, Alaska, June 1; Dr. and Mrs. A. David Thaeler, Bilwaskarma, Nicaragua, September 1.

Miss Clara Cooper, of the Children’s Home in Alaska, has asked for a two-year leave of absence to continue her studies. This request has been granted and she is now at her home in Baltimore, Maryland.

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THE WACHOVIA MORAVIAN
The Rev. and Mrs. Roger Kimball, British Guiana, will begin furlough on or about September 1. They will reside at 433 South Main Street, Winston-Salem, N. C.

Miss Roberta Kaesemeyer of Emmaus, Pa., has been serving at the Children’s Home in Alaska since last September. She traveled to Alaska at her own expense to serve wherever she could and returned to the lower “48” on May 1. This extra assistance has been greatly appreciated.

Helping Moravians in

Alaska The Modern Way

William A. Kaltreider

THE MORAVIAN CHURCH, BETHEL, ALASKA. Still needing a steeple and other finishing details, it is a symbol of many major projects waiting for stateside help from willing hands.

Let me first give my impressions of our Moravian churches in Alaska, arising out of my recent 36 day evangelistic tour of that province. Having spoken 37 times in 13 churches to 4,863 people, with 463 conversions and reconsecrations, I can report that I found the spiritual climate very warm in Alaska, and I have nothing but praise for the faithfulness of our missionaries and lay pastors.

Modern Alaska bristles with opportunities and clamors for help the modern way in order to keep stride. With improved health conditions, villages teem with young life, calling for larger churches and better Sunday School facilities, for which some congregations have a few thousand dollars each laid by.

Possible planning of village lay-outs with citizens holding title to their land will set neater, more orderly patterns in which church buildings should compare favorably in appearance with the new and attractive government schools being erected. With emphasis on education and new job opportunities which statehood has brought, the quality and calibre of ministerial leadership must be improved accordingly. All of this focuses attention squarely upon the Moravian Bible Seminary which is the answer and key to the entire problem.

My five weeks’ visit by no means covered all of our Moravian work in

May, 1963
Alaska. However, I saw Bethel and Dillingham firsthand, both key centers, and I worked in 11 of the 16 villages, as well as in the Children's Home and the Bible Seminary, which was in session. With such a coverage of the field, and rubbing elbows with many of the people as well as with the leaders, I think I read fairly well the pulse and heartbeat of Alaska Moraviandom.

"We Need Mr. Burge"

"We need Mr. Berg to come to Alaska," is what I heard in many quarters. Of course, everyone in Alaska has heard of the wonderful work Br. Floyd Burge, Sr., of Winston-Salem is doing in giving a lift to the Nicaraguan field. Probably Br. Burge can do no more than he is now doing, but that type of assistance is greatly needed in Alaska.

Alaska from here on out is pretty much on its own. Congregations want to face the task of financing their own building enterprises. But the well-tried offer of matching dollar for dollar is a big encouragement to them as it is to us, and major projects will be completed with more enthusiasm if we can spur them on with such offers.

The Summer Is Short

Besides, the Alaska Province has enormous difficulties to overcome. The short summer season gives only three months to complete major building projects. With seldom more than one contractor available, they are caught in an enormous pressure of high prices for contractor, craftsmen and laborers alike. In Dillingham, laborers get $4.40 per hour and other workers in proportion. The missionaries figure that if an experienced person from "the lower forty-eight" could give part of or all of the summer to directing major building projects, local help could be assembled at a saving of thousands of dollars for each church. At Kanakanak, near Dillingham, when the Brn. Schattschneider and Schwanke were able to supervise in this way, a neat little chapel, seating one hundred, with two adjoining Sunday School rooms, was built with only $75 paid out on labor.

There are numerous pressing projects backlogged for summers to come—new village churches needed, completion of the large church at Bethel, new Sunday School building for Bethel, new parsonage for Bethel, new church for Dillingham. These are all pressing needs
at focal points, facing enormous opportunities and much competition. Without our help in some definite, practical way, the work will move all too slowly. The Peace Corps, Work Camp way is the way for Alaska today.

**Importance Of Radio**

It requires only a few days in Alaska among the people themselves to see what an important place radio station KICY, Nome, plays in their daily routine. This is a Christian station operated by the Mission Covenant Church, which repeatedly invites our Moravian Church to cooperate on any level—part ownership, part management, part staff, or simply contributing program material. When in Alaska three years ago, the Rev. Vernon Daetwyler with members of the Alaska Provincial Board attended the formal opening of this station in Nome.

At present, retired missionary, the Rev. Ferdinand Drebert of Nazareth, Pa., sends taped sermons in the Eskimo language. The Rev. Joseph Albrite, ordained Eskimo pastor and a district superintendent, send recordings of sermons and musical numbers by Moravian choirs. Much of the special music in churches is of broadcast quality and can be used in this way. Our Alaska Moravians are in tune with this station constantly and one needs only to see the importance of radio and electronics in general in their lives to see that the Moravian Church could well take a much larger part in the work of KICY.

The Bible Book Store, now operated as a sideline in the home of one of the missionaries, could be greatly expanded, not necessarily as a source of income, though it would be profitable, but as a part of our wider Moravian Christian witness along the Kuskokwim. It would provide wider sale for native craft products of our people in the villages, helping to augment their limited income. Some of them are finished artists of the first order and their skills should be more widely known and encouraged.

Every person within a radius of a hundred miles who visits Bethel would find occasion to visit this store for some need. If we do not enter into this field, one of the new denominations coming into Bethel will snap up the opportunity to our own loss and sorrow. Bethel belongs to the Moravians and we can keep it so if we match the vigor and vision of newer groups seeking to take over.

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Our Moravian Bible Seminary is well organized but each year adjustments will necessarily be made in order gradually to raise standards to equip lay pastors for eventual ordination and superintendency of the districts. January through March each year, the Rev. and Mrs. Charles B. Michael leave their work at Quinhagak, 100 miles away, and take up dwelling in their own private quarters in Bethel to superintend the work of the seminary. Buildings owned by the province provide classroom space and housing for the families of students who come for a four year course. Members of the faculty who assist are: the Rev. Charles Eichman, pastor of Bethel; Mrs. James Brubaker, wife of a Bethel Hospital doctor; Mr. Max Fancher, Bethel High School professor; Mr. and Mrs. Donald Schmidt, members of Bethel congregation; all of these Bible Seminary trained in the lower forty-eight or in Canada. An idea of the thorough and practical training given can be seen in the following curriculum: Mrs. Michael, English, 4 hours; Rev. Eichman, Homiletics, 3 hours; Mrs. Brubaker, Child Teaching, 2 hours; Mr. Schmidt, Music Directing and Hymnology, 2 hours; Mrs. Schmidt, Accounts and Records, 1 hour; Mr. Fancher, General Church History, 2 hours; in addition to Brother Michael's 27 hours weekly in the basic theological courses.

Youth Work Thrives

Modern youth techniques are a booming thing among Alaska Moravians. Youth meetings thrive, groups as high as 60 visit week-ends from one village to another by dogsled, snow traveler and even by plane. Quarterly rallies in villages attract hundreds. A Youth Camp is held at the Children's Home each June for all churches, numbers limited on a quota basis for want of larger facilities. This is anticipated with a degree of enthusiasm we would show only for such a thing as a promised trip around the world.

At temporary fish camps in summer, services are carried out and Vacation Bible Schools organized just as if they were at home. As an extra, the Children's Home Staff organizes Vacation Bible Schools in the villages in their district. It is a real missionary effort and our gifts to defray the expenses of these extra efforts would meet a need not now covered by any budget.
A call to “venture into new paths” is sounded by the presidents of the World Council of Churches in their annual message for Pentecost, June 2, 1963.

Pentecost or Whitsunday is observed by many churches as a day to stress the unity and witness of the Church. It commemorates the descent of the Holy Spirit to 120 Christian believers gathered in Jerusalem after the resurrection. The second chapter of the Book of Acts describes the first Pentecost. The day falls fifty days after Easter. The complete message is given below.

“CREATOR SPIRIT”

“And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor . . .” (Luke 4:17-18).

“Jesus said, ‘When he, the Spirit of truth is come, he will guide you into all the truth . . . He shall glorify me; for he shall receive of mine and shall show it unto you’ (John 16:13-14).

“So the earthly ministry of Jesus Christ begins and ends with the Holy Spirit, the presence by which He continually lived. He begins with an announcement of great news: Today the Old Testament prophecy is fulfilled, and the curtain goes up on the Kingdom of God. He ends with a promise, the assurance of new triumphs of the Spirit: His disciples are not to grieve at His physical departure, for the coming of the Spirit will mean that the knowledge and love of God grows deeper among men year after year and age after age. At Pentecost we remember the first fulfillment of that promise—and we taste “the power of the age to come.”

“Here is a text for our churches today. Do we begin and end with the Holy Spirit? Christians everywhere are united on this point: To be a Christian is to have received the Spirit; to be the Church is, since the first Pentecost, to be full of the Holy Ghost. It can truly be said that the members of Christ have never ceased “to preach the gospel to the poor . . . to heal the broken-hearted, to preach deliverance to the captives . . . to proclaim the acceptable year of the Lord.” But it cannot be said complacently. What vast opportunities for Christian witness and service still lie
before us, untapped not simply from lack of helpers or resources, but fundamentally because we will not “walk by the Spirit” or exercise the gift we have all of us received!

“Do we likewise end with the Holy Spirit? That means an openness, a looking forward. There is much hopeful talk at present of Christian unity, and what was once the pursuit of the few has become the search of all. But unity in the Holy Spirit will undoubtedly demand sacrifices, as we venture into new paths chosen, not by us but by Him. It is the temptation of our churches (and one to which we often succumb) to become nostalgic: For the first century A.D., or the 12th, or the 16th—or even for the first fifty years of the Ecumenical Movement! St. Paul warns us to leave the things that are behind, and to press on to the goal of our calling. He does so, perhaps, knowing that even Christians can lose their nerve. But not to press on is serious, since it is the very negation of faith in the Holy Spirit, Who always goes before us, eager to show us afresh the things of Christ.

“Today we often tremble for the very foundations of Christian doctrine and Christian behavior, we tremble for our churches and their place in many different communities. At least we do not need to tremble for the Spirit of God, Who never fails or grows old. This Pentecost we call upon you, as we call upon ourselves, not to tremble but to trust in Him Whom we have together received and through Whom we offer worship: Love in action, fount of truth, the Lord and Giver of life.”

Signing the message were the six presidents: Archbishop Iakovos, Greek Orthodox primate of North and South America, New York; Sir Francis Ibiai, the governor of East Nigeria and a leading Presbyterian layman, Enugu, Nigeria; Dr. Arthur Michael Ramsey, Archbishop of Canterbury, London; Principal David Moses of Hislop 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.

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THE WACHOVIA MORAVIAN
The Need For Increased Consultation

R. Gordon Spaugb

Four regional conferences, encompassing the eighteen provinces of the world-wide Moravian Church, was the answer of the Unity Conference to the need for increased coordination and consultation in furthering the development of the Unitas Fratrum.

The name “Unity of Brethren,” alone, cannot create a spirit of unity. Only the Holy Spirit, revealing our love one for another in personal contacts can make our oneness a vital factor in our Church’s life.

Members of the Unity Conference meeting in Capetown, South Africa, last summer conceived the idea of representatives from the provinces within each geographic district gathering periodically to consider problems of mutual interest.

Regions Are Named

The African Region will include representatives from the two Tanganyika Provinces and the two South African Provinces.

The European Region will consist not only of representatives from the British, the Czechoslovakia and Continental Provinces, but also a representative from Tibet, if it is possible for this province to send a representative.

The North American Region will include, in addition to the Northern and Southern Provinces, representatives from the two Eskimo Provinces in Alaska and Labrador.

The Caribbean Region will be the largest area gathering consisting of representatives from the provinces in Surinam, British Guiana, Jamaica, Eastern West Indies, Nicaragua and Honduras.

The first regional conferences are planned for 1964 with the presidents of the Provincial Elders’ Conferences of the following provinces acting as conveners: South Africa, West; Continental; America, North; and Surinam. Expenses in connection with each conference are to be borne by the individual provinces participating.

Leper Work Broadened

Another important proposal concerning our work among lepers was accepted and referred to the proper boards for action. If adopted, it will broaden the cooperative giving of all provinces to include the leper work in Tanganyika along with that which they already share in the leper work in Jordan at Ramallah.

The leper work at Sikonje, Tanganyika, alone, cares for more than one thousand active cases of leprosy. In a recent survey six thousand persons in one district were examined by our medical staff. One hundred and sixty-one active new cases were discovered in this one survey. There is need for funds for permanent equipment and a larger staff to care for these patients.

Reports of the action of the Unity Directory in granting unity status to the Surinam Province have appeared in previous issues of this paper. The significance of the action, however, should be mentioned again in this report.

The seven Unity Conferences between 1902 and 1953 were held because some crisis arose that could not be handled through correspondence. The
Unity Synod of 1957 ordered a Unity Conference to be held in 1962, midway between Unity Synods of 1957 and 1967. As a result, the conference of last summer was able to review many phases of our work and to consider and recommend plans designed to deepen the spiritual life and to bind closer together the widely separated areas of our Unity. An agenda of forty-two items attests to this fact. Members of the Unity Committee prepared background material on each topic and this material was distributed to all delegates in advance.

Education of Ministers

More than one-fourth of the subjects discussed involved plans for closer cooperative efforts between the provinces. Proposals included plans to make possible greater opportunities for education of the future ministers of the provinces. One proposal involves the establishing of a center for study in England. The facilities at Fairfield may be used to offer one year courses of studies in Moravian subjects to students having not less than matriculation standard of candidates for the ministry or ordained pastors whose basic training is approved by the College Advisory Board of the British Province. The opening date is set for October 1964 provided a minimum of six students enroll.

The Continental and the two American Provinces have offered special scholarship aid to students fully qualified to study either at Moravian College and Theological Seminary in Bethlehem, or at one of the universities in Germany.

An interchange of ministers between the provinces was proposed with the suggestion that these exchanges be limited to special assignments such as home deputation or youth work.

The Unity Prayer Watch was discussed and its continuance approved through 1966. Special emphasis will be

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planned for it during the Unity Synod Year in 1967.

Exchange of Information

The need for a greater exchange of information between the provinces was resolved by three proposals. The Continental Province will appoint a representative to act as coordinator and distributor for lists of available Moravian films, books, publications, slides and recordings. The chairman of the Unity Committee will continue to publish annually a news report from the provinces. The various provincial church papers are requested to consider publishing annually a special Unity edition.

In addition to Unity observance of World-Wide Communion Sunday on the first Sunday in October, ordered by the 1957 Synod, the conference recommended that the first Sunday in August be set aside as a second Unity observance to be known as Peace Sunday.

In an effort to unify the annual records from all provinces uniform statistical blanks have been prepared for use in all Unity statistics.

Numerous changes in foreign mission terminology were suggested. These will be referred to the Unity Provinces for consideration.

A church seal to be used as the official seal of the Unity came a step nearer realization when members of the conference agreed upon two Moravian Church seals and commissioned the Northern Province to submit a final design, combining certain features in both seals, for approval by the Unity Directory.

The British Province reported contributions for Labrador from the churches of the Unity for the two year period 1958-1960 had enabled the British Mission Board to erase the Labrador deficit.

Unity Fund Increase

A report of the Unity Funds held by the Unity Provinces and an estimate of expenses that will be necessary to hold a Synod in 1967 revealed the urgent need to increase these funds. At present each province contributes one hundred dollars per year for each delegate it is entitled to send to the Unity Synod. During the next five years that amount will be doubled. A Unity Province entitled to send six delegates to the 1967 Synod will make an annual contribution of $1,200.00 per year beginning in

---

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May, 1963
1963. The quotas from Synodal and Associate Provinces will also be doubled.

Revision of Church Order

Matters referred to the Unity Conference and Unity Directory by the Synod of 1957 were reviewed. The large section of the 1914 General Church Order dealing with “Essential Features” of our Unity was ordered revised. The Conference action calls for a committee from the three European provinces to undertake the first draft and to submit it to all provinces for study within two years. Final action must await the 1967 Synod. The sections to be revised include matters pertaining to family life, schools and education, young people, civil life, amusements, care of the poor and sick, worship, liturgies, church music, church seasons and memorial days, the sacraments, church discipline and the orders of the ministry. The committee was likewise instructed to consider the place and function of the Acolyte.

Mission Representation

Of special interest to our American churches will be the action approved by the conference involving the Board of Foreign Missions of the two American Provinces. Since other Unity provinces organize their Mission Boards from members of their Provincial Boards, there are always officials of those boards represented at both Unity Conferences and Unity Synods. The Board of Foreign Missions, representing our two provinces, has not been represented by its Executive Director at either the 1957 Synod or the 1962 Unity Conference. At all future meetings of the Unity Conference the Executive Director of the American Board of Foreign Missions is to be invited to attend as an advisory delegate. His participation in Unity Synods, however, will depend upon his election as a delegate from one of the two American Provinces.

There were other matters considered by the Unity Conference, but they are too technical in character to explain in a report of this nature.

The full details of the 1962 Conference will be published within a short time and will be made available to interested members through their provincial offices.

Alaska . . .

(Continued from page 12)

The problem in Alaska today is a question of policy—whether to meet glowing opportunities and do a greater work in Alaska or to hasten the policy of forming an indigenous church and get it off our hands. My own impression is that we are going to have Alaska in our mission budget for many years to come. Meanwhile, why not develop the field according to modern opportunities so that it will be a more effective provincial unit when we do eventually transfer it to the hands of Alaska workers themselves.

THE MORAVIAN MUSIC FOUNDATION

headquarters: Winston-Salem, N. C.

Incorporated for the advancement of Moravian Church music through research, publications, and education. Sole agent for the music archives of the Moravian Church in America, Great Britain and Ireland.

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

The Wachovia Moravian
June 7 to 13
Will Be

Music Week In The Southern Province
Mrs. Paul H. Kolb

Plans for an exciting week of making music together among the congregations of the Southern Province are being announced by the Provincial Committee on Music, Ritual, and Customs. Beginning Friday, June 7, and continuing through Thursday, June 13; the churches of the province are being invited to participate in Moravian Music Week.

Workshops will be held for the adult choirs, youth choirs, bands, the directors, organists, and ministers. All group workshops will be scheduled on a regional basis: North, South, East, West, and Central.

Workshop Directors
Dr. Thor Johnson will conduct the workshops for the adult choirs. A Moravian himself, Dr. Johnson is well known in this province as Musical Director of the Early American Moravian Music Festivals and Seminars. He is presently on the music faculty of Northwestern University, director of the Chicago Little Symphony, and director of the annual Peninsula Music Festival at Fish Creek, Wisconsin.

MRS. KATE DETMOLD who will direct the children's choirs.

The Youth Choir Workshops will be conducted by Mrs. Eric Detmold of Winston-Salem. She served as Music Supervisor of the elementary schools of this city for 22 years. She has had wide experience in training children and youth, and has received wide acclaim.
for her enthusiastic and exceptional work.

The Band Workshops will be directed by Leon Raper, Associate Professor of Music and Director of Bands at the University of Louisville, Kentucky. He plays first trumpet with the Louisville Symphony Orchestra and is minister of music at the Harvey Browne Presbyterian Church in Louisville. He was a member of the Southern Baptist Seminary Music Staff for three years, and will play his fifth season as first trumpet under Dr. Johnson this summer at the Peninsula Music Festival in Wisconsin.

**Workshop Schedule**

Adult choir workshops will be held as follows: Friday night, June 7, West Area at New Philadelphia; Saturday afternoon, June 8, Raleigh, Charlotte, and other outlying churches at Home Church; Sunday afternoon, June 9, South Area at Kernersville; Monday night, June 10, Central Area at Fries Memorial; Tuesday night, June 11, South Area at Advent; Wednesday night, June 12, North Area at Providence.

Youth Choir Workshops will take place during the day for the above areas at the same host church.

Band Workshops will be scheduled for each area on a night that will not conflict with the adult choir workshop for that area.

On Saturday, June 8, a workshop will be held at Home Church for the Youth and Adult Choir directors, organists, band directors, and ministers. Dr. Johnson, Mrs. Detmold, and Mr. Raper will be faculty for this event. The session in service playing for organists will be conducted by Mrs. John Mueller, member of the organ faculty at Salem College. Mrs. Mueller has served as organist at Fries Memorial Church, and is presently in that capacity at Reybolda Presbyterian Church. She is a graduate of Oberlin Conservatory, studied in Europe with Walcha and Marchal, and is well known in this area as a recitalist.

**Final Public Concert**

The final exciting event of Moravian Music Week will be the gathering together of all the choirs and bands, who have participated in the workshops, Thursday evening, June 13, on Salem Square. Recalling the old Moravian custom of having an evening service of hymn singing and music, often with instrumental accompaniment, known as a "Singstunde," the Provincial Music Committee has decided to call this occasion of making music a "Singstunde."

In addition to some congregational chorale singing, the choirs and bands will sing and play the music they re-

**LEON RAPER**, the director of the band workshops.
hearsed during the workshops, thus putting new meaning and application into an old custom. Informal in atmosphere, the “Singstunde” will be an event in which all of our congregations as well as friends are invited to participate.

It is the sincere hope of the Provincial Music Committee that Moravian Music Week will prove to be a most inspiring and invigorating experience for the entire Southern Province.

The Provincial Boards at Work

Provincial Elders’ Conference

The Rev. Clyde G. Barber will retire from the active ministry of the Moravian Church on June 30. He is at present serving as pastor of the Bethesda congregation where he was installed on July 20, 1958. Br. Barber will continue after his retirement to serve the Southern Province as supply minister.

R. Gordon Spaugh
President

Provincial Women’s Board

Annual Provincial Workshop for all Moravian Women

TIME: Wednesday, May 15, 11:00 a.m. and 7:30 p.m.

PLACE: New Philadelphia Church, 4440 Country Club Road.

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

PROGRAM: Devotions, reports, announcements of special interest and discussion workgroups for:
(1) Bible Study leaders
(2) Mission Study leaders
(3) Circle leaders
(4) Presidents, vice-presidents and treasurers
(5) Parsonage Committee chairmen

For those present who do not attend one of the above discussion groups, Mrs. Conrad Shimer will speak on the subject, “Opportunities for Women of the Church.”

The mission study leaders will hear Mrs. Richard Rierson and Mrs. Edith Tesch Vaughn. Mrs. Vaughn is the author of “Alaska Is Like This” which is our next mission study book. The book will sell for forty-five cents per copy.

The author, former missionary to Alaska, creates an appreciation of the state as a whole, accents the Hand of God in its beauty and bounty, and lays a foundation for the parts of the book which deal with the way in which “primitive” man, made in God’s image, can find an abundant good life in God’s world.

The book is informal and full of...
people who, rather than being described, describe themselves by what we see them do and hear them say.

All future correspondence for the office of our Provincial Women's work should be sent to the new mailing address:

The Provincial Women's Board
Box 3534, Ardmore Station
Winston-Salem, N. C.

* * *

Youth Assembly Meets in August at Guilford

The North Carolina Ecumenical Youth Assembly, which will be held in Guilford College, N. C. from August 12 to 17 of this year, has announced that the keynote speaker for the entire meeting will be William Stringfellow.

Mr. Stringfellow is an outstanding layman who is a practicing attorney in New York City. He was the keynote for the National USYM Meeting at Lake Geneva, Wisconsin in 1962. He presided at the National Conference on Christianity and Law, in 1958; addressed a session of the Association of American Law Schools in 1959. The Assembly is extremely fortunate in getting Mr. Stringfellow.

The Rev. Robert A. Knowles will be Worship Leader for the Assembly. He is the Associate Minister of the First Congregational Church in Westfield, Massachusetts. Reverend Knowles is well known in North Carolina since he spent a number of years in this state.

The theme for the Assembly will be THE SOUND OF MANY VOICES: PENTECOST OR BABEL? The conflicting voices heard by young people today are the voice of the church, the voices of the world, and the voices of the churches. Can reason be extracted from the chaos by young people of today?

Young people and adults interested in attending can secure application blanks through their local church or by writing the Board of Christian Education and Evangelism, 500 South Church Street, Winston-Salem, N. C.

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THE WACHOVIA MORAVIAN
Faculty Openings at Moravian College

Moravian College will have openings in September, 1963 for qualified faculty members in the following areas:

- English (American Literature)
- Political Science (National, State and Local Government)
- Sociology
- Spanish

The minimum academic requirement in each case is a Master’s degree. Prior teaching experience is desirable but not necessary. The appointments will carry the rank of instructor or of assistant professor. For further information write to:

James J. Heller, Dean
Moravian College
Bethlehem, Pennsylvania

Women at Boca Raton Plan Activities

A tea given by the Boca Raton Moravian Church on Sunday afternoon, March 17, was attended by twenty-two women. It was held in the church lounge and had been planned by the women of the congregation. Among the guests were Dr. and Mrs. Mervin C. Weidner and other representatives from the Coral Ridge Church, Mrs. Richard Haupt from the Egg Harbor Congregation in New Jersey, and Mrs. Paul G. Bahnson from the Home Church in Winston-Salem, N. C.

The latter part of the tea was devoted to a discussion on women’s work in the congregation. Mrs. Wesley Claridge, Mrs. Mildred Clarke, Miss Elizabeth Clarke, Mrs. Carl Beimly, Mrs. Burthol Mackan, Mrs. Floyd Cornette, and Mrs. Philip Beese, III, volunteered to serve as a steering committee to plan programs and activities for the women until the congregation is organized.

Other highlights for March were a covered dish dinner and a concert by the Salem College Choral Ensemble from Winston-Salem, N. C. The dinner was attended by forty-two members and friends who also had a glimpse of the Nicaraguan mission field through colored pictures. One hundred and thirty-three people enjoyed the excellent program of sacred and secular music presented by the college girls under the direction of Mr. Paul W. Peterson.

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May, 1963
The Church Around the World

Wycliffe Translators Begin Long Project

Translating the Bible into an Indian language that has not yet been reduced to the written word is the 15-year project of two young Wycliffe Bible Translators now at work in Albuquerque, N. M.

Miss Beatrice Myers and Miss Hazel Shorey are currently studying the language of one of the Rio Grande River Indian pueblos in the Albuquerque area. They declined to name the specific pueblo for fear their work might be jeopardized. Working with them are several families in the pueblo.

It takes an average of 15 years to translate the entire New Testament, according to Miss Myers and Miss Shorey. They base this estimate on the work of other Wycliffe translators across the world. They said the Bible is in different stages of translation in 350 tribal locations around the world. (RNS)

Methodist, EUB Committees To Develop Plan For Union

Representatives of The Methodist Church and the Evangelical United Brethren Church have formed five new committees to develop a plan of union for the two denominations.

The committees were set up by a Joint Commission on Church Union after its members agreed there were no insurmountable obstacles to the proposed merger.

Organized were the Committees of Faith and Ritual, Ministry, Ecclesiastical Program and Organization, Relations Outside the U.S.A., and Institutions and Property.

According to the present schedule for union, the committees are expected to prepare a basis of union for submission to the 1964 Methodist General Conference and the 1966 EUB Church General Conference. If approved by both conferences, the proposed merger plan would be forwarded to the annual conferences of each denomination during 1967.

Both The Methodist Church, with some 10,000,000 members, and the EUB Church, with about 750,000, are members of the Consultation on Church Union which is exploring the possible merger of six denominations. (RNS)

Religion's Social Concerns Subject Of TV Program

The growing concern of religion with urgent social problems will be featured May 24 in an hour-long television program.

Clergymen or lay spokesmen for major religious bodies will be interviewed or shown at work on social problems on the nationwide telecast, according to the National Broadcasting Company.

The network said that "The Quiet Revolution" program also will present the viewpoint of those clergymen who feel the church may be overly con-
cerned with such problems. Their spokesman, it said, would be Dr. Carl F. H. Henry, editor of Christianity Today.

The telecast will include on-the-spot coverage of churchmen working in crowded slum districts, aiding narcotics addicts, fighting for the rights of migrant workers and participating in a "freedom ride." (RNS)

* * *

Medical, Psychiatric Training Suggested For Clergymen

A professor of religion and medicine proposed to pastors attending a meeting of the National Lutheran Council Ministerium held in Milwaukee that a small group of clergymen take two years of medicine and a year of psychiatry and become the first examples of a new kind of physician.

Dr. Granger E. Westberg, associate professor of medicine and religion at the University of Chicago, said there is no modern equivalent of the family doctor who knew something about the lives of his patients and could spot the emotional problems that often cause illness.

Clergymen trained in medicine and religion, he said, could "deal with people faced with problems that could make them ill and get the people to doctors when that professional care is needed."

Dr. Westberg stated that many emotional problems begin in family situations and that ministers are "the only professionals left who can knock on peoples' doors" and drop in on a friendly visit.

"You're better doctors of the whole man than you think you are," Dr. Westberg said. (RNS)

May, 1963

German Protestants Observe Francke's 300th Anniversary

Protestants in East and West Germany are observing the 300th anniversary of August Hermann Francke (1663-1727), the "father of German Pietism."

One of the country's most prominent figures in Protestant history, August Hermann Francke won fame for promoting church social and charitable activities and laying the groundwork for home mission work.

A native of Luebeck, West Germany, Dr. Francke became internationally known for establishing the so-called Francke Foundation in Halle, in what is now the Soviet Zone of Germany. This is a huge colony of buildings, including schools, training centers and other institutions for children of underprivileged families and orphans. He also was a co-founder of the Canstein Bible Society in 1710, one of the world's oldest Bible societies.

The principal ceremonies marking the anniversary were held in Halle. Religious leaders attending included Bishop Hans Jaenicke of the Evangelical

(Continued on page 26)

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25
A publication of interest to Moravians is the January 1963 issue of TOGETHER, the family magazine of the Methodist Church. This issue is devoted largely to telling the story of John Wesley’s conversion experience at Aldersgate in London on May 24, 1738. The Moravian Board of Christian Education and Evangelism has presented a copy of the publication to each minister in the province.

Among the articles in TOGETHER is one by Dr. Roy L. Smith, “I Was at Aldersgate.” Dr. Smith summed up the significance of the 225th anniversary at Aldersgate when he wrote, “Time and again the Holy Spirit has appeared in unconventional places under unexpected circumstances . . . Aldersgate awaits me everywhere that my hearts seeks the living God.”

Other articles are entitled “Peter Boehler,” “Our Moravian Cousins,” and “Thanks to the Moravians.”

This special issue of TOGETHER also carried eight pages of pictures by the Moravian painter, John Valentine Haidt. A note with the pictures states, “TOGETHER is more than pleased to present—in full color and for the first time anywhere—eight paintings by the gifted Moravian who labored for God and church on the edge of the American wilderness two centuries ago.”

Authors in this Issue

Br. William A. Kaltreider, pastor of the New Eden congregation, writes of his impressions of the Moravian work in Alaska following a trip there this winter for evangelistic services.

Mrs. Paul H. Kolb is the chairman of the Committee on Music, Ritual and Customs of the province. Mrs. Kolb writes of the plans for Music Week in June.

Samuel B. Marx is the physician in charge of Moravian medical work in Honduras. Dr. Marx is stationed at the clinic at Ahuas.

This year again we carry the full text of the message for Pentecost by the presidents of the World Council of Churches. The accompanying illustration shows pilgrims on the Island of Iona kneeling in prayer.

Attention is called in a brief article to the Methodist Church’s observance in 1963 of the 225th anniversary of John Wesley’s Aldersgate experience in which he received assurance of his own salvation.

German Protestants . . .

(Continued from page 25)

Church of Saxony; Bishop Friedrich Wilhelm Krummacher, head of the Evangelical Church of Pommerania and chairman of the East German Evangelical Bishops Conference; Bishop Ernst Hornig of Silesia; Archbishop Ilmari Johannes Salomies of Finland, Bishops Cymorek and Katina of Czechoslovakia, and Archbishop Sergius, Exarch of the Moscow Patriarchate for Berlin and Central Europe. (RNS)
A Week-end for Families

at

LAUREL RIDGE

June 7, 8 and 9
Friday, Saturday and Sunday

Living quarters will be provided in the spacious cabins of Laurel Ridge, one family to each cabin. Meals will be provided beginning with supper on Friday and ending with lunch on Sunday.

The cost:

- Adults and children over 12 ........................................... $7.50
- Children, four to eleven ........................................... $4.50
  (This includes 50c for insurance)
- Children under four (no charge except for 50c insurance fee)

The program:

The program will provide for study and discussion groups on aspects of Home and Family Life and for worship for everyone together and in family units. There will be opportunity for recreation and exploration of the out-of-doors.

Register now

Use the form below or ask your pastor for a registration card.

A WEEK-END FOR FAMILIES
AT LAUREL RIDGE

Register our family for the Week-end for Families at Laurel Ridge, June 7, 8 and 9.

Parents ____________________________

The children in our family are:

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Amount enclosed $___________

A registration fee of $1.00, which will be applied to the total conference cost, is requested for all registering except children under four years of age.
Moravian College Summer Session – 1963

REGULAR SESSION — JUNE 17 - JULY 26
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Moravian College will offer sixty college credit courses during the summer sessions.

Fields to choose from: Languages, Literature, History, Philosophy, Mathematics, Science, Sociology, Psychology, Business Administration and Education.

The dorms, new College Union and the regular facilities, will be available to the summer students.

This gives you an opportunity of:
— picking up needed college credits
— visiting the historic areas of the Moravian Church
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For a folder on summer sessions, write to:
DIRECTOR OF SUMMER SESSIONS
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In This Issue
- A vacation with God rather than from God
- Messiah Looks to the Future
- Our Schools in the Changing Scene in Missions
Vacation May Strengthen Family Solidarity

The vacation season is upon us. For many, a vacation becomes little more than an annual escape from the watchful eyes of neighbors and a withdrawal from the pressures of jobs and of responsibilities in home and community.

We may consider the educational benefit of a trip to Gettysburg or Washington, the relaxation of body and mind afforded by a retreat to the mountains or the sea-shore, or the pleasure of a visit with relatives, and at the same time give little thought to the limitless opportunities a vacation brings for the reinforcement of family ties and a richer experience of fellowship with God.

With a multitude of forces in contemporary society pulling the family apart, a family vacation provides the structure for the strengthening of family solidarity as families are together for a greater period of time than the normal routine of home life affords. A family vacation offers opportunity for family decisions (where to go, what to see, what to do together). It provides unhurried time for family worship and family play.

As one on vacation also is exposed to the wonder of God's creation, the setting is arranged for a re-evaluation of his place in God's plan for the world and a re-dedication of life to the divine plan and purpose. A vacation may thus open new vistas in the development of one's perspective of life and his relationship to God and grant unto him strength from above and within to face the demands of life upon his return home.

Wherever a vacation trail may lead across the map, it can bring one closer to God and fellow-man and thereby become a real adventure in Christian experience.

Burton J. Rights
At last, we fit the gasoline lantern into the last available space and we are ready to leave on a camping holiday. We are leaving behind many of the conveniences and gadgets of modern life to “struggle for survival” in the out-of-doors. Survival may be too strong a word and the struggling is certainly rather weak, but there are many things to be done if we are to be comfortable in the woods.

The tent must be set up and ditched, just in case that cloud follows through on its threat. Someone must inflate the air mattresses and gather fire wood. Here in the woods there is work for everyone, including the children. And how they enjoy it! They talk about camping all year long because, here, there is real work to be done; not just work invented to keep them busy but tasks that must be done if we are to be comfortable. The children sense that their work is important to the whole family and they work willingly.

Even Dad enjoys some simple problems for a change, problems that can be solved by stretching an extra piece of canvas or locating a standing dead tree that will burn in spite of the recent rain.

**What Do We Do?**

Morning comes early in a campground and by 9:00 the housekeeping chores are done and we are ready for the fun of the day. But, “What do we do?” There’s no TV for the children, no shopping-center carnivals, so we are forced to be together. As a sort of last resort we have fun doing things together. We all go for a ramble in the woods, we pick a mid-morning snack from near-by huckleberry bushes, we watch a family of squirrels working under a hickory nut tree. After lunch Dad sits down with the children to read them a story (“Daddy, I didn’t know you could read!”). In the evening we sing around the campfire (“Daddy, I didn’t know you couldn’t sing!”).

**We See Beauty**

We see the most beautiful parts of our state and nation because here, in our state and national parks, there are no billboards, no amusement parks. Instead, we see the natural beauty of the parks with all the trees, flowers and wild life. The animals know they are safe here so the squirrels will eat from our hands, the chipmunks play around our table in the early morning, and we even persuade a raccoon to take a piece of bread from our hand. We are moved to rejoice with the Psalmist, “O Lord, how manifold are thy works! In wisdom hast thou made them all.” Our hearts are filled with gratitude for “the beauty of the earth, for the beauty of the skies.”

**We Meet People**

The next day we move on to another campground and find it overflowing...
with people, people of every size and shape, people we have never seen before. But here there is a feeling that we must work together and we make friends quickly. When my tent begins to collapse neighbors rush in to hold it up bodily until it can be staked down again. When it rains we are united against a common enemy. There is no need to worry if we leave our sleeping bags on the line and are gone when a shower comes up. Someone will see them hanging there and put them in the dry.

Children form quick friendships and parents must follow. Later, when the children are in bed, mommies and daddies can get acquainted around the campfire. We discover that our next door neighbor is superintendent of his Methodist Sunday School and much concerned about the application of the Christian faith to daily life. Across the way we meet a couple who have drifted away from the church and we have an opportunity to witness. We begin to remember our vacations in terms of the people we meet.

We Worship

On Sunday morning we have an opportunity to worship with other Christians. Sometimes we join in a service conducted in the park; at other times we attend a nearby church. But, here, going to church fits in easily. It seems the natural thing to do. It doesn’t come as a completely incongruous break in the middle of vacation hullabaloo, but rather, as the suitable climax to a week of fun and play in God’s world and with other families.

As we come back home again we remember that in the New Testament the Christian family is looked upon as a “little church.” It is in the family that our children learn to know the meaning of words like love, trust, acceptance. In the home our child receives his first lessons in sharing, in living for others, in accepting responsibility. We know that unless this “little church” does its job, the big church down on the corner will never have much meaning for our children. We remember that to be a Christian means to be a part of the family of God and life in our family determines how our children will think about the family of God and their share in that family.

The “Oughts” Of A Vacation

We have been talking about family camping, but, no matter what sort of vacation your family takes, you ought to make it a Vacation with God, not from God. If you want your vacation to be a Christian experience, here are some things you ought to think about:

1. A Vacation ought to be an opportunity for the family to be together. The modern family sees too little of each other. Vacation ought to be a

(Continued on page 10)

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Is Commitment Of Moravian Schools

Elizabeth Marx

SCHOOL BUILDINGS, Puerto Cabezas, Nicaragua. On the left and right are the elementary schools and in the center the building housing the new Colegio or High School.

"I'm not a baby any longer!" cried Mary, rushing out of the room.

"Who wants to wear this old junk? I can pick out my own clothes," shouted Junior, flinging a new suit on the floor.

Such crises suddenly confront parents with the realization that in their day-to-day preoccupation with providing the necessities, they have not been aware of the growing self-hood of their children. The development of a national church is something like growth in a family. In a healthy family situation such a crisis need never occur, and in a good mission school organization the missionary teachers will so work with the national teachers that gradually their responsibilities will be assumed by the nationals and they will work themselves out of a job!

The following is an attempt to describe what has been happening on the educational scene in Nicaragua and Honduras in general and then to set our Moravian school work against that background.

Strides Toward Modernization

Rapid strides have been made in the last twenty years towards the modernization of the schools in most of the Central American countries. There is, however, still a wide gap between the few ultra modern centers in the capital cities and poorly kept village school. Study groups have met, and there has been collaboration among the Ministries of Education of the various republics; many teachers have been sent on observing missions to the United States, Europe and South America and others have been given scholarships for one or more years of specialization abroad. For the rural work, especially in the Pilot Project of Fundamental Education along the Wangks River, groups of teachers have been sent to the UNESCO training centers in Mexico and in Venezuela. Courses of study have been rewritten and new curricula adopted.

JUNE, 1963
A Basic Plan

The most far-reaching change has been the adoption of the "Plan basico" of general culture, in which all children who enter secondary school at the close of the primary grades follow the same curriculum for three years, and then decide whether they want to go into the "Bachillerato"—two years leading to the degree of "Bachelor in Arts and Sciences" or into "Educacion Normal"—three years leading to a teacher's certificate, or commercial work. In Honduras it is also the requirement for entering nurses' training, in Nicaragua the full five years are stipulated.

With the emergence of a trained teaching profession, there has been better supervision from government authorities. The local school inspectors are graduate teachers with experience, and not just lay political appointees.

More Teachers Are Nationals

In Honduras, law requires that the director (principal) of an elementary school be a Honduran and not a foreigner and in order to have authorization for a school teachers must be certified, i.e. graduates of a state-recognized normal school. (Such teachers are referred to as "normalistas.") Up to the present there has been no such law in Nicaragua, but the emphasis is in the direction of the certification of teachers and the day is not far distant when this will be a requirement for all elementary schools. A new School of Education in the National University is preparing teachers on the secondary level.

In general, in the church schools both in Honduras and in Nicaragua the tendency is that almost all classroom teaching is being done by nationals and new people in supervision are also nationals. The foreign missionary teacher is asked to help in specialized areas. There will be little need in the future to recruit classroom teachers for the mission schools.

Moravian Schools Described

With that as a general background,
here is a description of the scope and organization of the Moravian schools in Central America.

1. Escuela "Renacimiento" — Brus Laguna, Honduras, is an elementary school with an enrollment of 200, and a completely national staff of certified teachers except in the pre-first grade, which is taught by a former lay pastor who had two years at the Instituto Biblico in Bilwaskarma after the fourth grade. The school has two boarding divisions with forty boys and twelve girls. The only North American in school work is Miss Martha Lois Havlik who helps with the supervision of the girls' boarding school, has the direction of the Bible classes and does some post-graduate teaching. The administration of the school is in the hands of the Rev. Lorenz Adam.

2. The Colegio Moravo in Puerto Cabezas, Nicaragua, is strictly speaking, a parochial school, established and financed by the Moravian congregation in Puerto Cabezas. The buildings were erected at congregation expense and the entire staff is national. The enrollment last school term was over 400. The curriculum includes a primary school and the first three years of the secondary program.

MISS ELIZABETH MARX (right) is shown with Miss Thelma Good another teacher in the Colegio Moravo.

3. The Colegio Moravo in Bluefields, Nicaragua, is considered a Provincial school on the secondary level and a parochial school of the Bluefields congregation on the primary level. The enrollment during the 1962-1963 term was 700. Four years ago the secondary curriculum was expanded to include the course for the training of teachers. The "plan basico" is now in its third year and in May 1964 the fourth year students will have to decide whether they will continue with the "bachillerato" or go into the teacher training program. According to one report they will no longer study arts and sciences, but choose one of these disciplines and the prospective teachers will have a three-year curriculum, instead of two. Students interested in commercial work will have to transfer to another school.

At present all the teachers on the primary level are national, graduates of our own school, but none with a normal certificate. The secondary school has six national teachers and the teaching services of three foreign teachers. The budget of the school (excluding the salaries of the North American teachers) is met by tuition fees, by contributions from the business community, school alumni and the congregation and a subsidy from the Mission Budget. The salary of one primary teacher is paid by the government. The congregation pays for the up-keep of

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JUNE, 1963
one building and rent is paid by the school to the Mission for the use of the other buildings.

THE COLEGIO MORAVO OF BLUEFIELDS. New only a few years ago, this building is now overcrowded.

Needs of Moravian Schools

The following needs should be noted:

1. In Honduras—education on a secondary and vocational level so that the children who complete the sixth grade may have an opportunity to continue their education. Since the former government policy of granting scholarships to all the graduates of the sixth grade in our area has been discontinued, very few of the children have a chance to get more than a primary education. Except for those who will go into teaching and the pastorate, there is no need for an academic education to prepare the young people for life in their own communities, therefore the school set-up to be devised should include vocational and agricultural training.

2. In Nicaragua. Our greatest need is for certification of teachers. If we had been permitted to go into a teacher training program 15 years ago at the same time that government normal schools were coming into being, we would not be in the difficulty which now faces us. The government is providing some classes for the in-service training of teachers who are not “normalistas.” Emphasis will need to be placed on recruiting students to go into the normal program at the Colegio in Bluefields. It may be necessary to subsidize the sixth year of this course as parents may discourage their children from taking a course which will keep them in school a year longer.

There will also be the need to give leave-of-absence to the teachers in the secondary school to get further work in education. The secondary teachers of the schools in Managua are being required to attend classes at the University School of Education, and in three years no teachers will be permitted to teach who do not have this professional preparation.

A second need is for equipment. The new courses of study require laboratory work and visual aid teaching materials. They are slanted towards individual investigation which will create the need for more adequate library facilities.

In Bluefields there is need for more space. Within five years after the “new” building was dedicated in 1952, every classroom area which had been used before was again needed, and that need has not diminished. The teacher training classes should have a center of their own.

The Christian Witness

Twenty years ago, when we did the best we could with the limited facili-

(Continued on page 14)
Charles Moses, Nicaraguan,
In Interview Tells of
Agricultural and Economic Problems

Ed Friedenberg

The Rev. Charles Moses (right front row) in a meeting in his church at Pearl Lagoon.

After one week in the United States the Rev. Charles Moses, Nicaraguan Moravian, observed, "I wish we had some of your spirit and push down there—yes, economical too."

By "economical too" he meant to include money matters as well as church affairs.

Mr. Moses is spending two months in the United States doing "deputation work" as a part of the 1963 emphasis on the "Changing Scene in Missions." With a large map, a photo album and clipped, rapid English he is telling about the Moravian Church in Nicaragua and what the gospel has meant to the people of Nicaragua.

The Moravian Church in Nicaragua is gradually becoming more Nicaraguan. Only eight of its ministers are now foreigners (all Americans) and one third of its budget is raised internally.

Foreign financial support for the church is required because Eastern Nicaragua is "underdeveloped"—that means poverty stricken. (A school teacher will work for $15 a month.)

Teach Us To Farm

"It would really help," says Mr. Moses, "if the church would come a little nearer to the people and teach us the way to farm."

"We are very near the stone age," he says. He is sure that farming could be the economic salvation of his people on the East Coast of Nicaragua.

He believes ready markets could be found for pineapple, banana, casava and plantain grown in Nicaragua. He's tried to get started. The people of his town, Pearl Lagoon, formed a co-op to grow pineapple and hired a German technician to manage the enterprise for them. The money for the German's salary ran out after four months and he left. Thousands of pineapples planted with fervent hope and great expectations went unharvested.

Four years ago a Japanese businessman set up a shrimp industry in Pearl Lagoon. It has meant a great deal to the community, says Mr. Moses.

The Moravians, of course, have a tradition of commercial enterprise dating back to Herrnhut, but a Moravian-sponsored industry is far from Mr. Moses' thoughts. He'd like to see a Moravian agricultural technician down there—a man who can teach and manage farming.

Needed: "A Pusher"

He would have to be a man who could adapt to a much lower standard of living than we have in the United States on the East Coast of Nicaragua.

June, 1963
States and he'd have to be a pusher.

"I don't know why," says Mr. Moses shaking his head, "but you have to push us all the time. Sometimes I get very cross about it. People in the United States work with an aim, but we work just to get our hand to our mouth and we are satisfied with too little."

Mr. Moses denies that he is a pusher an~ "hard to satisfy. Maybe so, but it is obvious that he is modest and polite and there is at least one thing he is pushing.

He is one of the sponsors of a community project to build a medical clinic. It will be staffed by a nurse who will get assistance by radiophone from Moravian physician Ned Wallace at Puerto Cabezas. A present the people in the area covered by his five charges must rely on bush medicine or make a time-consuming trip to Bluefields. Students from Duke University will put up the clinic this summer. Mr. Moses will cut short his visit to the United States in order to supervise the work.

Vacation . . .

(Continued from page 4)

"Fellowship Meeting" of the "little family church." It ought to be a time for the family to get acquainted again and do things together.

2. Your vacation ought to include other people. It should remind us that God's family includes not only our little family and our church family, but all of God's children. Which leads into a third consideration:

3. A vacation with God will always observe the Lord's Day as a special day. It gives us an opportunity to join with other Christians in public worship and to be reminded that the Church is bigger than our local congregation.

4. Above all, a vacation with God will mean simply that the "little family church," as it withdraws from the normal world, can now be the Church, the place where love and forgiveness and understanding are found. As the "little family church" goes on vacation, it should be a sort of Retreat, a retreat from everyday life with its problems and perplexities to take care of any maintenance problems that may threaten the inner life of the "family church."

And so, as we leave for a holiday, we pray, "God, our Father, come Thou with us. During these vacation days strengthen the inner life of our family that we may come home with renewed strength for daily living."

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PROPOSED MESSIAH CHURCH as seen from Peace Haven Road. The sanctuary with steeple at the left is in front of the present building. Additional Christian education facilities are pictured at the right.

The Messiah congregation began to be aware that it would need increased facilities in the spring of 1962 and so appointed a building study committee which in turn recommended to the congregation the appointment of a permanent building committee.


Members of this committee were made chairmen of sub-committees, which carried out a thorough investigation of the community, of the needs of a Christian Education program, and of the other needs of the congregation as it would plan to build for the future. Most of the families of the church became involved through these various committees at work. Early in the fall the architectural firm of Lashmit, Brown and Pollock, of our city, was employed to draw up plans for the congregation.

Investigations made by the committees showed that, whereas in our community now there are around a thousand families, by 1971 it is predicted there will be twenty-two hundred families. The urgency of the building project was apparent last fall when it became necessary to place two Sunday School classes and three Scout Troops in the parsonage for their meetings and, when it became necessary to put a class in the kitchen of the church. Also as a regular procedure chairs were being added to the sanctuary for Sunday morning worship.

Approval Unanimous

The work of the various committees was done in such an efficient manner
that the completed preliminary plans could be presented to the congregation at a Church Council on January 6, 1963. More than half the resident families of the congregation were represented at the Church Council.

After all information had been presented and questions answered a motion was made that the congregation accept the proposal which had been presented to the Church Council and after the motion was seconded and further discussion was not desired, those in favor of the motion were asked to stand. It was a tense but thrilling moment when the entire congregation stood. There was not a single dissenting vote. In the light of this unanimous decision the following resolution was then adopted:

RESOLUTION

Whereas, our congregation has had a 35% increase in membership during the last 15 months (this is now 47% in less than two years), and

Whereas, our average attendances are 75% more than they were three years ago, and

Whereas, our stewardship is up by 66% over last year, and

Whereas, our community will more than double in the next eight to ten years, and

Whereas, friends have offered us substantial financial assistance toward our building needs;

Therefore, we the Church Council of the Messiah Moravian Congregation, meeting on Sunday, January 6, 1963, unanimously endorse this proposal for building as presented to the council and authorize continuation with the project to completion.

The plans include the building of a new sanctuary, additional Christian Education space, and the renovation of the present church building. There will be a total of 13,500 sq. ft. added to the present floor space of 6,000 sq. ft. The building is planned to serve a congregation of between five and six hundred people. The sanctuary will seat 385 persons, with the choir and organ in the balcony. The Christian Education space has been planned for the new Covenant Life Curriculum which the congregation will enter into in the fall of this year. The cost of the new work and renovation (not including furnishings) will be in excess of $200,000.

The building has been planned to meet specifications and accreditation requirements of the North Carolina Department of Public Instruction for a Kindergarten and Nursery School which will be an expansion of the present Nursery School operated by the congregation.

Final drawings and specifications have been completed by the architects and are out for bids. Construction should be underway by early June and it is hoped that the buildings will be completed by Christmas of this year.

Provincial assistance and substantial financial support from friends of the congregation are making it possible for the congregation to reach out in this way as with God’s help, Messiah tries to serve a very rapidly growing community of our city.
Moravian families and their friends will enjoy singing and listening to music at the “Singstunde,” Thursday evening, June 13, at 7:00 P. M. on Salem Square. This final event of Moravian Music Week will surely make the hills and vales of Salem echo as never before. Gathering together to make music will be all the bands, adult choirs, and youth choirs in the province which have been taking part in the workshop program during the week preceding.

Dr. Thor Johnson will direct the workshops for the adult choirs and is musical director for all the events of “Moravian Music Week.” The band workshops will be directed by Leon Raper, director of bands at the University of Louisville. The youth choir workshops will be directed by Mrs. Eric Detmold who served as music supervisor of the elementary schools of Winston-Salem for 22 years.

At the “Singstunde” all of the bands and choirs will gather on Salem Square and will play and sing again the music they went over in their workshop experience. The early Moravian custom of a service of hymn singing and music, often with instrumental accompaniment, will take on new life and meaning as it is adapted to our present day custom of choral and band music in addition to congregational singing.

Moravians throughout the province and friends are invited to bring their camp stools and old blankets and gather on the square for a twilight of listening to music and singing together.

It is particularly exciting that several new Moravian anthems will be introduced at this event. Through the services of the Moravian Music Foundation the adult choirs will sing three new anthems: “I Will Be As The Morning Dew” by Simon Peter; “I Will Mention The Loving Kindnesses” by John Antes, for women’s voices; and a Christmas Motet, “Fear Not, For Behold I Bring You Good Tidings” by Francis F. Hagen. The youth choirs will introduce a lovely Christmas hymn “All Silent Was The Night” by Theodore Clemens, the prolific English Moravian composer and missionary.

The adult and youth choir workshops will all be held as announced in the May issue of The Wachovia Moravian.

The band workshops are as follows: Friday, June 7, at 7:30 P. M., East Area at Union Cross; Saturday, June 8, at 3:00 P. M., Raleigh, Charlotte, and other outlying churches, at Provincial Band Hall; Sunday, June 9, at 3:00 P. M., Central Area at Trinity; Monday, June 10 at 7:30 P. M. North Area at Bethania; Tuesday, June 11 at 7:30 P. M. West Area at Olivet; Wednesday, June 12 at 7:30 P. M. South Area at Friedberg.

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JUNE, 1963
ties at our disposal and a small staff, it was considered excellent. Today there has been so much improvement in the teaching program of the public schools, especially on the secondary level, that our facilities and the preparation of our teachers have to be that much better in order that we may keep our reputation for excellence. But in the last analysis, it is not laboratories and techniques that prepare young people for life but training in Christian character and the witness of a dedicated school community.

Asked whether there is any danger that the Protestant church schools might have to go out of existence because of lack of patronage, a Nicaraguan Baptist educator answered with an unequivocal, "no." Even people who are not Protestant, seek to send their children to evangelical schools because they see that character and integrity and a responsible adulthood are characteristic of those young people who graduate from an evangelical church school.

Our Moravian schools are committed to the principle of presenting the Christian way of life. As long as boys and girls find that way, and the graduates of our schools continue to be "the salt of the earth," after they leave school, so long we need Moravian schools. And just as Mary and Junior need the wise counselling and the financial help of their parents even after they think they are grown up, so our church schools in Nicaragua and Honduras need the professional guidance and the financial support of a wise mother church, until such time as they can develop an all-inclusive national teaching profession and have the economic resources to take full responsibility for the education of a new generation of Nicaraguan and Honduran youth.

Author's note: Grateful acknowledgement is made for an analysis of current trends received from the following: The Rev. Harold H. Auler, Sr. of the schools of the United Church of Christ in San Pedro Sula, Honduras; Prof. Gustavus Wilson, supervisor of Secondary Education, the Colegio Bautista, Managua, Nicaragua and Miss Thelma Good, acting Principal, the Colegio Moravo, Bluefields, Nicaragua. Appreciation is also due to my brother Werner G. Marx for helpful suggestions on the revision of the manuscript.

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The Wachovia Moravian
Smith Heads Ministerial Association

For the third year in succession since its beginning Moravians have held the office of president in the St. Croix Ministerial Association in the Virgin Islands. The first president of the organizations was Walser H. Allen, Jr. He was followed by Donald Fulton and this year Robert Smith, pastor of the Christiansted congregation, has been elected.

The St. Croix Ministerial Association is composed of ministers of various churches including Moravian, Lutheran, African Methodist, American Methodist, Baptist, Church of the Nazarene, Metropolitan Church, Seventh Day Adventist, Pilgrim Holiness, and Pentecostal Churches.

Change of Address for Stortz

Dr. and Mrs. Howard Stortz have moved into their new home in Puerto Cabezas, Nicaragua. After living for many years in Bilwaskarma the Stortzes have moved to this coast community from which location Dr. Stortz will function as full-time superintendent of the Moravian Church in Nicaragua. Their new address is: Iglesia Moravo, Puerto Cabezas, Nicaragua, C. A. Air mail to Nicaragua is 13c per ½ oz.

Petersons Resign

Mr. and Mrs. Kennard Peterson have resigned from mission service in Alaska as of August 1, 1963. The Petersons came to the Moravian Church in Alaska in 1957 as a lay couple supplying the Dillingham parish for one winter. From there they moved to the Children’s Home and served until 1961. After a furlough they returned to the field to assist with the work of the Field Treasurer during the furlough of the Rev. D. C. Schattschneider and also served again at the Children’s Home. They have made no announcement of their future plans. Coming to the Moravian Church from the Lutheran and Covenant Churches of Minnesota, they rendered a valuable service to the Church in Alaska for which the Mission Board is deeply grateful.

New Parsonage At Bethel

The congregation at Bethel, Alaska, has made plans for a new parsonage to be built in the vicinity of the new church. Digging for the foundation will begin in May. This is a slow process of thawing with steam and bulldozing a few inches at a time. It is hoped that the building will be completed by Thanksgiving. Included in the plans will be three bedrooms, study, bath, kitchen-dining room, and living room. A full basement will be equipped for use by the Sunday School. The cost will be shared equally between the congregation and the Board of Foreign Missions.

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JUNE, 1963
Here and There

The Mission Board met in its regular spring meeting with all members present including the following advisory members: Dr. Edwin Sawyer, president of the Eastern District, The Rev. Gordon Hejl, chairman of the Mission Board of the Unity of the Brethren in Texas, and the Rev. Josef Barton, pastor of the Brethren's Church at Taylor, Texas.

The synod for the East West Indies Province has been called for August 13-22 to be convened on Tobago, West Indies. The Mission Board has appointed Dr. F. P. Stocker, chairman of the Board and Dr. Edwin Kortz, executive director, to represent it at this synod.

Housekeeper Needed

The Children's Home in Alaska is looking for a housekeeper. Any single woman who may be interested in this position is invited to write to the Board of Foreign Missions, 69 W. Church Street, Bethlehem, Pa. for a job description and details.

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THE WACHOVIA MORAVIAN
The Provincial Boards at Work

Provincial Elders’ Conference

The Provincial Elders’ Conference announces the following calls issued and accepted to pastorates in the Southern Province:

Br. HENRY E. MAY will be installed as pastor at Bethesda on Sunday, July 7, at 11:00 A.M. by Br. Thomas A. Kimball. He will be ordained by Bishop Herbert Spaugh on the evening of Sunday, June 23, at New Eden.

Br. CHARLES W. FISHEL will be installed as pastor at Mizpah on Sunday, June 16, at 10:00 A.M. by Br. Alton F. Pfaff. He will be ordained by Bishop Herbert Spaugh on the evening of Sunday, June 9, at Advent.

Br. JAMES L. NEWSOM will be installed as pastor at King on Sunday, July 7, at 11:00 A.M. by Br. R. Gordon Spaugh. He will be ordained by Bishop Herbert Spaugh on the evening of Sunday, June 30, at Bethabara.

Br. HAROLD COLE will be installed as pastor at Konnoak Hills on Sunday, July 7, at 11:00 A.M. by Br. Clayton H. Persons. He will be ordained by Bishop Kenneth G. Hamilton at the morning worship service on Sunday, at Home Church.

Br. HENRY A. LEWIS will be installed as pastor at Friedberg on Sunday, July 7, at 11:00 A.M. by Br. Richard F. Amos.

Br. JOHN C. BILLS will be installed as pastor at Bethabara on Sunday, July 14, at 11:00 A.M. by a member of the Provincial Elders’ Conference. He will be ordained by Bishop Herbert Spaugh at the morning service on July 7 at The Little Church on the Lane, Charlotte, N. C.

R. Gordon Spaugh
President

* * *

Board of Christian Education and Evangelism

The Board of Christian Education and Evangelism announces the appointment of a Steering Committee for the Laurel Ridge Fund Campaign. The Synod of 1962 authorized a financial drive in the province to raise the approximate $75,000 needed to finish paying for the construction of the conference buildings. The synod set aside the fiscal year 1963-1964 for this campaign.

The Steering Committee has as its chairman Br. Lindsay G. Crutchfield. Other members are the Brn. Harvey Price, Guy Zimmerman, Frank Willingham, Claude Phillips, Francis Trogdon, Emil Shaffner, Kenneth Burge, Edwin L. Stockton, Paul Kolb, Irvin Leinbach and James A. Gray.

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Gramley Is Appointed Laurel Ridge Manager

Dale I. ("Digs") Gramley has been appointed Manager of Laurel Ridge for the season of 1963 by the Board of Christian Education and Evangelism. He will report to Laurel Ridge with the staff for its orientation on June 9.

Mr. Gramley is a graduate of Reynolds High School in Winston-Salem and of Davidson College. He is at present teaching at the Virginia Episcopal School where he is the head football and track coach. Prior to going with the Lynchburg school he was assistant football coach at Reynolds High School.

The new Laurel Ridge manager holds a masters degree in education majoring in economics from the University of North Carolina. Last summer he attended a National Science Foundation Math Institute at the University of Wyoming.

Mrs. Gramley was Mary Curtis Wrike of Graham, N. C. They have one daughter, Jane, age three.

The Commission also announces that Burke Johnson, who has been with Laurel Ridge since it opened, will be the assistant manager. Others returning are George Parrish, waterfront director; Danny Burwell, recreation director; Mrs. Ray Helsabeck, dietitian; Anne Tesch, registrar; Eleanor Johnson, bookkeeper; Margaret Higgins, craft director; Charles Turner, counselor; and M-Boys Elton Crutchfield, Gene Boger, Phil Johnson, Bill Pulliam and Terry Gordon.

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The Wachovia Moravian
Miss Marx, Missionary, Awarded Honorary Degree

Moravian educator and missionary, Miss Elizabeth Marx, head of the Colegio Moravo in Bluefields, Nicaragua, received the honorary Doctor of Humanities Degree at Women's Founders Day ceremonies on the Moravian College campus Thursday, May 2.

The degree was conferred upon Miss Marx, who has been serving in Nicaraguan field for 23 years, by Dr. Raymond S. Haupert, college president. She was presented for the degree by Dr. A. David Thaeler.

In an address to the assemblage, Miss Marx emphasized the need for more workers in the mission field and stressed the value of church-supported institutions which prepare missionaries, teachers and physicians.

Of her own Colegio Moravo, a system comparable to high school in America, she told of the advances—and needs—in providing for the peoples of Nicaragua.

“Our best defense against the Communists is no armament. It is the mutual understanding, friendship and love of those who will go to a different country and work with the peoples of that land,” she said.

* * *

Moravian Transfers Women To North Campus

Moravian College, in a move to bring more of its women students into the expanding coeducational North Campus program, will institute several residency changes in September, 1963.

The additional transfer of women from traditional South Campus living quarters will take place with the housing of 68 upperclass women in Rau Dormitory, the southwest portion of the Rau-Hassler Dormitory, complex on the Locust Street circle, it was announced by Dean of Women, Halcyon Sartwell.

Hassler Dormitory, according to Richmond Johnson, Dean of Men, will be occupied by 54 first-year men students.

Moravian College Increases Student Fees

Moravian College will increase its comprehensive student fee and its board rate by $50 each, beginning in September, Dr. Raymond S. Haupert, college president, announced.

As approved by the college board of trustees, the comprehensive fee change, which affects all students, is the smallest yearly fee increase in the last six years. The current student fee of $1,100 will become $1,150 for the 1963-64 year and the board rate of $450 will become $500.

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JUNE, 1963
NEW BUILDING AT BETHANIA is occupied. Its location is to the east of the present Christian education building seen in background at left.

New Christian Education Building at Bethania Is Occupied

On Sunday, September 17, 1962, in a driving rain storm, the Bethania Congregation broke ground for a new Christian Education Building. On Sunday, May 21, 1963, seven months later, on a beautiful day, the building was occupied. With classes meeting in almost every corner of the building, and children practically sitting in each other's laps, moving into the new addition was most welcomed.

The building contains better than 6,300 square feet of floor space and accommodates the Kindergarten, Primary and Junior Departments. Also through the use of folding doors, three adult classes have excellent facilities. The folding doors also make possible accommodating an overflow from our present Fellowship Hall.

The building, of brick exterior and block interior, is as fireproof as possible in a building today. Another fine feature is the electric heat. The building was constructed at a cost of $50,000.00 with Wilson-Covington, Inc. as the contractors.

Special Services At Enterprise

The sixty-fifth anniversary lovefeast of the Enterprise congregation was observed on Sunday, April 21, at the 11:00 o'clock hour. Br. Paul A. Snider was the guest speaker for the lovefeast and continued into a series of evangelistic meetings throughout the week.

Fairview Publishes A Church History

A History of the Fairview Moravian Church has been published by the Wo-
photographs and drawings and is an interesting account of the growth and development of Fairview. The publication of this history is timely in view of Fairview’s impending move to its new location on Silas Creek Parkway.

The price is $1.50 plus 25c for postage for mail orders. Orders should be sent to Mrs. J. B. Snyder, Jr., 2331 Okalina Avenue, Winston-Salem, N. C.

* * *

Apple Blossom Festival Is Held Under the Open Sky

Sunday afternoon, April 21, the Willow Hill congregation observed the annual Apple Blossom Festival with the Rev. David R. Burkette, as guest speaker. In his message Br. Burkette drew our attention to the wonders of God’s creation.

After three years planning for an outdoor service, we succeeded in being able to held the service under the open sky. The day was a beautiful, sunny day with temperatures well up in the 80’s. With the temperature this high, the shade of the trees were a welcome spot for most of the worshippers leaving an area directly in front of our speaker’s stand sunny and unoccupied.

The warm weather in the month of April had brought the apple blossoms a week earlier so that in the area of the church, we could not offer the beauty of the apple blossoms, but the beauty of the out of doors looking up at the mountain, one of God’s wonderful creations. Man could not help but say, “I will lift up my eyes unto the hills from whence cometh my help.”

The service was preceded by a prelude of chorales by the Mount Bethel-Willow Hill Band, concluding the prelude with the chorale, “Sing Hallelujah, Praise the Lord.”

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Churches Ask Agreement On B. G. Teacher Plan

Nine Church bodies in British Guiana, including Roman Catholic, Anglican and major Protestant groups, have petitioned the Ministry of Education for a meeting to discuss "a workable agreement to the government's plan to set up a Teachers' Service Commission.

The churchmen, acting under the name of the Christian Social Council, quoted a government "white paper" stating that 50,000 additional school places or desks will be needed in the next four years.

"In face of such a challenge, we believe a national effort should be made by all, irrespective of party and on a plane above party politics, to resolve the tremendous problem," their statement said.

"Traditionally, schools in British Guiana have been an integral part of the churches, with land and buildings provided and managerial services contributed by the denominations. Of current concern to the churches is the proposal on the part of the Ministry of Education to take the selection of teachers out of the hands of the church.

"The hiring of a teacher should not be dependent upon his religion," a spokesman for the Ministry of Education stated.

"We are willing to continue our contributions to the schools of British Guiana, and even expand them, provided we have the firm assurance that our religious responsibilities can be discharged," the Christian Social Council said in a letter to the Ministry of Education. "It is our special concern that the children of our country should receive an education which gives due regard to the love of God and their neighbors."

In addition to the Roman Catholic and Anglican Churches, other denominations making up the Christian Social Council include the Church of Scotland, Lutheran, Canadian Presbyterian, Congregational, African Methodist Episcopal, Moravian, and Methodist bodies. (RNS)

Dr. Poling To Receive Clergyman Of Year Award

Dr. Daniel A. Poling of New York, veteran Christian Endeavor leader and editor of the Christian Herald, will receive the 1963 Clergyman of the Year award given by Religious Heritage of America.

An engraved scroll and citation paying tribute to his ministry over the last half century will be presented to Dr. Poling at the closing banquet of the 13th annual Washington Pilgrimage sponsored by the organization on June 20-22. Associate Justice Arthur J. Goldberg of the U. S. Supreme Court is honorary chairman of this year's pilgrimage.

Col. Paul H. Griffith, former Un-
dersecretary of Defense and president of Religious Heritage, said Dr. Poling is being honored for his long ministry and “particularly for his great concern that American youth should be raised in the tradition of reverence for God and love of country.”

Dr. Poling is the author of several books and has held numerous positions. He has been chaplain of the Chapel of the Four Chaplains, and interreligious center in Philadelphia, since 1948; is chairman of the All American Conference to Combat Communism, and has been president of the Greater New York Federation of Churches and the General Synod of the Reformed Church in America. (RNS)

* * *

Medical Students To Aid Missions

Twenty-six American medical students and newly-graduated physicians will be sent this year by the Association of American Medical Colleges to assist at Christian mission hospitals and medical stations overseas.

The 26 received Smith Kline & French Laboratories Foreign Fellowships from the association. They will go to 14 countries in Asia, Africa and Latin America. (RNS)

* * *

Nehru Guarantees Freedom Of All Religions In India

Christian leaders have applauded a statement from Prime Minister Nehru that India would remain a nation in which the followers of all religions would enjoy equal opportunities to practice their faiths.

Addressing a public meeting, Mr. Nehru said: “India will never become a nation purely of Hindus. Those who talk of making her a Hindu nation are only imitating the leaders of Pakistan who seek to make that country an Islamic state.

“India has been and will be a country where everyone, irrespective of his religion, will be able to live peacefully and follow his religion.” (RNS)

* * *

Dr. Schweitzer, 88, Keeps 18-Hour Day Work Schedule

A St. Louis business executive who recently visited Dr. Albert Schweitzer reports that the 88-year-old medical missionary still works an 18-hour day in the tropical heat, walks five or six miles a day, and personally raises the $250,000 budget for his hospital in Lambarene, Gabon.

Lisle M. Ramsey, who spent about a week with Dr. Schweitzer, said the aging doctor plays the piano, sings songs and gives Bible lectures every day. He
is also busy making plans for the hospital’s future.

For this reason and because of his advanced age, Dr. Schweitzer declined an invitation to visit the U. S. this spring. Mr. Ramsey had issued the invitation on behalf of a committee of prominent Americans.

Dr. Schweitzer’s famous reverence for life was illustrated again during Mr. Ramsey’s stay when the doctor would not permit his visitor’s son to knock an ant from his collar. “We might break its legs,” Dr. Schweitzer said.

Even flies are not killed at the hospital, Mr. Ramsey reported. If a fly does appear inside the tightly screened hospital, a drinking glass is placed over it, the fly is trapped in the glass and released outside.

Mr. Ramsey said the hospital is run to conform to the traditional pattern of African family life. When a person comes to the hospital for treatment, his entire family comes with him. The family, including cats and dogs, stays together and members of the family do most of the cooking and caring for the patient.

This close-knit family life and the influence of religion in Africa are the two main bulwarks against communism, according to Mr. Ramsey. He said Islam, particularly, is a strong force in Africa and the main competitor to Christianity. (RNS)

Bible Society Distribution Reaches Record High in 1962

American Bible Society distribution of Scriptures around the world reached a new high in 1962 with the circulation of 31,509,821 copies of Bibles, Testaments and selections in 299 languages and dialects.

The total was 7,326,797 more than the distribution total in 1961, one of the most substantial increases in several years.

Heralding the year’s accomplishments as “one of the most dramatic and far-reaching” in the history of the society, the annual report pointed out that the ABS in 1962 committed itself to underwrite Scripture translation, production and distribution in 40 additional countries, bringing to 104 the total number of countries where the society is doing regular work.

It was noted that most of the additional countries—26 in Africa, nine in Latin America and six in Asia—are characterized by underdeveloped social and economic conditions, massive populations of high birth-rate and declining mortality . . . they are largely uncommitted in their spiritual loyalties and are still open to the Christian Gospel.”

For the current year, the ABS Advisory Council has adopted a total record budget of $5,382,000. In 1962 the organization operated on a budget of $5,012,000, with contributions from denominations in the United States totaling $1,191,233—$91,000 more than
had been budgeted and an increase of $125,583 over the previous year.

Also instituted has been an “advance program” through which the society is seeking $300,000 this year in a World Opportunity Fund. The advance program is expected to culminate in 1966, the year of the society’s 150th anniversary, when it is hoped that a distribution of 60,000,000 copies of Scripture may be achieved.

In addition to its regular distribution activities, the ABS in 1962 maintained its special ministry to the blind, issuing 62,663 Scriptures in Braille and on records, in some 50 languages and systems.

A major thrust continues in the area of translation, the society’s annual report stated, with more than 2,000 people of the various Bible societies, missions and churches engaged in the work.

It was noted that at least one book of the Bible had been published in 1,202 languages and dialects at the end of 1962. This included 228 languages in which a whole Bible has been published, 285 Testaments and 689 single books.

“Enormous as is the accomplishment in Biblical translation,” the report said, “enormous, too, is the unfinished task. There remain millions of people speaking at least 1,000 significantly different languages and dialects who still need the Scriptures—they have nothing of God’s Word which they can read in their own tongue.” (RNS)

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BOOK REVIEW

Bible Dictionaries

It may well be debated whether we are living in a generation which reads the Bible. Many within the Church would not debate that there is a great amount of ignorance as to Biblical content, as well as interpretation of the Bible for everyday life. The phenomenon of the lack of knowledge of and about the Bible in a generation which has seen many new translations, new teaching methods, and new light coming from recent discoveries is disturbing, to say the least.

In the last year there have been several new Bible Dictionaries published. Particularly to be noticed are The Interpreter’s Dictionary of the Bible, edited by George A. Buttrick (Abingdon, 1962, four vols., $45) and The New Bible Dictionary, edited by J. D. Douglas (Eerdmans, 1962, 1375 pp., $12.95).

The Interpreter’s Dictionary is a companion to The Interpreter’s Bible. There are more than 250 writers from fifteen countries who have contributed to this publication. The work is well planned throughout, with many line drawing illustrations and maps which prove helpful for the reader.

Scholarship in these volumes reflects new knowledge of the Old Testament, the intertestamental period, and the New Testament, coming through various findings, such as the Dead Sea Scrolls.

What has been said above concerning a multi-volume work may well apply to The New Bible Dictionary as a one-volume work. Its scholarship is largely confined to the English speaking world. The material was sponsored by the Inter-Varsity Fellowship. This publication is, as is more true of The Interpreter’s Dictionary, more than just a dictionary. Both works include encyclopedic articles, outlines and descriptions of content of the books of the Bible.

Bruce Weber

Authors In This Issue

Miss Elizabeth Marx, in the United States on furlough, writes of the Moravian schools in Nicaragua and Honduras. She is principal of the Colegio Moravo, Bluefields, Nicaragua. Also, in this issue, announcement is made of Moravian College conferring on Miss Marx the honorary degree of Doctor of Humanities.

“A Vacation with God Rather than from God” was written by the Rev. George A. Chiddie who was recently installed as pastor of the Leaksville Congregation. The Chiddie family which includes three daughters are experienced and enthusiastic family campers.

The Rev. William E. McElveen is the pastor of the Messiah congregation.

Ed Friedenberg, a newspaper man by profession, interviews the Rev. Charles Moses who spent the month of May in Winston-Salem. Mr. Friedenberg is a member of the Kernersville Church and a member of the Commission on Publications of the Southern Province.
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Burton Rights, pastor of Clemmons Moravian Church.
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<table>
<thead>
<tr>
<th>Juniors</th>
<th>Seniors</th>
<th>Adults</th>
<th>Junior Highs</th>
<th>Outdoor Camp</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. 1: June 30 - July 7</td>
<td>No. 1: June 16 - 23</td>
<td>No. 1: Aug. 4 - 9</td>
<td>No. 1: July 14 - 21</td>
<td>Outdoor Camp Juniors and Junior Highs Aug. 4 - 9</td>
</tr>
<tr>
<td>No. 2: July 7 - 14</td>
<td>No. 2: Aug. 9 - 11</td>
<td>No. 2: Aug. 9 - 11</td>
<td>No. 2: July 21 - 28</td>
<td>Outdoor Camp Juniors and Junior Highs Aug. 4 - 9</td>
</tr>
<tr>
<td>No. 3: July 28 - Aug. 4</td>
<td>No. 3: Aug. 9 - 11</td>
<td>No. 3: Aug. 9 - 11</td>
<td>No. 3: Aug. 4 - 9</td>
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Send registrations to Registrar, Laurel Ridge, Laurel Springs, N. C.