Main Street in Bluefields: First building on right is the Moravian Church Office; in the background is the Colegio Moravo.

In This Issue

- What a Visitor Sees in Nicaragua
- An Eighteenth Century Travel Guide
- New Men Enter Ministry of Province
Supreme Court Speaks on

Reading the Bible in Public Schools

In another historic decision the Supreme Court has ruled that the reading of the Bible and the recital of the Lord’s Prayer cannot be a required part of classroom procedure in public schools.

The majority opinion (the vote was 8 to 1) stated that “in the relationship between man and religion, the state is firmly committed to neutrality.” This opinion is based on the first amendment to the Constitution which guarantees religious freedom, makes provision for the separation of church and state and forbids the government from using its power to aid the establishment of a religion. In effect this latest ruling says that the government can neither aid or oppose religion; it must be completely neutral.

Reaction to the decision on the part of church leaders ranged all the way from mild approval to outspoken disagreement. Dr. Franklin Fry, president of the Lutheran Church in America, and a leading official of the World Council of Churches, expressed the opinion that little religious value has been lost. “The more we attempt as Christians or Americans to insist on common-denominator religious exercises or instruction in the public schools,” he said, “the greater risk we run in diluting our faith and contributing to a vague religiosity which identifies religion with patriotism and becomes a national folk religion.”

The Lutheran leader did point out, however, that the Supreme Court by its action would keep Christianity separate from the state “in a way that was foreign and would have been repugnant to the minds of our ancestors at the time when the Constitution was written.”

Billy Graham sounded the same note from Germany where he is reported as commenting, “Now a Supreme Court says our fathers were wrong all these years. In my opinion, it is the Supreme Court that is wrong.”

Strong opposition was of course voiced by leaders of the Roman Catholic Church which works unceasingly for government aid for its parochial schools.

Continued on inside back cover
IF YOU COULD BE

A VISITOR IN NICARAGUA

WHAT WOULD YOU SEE?

John S. Groenfeldt

You are a reader of The Wachovia Moravian and you have read many articles, looked at numerous pictures and heard a score of talks on the work of the Moravian Church in Nicaragua. But if you had a chance to visit Nicaragua in person, what would you see—what would you see, that is, with a sense of surprise because it was different from your expectations?

I kept this question before me when I recently had the opportunity to spend a month in Nicaragua, visiting our far flung Moravian work in that Central American country. Let me say immediately that in spite of all I had read and heard, there were some surprises and I was frequently reminded that “nothing takes the place of personal experience.”

You would be proud

The most important impression I carried back with me is that of a vital, alert ministry that makes a visitor to Nicaragua proud to be a member of the Moravian Church.

This was put into words for me the day I left Bonanza to fly back to Managua at the end of my visit. The plane made a stop at the LaLuz mine, and while the freight was being unloaded I chatted with two of the other passengers, who turned out to be missionaries for the Assemblies of God, working mainly on the West Coast. I asked a bit about their work and when I found they were beginning to touch some of the Indians who lived on the Pacific side of the country I asked,

“Will you be carrying on the same type of work we are doing among the Miskitos?”

“We are just starting,” they replied. “We can’t begin to touch the quality of work you folks are carrying on.”

Then they went on to say that in terms of providing literature, training native leaders, offering medical services and reaching the lives of the people effectively they felt the Moravian Church has set a standard of work that will take most other denominations many years to approach.

I came away with a great sense of appreciation for the work of our pastors and educational leaders—those who are native Nicaraguans and Hondurans as well as those who are natives of the U. S. and Canada. I also felt a great sense of gratitude to the pioneer missionaries who made the first contacts with the people, established outposts in the wilderness, reduced the Indian language to writing and translated the major part of the Bible and many hymns into the Miskito, and who founded the educational system in which we take such justifiable pride.

From the Nicaraguan businessman I met on the plane going down, to the German geographer I met in Managua on the way home, the verdict was the same, “Ah yes, a Moravian. I know your church on the East Coast. You are doing a wonderful work.”

Three countries

When I arrived in Managua, the capital, the Rev. Graham Rights, who is
our pastor there, said to me, “You will find that Nicaragua is in a sense really three countries—perhaps four: the Spanish oriented West Coast, the humid lagoon area of the southern East Coast, the plainlike savannah with its pines and then the mountain section where we are at work in the mining communities.”

These comments came back to me many times during my visit. I knew that Nicaragua was separated into two distinct parts by the chain of mountains that runs down the middle of the country. The Pacific side is Spanish in culture. The East Coast (Caribbean) was for many years dominated by the British and had closer ties with the West Indies than with the other part of Nicaragua itself. Transportation was confined to the rivers until recent years when air travel became commonplace.

The first road across the country is now being completed with the help of the Alliance for Progress. It will connect with the river port of Rama, above Bluefields, and eventually should bring considerable business to the port of Bluefields, which will be the ocean terminus. This will also, no doubt, help to unify the country and, for good or for ill, bring the “Spanish” influence more predominantly to the East Coast. This is apparent even now, due partly to the daily run of the Lanica airline (controlled by the Somoza family) which hauls much freight in addition to its passenger service.

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A PLANE OF THE LANICA AIRLINES of Nicaragua. This means of transportation has changed travel which once took weeks to hours today.

ments and several industrial sections on the outskirts. Like so many Latin American cities, it is a place of extreme contrasts. The presidential palace on “the hill”, standing close to the headquarters of the army (the “Guardia”) and the imposing home of General Somoza, head of the Guardia, looks down over many fine new houses and apartments, but also on some very squalid housing not far away. Near “the market” one can see businessmen in tropical suits and office girls with high heels and painted eyelids walking side-by-side with barefoot Indians from the country. Granada, Leon and other cities of the coastal area retain even more of the traditional Spanish charm.

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**THE WACHOVIA MORAVIAN**
From Managua the old C-46 plane that Lanica uses for passengers and freight makes the jump across the mountainous spine of the country in an hour, in contrast to the many days of travel by river and foot formerly required. The new road will make it cheaper to ship heavy freight by truck and will give a less expensive one-day passenger service.

Bluefields is located on the land side of a large lagoon that opens to the ocean. At the channel to the ocean is The Bluff, the port where ocean vessels transfer their cargo to barges and riverboats. From the airport (with a red clay runway) "taxi service" on pickup trucks, with benches in the back, is available to the town. There are about eight cars in this town of over eight thousand. No more are needed since the only road is the one to the airport. All other transportation is by plane or boat, or, in town, donkey or oxcart, or wheelbarrow—or strong backs! The "downtown" streets, however, are nicely paved.

**Faded Bluefields**

Vegetation is lush in this low-lying area, watered by almost 300 inches of rain a year. Once a thriving banana port, Bluefields gives a rather faded appearance now, reflecting the economic problems that have cast a pall of gloom over the whole East Coast of the country. Many of the younger people have gone to the West Coast, particularly to the Managua area, to find work. This is the reason our new congregation in Managua is so tremendous-ly important. We have a large church with outlying chapels, the treasurer’s office, a bookstore, and our Colegio Moravo in Bluefields.

Pearl Lagoon, the center of another large English speaking Moravian parish, is about two or three hours away by river, creek and lagoon, depending on the weather and the horsepower of your motor.

An hour’s flight north from Bluefields is Puerto Cabezas, now the headquarters of the superintendent of our work in Nicaragua, as well as the site of a large congregation and one of our two hospitals. As the plane comes in you see the smokestacks and water tower of a large sawmill. "Well, this looks like home," you say; "surely this payroll will help the economic situation in the area." But when you land you are told the mill will close in another few months. There is no more timber to be cut in the area and replanting is just getting started. The airport is impressive, with long runways rather recently constructed, for it was from here that the Bay of Pigs invasion of Cuba was launched.

Puerto Cabezas is on the open coast and has a pier where ocean-going vessels can come in. The town itself has much the flavor of a western town of the early 1900s, with graveled streets and "squaretopped" wooden store buildings. There are more cars than in Blue-
fields, thanks to the roads built by the lumber company. You can go by car or by plane the ninety miles to our educational and medical center at Bilwaskarma, traveling through rolling country that was once covered with pine, but is now mostly grass. With U.N. cooperation the practice of "burning the savannah," which produces a crop of nourishing new grass for the cattle, but which also kills the pine seedlings, has been curtailed, and when you come to the area that is posted against fires you can certainly tell the difference. This part of the country reminds one of the "piney woodland" of our own southeastern states. The annual rainfall is considerably less than at Bluefields.

Mountains and mines

From Bilwaskarma it is just a short hop by plane to the mines, located on the eastern edge of the mountainous spine of the country. Here the climate changes again. There is much rain, but because of the altitude the weather is cooler. Before the mining interests came in, this was Indian territory, with the economy centered on chicle and rubber, plus bananas on the flat land along the rivers. Bonanza, where we have a church, is a "company town" built around a gold mine complex controlled by the American Smelting and Refining Company. There are a number of similar towns (LaLuz, where we have a church, is another) in the area. Since there are as yet no roads connecting Bonanza to the coast, all freight (including machinery) comes in by air. In earlier days supplies were brought up the rivers as far as possible and then brought to the mines by muleback or oxcart.

Bonanza has many houses of various types perched on the mountain side, with the foreign staff of the mining company living in modern homes near the top of the hill overlooking the mill, where 24,000 tons of ore are processed every month. The end product of all this is some six hundred pounds of gold (plus silver and a few other metals). The mining company generates the electricity used by the mine and by the

(Continued on page 21)
The virgin soil, touched only by primitive medicine men, witch doctors or “sukyas” is very appealing to the young medical missionary, fresh from his highly scientific hospital training. Yet before a month has passed, he finds that he has put aside most of his medical knowledge and surgical training, and for them has substituted a common sense approach to such problems as how to obtain food, water, building materials, electricity—so that his scientific training may be put to use. Much of the work he does himself, not having the means to employ skilled technicians.

As time passes, he is confronted with these questions:

“Is the medical work I am doing serving its purpose? Is it effective in reaching the people I could not find otherwise?”

“Should the work be developed more, or is it effective with its present size?”

“Are we training the natives to do what we are doing now? Can we eventually walk out, and turn over our medical work to the native church with the expectancy that it will be continued effectively? Will the medical work then be used for the same purpose that it is used now?”

The goal of medical mission work always remains the same, but the policy of how to reach that goal may fluctuate frequently, in order to be useful and valuable under changing conditions.

Foreign Nurses Not Needed

In Nicaragua and in Honduras native nurses are being used in our hospitals, and they have almost completely eliminated the need for foreign nurses, except in special types of nursing. Native nurses are occasionally being sent to the United States for training in the specialties, and the program thus far has been most rewarding. These nurses have returned to their native land to
give their own people the benefits of their broadened educations.

DR. A. DAVID THAELER is shown in hospital truck in front of the Provincial office in Winston-Salem. The truck was driven to New Orleans by the doctor and shipped by boat to Nicaragua.

Very little progress has been made in employing native doctors. The level of the local medical school education has been raised considerably in the past decade, but too many young doctors place social prestige and politics above the art of healing, above service to The Great Physician.

Medical mission work should not be competitive with native medical work—and in Nicaragua and Honduras, our Moravian medical mission programs are not competitive. Our hospitals are the only hospitals in their respective localities; our doctors either work alone or where the help given by native doctors is inadequate. Our outpatient clinics, managed by native graduate nurses, are being established in areas where there is no medical work of any kind.

When the native church develops to the point where it can be self-supporting, when it is able to assume the responsibility of the management of churches, schools, and hospitals—then these institutions should be turned over to the native church. Then, but only then, will the medical missionary be able to withdraw from that particular field.

New Industries are Needed

The life and growth of a mission hospital is greatly dependent upon the number of people it serves and upon their economic status. Even with incomes that would fall into our lowest classification, they still make it possible to operate our hospitals with little outside help. But when the percentage of unemployed people in this group reaches eighty or more, the picture of the movement toward nationalization becomes obscure. People of the east coast of Nicaragua now face the situation of unemployment, exhausted savings, and, eventually, starvation. This critical situation will continue until new industries can be found. It is not hard to picture the effect upon our local churches, our schools, and our hospitals—each struggling to be self-supporting. Our hospitals were from 85 to 90 percent self-supporting, before unemployment became generalized.

The future will depend largely upon two factors: first, how long it will be before new industry can give employment to the people; and, second, how much support can be supplied from the home lands until the unemployment sit-
uation can be corrected. Support for foreign mission enterprises depends upon how close is our alliance with God, of what importance He is to us. What do we value most of all in our lives? Is it not some form of security? Unlikely as it may seem to be, spiritual security has even greater value than physical security. How much our church and its enterprises can help us to achieve it!

**Moravian Missions — currently speaking**

**News from British Guiana**

In April the long-simmering political and racial (East Indian-Negro) tensions in this colony on the North Coast of South America exploded in looting, rioting, and finally a general strike. Since late that month sugar mills, bauxite mines, docks, railroads and airports have been closed down in an attempt to avert the feared take-over of all labor unions by a markedly leftist government. Postal service has also been disrupted. Communication is possible only through urgent cables.

The Christian Social Council, of which the Moravian Church is a member, has set up the service of free meals for children under twelve years of age and has sent a request to Church World Service for assistance, and CWS has acted upon it with a gift of money.

Two cables have been received from Gordon Sommers, Moravian pastor at Georgetown, reporting that the missionaries and their families are all well.

**Dr. Werner Marx Goes to Honduras**

Dr. Werner G. Marx, a veteran missionary from Honduras, has been on furlough with his family in Nazareth, Penna. During the winter he was studying at Union Theological Seminary in New York City. Beginning in August of this year he will be "on loan" to the Latin American Mission for one year.

The Latin American Mission cooperates with all Evangelicals in Latin America in supporting their work by efforts on evangelism and in the training of national ministers. The LAM is planning for an Evangelism-In-Depth campaign for Honduras. Since Dr. Marx is familiar with the customs, language and the people of that country his services will be invaluable in the conducting of this campaign. His service will also be another indication of the desire of Moravians to cooperate with other Christians in carrying out the mission of the Church.

The Marxes will begin their service with a conference in Costa Rica in the middle of August but will probably make their headquarters in the capital city of Honduras, Tegucigalpa. During their year of service the Mission Board will make a substantial contribution to the budget of the Latin American Mission as a further indication of its cooperation in the evangelization of Honduras.

**A Report on Medical Mission Candidates**

The medical work begun about 30 years ago by Dr. A. David Thaeler in Central America has grown with encouraging results. Today two hospitals, each with its own clinic, serve Nicaragua and plans are being made for other clinics to be established. A clinic is rendering service in Honduras. These medical services are in charge of Drs. A. David Thaeler (on furlough), Ned Wallace, John Gilliland, and Samuel Marx.

JULY, 1963
The enthusiasm of the present medical staff has inspired the young men of the Moravian Church so that today there are four in preparation for service in Central America. Dr. A. Peter Hau­pert of Central Church, Bethlehem, Pa., and Dr. Kenley Burkhart of Fargo, N. D., were just graduated from the Medical School of the University of Pennsylvania. They are planning for an additional five years of training which will include internship and the development of a specialty. They will both begin internship in the Methodist Hospital of Indianapolis, Indiana on July 1.

Theodore Rights of Central Church, Bethlehem, Pa., has just completed his first year of medical studies at the Medical School of Wayne University in Michigan. Thomas Snyder of the West Side Church, Bethlehem, Pa., recently was graduated from Virginia Military Institute, Lexington, Virginia, and has been accepted at the Columbia School of Physicians and Surgeons, New York City.

David Henkelmann III

David Henkelmann, associate pastor of the Spring Gardens Church, Antigua, West Indies, collapsed in his home on Sunday morning, May 26. He was rushed to the hospital where he was unconscious for several days. Latest reports tell of his improvement and of plans to return to the United States for rest and recuperation. The preliminary diagnosis was that he was suffering from exhaustion and vitamin deficiency.

Oliver Maynard, his colleague at Spring Gardens, had just written about David: "We were on the radio for half an hour with a program, "The Story of the Moravians," written by Dave and presented by him. Dave is a tremendous help with his artistic gifts and creativity and quite honestly I do not know what we would do without him. The combination here at Spring Gardens is gratefully acknowledged by our members, he has made his mark with our people."

The Spring Gardens Church has just begun a building program. This, together with the regular duties of a large congregation, demands much of the ministers. The Rev. Robert Woosley, professor of Religion at Moravian College, was asked if he would be willing to spend the summer in Antigua during David’s absence. Within twenty-four hours he agreed and plans were made for his travel. He commented that he felt like John Sorenson, who, when asked by Zinzendorf in 1746 if he would be willing to go to Greenland the next day, said: "Yes, if I can get from the shoemaker a pair of boots he is making for me." The modern version was something like this: "Brother Woosley, will you be able to go to Antigua next week." His answer: "Yes, if I can find a place to store my car."

The prayers of the Church are sought on behalf of David Henkelmann during his illness and for Robert Woosley, Oliver Maynard and the members of the Spring Gardens Church during these days.

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THE WACHOVIA MORAVIAN
Moravian Centers Are
Described in
An Eighteenth Century Travel Guide
Edwin L. Stockton, Jr.

The Comenius Press published in 1952 a Moravian Travel Guide, designed as an atlas of the Moravian churches in America. Editor Bernard E. Michel compiled maps, pictures, and historical facts to highlight each site. The fairly recent publication of this book raises the question: “Did the Brethren living during the latter half of the eighteenth century have access to a guidebook of the newly established Moravian settlements in America?” The discovery of a pocket-sized, brown, leather-covered volume in the library of the late Rev. E. H. Stockton is evidence that Moravians possessed such a handbook over one hundred fifty years ago.

The printers F. and R. Bailey—whose shop was marked by the sign bearing a picture of Yorick’s head (the king’s jester in Shakespeare’s Hamlet) and was located at No. 116 High Street in Philadelphia—published in 1795 Joseph Scott’s atlas. The typical eighteenth-century descriptive title reads as follows:

THE UNITED STATES GAZETTE: CONTAINING AN AUTHENTIC DESCRIPTION OF THE SEVERAL STATES. THEIR SITUATION, EXTENT, BOUNDARIES, SOIL, PRODUCE, CLIMATE, POPULATION, TRADE AND MANUFACTURES. TOGETHER WITH THE EXTENT, BOUNDARIES AND POPULATION OF THEIR RESPECTIVE COUNTIES. ALSO, AN EXACT ACCOUNT OF THE CITIES, TOWNS, HARBOURS, RIVERS, BAYS, LAKES, MOUNTAINS, ETC. ILLUSTRATED WITH NINETEEN MAPS.

America was a new, extensive, free country which was daily increasing in population, commerce, and manufacturing. Hence, Scott felt that Americans should know more facts about the various aspects of their new country, born “in consequence of our happy revolution.”

His “Preface” emphasizes that no geographical description of a country can be general and have very much merit. Scott, therefore, expends considerable energy to compile the myriad of materials necessary to a thorough study of the Thirteen Colonies. First, he relies upon his own observations of the many states through which he has traveled. Secondly, he interviews members of Congress about the states which they represent. Thirdly, he receives from Mr. Patton, of the Post Office, a list of the post-towns and their distances from Philadelphia. Fourthly, he consults the census published by order of Congress in 1790. But in determining the number of inhabitants in each town, he takes the number of dwellings and multiplies by six, for he has read: “Six inhabitants are generally allowed by most writers to each dwelling.” And finally, he draws information from his research in books such as Bartram’s Travels, Jefferson’s Notes on Virginia, and Marshall’s Arbrustrum Americanum. Quite proud of the sixteen maps which he has drawn and en-
graved himself, Scott asserts that they are probably more accurate than any other collection of maps that has been published up to this time.

If, for example, Samuel Benjamin Vierling, Salem’s physician at the time of the publication of Scott’s work, had looked up his home town in the Gazetteer, he would have found that Salem was a post-town of North Carolina, situated in Stokes County (later divided into Forsyth). The town, moreover, is on the west side of Wack Creek (Salem Creek), which unites with several others forms the Gargalis and falls into the Yadkin. Scott accurately describes Salem as a regularly laid out town of about one hundred twenty houses, chiefly occupied by tradesmen. A paper mill has lately been erected here and is worked to considerable advantage.

He next points out that the town was settled in 1766 by the Moravians. He closes each of his entries by giving the exact location of the site which he has just described: “It (Salem) is 176 miles W. by S. of Halifax, 35 N.E. by N. of Salisbury, and 527 S.W. by W. of Philadelphia. Lat. 36, 8, N. Lon. 5, o, W.”

BETHABARA

The most westerly town drawn on Scott’s map of North Carolina is Bethabara. It is no wonder that tourists from Wilmington, North Carolina, thought they were actually vacationing in the mountains when they came to stay for several weeks at the well-known Salem Tavern. Scott describes Bethabara as a town of North Carolina, situated in Wachovia, on the west side of Grassy Creek, which unites with the Gargalis and several others and falls into the Yadkin. He mentions that the town was settled in 1753 by the Moravian Brethren, who emigrated from Pennsylvania. The location of this town is seven miles N.W. of Salem, four miles S.E. of Bethania, and one hundred eighty-three miles W. of Halifax.

BETHANIA

Four miles northwest of Bethabara is Bethania, a post-town of North Carolina, situated in Wachovia on the banks of the Gargalis Creek. Bethania is de-
scribed as being regularly laid out and containing about sixty houses. Scott adds that the town was settled about the year 1759 by the Moravians from Pennsylvania, who have built a church here. He gives the location of Bethania as being ten miles N.W. of Salem and one hundred eighty-seven miles W. of Halifax.

In his general comments on North Carolina as a state, Scott mentions that in the maritime districts the two prevailing religions are the Episcopal and the Methodist. But in the western districts, the Presbyterians and the Moravians are most dominant. Baptists, Quakers, and Methodists, of course, are interspersed throughout all parts of the state.

**BETHLEHEM**

Doubtless, Dr. Vierling as well as many other Moravians in North Carolina had contemplated making a pilgrimage northward to the Moravian’s Mecca: Bethlehem, Pennsylvania. The headquarters of the Moravians in America must have been very noteworthy because Scott employs considerable detail to present a graphic description of the oldest and largest Moravian community. He gives its location as a post-town of Pennsylvania, pleasantly situated in Northampton County, on the north side of the Leheigh River, over which a large wooden bridge has been lately erected. Bethlehem would be an ideal location for a Moravian sportsman because Scott mentions that the town is partly built upon an eminence and partly on the bank of Manakisy Creek, which empties into the Leheigh on the west side of the town and “furnishes the inhabitants with plenty of red and yellow-bellied trout and other fish.” Although the situation of the town is lofty, he observes that the prospect which it commands is not extensive because of the obstructing range of the Leheigh hills that arise from the south-west.

The town, laid out in regular streets, consists of approximately seventy-two dwellings, built chiefly of limestone; “a handsome Moravian church, the inhabitants being entirely of that persuasion; a ladies academy; besides three other large buildings.” Of the three large buildings to which Scott refers, he is particularly interested in the one for single sisters. This spacious stone edifice is divided into several large chambers which are all heated with stoves during the winter season except for a large apartment on the first floor where the women sleep, each having a separate bed. Internal evidence suggests that Scott must have seen this structure because he mentions such minute details: “Though this room is high and airy, a ventilator is fixed in the roof like those commonly used in play-houses.” In the rooms having stoves, some of the single sisters work at spinning either cotton, wool, or hemp. Others are employed in embroidery, working

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**JULY, 1963**
ruffles, making pocketbooks, fashioning pincushions, and performing similar feminine skills in which, according to Scott, "they particularly excel." The house also has a chapel which serves for only morning and evening prayers. There is an organ and several other instruments of music in the chapel.

Scott inquires about the economy practiced by the single sisters. He learns that they dine in the refectory and that each individual contributes three shillings and six-pence to the common stock (Oeconomie) every week. In addition, they must furnish themselves with fire and candle. After their contributions and expenses have been deducted from their gross earnings, they may enjoy the remainder. The single sisters are, of course, under the supervision of a female superintendent.

Of equal interest to Scott is the house for single brothers, which stands facing the main street. This building, he points out, differs little from the house occupied by the single sisters. Here most of the single tradesmen, the jour-

neymen, and the apprentices board under the supervision of an elder and the warden. These brothers carry on trades here for the benefit of the entire community. They too, like the single sisters, have a chapel for morning and evening prayers. They, moreover, have a large sleeping quarter where each bed is numbered. Near the door, hangs a slate on which each number is written. If a brother wishes to be awaked at a certain hour, he writes that hour under his number. When making his rounds, the watchman looks at the slate and wakes the sleeper at the particular hour by going directly to the bed with the corresponding number. On the roof of the house, there is a belvidere from which the brothers may have a beautiful view of the Leheigh River and the surrounding neighborhood.

Impressed that the Brethren have provided a house for widows who do not have a house of their own, Scott calls attention to the fact that the widows live in nearly the same manner as do the single sisters. Of further interest to him is a society of married men instituted in 1770, the Moravian Widows Society, for the support of their widows. A considerable sum, ac-

(Continued on page 26)
Course of Study Completed

Five Men Enter Ministry Of Province

Three men from the Southern Province received their Bachelor of Divinity degrees at the commencement exercises held at Moravian Theological Seminary on Sunday, May 26.

Harold Cole, Charles W. Fishel and Henry E. May, Jr. were members of the class of 1963.

Br. Cole was honored as the recipient of the John David Bishop Memorial Prize awarded for having the best record in scholarship and in development of personality suited for the work of the ministry. He also took first place in the Herman T. Frueauff Memorial Prizes in Moravian History.

Br. May was awarded second place in the Frueauff Memorial Prizes.

While at Moravian Theological Seminary, Br. Cole took a year from his studies to serve as student pastor in St. Croix, Virgin Islands. He also served as student pastor of Friedland Church. Br. Cole was ordained by Bishop J. K. Hamilton on June 30 at the Home Church and was installed by the Rev. Clayton H. Persons as pastor at Konnoak Hills on July 7.

Br. Fishel served the past two years as student assistant pastor at the St.
ordained June 23 by Bishop Herbert Spaugh at New Eden and installed by

HENRY E. MAY, JR.

Br. Thomas A. Kimball as pastor of Bethesda on July 7.

Two other men from the Southern Province—students in the Theological Seminary—also completed their studies and have accepted calls. They are James L. Newsom and John C. Bills.

Br. Newsom will be awarded the degree of Bachelor of Divinity later upon the completion of his thesis. Br. Bills was a special student for one year and not a candidate for a degree.

Br. Newsom has been serving as student pastor of the Columbia-Harristernburg Methodist Churches in New Jersey. He was ordained at Bethabara on June 30 by Bishop Spaugh and installed as the pastor of the King Church on July 7 by Dr. R. Gordon Spaugh.

Br. Bills, prior to enrolling at Moravian, was supply pastor of Clark Me-

morial Methodist Church at Bar Harbor, Maine. He was ordained by Bishop Spaugh at the Little Church on the Lane on July 7 and will be installed at Bethabara by Br. Alton Pfaff on July 14.

A native of Florida, Br. Bills received his A.B. degree from Rollins College and his LL. B degree from Boston University School of Law.

Dean George A. Hall Is Awarded Honorary Degree

Moravian College at commencement exercises conferred the honorary degree of Doctor of Humanities upon Dean George A. Hall of the Winston-Salem Teachers College. A native of Bluefields, Nicaragua, he is the lay pastor of the St. Philips Moravian Church.

Dean Hall has been at Winston-Salem Teachers College for 29 years after receiving his early school training in Moravian Church schools in Bluefields, Nicaragua.

He has served in various capacities at the Winston-Salem College, first as a biology instructor, and later as chairman of the science department, director of instruction, consultant in teaching of science in elementary grades and as college dean of instruction.

Dean Hall, a former teacher in elementary and secondary schools, attended Slater Normal and Industrial Institute, Winston-Salem, before enrolling at the University of Wisconsin, where he received his A. B. degree. He later received a master's degree in science from Indiana University and took post graduate work at Teachers College, Columbia, and Indiana University.
Because the rubrics in our Moravian hymnal say “Here shall all kneel,” the New Philadelphia Moravian congregation decided they really would kneel. Kneeling benches have been ordered for the new church.

KNEELING BENCHES will assist worshippers at New Philadelphia.

In many parts of the world in Moravian churches the people do kneel when the liturgies are being prayed. In the Litany, page 11, the congregation is asked to kneel and also in the General Liturgy I, page 17. In New Philadelphia many persons felt rather sheepish in just sitting. The Board of Elders unanimously voted that the new sanctuary should have kneelers so the rubrics could be followed. They also felt there is a real blessing in the act of kneeling for earnest prayer.

Not only in the most frequently used page 11 and page 17 liturgies are we all asked to kneel but also in the services for ordaining deacon and a presbyter and consecrating a bishop.

Other liturgies where everyone is asked to kneel are the All Saints’ Day Liturgy, the Patriotic Liturgy, the Liturgy for Schools and Colleges, A Day of Humiliation and Prayer, and the Preparatory Liturgy. It is interesting to note that in the revised hymnal which was approved by our synod last year this practice of kneeling is continued.

Then in every Holy Communion service everybody is asked to kneel at three different times.

The kneeling benches being bought by New Philadelphia Church at 4440 Country Club Road, Winston-Salem, are the kind that fold under the pew in front of the worshipper. Putting them up or down will make little or no noise because they are protected by rubber stops and also by carpet on the church floor.

The Building Committee at New Philadelphia chose padded pews and therefore the kneelers are to be padded also. The church furniture is being constructed by Endicott of Winona Lake, Indian. The cushions on the pews are to be built into the pews and do not move. The foam rubber is covered with a very tough fabric called naugahyde. New Philadelphia hopes its new sanctuary will be completed by July 31.

—Robert A. Iobst

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Raleigh Adopts Summer Schedule, Service Begins at 10:00 A.M.

A reminder to our friends from the Winston-Salem area who visit in Raleigh or who pass through on vacation this summer: Beginning June 2 and running through September 1, Morning Worship at Raleigh Moravian Church will begin at 10:00 A.M. We have had many visitors during past summers who arrived just as our service was closing so we ask you to note well our change to "summer time."

Boca Raton
Dedicates Flags

The American and Christian flags presented as a memorial to the Boca Raton congregation were dedicated at the morning service on May 26. Given by the family of John R. Colter, in his memory, the flags have been placed at each side of the chancel area in the fellowship hall, and memorial plaques have been placed on the two bases.

John R. Colter (October 8, 1917 - May 4, 1963) was a member of the Boca Raton Steering Committee, the Ushers Corps, and was one of the first charter members. He passed away suddenly on May 4, and his funeral service was the first to be held in the Boca Raton Church.

. . . Baptizes First Child

Also, on May 26, Harley LeRoy Baker, Jr., son of Mr. and Mrs. Harley L. Baker of Shiloh, New Jersey, became the first child to be presented to the Lord in Infant Baptism in the new church.

The following members were received into the Communicant Membership on May 19: Mrs. Beulah Weaver, Mrs. Emma Powers, Mrs. Grant Campbell, Mr. and Mrs. Ralph T. Watkins, Mr. and Mrs. Thomas B. Abernathy, Jr., and Don Abernathy, and Mr. and Mrs. John G. Hoffstot, Jr.

. . . Improves Property

Recent improvements to the Boca Raton property include the laying of 6,000 square feet of additional sod by the men of the church, and the installation of heating-air conditioning units in the nursery, kindergarten, and primary classrooms.

The church had its best attendance for worship services in May, with an average of 76 for the month.

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Prof. Paul Peterson Conducts Choir Workshops in Canada

Prof. Paul Peterson of the Salem College School of Music returned in mid-June from a trip to Canada where he conducted choir workshops in Edmonton and Calgary.

The workshop at Edmonton was held for two nights, June 11 and 12, at the Edmonton Moravian Church of which the Rev. Llewellyn Thomas is pastor. Choir members from other Protestant churches in Edmonton participated.

The workshop at Calgary on June 7 and 8 culminated in a choir festival which was held on Sunday night, June 9, in the Calgary Alliance Church. In addition to the Calgary Congregation other Moravian churches in the area cooperated in the workshop and festival including Bruderfeld, of which the Rev. John H. Johansen is pastor.

Post High Fellowship Project Devotional Booklet

Since summer is here, and Post-Highers will have more time for pleasure, a big project is underway. We are planning to create, compose, and finally co-ordinate our talents into a devotional-type booklet, which hopefully will be completely original.

Naturally, it can be an exciting success if all our young people determine they will support this goal by penning some poetry, a short sermonette, an original proverb, a meaningful devotional paragraph, perhaps more verses to a favorite hymn, or even artistic ability. The range is unlimited and any theme is acceptable.

So that the editors may choose the best for this first publication, a deadline of July 31, 1963 must be observed. If we individually accept this project, spread the word to fellow Moravians, and promptly send literary contributions to Donna Dull, David Parrish, or Richard Vitek, we may be certain that the finished product will be rewardingly different, and one in which we may all share the success.

—Donna Dull

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History of the Mor. Church, Davis $ 5.50

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DEATHS


Hemingway, Elizabeth Stokes, infant daughter of Mr. and Mrs. George C. Hemingway, Jr., born February 16, 1963; died April 5, 1963. Parents members of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Graveyard.


Hege, Mrs. Blanche Thomas, born

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THE WACHOVIA MORAVIAN
Visitor to Nicaragua . . .
(Continued from page 6)
town, supplies the water and all other community services. Many of our Indian men come to the mines to work for periods of varying length. As a rule they leave their families at home, if they are married, and live in large barracks owned by the company. The company also provides the mess halls. The Roman Catholic Church runs the movie theater, as in many of the towns, using the profits to support their church work.

The Rev. John Giesler, our pastor in Bonanza, served previously in Bluefields. There, because so many men are working elsewhere, his congregation had a majority of women and children. Now, in Bonanza, his Miskito congregation is composed mostly of young men. He also has an English speaking congregation made up largely of Creoles (people of mixed Negroid blood) who have settled permanently in the area, working for the mine, running small shops or farming. I should add that the majority of the stores are run by Chinese merchants and so far we have not been very successful in reaching them for Christ.

The economy
Reference has already been made to the depressed economy of the whole East Coast of Nicaragua. We cannot understand the setting in which our church is working until we see it against this background.

Perhaps the best way to put it is to say that along the whole East Coast of Nicaragua there is not one real factory or industrial plant, as we would use the term, except for the lumber company and the mines—and the lumber company is shutting down its major operations within the next few months.

The East Coast of Nicaragua used to be fertile banana country, but the banana disease wiped this out almost completely, except for bananas grown for local use. The lumber company is setting up a plant that will extract pine oil from the remaining pine stumps, but this will employ only a
few hundred men in contrast to the 1200 to 1500 employed previously. People are asking, "Will Puerto Cabezas now suffer the same fate as Bluefields did when the banana industry folded up?"

The United Nations Special Fund has a number of experts in the area, looking for possible solutions. The shrimp industry shows some signs of development and there are drying and processing plants at various points along the coast. One is owned by Ernesto Hooker, who is also chairman of our new Board of Christian Education for the Moravian Church in Nicaragua. In Pearl Lagoon, pastor Charles Moses has devoted much time and energy to a "pineapple cooperative." They hired a German agricultural expert to help set up the cooperative, put in thousands of pineapple plants, and made arrangements for selling them. But the people of the villages are not accustomed to working in a disciplined way on a project that may not pay off for a number of years. In many cases, where there are a dozen or more children in the family, the problem of getting food for tomorrow is more pressing than keeping the weeds down and the fences up so there can be a crop next year.

Coconuts are also an important crop and Brother Moses said, "If we had only been more willing to listen to Brother Haglund (a Moravian missionary from Sweden) when he told us to plant many coconut trees near the water where they would grow quickly, and to protect them while they were young, we would be much better off than we are today. But it was hard to look ahead."

The U. N. experts feel that standardizing rice growing perhaps offers the best possibility. If farmers will plant an export grade of rice and process it properly, they think a ready market can

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THE WACHOVIA MORAVIAN
be found for it. They are also urging the government to proceed with a "crash program" of reforestation and this is also showing results where "burning the grass" has been prohibited. There are some plans underway to bring a new type of banana back to raise on the river banks and there is also a possibility of putting in a plant for freezing orange juice, although this may be more feasible in Honduras because of soil conditions. The possibility of large scale orange cultivation in Central America is being considered seriously because of the recent severe freezes in Florida, which have ruined many trees.

While there is thus some hope for better things to come, the fact is that the entire East Coast of Nicaragua is in a severe economic slump. This, quite understandably, has had a direct effect on our church's effort to become self supporting. Stewardship has been emphasized strongly in recent years, with encouraging results, but people cannot give what they do not have and many of our members subsist on what is almost literally a hand-to-mouth basis. At the same time, closer contact with the rest of the world through radio, the printed page and the reports of those who have gone elsewhere to work—particularly those who visit the United States—has increased the expectations of what one needs to live a good life. It is not at all unusual to walk down a grass street of a remote village and hear the latest jazz or calypso tunes blaring from a portable transistor radio (usually short wave) which may be the prize possession of a family living in a thatch-roofed hut. The local Chinese merchant has many types of appealing goods to sell. There are thus many places for every dollar available. It takes a well-developed sense of values to practice good stewardship under such conditions.

Next month we will take a look at the way our church is serving the physical needs of the people and the steps we are taking to develop "indigenous" leadership.

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JULY, 1963
The Provincial Boards at Work

Provincial Elders' Conference

The Provincial Elders’ Conference announces that The Rev. Glenn E. Craver has accepted a call to the pastorate of Kellner-Saratoga congregations in Wisconsin. He will assume his duties there the middle of July. Rev. Craver has served as pastor of the Mt. Bethel-Willow Hill congregations since April, 1954.

GLENN E. CRAVER accepts call to serve churches in Wisconsin.

Copies of the Proceedings of the 1962 Provincial Synod are now available at the P. E. C. office.

The appointment of an Inter-Provincial Music Festival Committee was authorized at the spring meeting of the Joint Provincial Elders’ Conferences of the Northern and Southern Provinces.

This committee will have responsibility for outlining the general policies of the festivals. It will also arrange the schedule for festivals, including dates and locations.

The representatives from the Southern Province include:

Mr. and Mrs. Harold Vogler
Mr. James A. Gray
Mrs. Paul H. Kolb
The Rev. E. T. Mickey

An equal number of representatives will be appointed from the Northern Province. Serving as ex-officio members of the committee will be Dr. Thor Johnson and Dr. Donald McCorkle.

The first meeting of the committee will be held in late summer or early fall.

The chairmanship of the Unity Committee of the World-Wide Moravian Church will pass from the Southern Province to the British Province on July 1, 1963. The Rev. John H. Foy, the British representative on the Unity Committee, will serve as chairman for a three-year period July 1, 1963 - July 30, 1966.

—R. Gordon Spaugh, President

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THE WACHOVIA MORAVIAN
Provincial Women’s Board

An office has been set up for the Provincial Women’s Board at the Ardmore Moravian Church with Mrs. K. Edwin Fussell as executive secretary. The office will be open on Monday, Tuesday and Wednesday of each week with hours from 9:00 A.M. to 5:00 P.M. The telephone is PA 2-4911.

At the Spring Workshop which was attended by more than 400 women of the province a budget totaling $7,510 was announced.

Building and Expansion Board

The annual rally of the Building and Expansion Board was held at Olivet on June 20 with 285 members of the church boards of the congregation present.

Chairman R. E. Foltz, Jr., presided.

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July, 1963

Announcement was made that as of June 14 the congregations had paid for this year $79,378 leaving a balance unpaid on current pledges of $10,872.

The budget for 1963-64 was also announced as follows:
Boca Raton, Florida $ 25,000.00
Park Road, Charlotte 25,000.00
Messiah 15,000.00
Macedonia 12,000.00
Hope 10,000.00
Olivet 12,000.00
Expenses 1,000.00
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Travel Guide . . .

(Continued from page 14)

cording to Scott, has already been raised, and the interest from the invested principal is regularly divided among the widows whose husbands had been members of the society.

To Scott, the regulations and discipline of the Moravians are monastic because the Brethren segregate the young women from the young men very early in life. But he further states that if a single brother finds himself in a favorable situation to keep house and to maintain a wife and children, he presents his proposal to the warden. The second step, says Scott, is for the warden to consult with the female superintendent, who suggests an eligible young lady. But if the proposed bride does not correspond with the young man’s wishes, he can reject her.

One of the outstanding improvements of Bethlehem is a hydraulic machine which is capable of raising water to a height of one hundred feet to a reservoir.

LEDITZ

If a Moravian from the South was in Bethlehem, he would probably try to visit one more point of interest: Leditz (Lititz). Scott describes Leditz as a town of Lancaster County, Pennsylvania, situated on the south side of a small stream which unites with Conesa-ga Creek and empties into the Susquehanna. The town contains about fifty dwellings, chiefly of stone, and “an elegant church with a steeple and bell.” In brief, Scott states that Leditz is inhabited by the Moravians, whose mode of life, manners, and customs are similar to those of Bethlehem.

To Moravians living during the eighteenth century, Scott’s Gazetteer served not only as a practical guidebook for travelers but also as fascinating reading material for those Moravians, such as Dr. Vierling, who ventured forth on imaginary journeys from their “ear-wing” armchairs during the dreary winter evenings.

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READING THE BIBLE IN PUBLIC SCHOOLS . . .
(Continued from inside front cover)

One Catholic educator said that the decision was to be regretted, "One, because it will bring about the complete secularization of public education in America, which to me represents a radical departure from our traditional and historical religious heritage; and, two, because it completely disregards parental rights in education and the wishes of a large segment of America's parents."

Without question the Supreme Court action is "a watershed in American history." The condition it has laid down will prevail certainly for many years to come. What are these conditions?

1. The devotional exercises outlawed are those that are "required." Gov. Terry Sanford of North Carolina sees no change in this state. "We will go on having Bible-readings and prayers in the schools of this state just as we always have," he said. "We do not require the Bible and praying, but we do these things because we want to." "As I read the decisions, this kind of thing is not forbidden by the court."

Whether or not the governor is correct will have to be seen.

2. The Court went out of its way to emphasize that the "Bible is worthy of study for its literary and historic qualities." The study of the Bible and of religion "when presented objectively as a part of a secular program of education" is not prohibited.

3. The court made clear that it has no intention of banning all religion from governmental life. It cited as proper such practices as the oath of office of the President of the United States which ends, "So help me God."

While the majority opinion emphasized that "religion has been closely identified with our history and government," the issue is in no way settled. It can be expected that there will be repeated attacks made on such references as the phrase, "under God," in the pledge of allegiance and the motto, "In God we trust." The struggle to preserve this nation as a nation "Under God," is not won nor is it lost.

One final conclusion even this early can be drawn. It should be clear as indeed it has always been that the responsibility for the religious education of children rests upon the church and the home and no court can change this fact or undermine these responsibilities.

Authors In This Issue . . .

Dr. A. David Thaeler while on furlough writes of "The Changing Scene in Medical Missions." This is another article in the series on the church-wide emphasis for 1963 which is "The Changing Scene in Missions." Dr. Thaeler is the founder and quite literally the builder of the Moravian hospital at Bilwaskarma, Nicaragua.

Dr. Edwin L. Stockton, Jr., will be remembered as the author of an article in March 1961 on Heckewelder's Influence on the "Leather Stocking Tales." Dr. Stockton in the current article continues his interest in unusual items of Moravian history.

Dr. John S. Groenfeldt, editor of THE MORAVIAN, spent a month this past spring visiting in the Province of Nicaragua.
Laurel Ridge Schedule
JULY AND AUGUST

Junior Conferences
No. 2 .......................................................... July 7 - 14
No. 3 .......................................................... July 28 - August 4

Junior High Conferences
No. 1 .......................................................... July 14 - 21
No. 2 .......................................................... July 21 - 28

Adult Conference ............................................ August 4 - 9
Out-door Camp .............................................. August 4 - 9
Adult Week-End ............................................. August 9 - 11
AUGUST 1963

The Moravian Church
Southern Province

The Belfry — Central Moravian Church, Bethlehem, Pennsylvania

In This Issue

• Do We Still Have the Vitality to be Experimental
• God's Love—Man's Covenant Life
• Integration of Church and Mission
Anniversary of Composer’s Death an Occasion to
Enrich the Musical Worship of All

To the list of European composers whose anniversary birthday and death dates are commemorated can be added an American and Moravian churchman—John Frederik Peter.

July 13 marked the 150th anniversary of his death in Bethlehem, Pa.

An active man throughout his life, Peter at his death was secretary of the Provincial Elders’ Conference of the Moravian Church, organist at Central Moravian Church in Bethlehem, and leader of the Collegium Musicum, Bethlehem. During his residence in Salem from 1780-90, he served as teacher, pastor, music director for the church and Collegium Musicum and archivist.

As a composer Peter is ranked as having written the most important choral and instrumental works in this country before 1850. Peter was the catalyst and developer during the golden age of Moravian music in America. Among Peter’s best-known anthems and arias are “It Is A Precious Thing,” “Sing O Ye Heavens,” “The Golden Gates Are Lifted Up,” and “I Will Make An Everlasting Covenant.” Six String Quintets for Strings, written in Salem in 1789, are the earliest chamber works written in America. Altogether Peter, who was a violinist, violist, and organist, composed some 120 compositions.

Peter was an industrious copyist of music, too. The works which he copied, collected, and preserved form one of the two most important 18th-century music collections in North America. Peter copied some 400 works in the three years he was at theological seminary in Barby, Saxony. In later years Peter copied the parts for the first American performances of Haydn’s “The Creation,” given in 1811 in Bethlehem. The first Southern performance, given in Salem in 1829, also used choral and orchestral parts made by Peter.

Peter, who was born in 1746, immigrated to this country in 1770. He was accompanied by his brother Simon, also a pastor, composer, and teacher. John

(Continued on inside back cover)
Do We Still Have

The Vitality to be Experimental?

John S. Groenfeldt

COUNT ZINZENDORF. He and the Moravian brethren tried many new approaches in expressing their faith.

Have you ever been asked, "What is distinctive about the Moravian Church?"

My work puts me in contact with many people of other denominations as I represent our church in the various branches of the National Council of Churches or work in cooperative projects that involve other churches. Consequently I am asked this question very frequently.

The usual answer

My usual answer has been to comment on the personal relationship to Christ that has long been a special emphasis in our theology, and to tell of our music and some of our beautiful customs and traditions. But as I say these things I always find myself wondering whether I can honestly say we still claim something else that was surely distinctive about the life of our church two centuries ago: the willingness to be experimental, to find new and creative ways of expressing and communicating our faith, adapted to the needs of the time in which we live.

The more I read Moravian history—especially the life and work of Count Zinzendorf—the more I am impressed that this was probably the most distinctive thing about the Moravian Church in the creative period from roughly 1725 to the end of the century. While the "standard" denominations maintained their accustomed ways, Zinzendorf and his brethren tried many new approaches that offered the possibility of expressing their faith more adequately and communicating it more effectively to others.

Many innovations

Think of the many "Moravian customs and traditions" that date back to this period:

The Christmas Candle Service
The Easter Dawn Service, concluding in the graveyard
The Lovefeast
The Daily Texts
The Hourly Intercession
The Brotherly Agreement

Add to this many wonderful ideas that were for many years part of our church's life, even though they are now no longer followed (in most congregations, at least), such as the "choir sys...
tern” in which the congregation was divided into various groupings, each with its own “covenant day”; the special liturgies for children and even editions of the Bible for children; a new approach to the catechism beginning with the “here and now” experience of the child (the latter two were regarded as being little short of heresy by the state church authorities of Germany) and the emphasis on the unity of all true believers that the Rev. A. J. Lewis describes in such a fascinating way in his book, Zinzendorf, the Ecumenical Pioneer.

As we carry on these practices in our day or as we read about them in our books of history, do we catch the excitement that must have been present as our forefathers introduced them for the first time—as experimental ways their faith might be expressed and communicated more effectively? Here was a willingness to launch out on unmarked paths, to do what had not been done before. Perhaps the most daring of all these innovations was the Moravian outreach to the foreign mission fields. Here was a spirit of boldness and daring that both challenged and thrilled the Christian world.

Freedom to experiment

Psychologists tell us that one basic requirement of personal freedom is security. If I am uncertain about myself and am filled with anxiety of what others may think of me, I am not free to be myself. I am “boxed in” by my fear and will do only what I am pretty sure will be acceptable to my fellows.

This is true of the church’s life, also. If we are not sure what we really believe—if we do not know clearly what is the essential nature of our faith—we will be hesitant and reluctant to do anything that might open us up to criticism. We do only what is “safe” and outwardly “orthodox” because we ourselves are not sure just where we stand. Thus it is that the periods when the church’s faith has been most vital are the periods when the church has been free to be experimental, to find new “forms” for expressing and communicating the faith because it was confident it understood the essential nature of the faith well enough not to abandon the essence in changing the form. Further, only when we see clearly the essential nature of our faith are we freed from the danger of confusing essence with form—of identifying the “heart of our faith” with the way that faith is expressed in a given time and situation.

This, too, stands out as we read the history of our church. Our forefathers could say with Paul, “I know whom I have believed, and I am persuaded that
he is able to keep that which I have committed unto him” (II Tim. 1:12). Comenius could write about "the one thing needful." Zinzendorf could identify the true religion of the heart. From this "solid Rock" they could launch out with confidence to find new ways to express and communicate the faith. Because they were grounded firmly in the essentials, they could dare to be experimental.

Do we dare to walk in their footsteps?

An opportunity before us

One of the reasons the Covenant Life Curriculum appeals to me so strongly is simply that it is quite in keeping with this great tradition of ours—the willingness to experiment with new forms. One has only to think for a few moments about the many changes that have taken place in the circumstances of life in recent years—TV, jet travel, super-highways, the boom in education—to realize that old forms cannot be depended upon to meet modern needs. Our methods must always be tested with the question, "Is this the most effective way to express and communicate the Gospel in our day?" Where new forms are needed, let us not hesitate to develop them.

Seeks new forms

The Covenant Life Curriculum seeks to do just that. In the face of the great advances in secular education it seeks to bolster Christian education by taking the systematic study of the faith much more seriously and extending it to adults as well as to children. In the face of the many pressures to which our family life is subjected in the modern world, it seeks to strengthen home and family nurture and to enlist parents in this task. In the face of the fragmentation of so much of life it challenges us to think of Christian nurture as a responsibility of the "whole people of God" and asks us to recognize that faith is developed and

AUGUST, 1963
strengthened not only through acquiring more information about the faith through study but also by participating in the worship and work of the fellowship of believers, the Covenant Community. 

[While this article has emphasized the "new" and "experimental" aspects of the Covenant Life Curriculum, there is a sense in which the C.L.C. is not really new at all, for it is based squarely on the best of our experience over the years. Many teachers and other church leaders will recognize in the "family life" and "worship and work" aspects of the curriculum things "that we have tried to do all along." The "newness" in the C.L.C. is the attempt to build these insights into the curriculum rather than depend only on the initiative of experienced leaders who have made these discoveries on their own.]

Let us not oversimplify the matter, however. Even though we may have the same willingness to experiment that characterized our spiritual forefathers, common sense requires that we recognize that life is more complicated in our day and hence it is not always easy to work out a "new approach." It is one thing to print a small catechism for children, as Zinzendorf did. It is something else to develop the four-color illustrations and the audio-visuals that Twentieth Century children expect to see as part of any "package of materials."

Demands could stifle

These demands for many types of skills and capital resources might well stifle the creative urge in a small denomination. How fortunate it is, then, that we have been able to unite our efforts with a number of other churches so that together we are able to provide the finances, the know-how and the market that no one of us could develop alone. To put it in other words, the Covenant Life Curriculum offers us the opportunity to follow our Moravian tradition of experimenting with new forms to meet new needs, but at the same time makes available to us resources that would be beyond our own capacity, as a small denomination, to create on our own.

The "experimental attitude"

When one is experimenting it is obviously not sensible to expect everything to work perfectly right from the start. Moravian history has many illustrations of this, also. Some experiments were not successful at all. They were abandoned. Others proved to be right in principle but—like a new model automobile—had minor weaknesses that became apparent only with use. These were worked out and the required changes were made. And of course, even the most effective methods had to be revised and "updated" to meet changing situations.

We will find all these things with the Covenant Life Curriculum. This may cause us perplexity at times, but it also offers us the opportunity to share in its development. How exciting it is to have the chance to have a part in a creative effort of this kind.

To be sure, it will take time, and hard work, and dedicated imagination. It will take a firm grasp of the essentials of our faith so we do not confuse "essence with form."

But what member of the Moravian Church, who appreciates the wonderful heritage that has come down to us from Zinzendorf and other "pioneers of the faith," could wish it to be otherwise?

THE WACHOVIA MORAVIAN
God's Covenant Love and Man's Covenant Life

Arthur M. Field, Jr.

The church's curriculum of Christian education starts with the gospel, and the gospel springs from the forgiving grace of God in Jesus Christ.

God, although he is fully aware of what man is and what he has done, nonetheless offers to sinful man his loving forgiveness without price or conditions. He assures man that, although he often cannot approve of what he has done or of why he has done it, he still loves him and would be not only his God but also his Father. The relationship he would establish with mankind is an intensely personal one—so much so that it is not in fact a relationship with "mankind," but rather with each individual man, woman, youth, or child who has ears to hear and a heart that is open.

Thus, in the gospel God has revealed himself, not just information about himself. He is not content to be simply an object of study, one about whom certain facts are known by certain people. God wants to enter into the close, personal, living relationship with those whom he has made in his own image.

Responsibilities of the church

Because the church has heard the good news of this gospel, it must teach and in its teaching bear its witness to the world. God's revelation of himself is the motive for all of the educational work of the church—so reads the very first part of the first pre-supposition or foundation upon which the Covenant Life Curriculum is built. The church must teach not because Christians understand everything in God's revelation, or because Christians have all the truth, or because Christians are so morally superior to other people. The church must teach because God has disclosed himself, and men who know him cannot keep silent. They must promote the knowledge of "all the good that is ours in Christ" (Philemon 6).

The covenant

The relationship which God would establish with man through the gospel is described in the Bible as a "covenant" relationship. The term covenant was a familiar one in Old Testament times. It simply meant an agreement between two or more persons, involving mutual responsibilities and privileges. Our common word "contract" embodies much the same idea: Mr. A and Mr. B work out together an agreement whereby Mr. A shall render a certain service and Mr. B in return shall pay him a certain sum of money. They sign a contract to this effect, and thus enter a covenant with one another.

However, in olden days when kings were often absolute monarchs, many covenants were not worked out together by the two parties. In Old Testament times, monarchs would often establish a covenant with their people; but in such a case the king could simply set the terms and the subjects would have to consent to them, or else run grave personal risks. There was no

AUGUST, 1963

The Rev. Arthur Field was director of Adult Work for the Presbyterian Board of Christian Education when he wrote this article. He has since returned to the pastorate where he is putting his ideas to work on the local scene.
negotiating or bargaining between the king and the subject.

It was in this latter sense that the Israelites understood God's covenant: it was established between a Lord and his subjects, and God alone defined its terms. Yet God acted far differently than the typical oriental monarch; first he proved his love to Israel as a guarantee that the Covenant would be fulfilled. God came to Israel and said: "I have done great things for you; now I will be your God and you can be my people and walk in my ways."

**Privileges and responsibilities**

In a covenant relationship between an earthly monarch and his subjects, the king had privileges, the people responsibilities. When God established covenant with Israel, the responsibility rested first on God and was fulfilled by him; only in response to God did people assume the responsibility of loyal obedience. The foundation upon which the covenant relationship was built was the gracious mercy of God, not the diligent obedience of the people. To the love revealed in God's mighty acts the people responded; some responded in faith and became the people of God, while others refused to hear and believe and thereby cut themselves off from God.

But because the gospel is built on the covenant love of God, rather than on the good works of man, it is good news; so gracious is God's covenant that the word "promise" could well be substituted for it.

This same covenant of grace is found throughout the Bible, for the Bible tells one story from beginning to end; the "new covenant" in Jesus Christ is new only because in it is the fulfillment of the redemption that was foreshadowed in the Old Testament.

**Covenant life**

God takes the initiative in establishing the covenant relationship with man;

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if man responds in faith, he is saved by faith. Man's godly living is not the basis of this covenant. However, the establishment of covenant results in more godly living, for a man in his response to God not only accepts Jesus Christ as his Saviour but also as his Lord. From the moment he enters into covenant with God, he is meant to live under the lordship of Christ. Admittedly he does this with varying degrees of success, but the life he is meant to live is the "covenant life" based on his covenant relationship with God through Jesus Christ.

Hence the name "Covenant Life Curriculum." It is the curriculum's concern both with God's redeeming love and with man's faithful response which this title seeks to reflect.

The necessity of personal relationship

Because the Christian faith must be lived in daily life and lived in a constantly changing world, it must have at its heart a personal continuing relationship to the living God. Nothing else can provide adequate wisdom or strength for living the life God expects of his people or for fulfilling the mission which God has committed to his church.

For instance, it is not enough to simply give intellectual assent to certain specific truths. The Christian faith has been and must be expressed in theological terms - through creeds, but simply to admit the accuracies of such statements cannot by itself equip one for living the covenant life. Thus a man should believe in the Holy Spirit, but he needs also the guidance and the empowering of the Spirit if he is to fulfill God's will for him. Indeed, before that he needs to be convicted of his sins by the working of the Spirit (John 16:8;) he needs to be brought to the place where he can in all sincerity call Christ "Lord" by the working of the Spirit (I Corinthians 12:3). It is not enough just to know about the Holy Spirit, or even to know a great deal about him. There must be a personal relationship in which God through his Spirit works in the heart and life of the individual.

Nor is moral teaching alone enough. The task of the church and particularly of its Christian education program is not simply "the making of Christian character" or "the development of Christian personality." Christian education is not just an earnest effort to improve the conduct of children, youth, and adults. The gospel is not a challenge to man to climb heavenward but is the Good News that God has come earthward; it speaks of the saving love of God in Jesus Christ for the most unworthy.

Great contrast

The utter contrast between the Christian gospel and mere moralistic teaching is seen clearly in the life of Paul. Once a "Pharisee of the Pharisees," devoted to a legalistic system in which man sought to attain divine approval by the uprightness of his character, he completely reversed his outlook and attitude as a result of his encounter with Christ on the Damascus road. No longer did he seek salvation by obedience to the law; the gospel became the Good News that men are saved by grace through faith and have peace with God through Jesus Christ. (Ephesians 2:8-10, Romans 5:1-11)

The church's task

If the purpose of God then is to enter into covenant relationship with
mankind, the mission of the church must be to bear witness to this yearning love of God in hopes that men will respond to him in faith. The church cannot be content only to teach about God or about Christian living; theology, Bible content, and Christian ethics must all be considered secondary to this primary purpose of seeing all persons meet God in Christ and become his people.

But how does a church go about bringing man and God into such a personal relationship? It cannot control the Holy Spirit or predict exactly when he will bring spiritual life to one who is spiritually dead. It cannot pry open the heart of a child so that God may enter in. The teacher cannot make anyone learn a statement about God; the evangelist cannot even make anyone profess a decision for Christ; much less can either cause a genuine spiritual relationship to be set up.

What then can the church do? It can seek to provide the context or setting in which the reality and goodness of God in his covenant love in Christ become so clear that the hearer will respond to him in love and commitment. In such a setting it trusts that God will confront man and man will become aware of God’s presence and of his love; to God then man must respond either in faith or in rejection. If he responds in faith, he will never be the same again: increasingly he will know more about God and his ways, will seek to make Christian decisions, and will act as a man of faith. Intellect, will, and emotion will all be involved, for the whole person will be involved.

After a person has first encountered God in Jesus Christ, he must meet him again and again. The church needs this “continuing encounter” if it is to be God’s instrument. Only through such a sustained relationship can the

(Continued to page 21)
The Pattern Changes as Church and Mission Become One

J. H. Fay

Over the past few years tremendous changes have been taking place in the pattern of mission work, not just in our Moravian Church, but in all the churches. At the end of 1961, in the World Council of Churches Assembly in New Delhi a very significant event took place. Before the assembly properly got under way the ecumenical missionary organization called the International Missionary Council was dissolved and its work became merged as an integral part of the World Council itself—"The Department of World Mission and Evangelism."

This was but another step in the gradual process which has been going on for a number of years, which is still going on, and which will undoubtedly continue for some time to come, the process of the "Integration of Church and Mission."

Put in simple terms this integration of Church and Mission is just this—ceasing to think any longer of Foreign Mission Work as some special and select task of the Christian Church and which the Church does as a kind of "extra" through specific groups who happen to be particularly interested in that branch of its work. Instead the church must come to look upon the missionary task as part of its very being and essence—something with which the whole church is directly and urgently concerned so that in fact the Mission and Evangelistic task of the Church at Home and Abroad ceases to be thought of as two separate and distinct activities but instead as one unified task.

Now to a certain extent this is nothing new to us as Moravians. For we in the Church of the United Brethren, "Unitas Fratrum" have for long prided ourselves on the fact that we already have this conception... that for many years, indeed for centuries we have enjoyed and practiced the "Integration of Church and Mission." We have always maintained that the overseas Mission Work of the Church must be the concern of the whole Church—not just of a select group within the Church who happen to be particularly interested in that kind of thing. It is for this reason that we don’t have a "Moravian Missionary Society" which raises money and recruits workers for the overseas missionary work, but instead this responsibility falls upon the whole Unitas Fratrum and is exercised by the whole Unitas Fratrum through its individual provinces.

AUGUST, 1963
We Fall Short of Ideal

But I think if we are quite honest with ourselves we must admit that even in our Unitas Fratrum, Church and Mission are not quite so integrated as we sometimes claim, or like to think. We have the ideal, the vision; we have even got the machinery, the kind of ecclesiastical set-up to make it workable, but quite honestly and sincerely we don’t always match up to the ideal; we don’t always realize the vision. Thus even in our Moravian Church, we tend to think of the mission work as “an extra,” as something outside and added to the ordinary day to day life and work of the Church. There tend to be groups in the province and in the congregations who are particularly keen and enthusiastic about the mission work and who give it their whole hearted prayerful and careful interest and support, while there are others who are largely apathetic or indifferent and some, alas, even openly hostile.

The second aspect of the changing missionary scene is almost as far-reaching and fundamental as this first. It does in fact emerge and flow from it. It is indeed the other side of the coin of the integration of Church and Mission so far as we here at home are concerned, applied and worked out in the overseas Mission Fields themselves.

Let me try to explain what I mean. In the old days the Church “at home” as we may call it for want of a better name, sent out missionaries (the word missionary means literally “someone sent”) to preach the Gospel in distant lands. These areas of missionary activity became known as “Mission Fields” —they were thought of as special plots as it were in the whole “Vineyard of the Lord.”

In these “fields” the good seed of the word was sown, it sprang up and grew and brought forth good fruit. Congregations were founded, churches were built, a local embodiment and expression of the Church grew up, with the regular preaching of the word and administration of the sacraments. But
the odd thing is that even here on the Mission "Fields" Church and Mission tended to go on existing side by side instead of becoming thoroughly one and integrated. But when we come to think of it, perhaps it is not so odd after all that this should have been so. It was simply a transference into the overseas sphere of the kind of thinking that influenced us at home, of Church and Mission as two separate entities and activities, and the need to integrate them, to make the two one, just didn't seem to occur to us.

So in the mission fields we had on the one hand the "missionaries"—the people who came in from overseas and organized things, preached the Word, administered the sacraments, opened schools, translated scriptures, founded hospitals and clinics and dispensaries, built churches, and in the course of doing all this, from among people with whom they worked they trained teachers, ordained ministers, chose and prepared other workers in other categories, but still as it were did this from the outside, with outside knowledge and outside funds and outside techniques, so that you got the local church growing up and becoming stronger and better organized, even more self-governing and self-supporting, but at the same time "The Mission" as it came to be called, going on existing side by side with the Church, in it and yet not completely of it, having almost its own separate life and existence, and tending to work ultimately toward the time when it—"The Mission"—would withdraw, its work done, and leave "The Church" to grow and develop and look after itself.

Just as the concept of the "Integration of Church and Mission" in our home thinking means unity, involvement, participation of all of us in the overseas expression of the Church's one evangelistic task, so no less, indeed perhaps even more, "Integration of Church and Mission" means this same involvement, merging, participation, oneness, and commitment in the very places where the Church's missionary task has in the past couple of centuries been finding its most fruitful expression. Church and mission need to become one. must become one, not just among us at home, but actually on the "Mission Fields" themselves.

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AUGUST, 1963
SOUTHERN PROVINCE DELEGATES to the General Synod of 1957. It was this synod that eliminated the term "mission field" and substituted "province." The delegates from the left were the Brn. Alton Pfaff, Samuel Tesch, Clarence Leinbach, George Higgins, Edmund Schwarze, Herbert Spaugh and Gordon Spaugh.

**Synod of 1957 Acted**

And here again, without wishing to be boastful, we as Moravians can justly claim to be in the van of such thinking. Arising out of the fact that for many, many years we have already had this conception of the "Integration of Church and Mission," though we have not always achieved it as we might have done, it did not prove difficult for our General Synod of 1957 in Bethlehem, Pa. to begin to find ways of expressing and achieving it more fully than ever before.

In a way Bethlehem 1957 was for our world-wide Moravian Unity what New Delhi 1961 was for the World Council of Churches. For in Bethlehem in 1957 our world-wide Moravian Church took the important, the fundamental step of doing away with "Mission Fields" as such. Henceforward we would not have mission fields, but provinces in which the "Church" (note well, not the "Mission" but the "Church") had reached a certain stage of development towards self-government and was able to find and train its own ministers, teachers, and evangelists, and, strangely enough, its own "missionaries" who would carry the gospel out from it to people in surrounding lands and areas just as the gospel was carried to it from overseas, years, perhaps even centuries before. Here indeed is the wheel coming full circle—that which started as a "Mission" becoming a Church, and in turn itself taking on the missionary task which as we are beginning to see today both at home and abroad is so much of the being and essence of the Church as to be inseparable and indistinct from it.

**Changes Being Worked Out**

Now instead of theorizing on these matters any further I would like to turn for a few moments to look at some of the changes which the working out of these principles has brought about in the Mission Provinces for which we in our British Province are administratively responsible.

**The Wachovia Moravian**
To take first of all our African Provinces where the changes have been the most rapid and far reaching. In the five years since the holding of the General Synod in Bethlehem at which the foundation for these changes was laid, our two Tanganyikan Provinces, Southern Highlands and Western Tanganyika (formerly known to us as Unyamwezi) have moved forward from Mission Fields to "Associate Provinces" and from "Associate Provinces" to "Synodal Provinces." This means that each of these provinces now has its own Provincial Synod.

The first meetings of these Provincial Synods in Southern Highlands and Unyamwezi took place last year. They each elected their own Provincial Boards, their bodies of trustees, their brethren and sisters to be in charge of special branches of the provincial life and work; they drew up, discussed and amended their own provincial constitutions which in the future will govern the organization and development of their provinces; they discussed and provided for such things as the training of their ministers and evangelists, the raising and spending of the funds which they themselves provide for the carrying on of the work, and for the wisest and most profitable use of the large amounts of money which still come to them from the gifts of brethren and sisters outside the boundaries of their own provinces for the support and furtherance of the work of the Church among them.

Change in Personnel

And side by side with these "constitutional" changes have gone others of a more personal nature. With the transition from mission field to province has gone a shift in emphasis. Tasks and responsibilities which hitherto fell to the lot of missionary brethren and sisters have now passed over or are passing over to workers and leaders of the indigenous Church. Thus for example, in Unyamwezi the superintendent and chairman of the Provincial Board is now an African brother, Br. Teofilo Kisanji. In the Southern Highlands Province the superintendent is still a European—Br. H. Beck, at present on furlough. But during his furlough his place is being taken as deputy superintendent by Br. A. Jonga—an African brother.

In the sphere of Christian education in the Church in these two provinces the same process is going on. The position of education secretary, which is one of organization, supervision and administration of the Church schools, and which was hitherto filled by a European "missionary" is now filled by an African teacher. The post of headmistress of one of our main Girls’ boarding schools is now held by an African sister. In the Medical work—the other branch of the work of the Church in Tanganyika—this development has not been quite so rapid, but here also we are beginning to use African trained nurses and midwives and dressers and medical orderlies, and the time will assuredly come when we also have African doctors.

Turning from our African provinces to the other provinces for which we are administratively responsible in our British Province... In Jamaica we have already a situation where the Church and the Mission are practically completely integrated. The Jamaican Province has its own synod, its own Provincial Board, its own arrangements for training, calling and ordaining its own ministers through its own Jamaican bishop. It still has some British Province "Missionaries" working there, but to all practical purposes they are on exactly the same footing as their Jamaican ministerial colleagues and in the case of some of them even their salaries and allowances are provided lo-
cally in Jamaica and not from funds at home. And this process is likely in the near future to take a further important step forward, when Jamaica applies to the Unity authorities to become herself a Unity Province.

Only in our Labrador Province is this move forward to complete integration of Church and Mission going more slowly and gradually. But here also it is taking shape and gaining momentum. We now have Labrador Eskimo teachers in our schools and nurses in the medical work, and this past year we have heard with joy of the first Eskimo recruit for the ministry of the Church on the Labrador Coast.

Is Mission Work Finished?

Now already I can almost hear you beginning to ask yourselves the question, "Does this mean, then, that Mission work is finished—that we don’t need any more missionaries, that there is no longer any need for our monetary gifts for mission work overseas? The answer to this unspoken question, in all its parts, is "NO, CERTAINLY NOT!" The "Mission Work"—we prefer to call it now the Evangelistic task of the Church is not by any means finished. In all parts of the world there are men and women who need the liberating and life-giving power of the Gospel in their lives, and if we claim as we do to be part of the Church of the Lord Jesus Christ, then it is our duty and privilege to try to insure that they hear the Gospel message. But how shall they hear, without a preacher, and how shall they preach except they be sent?

So, while it is quite true that the "Pattern" is changing, the NEED for evangelism overseas and for all that goes hand in hand with it has not changed, except to become greater—not less in its proportions. We still need missionaries—people willing to be called and sent to be the servants of the Church in Labrador, in Jamaica, in Tanganyika. We need teachers, and doctors and nurses, and midwives, and Bible School lecturers, clerks and secretaries, leaders of women’s work, instructors in handicrafts and technical skills, writers and translators, preachers and evangelisers. . . And we still need the money to train and equip and send out and pay all these workers and to give them the tools for the job.

The pattern changes . . . but the great and urgent need does not.

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THE WACHOVIA MORAVIAN
Visitor to Nicaragua
Is Surprised at the

Complex Task of Parish Minister

John S. Groenfeldt

Last month I began part one of this series of word pictures of Moravian work in Nicaragua by saying that if you could visit the East Coast of Nicaragua, where the Moravian Church has been at work for over a hundred years, you would be proud of what you saw. At least, I was. I think you would also be surprised at the many-sided work our church is carrying on, with its schools and hospitals as well as the parish churches.

But even the work in the parish churches was more complex than I had anticipated. In spite of all I had read and heard I thought of the work of the pastor in Nicaragua in much the same terms of a pastorate at home. There would be preaching and pastoral visiting and the Christian education program of the congregation, and in some areas some medical work carried on by the missionary or his wife. I was not prepared to find our ordained men being responsible for a day school of three, six or more grades and also supervising up to six or eight lay pastors who serve chapels in outlying villages.

Complex warden’s report

The Rev. Wilfred Dreger, our warden (treasurer) for the Moravian Church in Nicaragua, began my education at this point by showing me the type of monthly reports he prepares for each ordained pastor who is in charge of a station. This includes a statement of salary for the pastor, amount deposited to his account in the bank (not every village has a bank, so this is centralized in Bluefields for most of our ministers), notations of purchases made (both Br. Dreger in Bluefields and Br. Graham Rights in Managua do a great deal of this for the folks who cannot make suitable purchases locally), and then lists similar accounts for the lay pastors who are working under the supervision of that particular “parson.”

I also found out that Br. Dreger has many other responsibilities, including the supervision of much of the construction carried on by the church. When I was there, for example, he had just finished up the new parsonage in Pearl Lagoon (a cement block ranch type with four bedrooms, bath, living-dining combination, study, utility room and kitchen) and was getting ready to go to Puerto Cabezas to finish the house and office for the superintendent. The Brn. Burge and Kinney, Southern Province laymen who have been donating their time for various construction projects in Nicaragua, worked on all of these buildings also, but Br. Dreger was responsible for ordering all the materials and because of his own skills he put many long hours of actual manual labor, including carpentry, plumbing and electrical work, into each of the projects. The carpentry shop in Bluefields, also under his supervision, makes much of the furniture for our parsonages along the East Coast.

Ordained and "lay" pastors

Puerto Cabezas gave me an opportunity to see the many-sided work of
an ordained "parish pastor" in full perspective. I knew that the Rev. John Befus was serving as pastor at "Port"

but the mental picture I had of his work corresponded largely to the work of a pastor at home: preaching, pastoral visiting, developing local church leaders, a certain degree of involvement in general community matters and participation in the general work of the denomination.

From the financial report Br. Dreger showed me I knew, also, that Br. Befus had the responsibility of supervising the work of six "lay pastors," two words that may seem contradictory to us as we think of our normal use of the terms "layman" and "pastor." It must be remembered, however, that until recently there were relatively few educational opportunities open to the people with whom we work in Nicaragua, except where we had ourselves developed schools in connection with our churches, and even these covered only three or at most six grades except in some of the larger centers. We have, therefore, worked out a system of giving training at our Instituto Bíblico to men who have limited background and then putting them to work in a "non-ordained" status for a number of years, working under the supervision of an ordained pastor. In addition there are other persons who have had even more limited training who serve as part-time "helpers" in some of our smaller stations.

This is one of the ways we are developing national leadership in the Moravian Church of Nicaragua; and the same thing is true in Honduras. The importance of this program can be seen from the numbers who are included: in
Nicaragua we have 15 ordained men serving in parishes (only three are "foreign missionaries," the rest being native Nicaraguans) but there are 138 lay pastors. In Honduras we have two ordained foreign missionaries and two ordained native brethren serving as pastors but we have 15 lay pastors and 61 helpers.

THE REV. AND MRS. DANNERY DOWNS: Br. Downs was the first Miskito Indian to be ordained to the ministry in Nicaragua.

The status of "lay pastor" has been used by our church in Nicaragua as a time for further "in-service" training and to test the stability of a candidate. As the general educational level rises and we get more candidates who have "colegio" training the practice of ordination immediately following seminary may become more general, but at the present time this group of lay pastors represents a tremendous reservoir of potential leadership. The supervision and assistance in continued training of this group places a heavy responsibility on the ordained men. Each of our ordained pastors could actually be described as a "district president," because each one is responsible for a district that includes a number of "outstations" manned by lay pastors or helpers.

Finding the time to give the lay pastors the assistance they need is one of the major problems of our ordained men, for they have their own congregations to care for, also.

When I arrived in Puerto Cabezas Br. Befus outlined our program for Sunday. "We begin at 7:30 A.M., when you will give the English sermonette in our half-hour radio program," he said. "You will also preach at our regular English service at night," he added, "and you are welcome to visit the English Sunday school at 9:00 A.M., the Miskito Sunday school at 10:00 and we'd be glad to have you preach at the Miskito service at 11 o'clock also."

All the ordained men make regular visits to the outstations of their district to administer the sacraments. In discussing this, Superintendent Howard Stortz told me he was always amazed at the way the Rev. Dannery Downs, the first Miskito pastor to be ordained, was able to continue these visits by foot and by river dory (a small dugout canoe) even though he has passed the age of seventy.

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AUGUST, 1963
The pastor as principal

As Br. Befus and I looked around the church grounds at Puerto Cabezas I asked, "What are the three large buildings behind the church?"

"Those are our school buildings," I was informed. "We have a complete elementary school and three years of high school."

Later I learned that the Alliance for Progress is helping to make money available for the fourth and fifth years of high school ("colegio") and this, too, may be conducted under Moravian auspices.

This school is financed and run by the congregation, Br. Befus told me. In his case a very competent school committee, and the fine staff that has been developed, takes most of the responsibility for this part of the program, so he does not have to worry about it. But in Bonanza I found Br. John Giesler trying to get information on what arithmetic texts the government recommended for grade three and worrying about finding at least one more teacher for the coming school term. In many communities the government is now taking much more responsibility for general education and is paying the teachers, even though the school building may be owned by the church. While this provides welcome financial relief, our people are not sure it is entirely a good thing.

"In some Latin American countries the public schools are really dominated by the Roman Catholic Church," they say. "Will that happen here if the government takes complete control of the schools?"

The great advance in educational opportunity in recent years has produced some interesting situations. In Honduras, for example, there is a fine Christian woman who has been teaching Sunday school for a number of years, but she has never learned to read. So one of the children reads the lesson helps to her and then the teacher adds to this her own rich Christian experience and teaches the class.

Quite obviously young people who
are getting more education will need teachers and pastors who are better educated also. As one person said to me, "Young people who have had high school training will not be content with a pastor who has had only grade school education and who makes a lot of mistakes in grammar."

The rapid language shift to Spanish has created its own set of problems at this point. The young people may come from homes where English and Miskito is commonly spoken, but since their schooling is now entirely in Spanish, they feel most at home in this language and there is something of a language barrier between the generations. Nicaragua has recently recognized Miskito as a second official language of the country, but this is not true in Honduras where our work is almost entirely among the Miskito people, but Spanish is the one officially recognized language and all the schools must use it. (For further information on this subject see the article by Elizabeth Marx in the June issue of The Wachovia Moravian.)

When rapid social changes take place we are so often told that the church tags along and has a hard time catching up with the onward course of events. It is a pleasure to see another picture in both Nicaragua and Honduras. Here the Moravian Church, by its efforts to open up educational opportunities to so many people and to foster the development of indigenous (native) leaders, has been one of the main causes of this change. The challenge before us now is to help our people continue to develop a sense of responsible church membership and to make available to them the tools they will need to do their work effectively.

God's Covenant Love . . .

(Continued from page 10)

church receive the guidance, animation, and illumination of the Holy Spirit upon which it is dependent. Evangelism and education must go hand in hand.

What then is the task of the church? The evangelist cannot convert; he can only seek to provide the context in which God is most likely to work and in which the hearts of men are most likely to be opened to the Spirit. The same is true of the teacher.

Where may man meet God?

But what is the "context for encounter with God?" What is the context of evangelism, in which a child or youth or adult is most likely to be gripped by the tremendous fact of God's love in Christ? What is the context of education, in which he is most likely to be laid hold of again and again by the Spirit and sent out to live the covenant life?

The "Covenant Life Curriculum" says that the context is this: to participate with the people of God in listening to the Word of God and in responding to him.

Three essentials

Three things then are essential to an encounter with God: the company one keeps, the word one hears, and the response one makes. The church has no control over another's response. It can only seek earnestly to respond aright itself, so that it may be the right kind of company (or fellowship) and may proclaim faithfully the Word of God, and thus provide the best possible climate for encounter. The "Covenant Life Curriculum" will be offered to the church as a means for accomplishing this high and holy purpose.

August, 1963
GROUND-BREAKING ON ANTIGUA. Participating were (left to right) Bradley Carrott, builder; Oliver Maynard, pastor; John Knight, superintendent; Walter O’Reilly, representative of the congregation; Bishop Gubi; David Henkelmann, pastor.

Ground-Breaking On Antigua

The Spring Gardens Moravian Church held a ground-breaking for a new church building. The congregation has been planning for the new church for several years and at last has seen a beginning made. Bishop Peter Gubi, of the East West Indies Province, preached the sermon and turned the first spade of earth. A congregation of over 900 persons heard the Bishop say: “The need for renewal is urgent in the Moravian Church today, and I am not thinking in the first place of the need for new and attractive places of worship. We need them, but above all we need a spiritual awakening and renewal.”

Distinguished guests included the Administrator of Antigua and his wife, the Chief Minister, and representatives of other denominations. The singing was led by the Salvation Army band. The Rev. G. Oliver Maynard and the Rev. David Henkelmann are the pastors of this large congregation.

The new church will cost approximately $150,000 in British West Indian currency and will seat over 1,000 people. The old church has been condemned as unsafe and will be dismantled when the new structure is ready for use.

Young Ambassador’s Camp, Alaska

The 6th Annual Young Ambassador’s Camp was held at the Children’s Home in Alaska during the week of June 3. The fifty-three young people who attended this youth conference represented nineteen different villages in the Kuskokwim valley and the Bristol Bay area. The staff included sixteen adults.

The Rev. Charles Eichman, pastor of the Bethel Moravian Church, was the guest vesper speaker. There were two main classes: “Conduct, the Way of Life” taught by Mrs. James Brubaker, wife of the doctor at the Bethel Hospital, and “The Holy Spirit” taught by
the Rev. Charles Michael, superintendent of the Alaska Moravian Church. The program included the usual activities which make a conference worthwhile, vespers, classes, campfire, recreation, devotions.

At the business meeting, Thomas Charlie of Tuntutuliak was elected to the Youth Work Committee of the province to assist in planning the program for 1964.

**Visitors From Overseas**

The Rev. Charles Moses, pastor of the Moravian Church at Pearl Lagoon, Nicaragua, and a member of the Provincial Board of that province, has just completed a very successful speaking tour of the Southern Province and a portion of the Western District. Br. Moses won the hearts of his audience with his friendliness and earned their admiration because of his knowledge of the Church and his devotion to his Lord. He cut his visit short in order to return to his community with a work camp group from Duke University. This work camp is prepared to build a clinic in Pearl Lagoon.

Mr. R. Reuben Baird of Georgetown, British Guiana, arrived in the United States in time for the Eastern District Conference. His visit had been canceled because of the political difficulties in British Guiana. On the last minute he was able to get to Surinam and from there to New York. He addressed the District Conference and is now meeting a speaking schedule in the East. He intends to stay in this country until fall visiting with members of his family.

The Rev. Joseph Albrite, pastor of the Moravian Church at Kwigillingok, Alaska, and a member of the Alaska Provincial Board, will visit the Canadian District and a part of the Western District during this fall. His schedule is now being planned.

The Rev. Graham Rights, pastor of the Moravian Church in Managua, visited the West Coast of the United States in order to bring the Year of Mission Emphasis to the Moravian Churches of California. He also took an active part in the California Moravian Young People's Conferences at Idylwild Pines.

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Winston-Salem, N. C.
DEATHS


Mendenhall, Austin Franklin, born February 22, 1888; died June 1, 1963. A member of Friedberg Church. Funeral conducted by the Rev. C. Truett Chadwick and Dr. Samuel J. Tesch with interment in the church graveyard.


Smyth, Francis Benjamin, born March 21, 1886 at Jamaica, B.W.I., died June 14, 1963 at Mary Esther, Florida. Funeral and interment at Mary Esther, Florida. A member of the Home Church.


**The Provincial Boards at Work**

**Provincial Elders' Conference**

In view of the actions of the past three synods, the Provincial Elders' Conference of the Southern Province has appointed five representatives to join with members of the Provincial Elders' Conference as a delegation from the Southern Province to meet with representatives from the Northern Province and representatives of the Unity of Brethren in Texas for the purpose of seeking ways of closer cooperation and union. The southern representatives are:

- Dr. R. Gordon Spaugh
- The Rev. Clayton H. Persons
- The Rev. Richard F. Amos
- Br. Alton F. Pfaff
- Br. Thomas A. Kimball
- Dr. George G. Higgins
- Dr. Edwin L. Stockton
- The Rev. C. Truett Chadwick
- Br. John R. Flynt
- Br. Charles N. Siewers

The Provincial Elders' Conference announces the appointment of Br. Thomas A. Kimball and Br. Theodore C. Kerner as representatives from the Southern Province to the Inter-Provincial Steering Committee for the Laymen's Convocation scheduled for 1964.

A correction of the date for Thanksgiving Day, given in the 1963 Daily Text Book as Thursday, November 21, should be noted. The correct date is Thursday, November 28.

—R. Gordon Spaugh, President

**Provincial Women's Board**

The annual fall outing for all the women of the province will be held on Wednesday, September 25, at the Little Church on the Lane in Charlotte, N. C. Details will be released later.

The annual Presidents' Meeting will be held on Thursday, September 12. All presidents of the Women's Fellowships are asked to mark their calendars for this date.

—Mrs. Harry E. Cook

**Moravians Attend Montreal Conference on Faith and Order**

Attending the World Conference on Faith and Order in Montreal, Canada, July 12-26, were Moravian representatives from various provinces of the Unity.

Dr. R. Gordon Spaugh represented the Southern Province and Dr. Vernon Couillard the Northern Province. Dr. Couillard is the dean of the Moravian Theological Seminary and Dr. Spaugh is the president of the Provincial Elders' Conference.

The Conference on Faith and Order was held under the auspices of the World Council of Churches. The two North American provinces, the English and Continental provinces and the Western Cape Province of South Africa are Moravian members of the World Council of Churches.

Listed as delegates to the conference were the Rev. Hans Christoph Hahn from Germany, representing the Continental Province, and Dr. Heinrich Renkewitz of Germany who is a member of the central committee of the World Council of Churches. Also planning to attend was the Rev. J. J. Ulster from the Western Cape Province of South Africa.

August, 1963
N. C. Council to Employ Director of Social Action

The annual meeting of the North Carolina Council of Churches, held in Winston-Salem on January 30, 1963, at Augsburg Lutheran Church, made news when the assembled delegates responded to the challenge presented by Dr. H. Shelton Smith, on behalf of the Human Relations Committee, to undertake to raise $10,000 a year for each of the next three years in order to employ a Director of Christian Social Action as a member of the council's staff.

Dr. Robert E. Seymour, chairman of the Christian Social Action Commission, had read a statement entitled "Racial Patterns in North Carolina" before introducing Dr. Smith. In response to Dr. Smith's appeal, authorized by the Social Action Commission of the Council, several thousand dollars were immediately pledged by a number of people, some of whom officially represented member denomination of the council. Bishop Herbert Spaugh of Charlotte spoke on behalf of the Moravian Church and noted advances that have already been made in North Carolina in the area of race relations and human welfare.

The president of the council is the Rev. George R. Whittecar, president of the North Carolina Synod of the Lutheran Church in America. Other new officers elected included the Rev. Walter H. Allen, Jr., Moravian minister in the Southern Province, for a term of three years on the Executive Board of the council. The Southern Province of the Moravian Church is a member of the North Carolina Council of Churches.

Music Foundation Purchases Property for Headquarters

The Moravian Music Foundation purchased the residence of the late Mr. and Mrs. Charles S. Siewers at 20 Cascade Avenue in Winston-Salem for the permanent headquarters of the Foundation. Funds for the purchase were donated by several benefactors who have been concerned about the institution's rapid development despite inadequate space for office, research facilities and library expansion.

Since the Foundation was established in 1956 all activities have been carried on in two offices, a small vault, and a narrow hall in the Moravian Archives building in Old Salem. The spacious new property will allow private offices for the three permanent members of the staff, plus adequate storage and library space.

The only major addition necessary for conversion to Foundation headquarters was an underground vault for storage of the priceless Moravian music manuscripts and Irving Lowens Musical Americana Collection. The Foundation moved to its new home the first of June.

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THE WACHOVIA MORAVIAN
The Church Around the World

National Council Comment on Supreme Court Decision

The president and general secretary of the National Council of Churches on June 17 issued a joint statement in accord with the Supreme Court's decision that prayer and devotional Bible reading in the public schools are unconstitutional. But they pointed out that "information about religion is an essential part of many school subjects."

J. Irwin Miller, the Council's president, and the Rev. Dr. Roy G. Ross, its general secretary, said today's Supreme Court decision "serves as a reminder to all our citizens that teaching religious commitment is the responsibility of the home and church, not of public education.

Citing the text of a pronouncement on "The Churches and the Public Schools" passed June 7 by the National Council's policy-making General Board, they said that "neither true religion nor good education is dependent upon the devotional use of the Bible in the public school program."

Mr. Miller and Dr. Ross reaffirmed the Council's "conviction" that the First Amendment to the Constitution "in its present wording" provides "maximum protection" for the religious liberty of all citizens.

"Neither the church nor the state should use the public school to compel acceptance of any creed or conformity to any specific religious practice," the joint statement said, warning churches that the "all-too-human tendency to look to the state and its agencies for support in fulfilling the churches' mission," endangers both true religion and civil liberties.

The statement called churches and church members to "renewed worship, study, work and sacrifice to fulfill their mission as God's people in the world."

N. C. Church-Related Colleges Get $563,352 in 1962 Gifts

Business and industry in North Carolina contributed $563,352 during the past year for support of the 23 church-related colleges in the state.

This was revealed at the 10th annual meeting of the North Carolina Foundation of Church-Related Colleges. The amount represents an increase of $50,000 over 1961 and $498,000 more than the first year.

Dr. Wendell M. Patton, president of High Point College, was elected head of the foundation. He succeeds Dr. Clyde A. Milner, president of Guilford College. (RNS)

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August, 1963
American Bible Society Plans New Headquarters

A site near New York's Lincoln Center has been purchased by the American Bible Society for a new world headquarters. It will replace the Park Avenue offices used since 1936.

Three other offices in various parts of the city also will be consolidated in the new Bible House whose erection is contingent on a World Opportunity Fund drive planned by the society.

The new home will be the ABS's fifth headquarters since it was founded in 1816. Supported by major Protestant denominations and individuals, the society distributes more than 30,000,000 Bibles and Scripture portions around the world annually.

In announcing the purchase, Everett Smith, president, noted that the enlarged headquarters will enable the society to expand its work and provide "better facilities for Biblical scholars and for thousands of visitors interested in the Bible."

Funds for the new headquarters will be raised in connection with the society's 150th anniversary in 1966. It also is launching a separate fund to double its Scripture distribution from 30 to 60 million. (RNS)

American Baptist Committee To Explore Four-Way Merger

A six-member committee of the American Baptist Convention will be appointed by June 1 to start exploratory merger talks with three other bodies.

The appointments will follow authorization by the ABC's General Council at its sessions recently in Detroit, Mich., to open preliminary merger conversations with the Seventh Day Baptist General Conference, the Disciples of Christ and the Church of the Brethren.

Dr. Dean Goodwin, executive director of the American Baptist division of communications, said the committee is expected to make its first "progress report" to the next session of the General Council on Oct. 29-30-31 in Chicago, Ill.

He said that ABC officials and leaders of the Seventh Day Baptists and the Church of the Brethren have been in "informal and unofficial" contact concerning opening merger discussions and there have been some "conversations" on the subject recently between the ABC and the Disciples of Christ.

The Seventh Day Baptists, part of the Baptist Jubilee Advance with the ABC and five other conventions, follows Baptist doctrine but differs with other Baptists over the day of worship, holding services on Saturday.

The Church of the Brethren follows autonomy in congregational affairs, a Baptist practice, but is less formal in church structure and worship format.

The ABC has 1,521,052 members in 6,272 affiliated churches. The Disciples of Christ, also known as the International Convention of Christian Churches, has 1,797,466 members in 7,968 churches. The Church of the Brethren has 200,788 members in 1,070 churches and the Seventh Day Baptist General Conference has 61 churches with 5,803 members. (RNS)
"Nominal Christians" Held Threat To Christianity

Nominal Christians who "betray the church" by their lack of fervent missionary zeal are a greater danger to Christianity than communism or nationalism, a leading Protestant Episcopal layman told the annual meeting of the Episcopal Georgia diocese.

Clifford P. Morehouse of New York, president of the Episcopal House of Deputies, said that too many Christians are "content to putter around" their parishes, concerned "only with the music, altar furnishings and stained glass windows, rather than with the increasingly pagan world around us."

He called for a revival of the "fervent zeal that spread Christianity throughout the Roman Empire during the first three centuries of the Christian era, when to be a Christian was to risk one's very life." This is the only type of Christianity that can survive in a world threatened with paganism.

Turning to the Episcopal Church, Mr. Morehouse warned that its members are not doing enough on the mission front.

Although Episcopal missionaries "are doing a magnificent job, sometimes under great difficulties," he said, "it is a fact that after more than 100 years of missionary endeavor the Episcopal Church today has only some 250,000 baptized members outside the U. S."

Mr. Morehouse also contended that the Episcopal Church leans toward "ecclesiastical colonialism" which, he said, "makes it virtually impossible for a national Church to become self-governing." (RNS)
Ground Is Broken at Hope
For New Education Building

A ground-breaking was held at Hope Church on Sunday, July 7, as the first step leading to the actual construction of a new Christian Education Building. Fellow Christians and friends from other Moravian churches, and other denominations in the community, were present to share in the joy of the occasion.

The original place of worship for Hope, the first English-speaking congregation in the Southern Province, was located near Muddy Creek, West of Highway 158. Here the first building was occupied in the year 1780, and a graveyard is still maintained at this spot today. In 1896 a move was made to the present site. The building now in use has had additions and changes made on two different occasions during the intervening years since its construction.

The Band, directed by Br. O. W. Butner, announced the ground-breaking service with a program of music, and continued with its participation at various times during and following the assembly in the sanctuary.

As the official representative of the Provincial Elders' Conference, Br. T. A. Kimball, presented a challenging and inspiring address. S. Conrad Stimpson, an official of the Wilson-Covington Construction Co. and a member of the Olivet Church, gave a description of the proposed new building. Sister Ella Mae Johnson, archivist for the Hope Church, read a short history of the congregation and the buildings it has occupied.

The actual ground-breaking had its beginning with the burning of a note issued in March, 1961, to cover a loan made to complete the costs on a new parsonage. This building, occupied for the first time in June, 1961, is now completely free of indebtedness. The ashes from the burned note were scattered over the ground to be broken for the new Christian Education structure.

The list of visitors "laying hands on the shovel" included Dr. George G. Higgins, the Rev. Bruce Weber, the Rev. Henry May, the Rev. Elmer R. Stelter, the Rev. R. C. Troutman, Br. C. W. Everhart, and Mr. Paul Priddy. The last named was present as a representative of the neighboring Fraternity Church of the Brethren.

The proposed new building, on which work was begun immediately, is the second phase of a building program which had its beginning with the parsonage. The third step in this developmental effort will continue, in the future, with the erection of a new sanctuary and other facilities which may be needed at that time.

THE WACHOVIA MORAVIAN
Anniversary of Composer's Death...
(Continued from inside front cover)

Frederik went first to Nazareth, Pa., where he taught for three years in the boys school. Six years as teacher and bookkeeper in Bethlehem followed. He spent a short time in Lititz, Pa. as clerk of the congregation before settling in Salem. During his residence in Salem, he married Catherine Leinbach. Other Moravian communities in which Peter lived for short periods were Mountjoy, Pa., Hope, N. J., and Graceham, Md. But Salem and Bethlehem were his most productive residences and in the judgment of this writer and a leading authority on the music of Peter, Dr. Hans T. David, the music composed in Salem represents Peter's finest efforts as a musician.

The Moravian Music Foundation has been emphasizing John Frederik Peter during 1963 throughout the nation and is stepping up the efforts to edit and publish all of the compositions by this great composer to enrich the musical worship of Moravians and all denominations.

Donald M. McCorkle

Over the Editor's Desk

One of the more significant articles on the Moravian Church to appear in some time is the article by the editor of THE MORAVIAN on "Do We Still Have the Vitality to be Experimental?" It is because we are convinced that the subject dealt with is of supreme importance that we republish it in this issue.

Dr. Groenfeldt has rendered Moravians in America a service by calling attention to the fact that Count Zinzendorf and the Brethren of his day dared to be experimental.

The question asked is, "Do we dare to walk in their footsteps?"

Authors In This Issue...

The Rev. J. H. Foy, president of the Provincial Elders' Conference of the British Province, writes of the "Changing Scene in Missions" in areas assisted by the Moravian Church in England and Ireland.

Dr. John S. Groenfeldt, editor of THE MORAVIAN, in his second article on what he observed while visiting in Nicaragua writes of the work of the local parish and minister. Dr. Groenfeldt also wrote "Do We Still Have the Vitality to be Experimental?" which first appeared in THE MORAVIAN.

Dr. Donald M. McCorkle is the director of the Moravian Music Foundation. His editorial calls attention to the 150th anniversary of the death of John Frederik Peter.

The Front Cover...

Among the famous landmarks of the Moravian Church in America is the steeple of Central Church in Bethlehem, Pa. We show a view of this belfry on the front cover. From time to time we will show others including that of the Home Church in Winston-Salem, N. C.
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Salem, North Carolina.
In This Issue

- The Concern for Adult Education
- Church Statistics for 1963
- Meeting the Needs of the People of Nicaragua
The theme for Christian Education Week this year is "The Christian and his Gospel." The theme describes what is referred to as "the real task of the church and also of Christian education—to communicate the good news of God—by words, to be sure, but also by deeds." The gospel belongs to the Christian, but it is his to share with others.

The gospel is the good news of what God has done. What God has done is described in the following statement which comes from the literature of this year’s observance.

"God came to us, in a way that we could understand so easily—through a baby at Bethlehem. But even this was not enough. It is easy for most people to love a baby. It is harder to like a man who raises questions about our cherished institutions and prejudices. Because each of us wishes to be a kind of god, we grow jealous of Jesus, who said, 'I and my Father are one.' We can’t stand this kind of competition; so we join the crowd and yell, 'Crucify him, crucify him.' And strange to say, Almighty God allowed us wicked human beings to kill his own Son! Only by becoming vulnerable to man, could God redeem man.

"But just when we thought we had gotten rid of Jesus, he rose again! God himself came back again. We were afraid, because we knew we had sinned, we expected to be judged and then punished. But instead of either condemning us or excusing us, God simply confronted us with ourselves. He held up a mirror so we could see the hate in our hearts. Then he forgave us when we didn’t deserve to be forgiven. He restored us to a right relationship with himself and with each other."

It is this good news that it is the task of the church in its educational program to communicate. As is stated "Christian education week is a good time to examine what we are really doing to share this good news of God with others at home, at work, even at church."
A Question Rightly Asked and Answered

Why the Curriculum Begins with Adults

Clark A. Thompson

The current boom in adult education and the frequent calls for adult responsibility and maturity in our society are cause for some serious thought and analysis. If we are to be honest with one another we must ask, “How deep is this concern for adult education? How significant is the learning that is going on in our adult Church School classes?” Yes, we in the Church must think through the purpose and depth of adult growth in the Christian faith. One of the obvious factors of our day and age is the idolization-of-youth and the contempt-for-age characteristic of our society.

Dietrich Bonhoeffer has pointed out that even the church is guilty of trying to “keep up with the young” to the loss of any over-all perspective of mission. So many within our churches feel that the education and nurture of the young is the only hope of the future. They ignore the fact that the adults of our time do the shaping of the future. It is the adult world who, by its concern or lack thereof, influences the hearts and minds of the younger generations.

SEPTEMBER, 1963

How often do we hear people comment on the “good old days” when everyone went to Church, Sunday School and youth meetings? And yet, it is this very same generation who grew up under such supposedly effective Christian environment who are the adults of today. It is a sobering fact that the “good old days” have produced, at least in part, a seemingly indifferent and irresponsible adult attitude, even in the Christian community. Thus it is that the problems come home to rest with the adults of the Christian Church, for we are, whether we like it or not, the leaders of our day. Joseph Sittler poses the real problem of adult responsibility in his conclusions about youth culture in his report to the White House Conference on Youth. He writes:

“The renewing of the mind and heart involves considerably more from adult America than there is evidence to believe she is either sober enough to see or troubled enough to desire.”

Recovery of Adult Perspective

This is why we, as a Church, must be sure of the depth of our concern for adult education as well as its depth of content. If we view adult education simply as another means to filling the Sunday School building and “getting” the children there, then we are in serious trouble, nor can we compete with the attractiveness and achievement of secular adult education. Rather, we can begin with the heart of the Christian faith and its purpose. Could
we call it the recovery of an adult perspective of the Christian faith? We can do this by summoning all adults to a new study and examination of their faith and its meaning in the light of their total life. For this reason we look forward to the Fall of 1963 and the beginning of our new curriculum with a year of adult study in the book, *Into Covenant Life*. Apart from the actual content of the study, we begin with the first assumption that real Christian education starts with adults—not because they know more, but because the Christian faith is a growing experience. When it ceases to grow in adulthood its lifelessness affects the whole body of the Church. All of us in the Church are guilty of underestimating the growing edge of the Christian faith.

What a real joy it is to have an adult class ask for more copies of the *Earnest Worker* so that the students can study along with the teacher. What a wonderful experience it is to have a couple invite their pastor to dinner in order to discuss some new insights into the Christian faith that they have gathered from their reading. How contagious is the laughter, fellowship and learning that takes place in a workshop as adults take a look at themselves and responsible membership. Yes, all these experiences and many more are a part of the recovery of an adult perspective in the Christian faith. We must never forget that it was to the adults of His day that Jesus directed His comments about children. It is still His concern and He continues to speak to us as adults in our modern world.

"Why does the curriculum begin with adults?" This is a question many are rightly asking. The first answer might be discovered in the simple lack of adult understanding of the essentials of the Christian faith. If we are sensitive enough to hear and see, we know that our adults are anxious to learn more about the data and concepts of the faith. You may encounter this hunger in a meeting of parents of the catechetical class as they admit their ignorance of the ideas about Christianity which their children are learning. You may find it in a searching question posed in a member’s home during an every-member canvass. You may sense such a hunger to learn and know in the eyes of a member groping for

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THE WACHOVIA MORAVIAN
words to express his faith in a moment of tragedy. It doesn’t always appear on the surface or in the classroom, but it is there waiting for the right opportunity to learn and understand.

Adults Anxious to Share

In another way, the answer to our question can be found not simply in the hunger for knowledge of the faith. Rather, many adults are anxious for a chance to share and experience their Christian faith. This year of adult study will open wide the doors of conversation for a sharing and struggling with the daily application of the Christian calling. As we speak of Communion and its personal meaning for us, as we listen to Paul speak of the Christian life, we will come to a new experience of Christ’s significance in our adult world. Zinzendorf’s principle of Christian education, “from experience to comprehension,” will become a reality for us, and thus our learning will reach a new level of adult maturity adequate to the challenge of the times.

Practical Objectives

Beyond these basic reasons are many practical objectives for this introductory year of the Covenant Life Curriculum. By studying the major themes and concepts of the new curriculum, we will be able to set the tone of Christian learning and experience for the total congregation. Just as we expect the ministry to study and ponder the faith in preparation for the preaching of the Word, so we will want parents and adults to prepare themselves for responsible participation in the congregation’s religious life. For teachers, *Into Covenant Life* will provide a preview of the curriculum and its basic approaches to the faith. But more than all these practical reasons, this year of study will have a far-reaching effect. It will create a new awakening throughout the whole congregation concerning the seriousness of our adult growth in the Christian faith. As we speak of the “one story of the Bible” our adults are bound to ask, “How can we gain such a mature, over-all picture of the Biblical message?” There can be no doubt that this year will be filled with questions and challenges.

The sequence of study in the book, *Into Covenant Life*, will also provide an opportunity to evaluate and anticipate our own approach to Christian education as teachers, parents and Church School leaders. We will be able to find a common ground on which to discuss our ideas. Like many teachers we will find ourselves saying, “This is the first time I have ever thought about the place of the Bible in my teaching.” Step by step we will be called upon to think through our convictions about the data and experience of the Christian faith. For in the Christian community we will find that we are all alike, teachers and students.

Questions and Reservations

One final and very serious word must be said about this fall and the introductory study of the Covenant Life Curriculum. No one knows what will happen in the Moravian Churches throughout our Provinces with the new curriculum. All of us have our questions and reservations about it. If we did not have questions, we would have cause for serious concern. But as adults we must always come with our questions and problems honestly willing to deal with them. Even as Nicodemus came to Jesus for help, we must be

(Continued on page 10)
As Seen by Visitor
Task in Nicaragua Is
Ministering to the Needs of the People

John S. Groenfeldt

A visitor to the Moravian Church of Nicaragua cannot help but be impressed by the institutions the church has built to minister to the needs of the people, spiritually, mentally and physically. Our schools and hospitals are known and admired throughout the country. Equally important for the future of our work, even though it is not as well known outside our own church circles, is our Instituto Bíblico in Bilwaskarma, the theological seminary of our Nicaraguan church.

Two Hospitals

We now have two hospitals: the “original” hospital at Bilwaskarma, developed by Dr. A. David Thaele Jr., and the newer Gray Hospital, ninety miles away, at Puerto Cabezas, on the coast. The Ruth C. S. Thaele Hospital at Bilwaskarma is an impressive sight. In fact, Bilwaskarma as such might well be called “Moraviantown” since we also have our Instituto, a large church that serves as the central meeting place for the entire area, and also an elementary school there. The hospital complex itself consists of the main hospital building, surgical wing, an outpatient clinic, the relatively new T. B. building, doctor’s and nurses’ homes and utility buildings. Our nurses’ training program is centered here.

The hospital in Puerto Cabezas, which we purchased in 1958 from the Seventh Day Adventists, has been enlarged and remodelled in recent months, due largely to the devoted effort of two Southern Province laymen, the Brn. Floyd Burge and Sydney Kinney. Br. Burge, who is a Winston-Salem contractor, not only donated his own time but paid his masonry foreman to come down to help. What is more, he raised the funds to purchase tile for the entire hospital floor—which Br. Kinney laid. We will have to wait until another time to tell the complete story of the refurbishing of the Puerto Cabezas hospital, for it is a fascinating story involving the service of a number of doctors who became acquainted with our work through radio contacts with Dr. Ned Wallace, who is our missionary doctor in Port, and the donation of thousands of dollars worth of equipment by others who heard about our work. Interestingly, none of these folks are Moravians. But more of that later.

By the time this appears in print we will also have a much needed clinic located in the village of Pearl Lagoon and linked by radio to the Puerto Ca-
bezaz hospital. This was built largely by a volunteer "work camp" of students from Duke University, headed by the Rev. William Hyatt of Duke's department of religion, who also had a previous contact with Doctor Wallace. Western District Moravians contributed substantially to the cost of this project. A nurse will be in charge here. There is no medical service in the entire area except for Bluefields, which is three or more hours away by boat.

**Economic Slump Felt**

The impact of the economic slump, described by Dr. A. David Thaeler in his article in the July issue of *The Wachovia Moravian*, could be clearly seen when I was in Bilwaskarma. Half the beds were empty in both the general hospital and the T. B. unit. "Yet," as Dr. John Gilliland (who was in charge at Bilwaskarma during Dr. Thaeler’s furlough) put it, "we know there are people in nearby villages who have active T. B. and should be here, but they can’t afford it and the government has not gotten around to help this area of the country with much in the way of hospitalization aid."

Both Dr. Gilliland and Dr. Wallace were much concerned about this. "To what extent should we subsidize our medical care?" they asked, pointing out that almost no charge is made for medical services and only token charges are made for many medicines.

Hospital care itself is on a cost basis, but even this is beyond many of the people who have had no regular work for many years. "And yet," said Dr. Wallace, "if we start doing a lot of charity work, who decides what a person is really able to pay? And will too much of this create a sense of dependency that will be harmful to their development in the long run?"

One solution discussed in a hospital board meeting I attended was to put more emphasis on clinics that could be located in centers of population now far removed from the hospitals. Much work could be done right there, letting the patients who remained overnight live in small native-type houses where their relatives could care for them. Only the most severe cases would then come to the main hospitals.

The two "clinic-boats" that the government now has operating on the Rio Coco (Wangks) River—with the aid of the Alliance for Progress—are another new factor. But instead of decreasing the hospital load they have actually increased it, as so many new cases requiring hospital treatment have been discovered. The Alliance provides some funds for this hospital care and if this increases both our hospitals will probably have more severe or long-term cases to handle. I visited one of these boats. The Nicaraguan and American flags painted on the sides identify it as an Alliance project. The flat-bottom boats carry a crew of four, including the Nicaraguan doctor, and are pow-

*Instituto Bíblico*. This theological seminary occupies a special place in the church's plans for the future.

*September, 1963*
ered by a 75 h.p. outboard. There are some structural problems with the boats, and two smaller motors would

probably work better than the single large one, but the program as a whole seems to be working well. A number of land-based clinics have also been established. So far they have concentrated mainly on certain diseases such as T. B. and malaria and are not equipped to handle the general run of cases.

As I toured our hospitals and heard the plans that were being developed I felt very proud of our facilities and the competent, dedicated men and women who are carrying on this important part of our church’s ministry.

The Instituto Biblico

We have already commented on the work of our schools and in our June issue Dr. Elizabeth Marx gave a comprehensive outline of the present situation and what may be expected in the immediate future as the government seeks to set uniform educational standards for the entire country. The Instituto Biblico, however, occupies a special place in our plans for the future and is in a distinct way an institution that is linked to our hopes for a “national church by 1980” as Superintendent Howard Stortz puts it.

The new cement block dormitory and classroom building of the Instituto (also erected with the help of the Brn. Burge and Kinney) makes an interesting contrast with the native-style houses provided for the married students, with their thatch roofs and split bamboo siding. Some visitors have asked why these houses cannot also be replaced with cement block buildings. Those who direct our work reply that most of our Indian students have grown up in houses of this type and will live in them when they go out to serve the villages. It is therefore important to encourage them to make the most effective use of what will be available to them locally rather than to introduce them to a living situation that they cannot duplicate after they leave, a situation that might well produce much discontent and frustration. The Peace Corps is operating on a similar philosophy, asking its members to live as close to the native style of the area as health standards will permit, thus helping the people develop self-reliance instead of increased dependency. This, again, goes back to the aim of helping the Moravian Church in Nicaragua become “self-dependent” by 1980. The Rev. Joseph Gray, from the Southern
Province, and the Rev. Richard Steiner, from the Northern Province, constitute the faculty.

As in other parts of the world where the educational level of the people is rising rapidly, we also face the need for more Christian literature that can be placed in the hands of the people. The new Board of Christian Education recently organized by the Moravian Church of Nicaragua has this as one of its functions.

**Technical Help Needed**

American relief agencies are sending large quantities of food to Latin America, such as dried milk, corn meal, beans and the like, and this has helped the immediate problem. (The people in Eastern Nicaragua refer to almost all this relief goods as “Kennedy.” There is “Kennedy milk” and “Kennedy corn” and “Kennedy beans”, as well as “Kennedy jackets” and other clothing sent in relief shipments. All this made it hard for a registered Republican to enjoy some of the meals!)

But in the long run the people must be helped to help themselves, otherwise they will become “pauperized” and lose their initiative. Bishop Hedley Wilson commented on this to me as we walked back to Bilwaskarma after a service in a nearby village. He pointed out that the only tools most of the people use for farming are the machete (an 18-inch knife used for cutting and chopping), an axe and sometimes a large grub-hoe. They make a “plantation” (really a large garden) by cutting down the trees and brush in an area that may be 100 ft. or more square, burning the brush to get the fertilizing effect of the ashes, then raising a crop of corn, casavah, beans, etc., on it, perhaps keeping the same plot for a second crop also. But then the thin soil wears out so they move on to another plot and let the old plantation grow up in brush for a few years. Normally they do not own this land—they go into the “bush” and find something suitable. It may be a considerable distance from where the family lives. The Rama Key Indians have their plantations a number of days’ journey up the river.

This means that many folks think of anything that is growing as pretty much “common property.” This is true of trees even if you plant them close to your own house, on land you own (or lease). One ambitious, forward-looking farmer I met told me that it was often discouraging to find that after fencing his land to keep out the animals (pigs roam most villages at will), keeping the weeds down and purchasing good seeds, much of his crop was stolen before it became ripe. If such a person takes stern measures to protect his crop he soon finds himself in trouble.

What can be done? Bishop Wilson, the Rev. Charles Moses and others I talked to all agree that a many-sided attack is necessary. The people must be helped to rise above the lethargy that afflicts so many and to develop the self-discipline needed to care for a crop that may not “pay off” for some time. They must be helped to respect one another’s property. They must also be given the know-how and the tools required for more effective production.

Here the U.N. Special Fund is already providing some help. There is hope the Nicaraguan government, aided by the Alliance for Progress, can provide technical assistance also. Some feel that our church should be doing more along this line, similar to the tech-
We are providing as part of our work in East Africa. This is no doubt one of the questions our Provincial Board will need to consider, and when I was there this governing body consisted of two foreign missionaries (Superintendent Howard Stortz and Warden Will Dreger) and three nationals—the Brn. Hedley Wilson, Charles Moses and Jack Coleman. In a meeting I attended I was interested to see that the native brethren made most of the motions.

There are many problems facing the Moravian Church in Nicaragua, but I left with the feeling that we have a rapidly growing group of national leaders who are prepared to face these problems realistically. In the near future North American personnel may be needed for only the more specialized jobs. But our church members there have a keen sense of identity with other Moravians around the world and they will welcome our continued help through our prayers and our resources.

Beginning with Adults...

(Continued from page 5)

willing to take the risk and stretch our minds and hearts that we might know what is the true life of the spirit. Louis Sherill, in his Struggle of the Soul, lays a large part of the ills of our day to a "prolonged immaturity" in our society. He claims that an unwillingness to accept the responsibilities of adulthood is one of the grave problems of our time. For Christian men and women the time has come to recover an adult perspective of the Christian faith. The opportunity for which we all hunger is at hand in the beginning of the Covenant Life Curriculum this Fall.

"When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways." (I Corinthians 13:11.)

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As Part of Mission Emphasis

Thirty-Three Tour the Virgin Islands

Theodore and Doris Hartmann

Moravians from all parts of the church assemble in New York to begin trip to the Virgin Islands. This tour was a part of this year’s emphasis on Moravian Missions.

A group of Moravians from thirteen congregations of both the Northern and Southern Provinces visited the Virgin Islands July 6-15. The tour was sponsored by the Board of Foreign Missions as part of the year of mission emphasis.

There were 33 persons in the party and not one missed any of the planned events. They were an enthusiastic and congenial group with a common interest, the world-wide Moravian Church.

The ministers and members of the Virgin Islands churches had arranged a program which enabled the visitors from the States to meet and fellowship with them. We were welcomed to the Virgin Islands by members of the St. Thomas churches. The group had the opportunity to worship in the Memorial and Nisky churches on Sunday morning. At a memorable island-wide Lovefeast held at New Herrnhut, representatives of the three churches spoke about the history and present work of the Moravians on St. Thomas. Currant buns and a ginger beverage were served at the service. After the lovefeast a tour of the island was made at which time points of interest were seen.

One day was spent on St. John where the beauty and rugged terrain of the island were enjoyed. We traveled in seven Jeeps over steep and rocky roads and saw the beautiful beaches and bays, visited an old sugar plantation and both

SEPTEMBER, 1963

Theodore Hartmann, a member of the Board of Foreign Missions and West Side Church of Bethlehem, Pennsylvania, was Director of the Virgin Island Tour. Mrs. Hartmann is a member of the Board of Elders of the West Side Church.
the Emmaus and Bethany churches. The Women's Fellowship of the Bethany church served our noon meal.

The last four days of our trip were spent on St. Croix. The church members held a reception where the singing, fellowship and refreshments were wonderful. The Cruzans arranged a tour of the island for us. The highlight of our stay on St. Croix was the communion service held at the Friedensfeld church at Midlands. For morning worship, part of the group went to the Friedenstahl church at Christiansted and part to the Friedensberg church at Frederiksted.

There was still time for the visitors to shop or swim or enjoy the beauty of the islands.

The renewed emphasis on stewardship is enabling the Virgin Islands churches to improve their buildings and church programs. We were impressed with the high caliber of lay leadership and the dedicated service of the pastors. There is a bright future for the work of the Moravians in the Virgin Islands.

DEATHS


Vernon, Mrs. Myrtle Lee m.n. Pleasants, born August 20, 1886; died May 12, 1963. A member of Fries Memorial Church. Funeral conducted by the Rev. Fredrick P. Hege. Interment in the Salem Graveyard.


THE WACHOVIA MORAVIAN
Managua Pastor Marries

Announcement has been made of the marriage of Miss Sybil Strupe to the Rev. Graham Rights, pastor of the Moravian Church, Managua, Nicaragua. Miss Strupe is the daughter of Mr. and Mrs. Ivie Strupe, Winston-Salem, N. C., where the family is active in the New Philadelphia Church. She is a graduate of Agnes Scott College, Decatur, Georgia, and has been a teacher in the Atlanta, Georgia, school system. While in college she was listed in "Who's Who in American Colleges and Universities," and was honored by membership in Phi Beta Kappa. The wedding date was September 7. After September 22 the couple will be at home in Managua, Nicaragua.

Dillingham Builds

The congregation at Dillingham, Alaska, under the leadership of the Rev. Wilton Schwanke, has begun work on a new church building. The first phase of the project is the erection of a basement which will be used until further funds can be gathered for the church itself. The land on which the building is being put is sloping and therefore the greater part of the basement will be above ground. The congregation has a building fund of over $5,300 and in addition to this there has been a great deal of volunteer labor. The basement will be used for classrooms and many weekday activities.

Br. Schwanke reports on Vacation Bible Schools for his district: "In the three schools we have conducted so far—Togiak, Kanakanak, Dillingham—our enrolment was 240. This week Miss Stewart and another young girl are conducting VBS at the Manokotak fish camp at Igushig beach. Next week Miss Stewart is having her last school at Ekuk and so with this camp we will have covered all of our village children in this District."

Communications Restored With B. G.

The long bitter strike in British Guiana has ended and mail is again going in and out of this country. From Georgetown comes these lines: "The end of the strike has by no means brought to an end all of the strife. Unfortunately, that continues and the tension remains. . . . The most ominous news is the official news that the United States has denied any financial assistance to British Guiana. While from a United States point of view this decision might be fully justified, the obvious outcome will be a further movement towards Cuba and the Communist bloc, and the strengthening of economic ties begun during the strike. Incidentally, news reports from the United States are finally giving an accurate picture of what is taking place. Of course, the remark of Senator Dodd in Washington that Britain should revoke British Guiana's constitution appeared the next day as a headline in the newspapers here. The situation was not helped at all by such ill-informed and poorly-grounded statements."

Helmichs To St. Thomas

The Rt. Rev. and Mrs. Carl J. Helmich, now retired and living in Gnadenhuetten, Ohio, have agreed to serve the Memorial Moravian Church, St. Thomas, Virgin Islands, for the winter. The Helmichs will go to St. Thomas.
on September 4 and plan to serve until after Easter, 1964. At that time it is hoped that there will be a pastor ready for a permanent assignment to this parish.

 Henkelmann Returns To Antigua

The Rev. David Henkelmann, associate pastor of the Spring Gardens Moravian Church, Antigua, West Indies, has recuperated from his illness and returned to his post on August 2 after several months of hospitalization and rest in Pennsylvania. He became ill suddenly in Antigua and was flown to Bethlehem where he was a patient at St. Luke’s hospital. During his absence his place was filled by the Rev. Robert Woosley of Moravian College.

 Maynard Reports On Antigua Progress

The new church building at Spring Gardens, Antigua, is under construction. The pastor, the Rev. G. Oliver Maynard, writes: “We are proceeding with the building project very steadily. The foundation has been laid, the columns are going up at this moment, the vestry and office walls are now seven feet in the air and the morale of the workers continues to be high. The women of the congregation and a few men come every day and assist the workmen in carrying refreshments, water, concrete blocks and cement; and this helps to reduce our wage bill. Firms are giving us large discounts on materials and so we are saving on every hand.

“The local press and radio have been giving us publicity. This week is Spring Gardens Week and every day in the local press an article will be appearing on the missionary work of the Moravians in Antigua. Every night I will be broadcasting for 15 minutes on the same theme. The public of Antigua recognizing the contribution of the Moravians to Antigua is supporting us and the enthusiasm is high. Each night this week there will be a meeting of various groups in the congregation to discuss covenants for another three years. We are aiming at $50,000 from our members in covenants by the end of the year.”

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THE WACHOVIA MORAVIAN
Senior High Conference Uses The Theme

"As He Came, So We Go"

As the Senior Highs arrived at Laurel Ridge for their conference, we found the camp surrounded by clouds and rain. However, spirits were not dampened. Greetings to old and new friends were exchanged, as were the expectations for the coming week. At an assembly held before supper, we met the staff and were told the rules and had the scheduled outlined. Sunday night, Director Fred Hege delivered the keynote address, after which there was a campfire.

The program for the Senior High Conference was built around Jesus' coming to earth and His command to us found in John 20:21, "... as my Father hath sent me, even so send I you." The theme of camp was, "As He came, so we go."

Each morning before our group sessions began, a period of tryst was set aside, during which we could privately read the Bible, pray, or think without interruption. Each day we were given a guide sheet which directed our thoughts and suggested Bible passages for reading. Our first tryst gave us a few questions which we kept with us all during the week. If you obeyed Jesus' command, would it change your life? Where would you have to go? What would you have to do? How would you manage to do these things? But most important of all, would you go if He asked you? The remaining tryst periods were devoted to how Jesus came: for others, obediently, willingly, in faith, personally, and to glorify God. Using John 17 as a guide for our final tryst, the question was again asked us, "As He came, will you go?"

Each morning after tryst, a lecture was given which continued the tryst theme. Monday morning, the Rev. Burton Rights spoke on "To whom Jesus came." Tuesday, the Rev. Christian Weber discussed the question, "Who was Jesus?" The Rev. William McElveen delivered an address on, "The significance of Jesus death," on Wednesday morning. Thursday, Dr. James Heller from Bethlehem, Pa. spoke on, "Why Jesus came." Friday, the Rev. Tom Pressley told us, "What we are to do because He came." Saturday, the Rev. Bruce Weber made a talk, the purpose of which was to stir our thoughts about our lives today.

Following each lecture we divided into small discussion groups where we could ask questions and discuss the idea presented to us that morning. A choice between drama and choir was given us for our last morning session. The choir sang at lovefeast Friday night and communion Sunday morning. The drama group presented five short plays Saturday night.

The afternoons were free for recreation until supper. A vespers program, led by Dr. J. C. Hughes, followed supper each night. Each evening at 8 o'clock we met in the Assembly Hall for a program. Monday night was "Monday Night at the Movies," presenting "Gentlemen's Agreement" starring Gregory Peck. Tuesday night, Mrs. Katherine Leinbach showed slides of her trip to Alaska. Wednesday night, the Rev. Chris Weber showed slides of the new churches in Florida. Thursday night we had a "Say So" which was a

(Continued on page 18)
## STATISTICS OF THE CHURCH

**THE MORAVIAN CHURCH IN AMERICA, SOUTHERN PROVINCE — FOR THE YEAR ENDING JUNE 30, 1963**

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**The Wachovia Moravian**

**September, 1963**
Moravian College Names New Chaplain

The Rev. Robert W. Woosley, Jr., has been appointed Chaplain of Moravian College, in an announcement made today by Dr. James J. Heller, Dean of the College.

A native of Winston-Salem, Woosley received the B. A. degree from Wake Forest College and his B. D. and Th.M. degrees from Southeastern Baptist Theological Seminary. In addition, he has studied at Duke University School of Divinity, Moravian Theological Seminary, the University of Utrecht and Zeist Theological Seminary in the Netherlands, the Ecumenical Institute of the World Council of Churches at Bossey, Switzerland, and is currently completing his requirements for the Ph.D. at Temple University.

Woosley served as pastor of the Hope Moravian Church, Winston-Salem, and as an instructor of Religion at Salem College before coming to Moravian College in the Fall of ’61 as an assistant professor in Religion and Philosophy.

He will assume his duties as College Chaplain in September, after spending the summer in Antigua, British West Indies, where he is serving during the illness and recuperation of the Rev. David Henkelmann, pastor of the Moravian congregation at St. John’s.

Woosley succeeds the Rev. Henry A. Lewis, who has accepted a call to the pastorate of the Friedberg Moravian Church in Winston-Salem.

Senior Conference . . .

(Continued from page 16)

new experience, for all of us. It was a period of silence broken only by the singing of hymns and the sharing of experiences. If Christ is significant in our lives, we were invited to “Say So.” Friday night we had a lovefeast with Dr. Gordon Spaugh as our special speaker.

Even though we were able to have only one out-door campfire, this was a favorite part of our camp life. Campfire was a time for singing and good fellowship.

Living a week with fellow Christians enriched each of our lives and provided us with an experience we will never forget.

—Kaky Sowers
—Ina Rominger

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Oak Grove Concludes 76 Years

With a Look to the Future

C. Bruce Weber

While a seventy-fifty anniversary almost immediately calls a church to remember a past which has had much meaning for the lives of its people, a seventy-sixth birthday is a time to be looking forward. Yet it would seem important for the readers of The Wachovia Moravian to know something about a church that is alongside the railroad between Winston-Salem and Walkertown. A look into the life of this congregation will reveal much of the life and action of the Province for the last seventy-six years.

Oak Grove, as many of our churches, began as people became interested in a Sunday School. A group of people met one Sunday afternoon in the summer of 1887 with Mr. James Lineback. Interested Moravians in the community had been going with their families to the Providence Church. Due to the difficulty of transportation, they now wanted to have a Sunday School closer to their homes. Some of the names of the families who had this first meeting with Mr. Lineback are still prominent in Oak Grove and in the community. The names Disher, Hammock, Morris, Sell and Westmoreland were to continue down through the years.

On September 25, 1887, the church was organized with fourteen charter members. The earliest building project was that of constructing a frame church, which was to serve the congregation until 1951. Although the building was not finished by Christmas of 1887, the congregation was able to have a Christmas program in the structure that year. In keeping with the days of the last century, much of the building was done by the people of the community through volunteer labor.

Cornerstone laying at Oak Grove. The construction of this new church was a climax to a building program that resulted in a completely new church plant for the congregation.

While the days of the past century may be over, the early days of Oak Grove reflect a former means of Extension Work in our Province. It may be well that we who follow men such as Mr. Lineback and who are in their debt should remember their devotion to their Lord. They were willing to give of themselves, both of their time and their labor, in helping people serve their Lord.

It was during the pastorate of the Rev. Jack Barnes that the congregation was to make two important steps forward. The first and continuing area of progress was to assume its part in the financial obligation of being a multi-church parish. The second was to build a parsonage next to the church. Also during this pastorate the congregation began to plan for new church facilities.
The first unit of the present church facilities was constructed in 1951 during the pastorate of the Rev. John Kapp. Until 1957 the building was used for Christian Education and worship services were held in the Fellowship Hall. In 1957 the congregation was able to see the second unit, including sanctuary and additional Sunday School rooms, completed under the leadership of the Rev. Christian Weber.

Oak Grove now stands well equipped with facilities to meet the future. The total building cost of the two units was $175,000. The building does supply the area in which the congregation may meet to discover the challenges which face it and to be strengthened spiritually for this our day. The Holy Spirit moved mightily within our midst in the past. Members speak of the renewing of the Holy Spirit during times of prayer prior to services so that the service itself had to be delayed. Thus may God use these newer rooms and pews as He did in the past.

The aid of leadership and financial assistance from the Province did not end with just a beginning to be forgotten. Oak Grove was later to share in another phase of aid and extension. The thought among our members is that a simple repayment of the aid contributed through Building and Expansion can not be accomplished by money alone. The encouragement which came through Provincial contributions can only in part be repaid as our congregation shares of itself with other churches which will need the help which has been given to us.

But as was said, a seventy-sixth anniversary looks to the future. Part of this future has already been mentioned in that Oak Grove hopes to take increas-ingly its part in the life of the Province. It is hoped that with the future, too, will be seen dedicated Christians from Oak Grove looking eagerly to serve Christ as did those who came out to aid them in her past. Even as the horizons of our Moravian Church have moved beyond that of the environments of Forsyth County, so have the mission and extension interests of Oak Grove gone to faraway lands where other fruit is waiting to hear the Call of Christ.
Brethren Church
Youth Fellowship

Sponsor Revival Services in Texas
Paul A. Snider


Clear-eyed, clean-cut, neatly enthusiastic young people of the Brethren Youth Fellowship assembled in the wing of the Caldwell Brethren Church on Monday evening, July 15, at 7:30 P. M. They were meeting to pray for the Texas Brethren Youth Fellowship Revival Services which were to begin at 8:00 in the sanctuary of the Caldwell Church.

The Rev. Henry Beseda, Jr., pastor of the Wesley, Industry, and Nelsonville Congregations, with firm gentle tones began to sing, "I have decided to follow Jesus." The simple earnestness of voices searching for maturity blended in youthful determination: "No turning back! No turning back!"

They prayed under the Word of God: "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you" (Habakkuk 1:5). Petitions were presented in the Name of the Father, Son, and Holy Spirit with the tender assurance of believing hearts conscious of the presence of the Lamb of God who conquers and bids His disciples follow.

At 7:55 the prayer meeting concluded and the young people scattered. Those who did not enter the sanctuary immediately joined other young people to form a combined choir from the Brethren Churches in the area. The mystery of prayer was replaced by the mantle of music. Beverly Drgac, 16 year old organist, and Catherine Bednar, 14 year old pianist, were already in the sanctuary. Their combined talents called more than two hundred persons—young people, youth counselors, parents, friends, and pastors—to assemble for worship in the comfortably air-conditioned sanctuary. The breath of prevailing prayer was echoed in the prelude.

The Rev. W. John Baletka, pastor of the Temple and Austin Congregations and president of the Brethren Synodical Committee, led the Youth Choir and the visiting speaker, the Rev. Paul A. Snider, pastor of the First Moravian Church of York, Pa., into the chancel. The 1963 Brethren Youth Revivals began.

Three Area Campaigns
This service launched three area evangelistic campaigns of four nights each which culminated the extensive efforts of many individuals and committees. The Brethren Youth Fellowship Executive Committee (consisting of Henry Gold, president; Dianne Chup-
under the guidance of Mrs. W. John Baletka, the Rev. Henry Beseda, Jr., and the Rev. John Bravenec, Jr., advisors, made preliminary arrangements for the meetings which were held as follows:

Central District (Caldwell, New Tabor, Cooks Point, Snook, Dime Box, Wesley, Nelsonville, and Industry) in the Caldwell Church, July 15-18.

North District (Dallas, West, Temple, Seaton, Ocker, Buckholts, Holland, Granger, Taylor, Austin, and Wall) in the Temple Church, July 19-22.

South District (Crosby, Pasadena, Houston, Alief, Rosenberg, Placebo, Blessing, and Robstown) in the Houston Church, July 23-26.

In each area additional small group meetings were held by the sponsoring youth fellowships. In the Caldwell area luncheon meetings were held at Nelsonville (the Rev. Henry Beseda, Jr., pastor), Snook (the Rev. John Gantt, pastor), and at New Tabor (the Rev. Daniel Marek, pastor). A service was also held at the Hus School Encampment, the Rev. Joseph Barton, principal.

The luncheon meeting at Snook was typical of the enthusiasm and ingenuity with which the various groups prepared for these extra meetings. The BYF of Snook sponsored a banquet which was prepared and served by the Christian Sisters under the supervision of Mrs. Joe Holick. At the speaker’s table were seated Henry Gold, the Rev. and Mrs. John Gantt, the Rev. Paul A. Snider, and the Rev. Daniel Marek. Other special guests included Gene Horak, chairman of the committee for promotion in the Caldwell area, and the Hus School Trio who sang for services in all three areas. Betty Zabcik from Ocker, Elaine Petrusek from Rosenberg, and Frances Barton from Taylor formed the trio, one of many musical youth groups to participate in the meetings.

Breakfast Meetings

In both the Temple and Houston areas breakfast meetings were held. In the Temple area the breakfast meetings were held in a variety of situations, again reflecting a healthy independence.

(Continued on inside back cover)
The Provincial Boards at Work

Provincial Elders' Conference

The Provincial Elders' Conference has granted a year's leave of absence to Br. Clark A. Thompson in order that he may enrol as a candidate for the degree of Master of Theology in the Duke University Divinity School. Br. Thompson's service as Minister of Christian Education at the Home Church will terminate on September 1.

R. Gordon Spaugh, President

Board of Christian Education and Evangelism

The Rev. David R. Burkette, chairman of the Commission on Evangelism, will attend as an official delegate of the North American Consultation on the Missionary Structure of the Congregation which is to be held at the Yale Divinity School in New Haven, Connecticut during September 9-12. The Consultation is sponsored by the World Council of Churches.

The Board announces with regret the resignation of Miss Dorothy L. Wooten to accept a position as an elementary teacher in the Winston-Salem public school system. Miss Wooten has served the churches of the Southern Province with great efficiency for fifteen years. To her work as secretary there had been added in recent years the position of director of children's work.

Foreign Missionary Society

As a part of the observance of "The Year of Mission Emphasis" a pulpit exchange for all churches in the province has been scheduled for September 22. All ministers will be asked to preach on the subject of missions.

The Annual Missionary Rally of the Southern Province will be held on October 13 at 3:00 p.m. at Home Church. An attractive program is being planned and we hope that we can "fill the church" for this important service.

F. Herbert Weber

Church Aid and Extension Board

The Church Aid and Extension Board is pleased to announce that beginning on July 1, 1963, the Coral Ridge Congregation in Fort Lauderdale, Florida, assumed the responsibility of all of its operating expenses. Even in taking this important step only three and one-half years after establishment it was able to increase its giving to provincial causes.

This board is also pleased to announce

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SEPTEMBER, 1963
that on this same date the New Eden Congregation became completely self-supporting. This Congregation has faithfully attended to an orderly plan of aid reduction which has brought it to self support.

The Church Aid and Extension Board wishes to thank the churches of the province for their support in the past year.

—Charles W. Miller

Provincial Women’s Board

REMANDER: Please send your budget pledge to Mrs. Edwin Fussell as soon as possible. Only eighteen fellowships have reported to date.

FALL OUTING: Wed., Sept. 25
Place: The Little Church on the Lane in Charlotte
Speaker: Mr. Alan Newcomb
Lunch: Potluck
Invited: Women of the Southern Province

The Women’s Fellowship of the Park Road Church was organized on June 10, 1963 at the home of Mrs. Alice Ann Sewell. Mrs. Slade E. Joyner is the president. Representing the Provincial Women’s Board at the organizational meeting were Mrs. Douglas Kimel, Mrs. K. Edwin Fussell and Mrs. Silas Wild.

The Provincial Women were thanked for the donation of $300.00 in their 1962-63 budget to this fellowship. This amount will be used for their kitchen.

The Women’s Fellowship of the Boca Raton Church will have an afternoon

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circle which will meet monthly and will have fellowship meetings at night with special programs of interest. After securing twelve workbooks and mission study books, they ordered fifteen additional copies of the workbook. Mrs. Douglas Rights was able to secure the fifteen workbooks from Kernersville for them. Their growth and progress is noted with happiness by us all.

The meeting of the presidents of the Women's Fellowships which was announced in the last issue for September 12 will be held at the Kernersville Moravian Church.

Laymen's Conference, 1964

The joint Provincial Elders' Conferences announce the appointment of a committee to plan for an inter-provincial laymen's conference in 1964. The suggested site for the conference is Lititz, Pennsylvania.

The persons appointed to the committee are as follows:
Victor M. Saderholm, Staten Island, N. Y.
Francis T. Knouss, Bethlehem, Pa.
Harry J. Schaeffer, Bethlehem, Pa.
Tom Pinney, Sturgeon Bay, Wis.
Theodore C. Kerner, Kernersville, N. C.
Thomas A. Kimball, Winston-Salem, N. C.

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Young People on the Job

Saturday, July 27, the Youth Fellowship of Bethesda Church presented Mr. Dick Clark with the "key to the city" to show its appreciation and gratitude for the work he has done for young people all over America. Not only has Mr. Clark provided decent entertainment for young people, but he has also written a number of books, which helps young people cope with their everyday problems in a Christian way. Paul Jones, youth leader, and Danny Miller, president of the youth fellowship, presented the key to one of Dick's closest friends, who accepted it on Mr. Clark's behalf.

—Danny Miller

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Alcoholism in U. S. Reported Growing at “Epidemic” Rate

Alcoholism has reached epidemic proportions in the U. S. and is now one of the country’s major health problems, W. A. Scharffenberg, executive secretary of the International Commission for the Prevention of Alcoholism, said before a session of the Washington Institute of Scientific Studies for the Prevention of Alcoholism.

“I say alcoholism is an epidemic,” he said, “because it is a growing national problem and nothing is being done nationally to prevent it. Of the nearly 6,000,000 known alcoholics in the country, we will bury 350,000 before the year is out.”

Mr. Scharffenberg, who also is head of the U. S. National Committee for the Prevention of Alcoholism, said social pressure is a major reason for the increase in alcohol consumption in the U. S.

Whether he wants to or not, the average adult will accept a drink to please his host or hostess, he said.

Earlier, the Institute heard the Rev. L. D. McGladrey, national executive of Temperance Education, Inc., say that only one per cent of the nation’s 6,000,000 alcoholics are being rehabilitated and helped.

He noted that more alcoholics die each year than Alcoholics Anonymous has had in membership in the last 25 years.

Mr. McGladrey said the National Council on Alcoholism in 1960 claimed to have helped 64,689 individuals. If this figure means real rehabilitation, then they would have helped slightly more than one per cent of the country’s alcoholics, he said. (RNS)

Christianity Today Surveys Evangelicals in Latin America

A comprehensive survey of religious movements in Latin America, with stress on the fast growth and future opportunities for evangelical forces throughout the southern continent and in the Caribbean, was presented in the July 19 issue of Christianity Today, conservative Protestant fortnightly.

“The Latin American evangelical church has come of age,” declared an introductory article by W. Dayton Roberts, assistant general director of the Latin America Mission, an independent Protestant agency founded in 1921. He served as consulting editor for the issue.

Noting the “phenomenal growth” of Protestantism in Latin countries in recent decades, Mr. Roberts pointed out that in addition to continuing evangelical goals “Protestant Christians cannot in scriptural conscience wash their hands of the enormous social problem facing Latin America.”

He cited multiple challenges in dealing with problems of poverty, ignorance, sickness, illegitimacy, economic feudalism and militarism, and added: “Equally urgent is the need for defining evangelical attitudes toward Romanism, communism, and the Protestant ecumenical movement.

“As long as evangelicals were a small and persecuted minority, they were forced to fight for their lives. Now
they find themselves caught in the
Roman Catholic thaw, and they are
insecure."

Statistical growth of evangelical
forces was discussed in an article by
Wilton M. Nelson, a professor and
rector at the Latin American Bible
Seminary in Costa Rica.

From 1800, when "there was not a
single Protestant or evangelical . . . in
the lands south of the Rio Grande," he
said, the number of evangelicals "has
passed the 10,000,000 mark, with 90
per cent of this growth within the last
35 years."

Key reasons for the growth, he stated,
include the "awakening of the
world in general to the importance of
Latin America, and of the Protestants
in particular to the existence of a vast
and needy mission field . . . ."

"The Church of Rome," he said,
"having finally realized that Latin
America is Catholic more in name than
in practice, has inaugurated a vigorous
campaign for the 're-catholicization' of
Middle and South America. There are
three times as many Catholic foreign
missionaries in Latin America as Prot-
estant missionaries."

He also noted rapid multiplication
of Mormons, Jehovah's Witnesses and
other sects.

"There is no room for complacency,
therefore," Prof. Nelson concluded.

"The tremendous growth of the evan-
gelical church is only a start—but it is
a good one."

An accompanying chart showed a
total of 10,128,493 members of the
"Protestant community" compared to
180,278,000 in the "Roman Catholic
community" in the total Latin Amer-
ican population of 205,130,407.

Following articles dealt with indi-
vidual countries. Summary statements
included the following comments:

"In a population of 34,625,903, Mex-
ican Protestantism shows growing
strength. Mexico is now a center of
Christian publications . . .

"In Guatemala, El Salvador, Hon-
duras, Nicaragua, Costa Rica, and Pan-
amo . . . significantly, 3.3 per cent of
the people are Protestants.

"Gospel forces are weak in Venezu-
ela . . . and in Ecuador . . . despite
strong Indian and radio ministries there.
Evangelicals in Colombia . . . are vig-
orous but persecuted.

"Pentecostal growth in Chile has been
phenomenal.

"Argentina, Paraguay, and Uruguay

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SEPTEMBER, 1963

27
Protestants are finding harmony in evangelistic outreach. Graham crusade was highly successful.

"There are over 5,000,000 Brazilian Protestants. The Gospel is gaining fast, but the spread of Spiritism and cults is alarming." (RNS)

---

National Council to Televise Gospel Series in September

A lecture series on the four Gospels of the New Testament will be televised in September under auspices of the National Council of Churches' Broadcasting and Film Commission in cooperation with NBC Public Affairs.

The weekly half-hour telecasts will be part of the NBC-TV regular Sunday religious program, "Frontiers of Faith."

Speaker on the series, starting Sept. 8, will be Dr. Robert C. Campbell, dean of California Baptist Theological Seminary in Covina and a noted Bible scholar. Each lecture will be illustrated by photographs, maps and reproductions of paintings and sculpture.

Dr. Campbell, an American Baptist minister, said the series will "communicate the distinctive message of each Gospel, show how they differ from one another, and point out their meaning in relation to the viewer's everyday life."

While each broadcast will stand by itself, he added, "together the four programs will be interrelated, just as the four books are."

The September series will be the third in a long-term programming venture of the NCC commission entitled "The Living Bible in Today's World."

(RNS)

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Gideon Bible Distribution To Continue in Schools

The recent Supreme Court decision on prayer and Bible reading in the public schools will not halt the distribution of Bibles to school children by the Gideons, according to a report by the group's international president.

Jacob Stam of Paterson, N. J., in his annual report to the worldwide Bible distributing organization said: "The June 1963 Supreme Court decisions have not ruled specifically against our form of voluntary placements, but only against compulsory Bible reading and prayer, prescribed by law."

He noted, however, "the attitude of school boards in view of the recent Supreme Court decisions may make a substantial difference in our program."

The international president explained that the student Scriptures, consisting of Psalms, Proverbs and the New Testament, are given to students who wish them by a member of a local Gideon camp personally without any expense or effort on the part of the schools.

The Gideons have 12,000 members

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in the U. S. and 20,000 around the world, all business and professional men and all laymen—no clergy. Mr. Stam said visits by Gideons to local churches to explain their work last year resulted in voluntary contributions of $1 million.

Although noted for placing Bibles in hotel and motel rooms, the Gideons also distribute the Scriptures in jails and hospitals and among members of the Armed Forces, nurses and school children. (RNS)

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**Nigerian Church Merger Is Predicted By 1965**

Nigeria will be the second country in which Anglicans will unite with other denominations to form one Church, a Methodist theologian from that country has predicted.

The Rev. Adeolu Adegbola, director of Immanuel Theological College in Ibadan, expressed a belief that Anglicans will unite with Methodists and Presbyterians in Nigeria by December, 1965.

In preparation for the union of about 300,000 Anglicans with 100,000 members each of the other denominations, he said, the five-year-old seminary which he heads was opened and is functioning as a combined Methodist-Anglican institution.

He said the Nigeria merger will follow the union of Anglican, Methodist, Presbyterian, Reformed and Congregationalist bodies which formed the Church of South India.

Mr. Adegbola expressed these views in Rochester, New York, while attending meetings preparatory to the August 26-September 2 World Council of

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Churches Central Committee sessions. He is chairman of the WCC’s Youth Department.

He said youth throughout the world are anxious for Church union, basing his observations on reports from church-sponsored youth conferences in Africa, Mexico, Europe and the United States. (RNS)

LETTERS

Kernersville, N. C.
August 7, 1963

Dear Editor:

Since the June 17 Supreme Court decision that prayer and devotional Bible reading in the public schools is unconstitutional I have been waiting for a strong statement from our Moravian Church leaders. This statement has not come. I was shocked to read that the executive board of the National Council of Churches has completely endorsed the Supreme Court decision. Is this the official position of the Moravian Church?

The “supreme law of the land” is not handed down from Washington. It comes to us from Mount Sanai and the Sermon on the Mount. Children are not only taught facts in the class-

room, but how to live and conduct themselves. Are we to eliminate the words of the best Book and the greatest Teacher? Where do millions of un-churched children have another opportunity to hear the Word of Life?

Sincerely yours,
Sallie Greenfield Blum

Winston-Salem, N. C.
July 25, 1963

Dear Editor,

It was with deep regret that I learned of the tragic death of Mrs. Betty Claire Warren Wilson. Mrs. Wilson was an outstanding and dedicated person. Her life touched many of our lives. In recent years Mrs. Wilson had written children’s stories for the curriculum of the Presbyterian Church, U. S. These stories exemplify several things: her strong Christian faith, her knowledge of children’s needs, and her creative ability.

Our sympathy is extended to the family of Mrs. Wilson. May God bless them during this time of bereavement.

Sincerely yours,
Mallie E. Beroth

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The Wachovia Moravian
Youth Sponsor Revival . . .

(Continued from page 22)

and individuality in planning. One breakfast was held in a commercial restaurant; another was held in a private home; the third breakfast was held in the fellowship hall of a church.

In the Houston area the breakfast meetings were held in the fellowship halls of the Crosby, Rosenberg, and Pasadena churches. The active participation of the young people in the preparation, the serving, and the cleaning-up after these breakfasts was noticed with interest. The breakfast meetings in the Houston area were unique in this respect.

Most of the evening meetings in all areas lasted for more than two hours. Usually an hour of music, prayer, and Scripture preceded the delivery of the sermon. A great variety of music was presented by the young people themselves.

Attendance at the services exceeded the anticipated response. The sanctuary was filled or overflowing. The obvious blessing of God upon all phases of the effort brought an humbling realization of dependence upon Him for all things.

Many thoughtful decisions were made by many persons. All who participated in the meetings were made aware anew of the faithfulness of Him who promised: "Call unto me, and I will answer thee: and shew thee great and mighty things, which thou knowest not" (Jeremiah 33:3).

The Rev. Frank Simcik made a pertinent evaluation when he commented with simplicity, "It was fun!" An abiding joy in Christ Jesus pervaded the serious reality of an encounter with Him.

For every life changed, for every heart warmed, for all born of His Spirit, praise to be Jesus Christ, the same today, yesterday, and forever!

Authors In This Issue . . .

Dr. John S. Groenfeldt in this article descriptive of what the church is doing to meet the needs of the people of Nicaragua completes a series of three articles on what a visitor sees on a visit to Nicaragua. Dr. Groenfeldt is the editor of The Moravian.

The Rev. Clark A. Thompson was minister of Christian Education of the Home Church when he wrote on the concern for Adult education. He has since been granted a year's leave of absence to do graduate work at Duke Divinity School.

The Rev. Paul A. Snider, before accepting a call to the First Moravian Church in York, Pennsylvania, was the pastor of the Bethabara Congregation of the Southern Province.

The Rev. C. Bruce Weber is the pastor of the Oak Grove congregation of whose 76th anniversary year he writes.

In the editorial (inside the front cover) reference is made to Christian Education Week, 1963. The dates for this annual observance are September 29-October 5.
Buy and Read a Moravian Book

There are many books on the Moravian Church for sale in the office of the Board of Christian Education and Evangelism, 500 S. Church Street, Winston-Salem, N. C.

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In This Issue
- The Bible in the Covenant Life Curriculum
- God's Word for a New Age
- Synod of the Eastern West Indies
A Great Adventure

A great adventure in Christian education will begin on October 6 in the Moravian Church and other denominations who have adopted the Covenant Life Curriculum for the education program of their denominations.

A new program of Christian education for the adults of the church will begin with the use of the book, Into Covenant Life, by Dr. William B. Kennedy. Some exciting adventures in study await us.

For many years the International Sunday School Lessons have been the principal study materials for adult classes. Now a new program of Bible study is to be offered our members. The contents of the Bible will be studied in the light of three great areas of truth. There will be a year of study on the one story of the Bible entitled The Mighty Acts of God by Dr. A. B. Rhodes. The second year of study for adults will be on the story of the church, Through the Ages: A History of the Christian Church by Dr. E. T. Thompson. The third year of study for adults will be The Christian Life by Dr. Waldo Beach.

The materials will point the reader to the Scriptures and to the theology, creeds, history, and work of the church. Again and again the teacher and student will be reminded of the demands the gospel makes upon the believer. God calls us to accept Christ as the Savior and Lord of life and to live by and witness to the truth God has made known to man.

The book for the introductory year, Into Covenant Life, is a challenging study of these three areas of Christian truth. It will offer a preview of things to come and at the same time will provide study material for the reader. The last part of the book is a study of one of the most beloved epistles written by Paul, Philippians. The kind of Bible study it will suggest will be typical of the Bible study offered in the Covenant Life Curriculum series.

Adults are being asked to engage in serious study of the Word of God, the

(Continued on page 25)
The place of the Bible in the Covenant Life Curriculum is properly a matter of deep and genuine concern to all who are considering using this curriculum in their churches. This article is an attempt to speak to that concern and to set forth the place that the Bible will have in the Covenant Life Curriculum.

The Covenant Life Curriculum starts with the fact of revelation. It is based upon the conviction that God has spoken to the fathers through the prophets in many and various ways and upon the certainty that he has given the full and final disclosure of himself in the sending of his Son to us. This curriculum seeks to communicate the Christian faith by involving people in studying the Bible in the context of the ongoing life and work of the Christian community with the hope that God will make himself known to them. The curriculum seeks to guide those whom God has called to be his people as they seek to face life's relationships and responsibilities as children of God.

**The three areas of curriculum**

What is the place of the Bible in a curriculum that seeks to communicate the Christian faith through the involvement of people in the life and work of the Christian community? Those who have planned the Covenant Life Curriculum have sought to deal with the subject matter of the curriculum in three areas. These are the Bible, the Church, and the Christian Life. The areas are not to be thought of in any sense as mutually exclusive. They are related to each other at every point. But the scope of the subject matter of Christian education is so vast that we must break it up into areas in order to try to get hold of it. The Bible is thought of as witness to revelation and as the instrument through which God confronts men today. The Church is thought of as the people of God which by its very existence points to God's revelation of himself and becomes the instrument through which God is continually calling men to become his children. The Christian Life is defined as life under the Lordship of Christ. It seeks to understand the meaning of obedience to Christ in the context of our world.

**A Christ-centered curriculum**

We are not to think of any of these areas apart from its relation to Jesus Christ. The Bible is the written Word that points to Jesus Christ and is the instrument through which he speaks today. The Church is the community which our Lord called into being. The Church witnesses to the Christ. He is the Head of the Church. And the true Church hears and heeds her Master's voice. The Christian Life is the life of those who follow the way of life which Jesus set forth. The early Christians were known as the people of the way. The Covenant Life Curriculum is a Christ-centered curriculum.

**Revelation and inspiration**

What is the understanding of the Bible that prevails in a curriculum that
starts with the fact of revelation and seeks to communicate the Christian faith by involving people in the life of the people of God? This question is of such fundamental importance that it has been dealt with in a Foundation Paper of the Covenant Life Curriculum entitled: *The Nature of the Bible, and Its Interpretation and Use in the Educational Work of the Church.* The crux of the matter is to be found in the relation between the fact of revelation and the appearance of the written Word, God has chosen to make himself known to man in the events connected with the calling into being of the people of God of the Old Testament and in the birth, the life, the teachings, the death, the resurrection and ascension of Jesus Christ. Revelation is never merely in the isolated event. It is in the event as it is understood and interpreted by the people of God under the guidance of the Holy Spirit.

The written Word which has come into being under the inspiration of the Holy Spirit is the source of our knowledge of the facts of revelation. Apart from the Bible we could be ignorant of God's revelation of himself to Israel and we would have no knowledge of any of the events connected with the life, death, and resurrection of Jesus Christ. The Bible is the source and norm of the proclamation of the church.

**The Bible**

A curriculum that starts with the fact of revelation must center in the study of the Bible. The Covenant Life Curriculum begins with the study of the Bible. It attempts to carry on this study through courses which present the one story of the Bible. The first year of the core curriculum for adults is based, for example, on a book entitled *The Mighty Acts of God* by A. B. Rhodes. It is a survey course beginning with the creation and carrying us through the history of Israel to the coming of the Christ and the founding...
of the Christian church. It closes with the hope of the ultimate consummation of history with the return of Christ. Similar courses, graded to the capacities of the pupils, are presented at the various age levels. Such courses seek to avoid the fragmentation of Scripture and give the unity of the message of the Bible. In succeeding years intensive courses of Bible study for adults are based on individual books. This is the type of study that could not be given effectively in the Uniform Series because it was committed to the study of the same passage at all age levels. The concentrated study of books of the Bible becomes increasingly meaningful after we have understood the one story of the Bible so that we can see each book in its setting.

The Church

While one year of the three-year cycle of the curriculum is given definitely to the study of the Bible, we are not to think that the Bible is not studied in other years. The study of the church is impossible apart from the study of the Bible. Our knowledge of the People of God in the Old Testament and of the church in the New Testament comes from the Bible. The church is the community that is formed and reformed by the hearing of the Word of God. When we seek to give ordered and systematic statement of the faith of the church we find that we are presenting the message of the Bible. It is here that biblical truth may be set forth in propositional statements. The Bible brings to us knowledge that has come through revelation. It contains a clearly defined understanding of God and man and of man's significance in our universe. The Bible gives us an understanding of ultimate reality that cannot be attained by man apart from revelation.

The Bible in the CLC

While many of the course that deal with the church will be deeply rooted in the Scriptures, there is need to teach the history of the church in the church school curriculum. This should include both the history of the church through the ages in its witness to the Christ and in its impact on society and the story of the distinctive heritage of a particular denomination. It is this kind of teaching that could not be done in the church school curriculum when it was dominated by the uniform principle with its insistence that the starting point of every lesson should a passage of Scripture.

The Christian Life

Our knowledge of the Christian life begins with the study of the Scriptures. When God called into being the covenant nation in the events of the Exodus he gave to them the Ten Commandments as a summary of a moral order that grounded in his will. When Jesus gathered about him his disciples he gave them his commandments and his teachings. When Paul as the apostle of Christ founded the Gentile church he sought to make clear for his converts the meaning of the Christian way of life in the context of the society in which they lived. The church in every age must interpret to those who seek to live under the Lordship of Christ the meaning of the Christian way of life in the crucial issues of their time. The Scriptures principally teach what man is to believe concerning God and the duty which God requires of man. In setting forth the Christian ethic the
church must avoid the pitfalls of legalism on the one hand and a freedom which knows no controls on the other. It must lead men to obedience to the Christ whose service is perfect freedom.

The life of man in the light of God

In the Covenant Life Curriculum we must attempt to see all of human life in the light of God. And for its knowledge of the light of God the church must turn to the Bible as the lamp for its feet and the light for its pathway.

DEATHS

Teague, Mrs. Stella Conrad, died August 14, 1963. Funeral was conducted by Dr. James C. Hughes and interment was in the Bethania Church Graveyard. A member of the Home Church.


Angel, Martha Frances, born February 14, 1892; died September 6, 1963. A member of Immanuel Church. Funeral conducted by the Rev. Orion Hutchison, Jr., and the Rev. David R. Jones. Interment in church cemetery of Love's Methodist Church, Walkertown, N. C.


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New Publication Presents

"God's Word for a New Age"

A new series of Scripture publications, the size of a digest magazine and dramatically illustrated with candid photos of modern life in a big city, has been launched by the American Bible Society to help youths take a "longer look" at the Bible.

First volume in the series issued by the society is entitled "One Way for Modern Man" and presents the Gospel of St. John in modern prose English. Similar editions of other Biblical books are under way in the series as part of the society's program called "God's Word for a New Age."

Dr. Arthur Whitney, an executive secretary of the ABS, explained that the series is aimed at young people and busy adults who usually do not find time to read a more sedate volume of the Bible. "Large numbers of modern youth, particularly those of high school and college age," he said, "have not been reached with the Word. With minds saturated by space age technology and materialism, they have not felt that this 'old fashioned book' has anything relevant or important to say to them. We hope this new format will compel..."
of Chicago. A cover photo shows pedestrians hurrying across a busy intersection with a traffic policeman standing by. Superimposed on top of the picture is a One Way street arrow with the words "... for Modern Man" on the bottom of the page.

The full-page pictures inside the book illustrate the text on the opposite page, but captions are omitted to permit the reader to relate picture and text to his own experience. (RNS)

Moravian College Appoints New Religion Professor

The appointment of Dr. G. Clarke Chapman, Jr., as an assistant professor in Religion, has been announced by Dr. Raymond S. Haupert, president of Moravian College.

A native of California and educated in Arizona schools, Dr. Chapman received the B.A. in history from Arizona State University in 1956 and the Bachelor of Sacred Thology from Boston University School of Theology in 1959.

Upon concluding a year of doctoral research at the University of Tubingen, Germany, in 1963, and four years of study at the Boston University Graduate School, he received his Ph.D. in Systematic Theology from the latter institution in 1963.

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THE WACHOVIA MORAVIAN
On Robinson Crusoe's Island, Indies Synod Takes Steps Toward Unity

William E. Gramley and Robert Smith

In one sense, all synods of the Moravian Church are unique, but the recent synod of the Eastern West Indies Synod was different from all others in several respects.

For one thing, the synod was held on the island of Tobago, known as Robinson Crusoe's Island, for the first time in our church history. No one thought that proper arrangements could be made for the housing and feeding of the twenty-five delegates and two advisory members who attended, and yet all went well during the entire synodal period which began on August 13 and ended on August 22.

The delegates represented the Virgin Islands, St. Kitts, Antigua, Barbados, Tobago, and Trinidad. Dr. F. P. Stocker and Dr. Edwin Kortz attended as advisory members from the Moravian Church in America.

NEWLY ELECTED members of the Eastern West Indies Provincial Elders' Conference are (left to right) the Rev. Lloyd Kitson, secretary; the Rev. D. C. Moore, vice-chairman; the Rev. Donald Fulton, treasurer; and the Rev. Oliver Maynard, chairman.

The second unusual feature of synod was the election of Dr. Stocker, an advisory member, as chairman of synod. Dr. Stocker had been to the West Indies only once before, in 1932 for the bicentenary celebration of the beginning of Moravian missions. Very few of the delegates knew that the Moravian Church possessed a man with such excellent parliamentary skill and humor. All the delegates went home from synod feeling happy that they had elected Dr. Stocker to lead the work of synod.

Elections

Thirdly, the synod nearly ended in a deadlock on August 22, the last and "the longest day" of sessions. The matter at hand was the election of the new Provincial Elders' Conference. Although balloting began for chairman at 9 A.M., the new secretary, the Rev. Lloyd Kitson of Trinidad, was the first officer to be elected. The voting for chairman and treasurer continued off and on for the entire day, interspersed with items of business and the final ratification of the new Book of Order. After the closing Communion Service at 7:30 P.M. the two offices were still vacant. The deadlock continued until 11 P.M. when the Rev. Donald Fulton of St. Croix was elected treasurer. Finally, an amendment to the constitution was approved to permit P.E.C. to consist of four members rather than three. Thus, after the 32nd ballot had
been taken, a compromise was reached and the Rev. G. Oliver Maynard from Antigua was named chairman, and the Rev. D. C. Moore from Barbados was named vice-chairman. Synod finally closed after midnight with songs of praise and fellowship. Everyone felt that it was worth the loss of sleep and that a new day had indeed begun for the Province.

Appeal

Fourthly, the Rev. V. Reid-Hibbert, who had been dismissed from the Moravian ministry in this province in March of this year, came to synod to appeal his case. This was a touchy situation, but was handled very carefully by Dr. Stocker who served as chairman of the Committee on Appeal. Synod voted to uphold the action of P.E.C. in dismissing the brother.

Committees

The business of synod began in earnest after the P.E.C., the superintendents, and the wardens of the various Island Conferences had given their reports covering the four year inter-synodal period. Committees on Constitution, Finance, Home and Foreign Missions, Christian Education and Publications, Ministry and Theological Education, and Ritual and Worship were appointed by the Steering Committee.

New Constitution

The work was centered on a draft for a new constitution or Book of Order which had been composed by the Rev. G. Oliver Maynard and lay delegate Nilson Murdock from Antigua in conjunction with other ministers and laymen from Antigua and St. Kitts.

The adoption of the new Book of Order should prove to be one of the great milestones in the work of the province. One of the important changes

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was the re-vamping of the financial system. In line with this, the minister's salary scale was increased to a minimum of $2500 per year with an increase of $60 per year for every year of service until a maximum of $4000 is attained.

Mission Work

In looking toward the future, synod authorized an Advisory Committee on Home and Foreign Missions to work with the American Board of Missions and the P. E. C. in selecting mission areas, a mission budget, and publicity on the mission work of the province. No foreign mission project has been selected, but synod has designated Trinidad as a home mission area because the small, scattered congregations cannot bear the financial burden and are in need of an additional minister.

A new congregation is being organized in the Christ Church area of Barbados. This will also become part of the home mission work for the province. A resolution was passed to make a survey on the island of Montserrat with the hope of beginning work among the Moravians who have moved there.

Christian Education

Another step forward for the province was the authorization of a full time Christian Education Director as soon as the financial implications can be worked out and a qualified person becomes available. The province has also made plans for publishing a new catechism and catechetical workbook as well as a study booklet for the Women's Fellowships in the islands.

Activities

Aside from the official business of synod there were a number of activi-

(Continued on page 21)
Eastern West Indies
Provincial Synod

Built a Framework for the Future
William E. Gramley

Rome did not send an observer. The World Council of Churches probably does not know about it, and as a matter of fact, there was very little fan-fare from any section of the Moravian Church when the Eastern West Indies Province of the Moravian Church held its synod during August of 1963 in Tobago.

When Robinson Crusoe came to Tobago, he found Friday, but when the synod came to Tobago, they found unity, the vital unity that is so necessary in the life of the church. And, along with that unity, they found a spark of promise and purpose for the years ahead.

Time For a Change

The delegates to synod knew beforehand that this would be “a make or break” synod. The time for change had come for the Eastern West Indies Province, and the only question was whether we would be able to weather the storms that are always involved in the quest for growth and change.

Fortunately the delegates stayed in the same ring together until the match was over. And as a result of the struggle, a new sense of appreciation dropped its quiet cover upon the minds and hearts of those present. There was the preamble of a desire to walk together.

Framework For The Future

That does not mean that suddenly everyone is happy and that our problems have shrivelled up, folded their tents, and stolen away into the night. We have only built a framework for the future. We have only launched out afresh, hoping that we can catch up to the times in which we live and make our witness the best that it can possibly be under the conditions of island life.

Anyone who travels through the Moravian precincts of the West Indies will probably conclude that our forefathers certainly left their mark upon West Indian history. The Moravian name is well-known and well-respected. The Moravian schools of the past are still regarded as landmarks along the path toward freedom and knowledge among the Caribbean islanders. Many of the Moravian missionaries who served here prior to World War II are remembered for their discipline, their talents, their teaching, and for the overall guidance they gave to their respective communities. We often hear people saying, “That would never have happened during Parson Christopher’s time or during Parson Davidson’s time . . . ”

Weaknesses Inherited

But the present generation has also inherited the weaknesses of the past and the wages of two World Wars. The problem of the church in the West Indies in recent years has grown out of basic shortages in ministerial supply, stewardship responsibility, and Christian education. The transfer of supervision from the British to the American
can Board has also left in its wake a series of hard feelings. Because of the unusual standing of this province as self-governing but not self-supporting, the P.E.C. of the Province has often felt overly self-sufficient. In other instances, trouble has come from a lack of ministerial discipline. Such errors on these higher levels has led to currents of unrest among the laymen and a resulting lack of confidence in the life and mission of the church.

In only one sense can we excuse these years of turmoil and unrest, and that is by regarding them as part of God’s ongoing purpose for the church. His desire for testing His people, and for provoking the church into a period of renewed questioning so that the members of the church will learn to separate the artificial from the real and the selfish from the self-giving.

At its best, life in the tropics is far from a gardenful of orchids. There has always been struggle, disruptions, and barriers. The earliest missionaries faced hard-handed slave owners and environmental discomforts. Workers in the West Indies today are often caught up in modern forms of conflict and uncertainty. But these are opportunities for growth and witness rather than parcels for pessimism.

**A Shifting Pattern**

If there is a pattern into which we can fit ourselves, it is certainly a shifting pattern. We are trying to catch up to the times. We are in the same boat with the other rising nations of the world who are trying to bridge the gap between the colonial era and modern life. Our biggest handicap comes from the simple fact that the West Indian Moravian Church was originally “a slave Church.” We are proud of that, but at the same time it makes it a little bit more difficult to minister to the needs of our new society.

Nearly everyone of the Island Conferences in this province (the Virgin Islands, St. Kitts, Antigua, Barbados, Trinidad, and Tobago) is either planning or carrying out at least one building project or is awaiting additional manpower in the ministry. The emphasis in our building projects is upon self-help. We are seeking to instill in our members a deep sense of steward-
ship responsibility. Some of the results are truly heart-warming.

The reason for this sudden spurt of re-building and expansion seems to come from the fact that our generation has inherited in "one fell swoop" all the wooden structures of the past, structures which have outlived their usefulness and durability. In other words, we have not said, "Let's build new churches and parsonages; it's the style today." Instead, we have said, "Let's build before these buildings cave in on us."

There is something of positive measure about our province when we realize that synod was able to mold a whole new Book of Order in nine days. We have learned much about the inner workings and wordings of church life, administration and policy. We have caught a glimpse of how much is involved in self-government, and we have begun to see in a more tangible way just where we stand as a Moravian province.

Only a Beginning

If we speak of the changing scene in the Eastern West Indies, we can only speak of the beginnings of what we hope will be a "great leap upward."

We need West Indian candidates for the ministry. We need an adequate financial program. We need guidance from the Mission Board. We are members of an old province which began its work in 1732, but we are still young in many respects.

We hope that with a new framework for Provincial government through our Book of Order, and with an increased spirit of cooperation with the Mission Board, the Caribbean Council of Joint Christian Action for guidance in Christian Education, and the other denominations in the islands, and with an interchange of ministers between the American Virgin Islands and the British Islands we shall at length see the light of a new day.

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After Two Years
A Former Missionary's
Concept of "Mission" is Changed
Howard E. Housman

One day I sat drinking green banana soup in an Indian hut. As I thought about the work of a stateside pastor a rosy picture came to my mind. After two years in the United States I've taken off my rose-tinted glasses. My concept of the church's mission at home and abroad has changed. I held at least five misconceptions:

I thought that as a United States pastor I would be at home, fellow suburbanites would welcome me with open arms. After I bought my button down collar and gray flannel suit I went out to ring doorbells. At the first home I explained that I was the local pastor, thinking this magic word would open the door. The stern-faced woman who came to the door simply stared and said, "So?".

At the next stop the head of the house was cutting the grass. After listening to my speech over the roar of the power mower he began to lecture me, "That's the trouble with you ministers. You're always looking for the easy jobs here at home. Why don't you go join the peace corps and help the poor unfortunates in foreign lands?"

At the third home I was greeted by a percussion enthusiast. As soon as he heard the word pastor he clamped the stereophonic earphones back on his head and motioned me towards his wife. I longed for the warm hearted heathen of Honduras and the polite Hindus of British Guiana.

"Easier Working"

I thought it would be easier working with my own people than with those of other nations. I soon learned that I needed a course in winning friends and influencing parishioners. Everyone remembers that you were once a foreign missionary. If you preach about the mission of the church people say, "Is that all he knows?" If you use an illustration from abroad, the congregation says, "That again?" If you try to get things done quickly, the members get their backs up and say, "He's not going to push us around like a bunch of natives." If you let things ride, they com-
plain, "He's fallen into some lazy habits working so long in the tropics." It comes to the point where if someone asks, "Were you a missionary?", I look blank and mumble, "Who me?"

"Established Christians"

I thought that everyone in the home church was a well established Christian and dyed in the wool Moravian. I soon learned that many of our members only recently became committed to the Christian church. A high percentage didn't even know about the Moravian Church two or three years ago. There were even some from the Roman Catholic Church and from the Jewish religion.

Furthermore, suburbanite mobility makes our membership fluid. Families are constantly coming and going. Deep commitment, loyalty to the Moravian Church, and spiritual depth are hard to come by in this Church of the Procession. Moravian hymns, liturgies, and customs are not as meaningful to recent adherents as they are to life long members. A foreign missionary is accustomed to 5:00 A. M. prayer meetings and congregations that know the Moravian hymnal from cover to cover. When he serves a young church here at home he soon realizes that he is still a missionary.

"The Fat Pay Check"

I thought that this was the land of the fat pay check and the tireless giver. While serving abroad I had constantly received money from home for salaries, maintenance, and travel. If a request for additional money was turned down by the Board of Missions we were crestfallen. As a pastor of a home congregation which must pay for mortgages, electricity, oil, insurance, salaries, and supplies I find the call for mission money having to take its place among many other worthwhile causes. Furthermore, I find that sacrificial giving is just as possible at home as abroad. Our young suburban families must put themselves on a strict budget to meet all the bills. When the children go to college it is often necessary for the mother to work in order to pay tuition. Although I still believe in investing money in foreign missions, I now have a deeper appreciation for every dollar that is sent abroad.

"Contact With My Neighbor"

I thought that I would have many opportunities for close contact with my neighbors. I came to realize that there are actually more points of contact in the mission field than there are at home. In British Guiana I was manager for two schools. I had many opportunities to witness and preach to the 1,300 pupils and 35 teachers. In Honduras 5,000 Indians visited our clinic each year. As each person left he was conscious that this too was a Christian witness. Here at home door to door visitation, scouts, and a Y.W.C.A. club are the only means of contact with non-Moravian neighbors. Our medical and educational work abroad are channels for contacting men and women for Christ. Here at home it's almost impossible to get people to listen to your message. In

(Continued on page 18)
New Couple For The Children’s Home

Mr. and Mrs. Stanley Schlaak, Alberta, Canada, have accepted an appointment to serve at the Children’s Home in Alaska replacing the Kennard Petersons. The Schlaaks have been associated with the Free Church of Norway in Alberta but have had a Moravian background in the Bruderfeld Congregation. Mr. Schlaak is a graduate of Prairie Bible Institute and his wife, Gladys, is a graduate of the Vancouver Bible Institute, the Olds School of Agriculture and of the Child Evangelism Fellowship. They will begin work at the Home early in September. They have three sons ages 3, 2 and 7 months.

Operation Seed

The Bethlehem (Pa.) Junior Chamber of Commerce assisted the people of the east coast of Nicaragua with the shipment of seeds for family gardens. The seeds were chosen by the Latin American consultant of the Burpee Seed Co., and shipped by that company. One thousand packets containing a variety of seeds will be distributed to a thousand families. Dr. Howard Stortz translated planting instructions into Miskito and plans a series of articles for the *Miskito Moravian* on ways to prepare those vegetables which may be new to the people. This project was administered by the International Relations Committee of the Bethlehem Jaycees under the direction of George Bortle.

Calamity in Alaska

A seven year old girl was drowned in the Kuskowak river near the Children’s Home. Nine girls and two staff members, Frances Huetter and Karen Fluegel, were traveling by boat to a swimming spot. The boat sank and all of the occupants were saved except Norma Riley. Norma had come to the Home recently from Dillingham when her mother was taken to the Anchorage hospital for treatment for tuberculosis. Her younger sister, Lorretta, was caught in the current and was floating downriver when she was rescued by those in another boat.

Progress in Pearl Lagoon

Pearl Lagoon, Nicaragua, is the scene of the latest development in Nicaragua, the building of a clinic. A work camp of young people from Duke University spent the summer in this coast village. The group included a medical student and several nurses. While the group began the construction of a clinic and nurse’s quarters, clinics were held to serve the village and the area around it. In one month over 450 patients came for assistance. The permanent staff of the clinic will be a nurse from Bilwaskarma and a trip by Dr. Ned Wallace approximately every 5 or 6 weeks. Supplies will come from the hospital at Puerto Cabezas.

News From British Guiana

Youth Conference—“This year our camp enrollment was 32. The consecration service was a moving experience. One young man expressed great joy at having experienced such warm fellowship. All of them said that what we had experienced at camp was completely beyond what they could ever have dreamed possible.”
Vacation Bible School at Queenstown
—Last year our attendance was 90. This year we began with 175. We have 15 teachers, all of whom were faithful in a training class which we conducted for five weeks prior to the Bible School. In this way we are gradually building up our teaching staff, not only in numbers, but in qualifications as well.”

Missionary’s Concept . . . 
(Continued from page 16)
some homes you will find people who have an honest mental block about going to a formal church service. In other homes the head of the house might be a traveling salesman from Monday to Friday. When he comes home he’s in no mood to listen to the local minister. Housewives will plead, “Please don’t bother my husband with religion.”
The biggest unanswered question in my mind is this, “How can the Moravian Church get through to its neigh-

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THE WACHOVIA MORAVIAN
"Not Modernistic, Yet Modern"

New Philadelphia Sanctuary Consecrated

The Moravian atmosphere of simplicity is expressed in the new sanctuary of New Philadelphia.

The new sanctuary of New Philadelphia Moravian Church was consecrated on Sunday morning, September 8, 1963. The service was preceded by a half hour program of Moravian chorales played by the band under the direction of Br. Oscar Butner. At 9:30 A. M. in the old sanctuary a brief service was held, consisting of a congregational hymn and a prayer by Br. Roy Ray, chairman of the building committee. Led by the pastor, the Rev. Robert A. Iobst, and the combined choirs, the worshippers left the old sanctuary and were joined by many others waiting outside—738 in all—and proceeded to the new building. Before entering, the assistant to the pastor, Br. G. William Sheek, led in prayer.

Participating in the consecration were the Rt. Rev. Kenneth Hamilton, who read the consecration liturgy and scripture, Dr. R. Gordon Spaugh, who delivered the sermon, and the Rt. Rev. J. Kenneth Pfohl, who pronounced the benediction.

The church has an unusual floor plan—it is six-sided. Two adjacent wings, one for the choir and the other for extra seating, are located near the front, producing almost a Y-shape. The architect, Mr. Luther Lashmit, had been asked to design a building not modernistic, yet modern, not a museum piece with superfluous frills, but a sanctuary which would capture the

October, 1963
traditional Moravian atmosphere of simplicity.

He has achieved the goal of inspiring the worshipper by the use of a soaring ceiling, indirect lighting, pale hues and sparkling window panes, and yet he has produced a homelike comfortable worship center by the angled placement of the pews in the fore-shortened nave, thus making each person feel as if he is seated around the communion table as a participant in the service.

The cross suspended in the alcove above the higher pulpit, and the stained glass seal of the lamb with the inscription in English, "Our Lamb Has Conquered; Let Us Follow Him," high in the wall of the right wing, both stimulate the desire to worship.

The picture of the interior shows no hymnals or pulpit furniture or kneeling benches. The hymnals were in place for the service; one of the short pews was used for the pastors; pulpit chairs are due to arrive soon. The kneeling benches are being installed and the pews are being attached to the floor—actually they are being fastened with something like bullets shot from a gun through the carpeting into the cement floor.

The congregation was cautioned not to lean backward since the pews were not fixed in their places—the last pew was set up only fifteen minutes before the first wedding to be held in the new sanctuary. The marriage of Miss Sybil Strupe and the Rev. Graham Rights was solemnized Saturday evening, September 7, at 5 o'clock. Sybil is a daughter of the congregation and Br. Rights was the assistant to the pastor a few summers ago.

After several votes by the congregation, the hour of 9:30 was chosen for Sunday morning worship service and 10:40 for Sunday School. Now for the first time in many years, instead of having two services, the whole congregation can worship together and "get to know one another," according to Br. Iobst.

Mrs. Conway Pruett
The Provincial Boards at Work

Provincial Elders' Conference

The Provincial Elders’ Conference announces that the Rev. James V. Salzwedel has accepted a call to become Associate Minister in Christian Education and Music at the Home Church. He was installed on Sunday morning, September 8. Br. Salzwedel comes to the Home Church from Central Church in Bethlehem, Pa., where he had served for the past several years as Minister of Christian Education. He and his family are living at 2812 Hermitage Drive.

R. Gordon Spaugh, President

* * *

PROVINCIAL WOMEN’S BOARD

The Women's Fellowship of New

Indies Synod . . .

(Continued from page 11)

ties and services. Bishop P. M. Gubi ordained Br. F. A. Barker, a graduate of the Union Theological Seminary in Jamaica, as a Deacon; and the Rev. Oliver Maynard and the Rev. Dufferin Culpepper as Presbyters. The lay delegates conducted the 7:00 A.M. morning devotional periods and the ministers filled the pulpits of the Methodist and Moravian churches on Sunday.

Cornerstone laying exercises conducted by Bishop Gubi were held at Bon Accord, where Dr. Kortz spoke, and at Spring Gardens, where Dr. Stocker spoke. Both of these churches are smaller stations on Tobago.

The sessions of synod were held in the Montgomery Moravian Church where the Rev. Rudolph Holder is pastor. The other main church at Moriah where the Rev. Dufferin Culpepper is pastor was host on one occasion for an informal supper and musical program.

The new P.E.C. will be busy trying to carry out the decisions of synod and to bring new life to the Moravian work in the Eastern West Indies Province.

Philadephia Moravian Church will hold a Day of Prayer on Wednesday, October 23. The theme for the day will be "Communion". There will be two sessions in the morning beginning at 10:45 and 11:30 with the speakers being Bishop Kenneth Hamilton and the Rev. William Cranford. Lunch will be served at 12:15 and the concluding service will be at 1:15. This service will be a communion service with the pastor of New Philadelphia Church, the Reverend Robert Iobst, presiding.

Mrs. Reuben Hughes is the president of the New Philadelphia Women’s Fellowship. They extend a cordial invitation to all the women of the Southern Province to attend. A nursery will be provided for small children.

Mrs. Harry Cook

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NEWS OF THE CONGREGATIONS

BOCA RATON'S SECOND GROUP OF MEMBERS are among the forty who have thus far been added to the roll of charter members.

Boca Raton Sets Date To Organize As Congregation

On July 14 the Boca Raton congregation observed its first anniversary by reviewing the activities and growth of the congregation during its first year. There was also a hopeful look to the future, a realization that the year ahead will be one of challenge and opportunity.

As the congregation looks forward to the coming year, it shares the optimistic attitude of the entire Boca Raton community. During the past twelve months the city has witnessed two new educational institutions, an Episcopal school for boys and a Roman Catholic junior college for women, erect beautiful campuses and open their doors to students. The fact that five million dollars worth of buildings for a new state university are well on their way toward completion also adds to the general atmosphere of optimism in the area.

The new university which will open its doors to 2,000 students in 1964 is a long-time Boca Raton dream finally come true. Although still a year away from its official opening, Florida Atlantic University has already brought many faculty and staff members and their families to the city.

The congregation senses its good fortune of being here now and of having a beautiful building to serve the neighborhood as it grows. It realizes that much can happen as the city mushrooms to a population of 44,000 by 1970, and it hopes it will be able to develop into a strong Christian center.

THE WACHOVIA MORAVIAN
One of the outstanding events of the coming year will be the formal recognition of the church as an organized congregation of the Southern Province. This will take place on Sunday, November 3, when Dr. R. Gordon Spaugh will be present as the representative of the Provincial Elders' Conference of the Province.

The Boca Raton Church reported an average attendance of 61 at its Sunday services during the first year. The fortieth charter member was received on Sunday, September 1. It will be of interest to the province that only six of the forty members were received from other Moravian churches, whereas seventeen were received either by profession of faith or reaffirmation of faith.

Christian D. Weber

Christian Fellowship
Is Ardmore Retreat Theme

Over one hundred adults and children of the Ardmore congregation enthusiastically joined together in a Labor Day retreat at Laurel Ridge.

Through small discussion groups the adults discussed the theme, "What is a Christian Fellowship?" After over eight hours spent in discussion, the groups felt they had a better idea of true Christian fellowship.

The joint meetings were highlighted by a Galilean Vesper held on Saturday night beside the lake. There was antiphonal singing and a message was delivered by Dr. George Higgins from a boat as the sun set behind a mountain.

Two other memorable services were the Sunday morning worship service and the Monday morning communion service held on top of the mountain. Both of these services were conducted by the Rev. Kenneth Robinson, pastor of Ardmore Church.

The retreat committee with H. A. Eysenbach, Jr., as chairman, laid the plans to make this a most memorable retreat and Ardmore looks forward to another week-end next year.

Mrs. Harry Cook

Children at Trinity
Hold Day Camp Program

A two-week Day Camp was held at Trinity Church for children of the Primary and Junior Departments, August 5-16. The program involved morning Bible study and activities on the topic "The Church;" and the afternoons were filled with excursions and outings planned with fun and fellowship in mind, but also consistent with the topic of study.

The children were enlightened and thrilled at the beauty of Centenary Methodist's sanctuary and the stained glass windows at the Wake Forest College Chapel. These visits proved to be real learning experiences.

Sue Van Doeren

Young People Sponsor
Youth Activities Week

The youth group at Trinity Church sponsored a Youth Activities Week in August for all Moravian Young People of Winston-Salem and surrounding areas.

Keynote speakers were Mr. Clyde Randolph, attorney; Dr. George Hall, professor and Moravian lay-pastor; the Rev. Parks Todd, associate pastor, Centenary Methodist, Winston-Salem; and Chaplain K. A. Burnette, School of Pastoral Care, Baptist Hospital.

The week's activities were concluded with a banquet in the Fellowship Hall.

Sue Van Doeren
'Sunday School on Wednesday' Expansion Advocated to LCA

A guidance manual on the weekday church school declares that the traditional Sunday school time is inadequate to teach Christian education to today's youths and encourages Lutheran Church in America congregations to promote the "Sunday School on Wednesday" movement.

The manual was written by the Rev. Robert F. Parker of Philadelphia, a staff official of the LCA's Board of Parish Education.

Observing that children spend more time in a year studying arithmetic than they spend in five years of Sunday school, the minister wrote:

"It is evident that when we give our children only last century's one-hour or less of Sunday school time, Christian training and experience gradually retire to a dusty corner in the child's thinking."

To remedy this situation, he says, more vacation and weekday church schools are needed to double or triple the teaching time available for religious education during the year.

"The weekday church school provides our children with Christian education to supplement and reinforce the one-hour-a-week guidance given by the Sunday school," Mr. Parker explained.

"It is an invaluable means of countering the anti-religious thrust of modern life. Congregations which neglect the weekday program are still trying to keep up with the jet age in a horse and buggy." — (RNS)

Christian Literature Held Vital in Emerging Nations

Christians aren't keeping pace with the Russian expenditure of $1,500,000 a year on reading material for the emerging nations, Archbishop F. Don-
ald Coggan of York, said in addressing an inter-church luncheon given in his honor by the Canadian Bible Society.

The archbishop pointed out that 350,000,000 illiterate adults would be taught to read through UNESCO in the next five years. "The Churches will have to answer the question, 'What will they read?'" he said.

In addition to Communist propaganda, there is a world-wide trade in pornography, "which is cleverly and relentlessly pursued," the archbishop added.

For too many years, he said, Christianity has put distribution of the Scriptures and other literature as "No. 99 on its list for mission strategy. Now the time has come for it to receive priority." (RNS)

Psychology, Psychiatry Held Becoming 'Secular Religion'

Psychology and psychiatry are becoming a "secular religion," and their practitioners a "new class of policemen" in society, a professor of psychiatry told the American Psychological Association convention meeting in Philadelphia.

Dr. Thomas S. Szasz of the Upstate Medical Center of the State University of New York, at Syracuse, expressed apprehension over what he called the trend of the behavioral sciences "to replace traditional legal and religious distinctions of 'good' and 'evil' with an ideology of 'mentally well' or 'mentally sick'."

"The functions of the policeman and the clergyman," he said, "are being relegated to the psychologist and psychiatrist. Society is relinquishing them and the behavioral scientist is grasping for them. But . . . as social groups, the courts, schools and churches find the psychologist and psychiatrist going more deeply into their fields, they will offer increased resistance.

"I think there will be a reaction to the pandering of the belief that 'the good life' is a life of mental health."

Dr. Szasz added the warning to his fellow scientists against "becoming like advice columnists in the newspapers, as they dispense advice on moral behavior, and offering treatment to those who may not want treatment, or making them victims of involuntary psychiatric confinement."

Directing his warning to the area of education, he added: "In the schools, instead of teaching how to get along with God, it is now how to get along with man—encouraging the striving for this 'getting alongness' instead of for grace." (RNS)

A Great Adventure . . .

(Continued from page 2)

faith we profess, and the life Christians are called to live. It is hoped that in the classes there will be wide-spread participation by all members engaged in study. The Holy Spirit speaks to and through all believers. Members of a church school class are richer for having listened to one another, as the Spirit illumines the Word of God and guides men into a discernment of its message. No one is able to foretell what new stirrings may come to the church, what new awakenings we may experience, what avenues of life we may be called upon to enter, and what new experiences in worship we shall have. Such
things are secrets that belong to God. But one thing can be said: great experiences await us if we truly enter upon a new, intensive study of the Word of God.

A great adventure in Bible study is beginning. It can lead us to lofty heights of understanding the love and will of God. What we may find as we pursue our studies, we cannot foresee. But the purpose of the study is clear. "... These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20:31).

With the month of October, this great adventure of study through the Covenant Life Curriculum will get under way. Let us begin our journey in faith. Let us invoke the blessings of God upon all who seek a deeper knowledge of his Word and will.—Marshall C. Dendy.

Over the Editor's Desk

Nineteen of the churches of the province have responded to our request that each congregation appoint a correspondent to supply news for the column, NEWS OF THE CONGREGATIONS. In this issue three of these correspondents submitted articles. They are Mrs. Conway Pruett of New Philadelphia, Mrs. Harry Cook of Ardmore and Mrs. Sue Van Doeren of Trinity.

Other correspondents appointed are: Mrs. A. W. Beroth, Jr., Bethania; Mrs. Frances Bodford, Bethesda; Mrs. Charles Abernethy, The Little Church on the Lane; Mrs. Harry H. Barnes, Immanuel; Mrs. Everette Craver, Enterprise; Mrs. Jack Austin, Fries Memorial; Mrs. Janet Bean, Hope; Mr. Grady Rattz, Providence; Mr. C. W. Everhart, 10th St. Moravian Mission; Mrs. Jack W. Crews, Friedland; Mrs. Omnie O. Grabs, Jr., King; Mrs. E. B. Hiatt, Rural Hall; Mrs. Kenneth Speas, Mizpah; Mrs. E. G. Manning, Raleigh; and Mrs. E. J. Kasubaski, Hopewell.

Authors in this Issue

Dr. Holmes Ralston is editor-in-chief of the Board of Christian Education of the Presbyterian Church. His article on "The Bible in the Covenant Life Curriculum" was first published in The Earnest Worker.


The Rev. Howard E. Housman, veteran missionary of eleven years in Honduras and three years in British Guiana, is now pastor of the congregation at Yardley, Pennsylvania.

The editorial (inside front cover) is a revised condensation of an article by Marshall C. Dendy, executive secretary of the Board of Christian Education, Presbyterian Church, which appeared in a special C. L. C. edition of Presbyterian Action for September.

26 THE WACHOVIA MORAVIAN
Annual Missionary Rally of the Southern Province

"Pray ye therefore the Lord of the harvest, that he would send forth laborers into His harvest."

Roger Kimball, Speaker

WHEN? October 13, 1963 at 3:00 P. M.

WHERE? Home Moravian Church

SPEAKER? The Rev. Roger W. Kimball, Superintendent British Guiana Province, Son of the Friedland Congregation

GUEST? Mr. Reuben Baird, active layman from British Guiana

MUSIC? Prelude of chorales by Massed Band representing many churches in the Province. Anthems by the Young People's Choir

OFFERING? For Capital Improvement Fund as authorized by Synod to meet urgent needs in our Mission Provinces

WHO? Every member of the Southern Province is invited and urged to attend this Mission Rally sponsored by the 4,000 members of the Foreign Missionary Society of the Southern Province

COME AND TAKE YOUR PLACE AMONG THE RANKS OF THOSE WHO SEEK TO ADVANCE THE MISSIONARY EFFORT OF THE CHRISTIAN CHURCH
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Bethabara Moravian Church (1753-1963)

In This Issue

- Home and Family Nurture
- Work Camp at Pearl Lagoon
- White House Conference on Race
Now That a Beginning Has Been Made,

Where Are We in the C. L. C.?

Now that the adults of our churches are engaged in the study of Into Covenant Life it is appropriate to ask, "Where are we in the over all development of the Covenant Life Curriculum?" The adults have entered into the introductory phase of the Systematic Study Aspect of the curriculum. What is next?

The answer is two-fold as two new developments await us in 1964. The first is the introduction of the Home and Family Aspect which is scheduled to begin with Family Week in May of 1964. The second is set for October 1964 when the children and youth become a part, along with the adults, of the systematic study program.

The Board of Christian Education and Evangelism is pleased to report that twenty-five congregations are using 2300 copies of Into Covenant Life for study this year. This is perhaps a good beginning, but it is to be regretted that twenty of our congregations have not as yet availed themselves of this opportunity. The Covenant Life Curriculum holds great promise for the future. This is a Moravian Curriculum, as nearly so as it is possible at this time for a small denomination to develop. It is a regret that there are Moravians in our province that are denied the privilege of sharing in the beginning of this great adventure in Christian education and service. It is hoped that before another year begins more of our churches will be a part of this plan to "know the data of our faith" and to put into practice our deepest commitment to Christ and His Church.

Meanwhile we move on to the next task before us. This is to prepare to take advantage of the resources being developed for Home and Family Nurture. Elsewhere in these pages is a description of what is evolved as we prepare for May 1964, and the beginning of the Home and Family Aspect of the curriculum.
Preparation for Home and Family Nurture

"To help pastors and Boards of Elders in the local church to fulfill their ministry to homes and families" is the next goal in the development of the Covenant Life Curriculum. The target date for the beginning of this second aspect of the curriculum is May, 1964. To assist the local churches a small Manual, "Home and Family Nurture," has been published. The Manual lists the resources that are to be made available in this phase of the curriculum and suggests plans for advance preparation.

The Design

The Manual also discusses the design of the curriculum for Home and Family Nurture "in light of what it hopes to accomplish." The design in terms of what it hopes to accomplish is listed under three headings:

1. The curriculum is designed to help families develop a strong inner core of spiritual strength.
2. The curriculum is designed to help families face and deal with the specific problems which they share as Christians in contemporary society.
3. The curriculum is designed to help families understand, accept, and fulfill their responsibilities for homes and families beyond their own.

Preparation

The kind of organization needed in each congregation for Home and Family Nurture is dealt with. Primarily the suggestion is for the appointment of a committee to plan for and carry out the church's "ministry to families." The creation of this committee is the distinct responsibility of the Board of Elders.

The Committee may be appointed in a number of ways. The Elders may appoint a separate committee for this task. The local Committee on Christian Education may be asked to be responsible for this area of service. One congregation in the Southern Province, in anticipation, has named a sub-committee from the Board of Elders on Home and Family. To this sub-committee of elders two or more people especially interested and qualified can be added to form a working group in the church.

The Manual answers the question, How can this committee fulfill its ministry? as follows: "We can fulfill our ministry by recognizing that God will be our help, by recognizing the kinds of families in our church and the special needs they have, by planning programs and providing resources which are faithful to the gospel and relevant to the needs of our particular congregation."

Specific suggestions are given in the Manual for a church to follow as it seeks to meet the needs of its families by helping them share in Home and Family Nurture.
DEATHS


Reavis, Mrs. Myrtle m.n. Sharpe, born November 17, 1893; died August 17, 1963. A member of Fries Memorial Church. Funeral conducted by the Rev. Fredrick P. Hege. Interment in Salem Graveyard.

Tatum, Fred Julian, born February 10, 1899; died August 21, 1963. A member of Fries Memorial Church. The funeral was conducted by the Rev. Fredrick P. Hege and the Rev. Truett Chadwick. Interment in Salem Graveyard.


Kelley, Shawn, infant daughter of Mr. and Mrs. Gordon R. Kelley, died September 7, 1963. Graveside service conducted by Dr. James C. Hughes. Burial in Salem Graveyard. Parents are members of Home Church.

Spry, James, infant son of Mr. and Mrs. Robert M. Spry, died September 20, 1963. Graveside service conducted by Dr. James C. Hughes. Burial in Salem Graveyard. Father a member of Home Church.


Thirteen Duke University students participated in a work camp project this summer to build a clinic at Pearl Lagoon, Nicaragua.

Sponsored by the University Religious Council, an interdenominational and interfaith organization composed of faculty and students, the work camp was directed by the Rev. James Stines, Baptist Chaplain to students at Duke. A second group of students completed a project in Managua, Nicaragua. The Rev. Robert Hyatt, of the university staff, was overall organizer and coordinator for both projects and spent two weeks on each location.

The following article is taken from a summary report of the Pearl Lagoon work camp prepared by Mr. Stines.

November, 1963

The objectives of Project Pearl Lagoon were:

- the construction of a clinic building including quarters for a resident nurse;
- the inauguration of a program of medical care to be housed in temporary quarters until the completion of construction of the clinic building;
- a shared life with the people of the area which would include involvement beyond the level of the “tourista” and which would reveal the concern of this group of American students to live and work and learn with persons of another culture—that is, to be, not a “brother’s keeper,” but a “brother’s brother”;
- to make available to the team members an opportunity for experiencing the creative possibilities inherent in a
situation where there is mutual commitment to a worthy task and to each other and where interdependence is unavoidable.

Obstacles great
The obstacles in the way of realizing the first objective almost proved to be too great to overcome. The blueprints and specifications for the clinic building were made in Durham by sophomore engineering student, Richard Woods. Tools and all building materials except part of the lumber and the cement were ordered and shipped from New Orleans.

Quick action in Nicaragua is almost out of the question where transportation is involved. Movement of supplies within the country was a time-consuming and patience-trying problem. More significantly, however, the New Orleans shipping agent failed to follow instructions, resulting in the delayed arrival of supplies, which had been thought to be an absolute necessity, yet which reached Pearl Lagoon two weeks prior to the planned completion date. Hence, the first four weeks of construction proceeded with improvised supplies and tools including borrowed nails, broken hammers and dull hand saws, a lot of inspiration and plenty of know-how on the part of our engineer, George Jones, a student in the Duke Divinity School.

Concrete blocks were made on location by natives of Pearl Lagoon using a machine on loan from the Moravian Mission. Community participation provided a tremendous boost to morale. Intensive pushing in the final two weeks capped by nearly forty-eight successive hours of work by two members of the team and twenty men from the community brought the clinic virtually to

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completion. The remaining work is being accomplished by local personnel.

The building

The building includes a large porch to accommodate waiting patients; a small waiting room and reception office; a treatment room; an in-patient room with space for three beds; an area to be used for storage and as an isolation room; a bathroom with shower; and quarters for the resident nurse. Beds, wash basins, and an operating room light are among items contributed by Duke University and Watts Hospital in Durham.

The program of medical care eventually to be centered in this new building was begun in a section of a, soon to be removed, dilapidated mission house of the Moravian Church. It seems unlikely that it could have enjoyed a better beginning. In spite of the complete absence of modern communications media, word of the presence of the doctor and the nurses and of the opening of the clinic spread rapidly.

Most people felt that the medical care come to their midst was a kind of impossible dream-come-true. People came from the villages of Raitipura, Orinoco, Tasbapowni, Brown Bank, Kakabila, La Fe and Marshall Point—all extremely poor, isolated, disease-ridden villages. The patients from Tasbapowni, some of them in great pain, had traveled twelve to fourteen hours by “dory” (dug-out canoe), but that was less than half the journey required prior to Project Pearl Lagoon. The strain on a seriously ill person of a thirty to thirty-six hour canoe trip in scorching sun and tropical rain storms had on past occasions been a final death-inducing factor. But the clinic at Pearl Lagoon is cutting time from fifty to one-hundred percent, and it is providing medical care at a cost less that that to be found anywhere else on the coast.

The clinic will be supplied with drugs from the Moravian hospital in Puerto Cabezas and from contributors in the United States. A firm in Philadelphia sent four-hundred pounds of drugs to the clinic in the month of August.

Moravians provide nurse

Although the clinic is an interdenominationally sponsored community project, the Moravian Church has agreed to provide a permanent resident nurse. A radio transmitter and receiver unit was contributed to the project by a donor from the United States whereby the nurse can maintain contact and regular consultations with the hospital at Puerto Cabezas, one hundred miles to the north.

In addition to the major projects undertaken by the group as a whole, individual members of the team also undertook special projects including teaching in the school, simple crafts work, technical aid to individuals and adult education classes. The latter project included such subjects as general health and sanitation with special reference to prevention and treatment of
intestinal parasites, pre- and post-natal care and nutrition, and political history, grievances and economic needs of the Nicaraguan east coast.

Learned from people
The team learned much from the people. It became clear to us, for instance, that most North Americans have no notion of what the human body is capable of accomplishing. Since they have no machinery or modern means of transportation the people of Pearl Lagoon, in spite of general sickness and infestation by parasites, demonstrate physical strength and stamina that is almost unbelievable to persons accustomed to a machine-dependent culture. We also became aware that people can be ambitious, hard-working, industrious and of great moral integrity and, nevertheless, languish miserably when they must live under the hand of an oppressive, exploitative government.

In 1786, the east coast of Nicaragua, having been for approximately 100 years an independent British protectorate, came under Spanish or what is presently Nicaraguan rule. From then to the present day the people have been subjected time after time to negotiations showing bad faith by the Spanish government. They are taxed, yet receive no return. The plenitude of timber on lands supposedly their own cannot be touched by them even for a dug-out canoe without a special certificate. They cannot get title to their lands. They desperately need better schools, granaries, price controls and medical care. The means for changing this circumstance is not in sight, and the sparks of hope which challenge the qualities of leadership, which is so desperately needed, are rare. However, the group saw in many of the Pearl Lagoon people a quality of refinement, humility and wisdom which perhaps appears only in those people who have learned to live gracefully amidst unavoidable poverty and suffering.

"You came to help"
Further insight into the team's involvement with the people can be
gained from the comments which they volunteered to members of the group from time to time. One of the early attention-getters was the way the girls on the team worked. One of the men of the community remarked to the girls with some degree of astonishment, "You aren't proud!" Other comments were: "Our own government would do nothing for us, but you took notice of our need and came here to help us." "There can never be other people like you. You have brought something out of us. We will never forget you. We will look forward to meeting you again in heaven."

The one-day travel outings in the area of Pearl Lagoon proved to be quite helpful for our understanding of the area. We discovered that the other villages surrounding the Lagoon were in much poorer condition than the village of Pearl Lagoon. The need for granaries, school buildings, medical care, training in agriculture, animal husbandry, cooperatives, etc., provides an almost endless number of opportunities for the most helpful and creative types of projects for the future.

The group experience
One might imagine that the group experience of American students living in remote and primitive conditions and under tremendous pressure to produce, both motionally and physically, might tend to degenerate. We felt our remoteness from loved ones; we experienced the physical strain and sickness imposed by the tropical climate; each person had to endure his own and every other group member's attempt at cooking, sometimes for the first time, using strange foods and "primitive" cooking facilities; we were forced to adjust to individual idiosyncrasies that were often irritating.

Needless to say, there were conflicts. However, after two weeks of living together, one evening in the midst of a general group disagreement, one of the girls said, "I think it can be assumed that we all like each other. I think you could even say that we love each other." That evening seemed to mark a turning point.

By the end of the summer we were all a bit amazed and overjoyed that we had been privileged to get a glimpse of what life can be for persons who, because they have learned profound mutual trust, are able to admit their need, to forgive, and freely and even candidly to confess their love for each other. In short, we concluded the summer more than ever convinced that Love is the heart of reality.
"Do you follow the Golden Rule?" Vice President Johnson suggested that we ask ourselves, as he closed the White House Conference on civil rights for leaders of women's organizations.

"That's right," came in "Amen" tones from the beautiful, attractively dressed, young colored woman beside me.

"Yes, that's right," I agreed to myself. I meant I ought to treat colored people the way I would want them to treat me. Did she mean she thought she should treat white people the way she would like them to act toward her? It is a two-way thing, isn't it?

Five requests

President Kennedy had invited presidents and leaders of national women's organizations to this conference on civil rights. The Moravian Women's Fellowship was recognized by the invitation extended to me, as its president. The President asked five things of the three hundred women who responded by coming to the White House. All five of them were requests directed to all citizens of the United States. Because Negroes have been discriminated against for one hundred years since their emancipation—and he assumed there was no question about this—his five suggestions would affect colored people differently from white.

The first of his requests was that we help prevent school drop-outs at least through high school. Different groups are making concentrated studies on the causes of drop-outs, but one obvious reason is the economic factor. Young people, either from necessity to help support their families or from a craving to have some money of their own, leave school as soon as possible to take jobs. They become unskilled laborers and here is where there is already the greatest unemployment. The largest numbers of such school drop-outs occur among Negro young people, who face the greatest difficulty in getting jobs even when they are qualified, so have the least incentive to pay the price for staying in school. So this produces a vicious circle of limited education and more people thrown into the already crowded unskilled category.

In addition to community influence and personal encouragement from teachers, church leaders, relatives or friends, Attorney General Robert Kennedy reported to the White House conference another inducement to keep young people in high school. In Washington, D. C., scholarships are being provided for young people who are in actual financial need—not scholarships for college but for public high school. In Washington, by far the largest number of these will go to colored youth. They will be the ones to receive the direct benefits but, at the same time, the total employment conditions of our country will be improved.

President Kennedy's second request was that human relations committees be organized in communities throughout our country where they do not already exist. He asked that such committees be composed of representatives.
from all groups in the community. No responsible minority group wants the majority to do nice things for them; they want to be recognized as able to work with the majority group to plan for the good of all.

Developing leadership

The President's next suggestion dealt with leadership training and, since he was talking to a group of women, he asked that this be "for all women." The dearth of capable leadership is felt in all volunteer organizations, and in business it is at such a premium that it can command high salaries.

Civil rights program

Laws have their place, too, at least at this stage of our advancement. President Kennedy asked for support of his civil rights program. Changes take place as bills are discussed in committee and on the floor of Congress, but bills H.R. 7152 and S. 1731 in their original forms included seven recommendations of the President. If enacted, they would allow the government to move on a broad front. The Community Relations Service could help to solve local difficulties and to remove discrimination. The Commissioner of Education could assist local school districts financially and help with technical advice in desegregation. Registration of Negro voters could be speeded up. Fair employment practices in government contracts could be enforced and help could be given for workers to be trained for new jobs. Equal access in public accommodations could be enforced, supporting state laws now in effect. In addition, the 1963 Civil Rights Act, if enacted, would be a symbol to minority groups and to the world that our Congress, our President, and our Supreme Court are united in a policy to obtain equal rights for all.

Official groups of the three major faiths of our country have expressed approval of the proposed legislation and some denominations endorsed it.

The fifth request of the President was that each organization represented open all its facilities to all races. At the White House there was a predominence of religious and character-building groups. Most of them have policies of long standing that there should be no distinction because of race and these policies are based on the belief that we...
are all children of God. But when, for instance, a swimming pool which has always been nominally open to all is actually used by colored girls from a neighborhood high school, the policy is put to the test. Sometimes official positions are completely cancelled at the “living level.”

Many of our church bodies have made pronouncements which should open our churches to all races. At the last General Synod of 1957, our Moravian Church stated in “The Ground of The Unity”: “The Unitas Fratrum recognizes no distinction between those who are one in the Lord Jesus Christ. . . . We oppose any discrimination in our midst because of race or standing, and we regard it as a commandment of the Lord to bear public witness to this and to demonstrate by word and deed that we are brothers and sisters in Christ.”

This statement is clear and obviously in accord with the teachings of Christ. A Chinese proverb says: “Put me where my mouth is.” We have said the correct thing; are we putting it into action?

“Do you follow the Golden Rule?”

It is not only Vice President Johnson who suggests that we ask ourselves this question; it has always been the challenge of the Christian Church. But Christianity deals not only with what we do but also with why we do it. In pure self-interest we can realize that, in our closely knit society, what benefits the colored people also benefits the white; we can, out of a sense of duty, try to help those who have been discriminated against; or we can, through a dedicated imagination, feel the aches and hurts of being treated as second-class citizens or Christians, and in sympathy, understanding and love look for opportunities to express our concern. Perhaps by combining all of these attitudes we can best fulfill our part of following the Golden Rule.

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THE WACHOVIA MORAVIAN
WCC Conference Discusses
Structure of Church as

A Help or a Hindrance to Evangelism

One hundred and fifty North American church men and women have been looking at the difficult problem of whether the present form of church life helps or hinders evangelism.

Attending the four-day meeting on "The Churches in Mission", sponsored by the World Council of Churches at Yale Divinity School, New Haven, Conn., were local pastors, lay men and women, church board executives, theologians, and sociologists from a score of U. S. and Canadian Protestant denominations.

The North American Consultation is part of a world-wide study on "The Missionary Structure of the Congregation" conducted by the Department on Studies in Evangelism of the World Council.

Unless the shape of the Church is turned outward, talking the language and speaking to the needs of our day, it is not evangelistic, Dr. Colin Williams, an Australian Methodist who is director of evangelism for the National Council of Churches, told the group. "We must recognize the degree that the church is imprisoned in the cultural forms of its day."

Sociologist Dr. Peter Berger, Hartford Seminary Foundation, told the church leaders that modern man increasingly leads a life in which his works no longer "bestows his identity" and he seeks the meaning of his existence in his private life. The fragmentation of specific work processes extends beyond the industrial assembly line to offices, large law firms, scientific and social research. He called this "the industrialization of intellect."

Whether the church should move out into the work sector of man’s life or remain "parish centered" was one of the questions on which delegates differed. Dr. Berger, well-known critic of the suburban churches, was skeptical of the ability of the church in its present form to influence decision in public life.

Keynote Address

Radical questions concerning the local church were raised in the keynote address by Dr. Hans Jochen Margull, Geneva, Switzerland, secretary of the Department on Studies in Evangelism of the WCC which sponsored the conference.

Is the local church, Dr. Margull asked, "merely a parish or congregation consisting of people who were once baptized, who happen to live in a certain district or to have met a certain pastor, to come from a certain tradition and who finally happen to join in some religious expression?"

Or is this church "the light of the world"?

Evangelism, Dr. Margull said, is not only a matter of preaching or speaking but of "living in this world." Nor is evangelism primarily a matter of "one or many members living, it is a matter of Christ’s whole body living in this world."

Merely to add evangelism to other church activities is "to prepare for failure", he said.

Dr. Margull suggested that many Christians are interested in some reforms to meet the requirements of modern times but not "in a thorough
and genuine structural transformation of our church."

He questioned whether “our church—being a pastor’s church—is fit to be the Church today and to witness to Christ in this world of ours.”

“The Gospel is still to be proclaimed, but its proclamation needs basically other means,” Dr. Margull said. This means private proclamation.

“If this be true we are confronted with the necessity of basic and overall change in the structure of the church. Public proclamation was connected with the people coming, private proclamation is connected with the people of God going, wherever they go, with the Gospel.”

“Public proclamation means preaching the Gospel in the church for a society living around the church, private proclamation means gossiping, explaining, exemplifying, translating, living the Gospel in the facets of a society leaving the church at its fringe.”

The conference was divided into small discussion groups for four sessions. It was apparent that there was wide divergence of opinion in the consultation with some delegates satisfied with the traditional shape of the church; others wishing for reforms and some experimentation; and still others in search of an entirely new style or shape for the local congregation.

The Rev. David R. Burkette, Chairman of the Commission on Evangelism of the Board of Christian Education and Evangelism, represented the Moravian Church, South, at the conference.

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The Wachovia Moravian
Two Moravian Provinces

Discuss Union With Brethren in Texas

F. P. STOCKER, president of the Northern Province Provincial Elders' Conference, addresses the Consultation on Church Union.

Representatives of the Northern and Southern Provinces of the Moravian Church in America and of the Unity of the Brethren, with congregations in Texas, met September 24-26 in Nashville, Tennessee, to discuss the possibility of union among these bodies, which share a common heritage in the Ancient Unity of the Brethren, going back to John Hus, the pre-Lutheran martyr of Bohemia.

The Unity of the Brethren has its headquarters in Temple, Texas, and has for a number of years cooperated with the Board of Foreign Missions of the Moravian Church in America. A member of the Brethren's Church, Miss Martha Havlik, is presently serving as a missionary in Honduras. The Rev. Robert A. Iobst, is scheduled later this year to make a tour of the Brethren's Churches speaking on behalf of Moravian Missions.

The Rev. Paul A. Snider, now of York, Pa., former pastor of Bethabara, conducted an evangelistic campaign in Texas in July. It is to be remembered that two of the Brethren pastors participated in the Preaching Mission in the Southern Province in 1954.

Presidents of the three groups presided during the three-day sessions. They are the Rev. F. P. Stocker of the Northern Province, the Rev. R. Gordon Spaugh, Southern Province, and the Rev. John Baletka of the Unity of the Brethren.

It was the decision of the assembly that there were ample reasons for continuing consultations and committees were appointed to explore common grounds in the areas of organization, ritual, worship and the ministry.

Nashville was chosen as the site of the meetings as a point nearly equidistant from the centers of the three consulting groups.

The three study committees will report at a second meeting May 19-21, 1964.

Provincial Committee Establishes

A Lending Library of Church Music

A Lending Library of Church Music has been established for the choirs of the province by the Committee on Music, Ritual and Customs. The library will be housed in the new headquarters of the Moravian Music Foundation, 20 Cascade Avenue.

The library grew out of a suggestion made by musicians of the province at a workshop held at Immanuel in 1962, according to Richard Rierson who is the chairman of the Lending Library Committee. "The small churches particularly were interested in this," Mr. Rierson said, "as they desired a source from which they could borrow good music."

The Lending Library Committee is composed of the following: Richard D. Rierson, chairman; Paul Peterson, Douglas Kimel, Mrs. Jarvis M. Houser, Mrs. Peter Blum, III, and Mrs. Cornelia Adams.

Forty-two anthems were chosen as a nucleus of the library from the "List of Recommended Anthems, Easy in Medium Range, for the Average Choir." Choir directors were offered the privilege of buying a sample set of the anthems in the library for convenient reference. Twenty-five directors availed themselves of this privilege.

Some of the music was slow in arriving which delayed the opening of the library. Many hours were spent by the Lending Library Committee in stamping, punching, cataloging and indexing the music, preparing folders, forms, card files, etc. Incidentally, the first borrower to use the music from the library was the Provincial Committee on Music, Ritual, and Customs for use during Music Week. Next was the Senior High Young People during their conference at Laurel Ridge.

Features of the Library are: Music may be borrowed for a period of six weeks and a church may have as many as three folders out at one time. Each folder contains 27 copies of the anthem. Folders may be reserved for future use by calling the Moravian Music Foundation Office. The penalty for late return is 15 cents per day per folder— to be paid at the Foundation Office upon its return. Music lost or badly damaged will be paid for by the borrower.

Out-of-town churches such as Charlotte, Raleigh, Fort Lauderdale, and Boca Raton will have access to the library by mail so long as they pay the postage charges involved. There are 21 anthems for General Occasions, 11 for Christmas, and 10 for the Easter season. Six of the forty-two are Moravian including the Antes Chorales.

Essentials in the true American way of life are to establish a home of your own, provide for that home and your loved ones to the best of your ability.

Attend your church, take part in its work and help to support it in a moral and financial way.

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Death of William Osborne

Br. William A. Osborne, retired West Indian pastor, was called into the immediate presence of his Lord on August 26, 1963, in Georgetown, British Guiana. He served the Eastern West Indies Province of the Moravian Church from 1913 to 1958, a total of 45 years, and was pastor of churches in Tobago, Barbados, Antigua, Virgin Islands, and British Guiana.

During his last pastorate he was the only minister for the nine congregations in British Guiana and there were times when he served without a salary and other occasions when he drew on his own resources for the benefit of the Church. Just a few months before his death he was invited to special service on St. John, Virgin Islands, and his reception there was an indication of the lasting influence of his ministry.

He is survived by his widow and one son, Randall, who reside in British Guiana.

Housekeeper for the Children’s Home

Miss Leah Frauenfeld, of Bruderheim, Alberta, Canada, has been appointed to the position of Housekeeper at the Children’s Home in Alaska. Miss Frauenfeld has been active in the Bruderheim congregation and has had special training in sewing and related domestic services, in bookkeeping and music. She will begin her service early in October and her address will be Moravian Children’s Home, Kwethluk, Alaska.

The Bible in Central America

Discovering that the circulation in 1962 of Bibles and New Testaments did not represent an average of one Bible or New Testament distributed for each Protestant Church member, the Bible Society Advisory Committee of the Bible Societies in Honduras and Nicaragua immediately set this as a minimum goal for the 1963 circulation, and initiated an “each member a colporteur” campaign. Short instruction courses are contemplated to help make laymen more effective colporteurs. The effectiveness of such instruction was shown by an effort launched in four churches in Tegucigalpa, Honduras. After a week of evening classes the members of these churches sold 450 Bibles in a period of 8 weeks in house-to-house, person-to-person contacts. Larry Campbell, a member of the Moravian Church at Puerto Cabezas, Nicaragua, is being trained by the Bible Society to lead in this work in his own country.

General Church Conference in Alaska

The annual Church Conference for the Alaska Moravian Church was held in Bethel, August 19 and 20. Significant actions taken by this legislative body were:

—Reelection of the Rev. Joseph Albrite to the Provincial Board

—Plans for a new edition of the Native edition of the Passion Week Manual, and a choir anthem book

—The appointment of a lay pastor to a new work along the Nushagak river in the Dillingham District

—Plans for an annual lay pastors’ conference for inspiration and instruction

—The setting of a retirement age for native ordained ministers at 65 years and the establishment of a pension fund.
The Provincial Boards at Work

Provincial Elders' Conference

Word has been received from Br. Oliver Maynard, president of the Provincial Board of the Eastern West Indies Province, that extensive damage was wrought to our mission on the Island of Tobago by Hurricane Flora. In his communication Br. Maynard states that the Moriah Church, as well as the Moriah parsonage, and the Bethesda Church were destroyed. He also has received word that Montgomery Church has suffered damage.

In view of this emergency the conference has authorized an appeal for emergency funds for this disaster. Gifts should be mailed to Br. Edwin L. Stockton, treasurer, marked specifically for Tobago Hurricane Relief.

November has been assigned to the Southern Province as the period for our observance of the Unity Prayer Watch. The Prayer Watch is being sponsored throughout the Southern Province by the Young Adult Fellowship.

Two inter-provincial meetings were held during the month of September. On September 21 the Inter-Provincial Moravian Music Festival Committee met in Winston-Salem for an all-day session, discussing general policy, dates and places for future festivals.

September 22, 23 and 24 representatives from our province met with representatives from the Unity of the Brethren in Texas and the Northern Province. The meeting was held in Nashville, Tennessee. Further conferences have been scheduled to discuss the matter of union of our three bodies.

R. Gordon Spaugh, president

Provincial Women's Board

The presidents of the Women's Fellowships are reminded to send to Mrs. K. Edwin Fussell the number of workbooks and mission books which they will need for next year.

There were thirty-three churches represented at the presidents' meeting held on September 12 at Kernelsville Moravian Church.

The annual fall outing of the Moravian Women's Fellowship was held on Wednesday, September 25, at The Little Church on the Lane in Charlotte. More than 350 women attended the outing.

The guest speaker was Alan Newcomb, public affairs director of WBT-TV, who spoke on the subject, "Christian Challenge in Today's World."

Mrs. K. Edwin Fussell, executive secretary of the fellowship, gave a brief financial report with total receipts for the 1962-63 year being $11,287.30. These receipts were from our three accounts—budget, proposed home for the aging, and the Pfohl Ministerial Fund.

The Charlotte Women's Fellowship, Mrs. R. V. Bruton, president, were hostesses for the fellowship lunch which closed the meeting.

Mrs. Harry Cook

Inter-Provincial Women's Board

The Inter-Provincial Women's Board met in Bethlehem, Pennsylvania, on October 10-11. The purpose of the meeting was to coordinate the Bible and Mission studies for the two provinces. Presiding at the meeting was Mrs.
Douglas G. Kimel, Chairman of the Provincial Women's Board, Southern Province. Attending as representatives of the Southern Province besides Mrs. Kimel were Mrs. K. Edwin Fussell, Executive Secretary and Treasurer; Mrs. Silas T. Wild, General Missions and Mission Study Chairman; and Mrs. Douglas L. Rights, Spiritual Life and Bible Study Chairman.

Mrs. Harry Cook

——o——

**Church and School Stand Side by Side**

*Herbert B. Johnson*

Our Moravian Church’s stand in regard to the relationship of education with Christian citizenship is ably depicted by the Quaker poet, John G. Whittier's

She heeds no skeptic’s puny hands
While near the school the church-spire stands;
Nor fears the bigot’s blinded rule
While near the church-spire stands the school.

Wherever the Moravian Church has carried the Gospel of the Cross the schoolhouse has stood beside the church. Christianity’s effectiveness has ever been enhanced by the education of her converts. An exemplification of this fact and its fruit has recently come from Tanganyika, Africa, in a letter from Sister Karen E. Berntsen to MISSIONSBLAD concerning a young Christian schoolteacher named Erica Kapya.

Erica Kapya belongs to that generation of Africans who now can give exact information concerning the date of their births—day, month and year. Erica can assert correctly that she was born on May 23, 1938.

**November, 1963**

Her grandmother is a Mohammedan, but both her parents are Christians. Her father is a schoolteacher, as well as one of the good and stable pillars of the church in the village. Her mother has never attended school and can neither read nor write. The family is a large one; seven girls and three boys. All of them have attended school; one is a university graduate and two are registered nurses.

Erica herself has taken the examination prescribed by the government and has earned a teacher’s certificate.

In 1959, at her own request she was assigned to teach at the school for girls in Usoke. When that school was established in 1949 Erica was among the first African girls to be enrolled there. As a student she proved to be steady and in earnest in her devotion to her studies, her companions and her teachers.

Now she is at work among her own people and in her own church. Faithfully and well has she served her people, both in school and in church. Her aim and purpose is to enable her pupils to become good women, educated, and Christian citizens of their native land.

This past summer was spent by her in England and in Denmark seeking instruction whereby she may continue to work among her people and pray, “Lord, I want to serve faithfully and well.”
THE OLD BETHABARA CHURCH, built in 1788, will be a feature of a documentary presentation of Bethabara by WSJS-TV, Winston-Salem, during the week of November 17, observing the 210th anniversary of the founding of the Bethabara community.

Immanuel Superintendent Concludes Long Service

On July 1, 1929, Mr. Ernest D. Perryman assumed his duties as superintendent of the Sunday School at Immanuel Church and began what was to be a period of service unparalleled in our community. On September 30, 1962, to coincide with Immanuel's Golden Anniversary observance, he retired—not to cease serving, but to begin serving in other capacities. Outstanding as this record is, the fact that during that period he served thirty-one consecutive years without a single absence makes his record even more unusual.

In a surprise ceremony, on Sunday, September 29, 1963, Immanuel honored Mr. Perryman for his long period of service by presenting to him an attendance pin in recognition of his thirty-three years as superintendent, thirty-one of those years with perfect attendance.

Mrs. Harry H. Barnes, Jr.

New Eden Adopts Missionary

New Eden started its 1963-64 fiscal year with the appointment of a Mission Committee to coordinate and direct all mission giving in the congregation.

The Wachovia Moravian
First action of the Committee was the adoption of a missionary for the congregation, the Rev. Wilton L. Schwanke, pastor of the work at Dil­lingham and District Superintendent of the Bristol Bay District in Alaska.

Following a mission program by the Primary Department in the Sunday School assembly on October 6, classes pooled their mission treasuries gathered over the past three months and brought in an offering of $148.64 toward Br. Schwanke’s support. Similar efforts will be made quarterly. New Eden hopes in this way to greatly increase mission interest and to work toward the full support of its missionary pastor.

Bethesda Observes 64th Anniversary

The Rev. Clyde Barber was speaker at the 10 A.M. service for the 64th anniversary program of Bethesda Church.

Br. Barber recently retired from Bethesda. The new pastor is the Rev. Henry May who graduated this past spring from the Moravian Theological Seminary. A concert of sacred music was presented after the morning worship by the Bethesda Band.

The congregation gathered at noon for a homecoming lunch with approximately 200 attending.

Mrs. W. E. Bodford

Class Sends Contribution To Moravian Leper Home

The Ardmore Junior High Girls’ Sunday School Class has sent a contribution to the Moravian Leper Home, located in Ramallah, Jordan. The projects of this class average two to three each year on behalf of missions. The girls feel that the mission congregations “belong” to them and they are eager to share in this phase of the church’s ministry.

MISS JUNE QUACKENBUSH appointed Assistant in Christian Education at Ardmore.

Miss Quackenbush Becomes Ardmore Assistant in Education

Dr. James C. Hughes, pastor of Home Church and chairman of the Board of Christian Education and Evangelism, delivered the morning sermon and led in the installation service for Miss June Quackenbush as assistant in Christian Education of Ardmore Church on Sunday, September 29.

Miss Quackenbush is a June graduate of Catawba College with a double major in Christian Education, and Drama and Speech. She is a member of the Home church and the daughter of Mrs. A. W. Quackenbush and the late Mr. Quackenbush.
The Women of Messiah Church Prepare Items for Bazaar

The women of Messiah have been busy since last Spring making plans and preparations for their first Christmas Bazaar, to be held at Sherwood Forest School on November 23, from 10:00 A.M. until 4:00 P.M.

Although production is not complete at this time, the women have finished many items, both individually and in groups. There will be Moravian aprons, tin Moravian teapots, Moravian pictures, seals, and jewelry, hand knit sweaters, clothes for youngsters, and many other hand-made items. There will also be Christmas decorations and a large department of home-baked and home-canned goods.

Full Scouting Program

There is a place in Scouting at New Philadelphia for any boy or girl. The cub scouts are led by Charles Tyler. The older boys will soon lose their present leader, Henry Ebert, to the army, but under him they have completed a First Aid Course and started on Morse code. Four Scouts are working with the pastor on their God and Country award: Larry Peak, Larry Cundiff, Bob Clore and Ted Pruett.

The Girl Scout program is well under way at New Philadelphia at all age levels except for Seniors. A Brownie troop meets Thursday with Mrs. Paul Hayworth and H. C. Swartzel, Juniors meet Friday guided by Mrs. T. C. Pruett and Mrs. Fred Carter, and Cadettes on Tuesday have Mrs. George Rock and Mrs. Alvin Hawkins to help them.

Hope Observes Anniversary With Communion on Graveyard

An afternoon service of the Holy Communion was held on the old graveyard of Hope Church in observance of the congregation’s 183rd anniversary in August. This graveyard, located about a mile from the Hope church, is at the site of the original church, which was destroyed by fire.

Following the Communion, the congregation assembled at the church for the anniversary lovefeast.

The Rt. Rev. Kenneth G. Hamilton presided at the service of the Holy Communion and was speaker for the lovefeast.

Mrs. Conway Pruett
The church does not have a "whole ministry for the whole man" unless it uses the ancient practice of praying for the sick and the laying-on-of-hands for all afflicted rather than reserving this for the dying, a Moravian bishop told the Eighth International Conference on Spiritual Healing held in Philadelphia.

Bishop Herbert Spaugh of Charlotte, N. C., asserted that the "physically sick Christian is a poor advertisement of the effectiveness of the Gospel . . . so is the worried and fearful and the emotionally unstable Christian."

"The Christian church," he said, "was given the responsibility of proclaiming full salvation by Jesus Christ —salvation of spirit, mind and body. For many years this Gospel was practiced. Gradually the emphasis upon salvation of the body and mind was neglected.

"Prayers for the sick, with the laying-on-of-hands, once an established ritual, became prayers and sacramental rites for the dying. Now the church is awakening slowly to its responsibility to preach the whole Gospel for the whole man."

Bishop Spaugh was one of several speakers who shared a common note of dismay that their belief in spiritual healing "while founded on sound scientific and religious grounds," has not found a wider acceptance in churches of every denomination.

The four-day conference was sponsored by the Order of St. Luke the Physician, an Episcopal-oriented organization but now interdenominational and international. Nearby 2,500 clergy and lay persons registered for the sessions, which had a total attendance of about 8,000 delegates and visitors. (RNS)

Worldwide Bible Reading Program Marks 20th Year

The American Bible Society's annual Worldwide Bible Reading program—from Thanksgiving through Christmas—marks its 20th anniversary this year.

For 19 years millions of Christians in many countries of the world have joined in a spiritual fellowship by reading everyday in their own language a pre-selected portion of the Bible. The program is endorsed annually by the President of the U. S.
Theme of this year’s observance is “The Word of Truth.” To facilitate a unified reading of the daily passage, the ABS distributes about 14 million bookmarks listing the Scripture reference for each day. (RNS)

Protestant Agencies Give Food for Brazil’s Fire Victims

Two American Protestant relief agencies have shipped 40 tons of food to Northern Brazil for victims of a large forest fire.

The shipment was made jointly by Church World Service, agency for National Council of Churches member denominations, and Lutheran World Relief, material aid arm of National Lutheran Council bodies and the Lutheran Church—Missouri Synod.

CWS also announced $5,000 has been provided for victims of Typhoon Gloria on Taiwan, where it was reported 300 people were killed and thousands of homes destroyed. (RNS)

Andean Indian Mission Plans Adult Education

Missionaries of the United Andean Indian Mission are switching their education efforts from children to adults and communities because of the growth of government primary schools.

With the assistance of nationals, the missionaries are teaching literacy, public health, agriculture and home economics to Indians in villages north of Quito, Ecuador. They also are conducting evangelistic services.

The United Mission is a joint effort of four American bodies: United Presbyterian Church in the U.S.A., Presbyterian Church in the U.S. (Southern), United Church of Christ and Evangelical United Brethren Church.

Protestant Guest at Council Sees “Disappointing Note” in Pope’s Talk

An American Protestant leader attending the Second Vatican Council as a guest of the Vatican Secretariat for Promoting Christian Unity said he had found a “disappointing note” in Pope Paul’s opening address so far as the search for Christian unity was concerned.

Dr. Stanley I. Stuber, executive director of the Missouri Council of Churches, declared that “we cannot fully accept at this point what is the key sentence in his message, namely,

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THE WACHOVIA MORAVIAN
that this mystic and visible union cannot be attained save in identity of faith and by participating in the same sacraments and in the organic harmony of a single ecclesiastical control.

"Unless Pope Paul means something different than he appears to say," he commented, "then I, as a Protestant, cannot accept his term of Christian unity.

"Absolute union with the Roman Catholic Church, on its own terms, is not the final answer to Christian union. We Protestants believe that we also have full Christian status now; that we are not now lacking any true Christian grace. We believe there is another way to unity for us all."

Dr. Stuber, a Baptist, said Pope Paul was "most gracious in addressing the (non-Catholic) observers," conveying to them and their denominations sentiments of "love, brotherhood and unity."

"But," he added, "it was a conditional call to unity; it was a call to unity which, I fear, automatically excludes many of 'the other Christians.'" (RNS)

**National Council Establishes Church and Schools Department**

A Department of the Church and Public School Relations has been formed by the National Council of Churches to establish a "more effective" program in-

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volving its concern for the public education system of the country.

The new department represents a merger of the Department of Weekday Religious Education and the Department of Religion and Public Education. It is a unit of the Commission on General Christian Education.

Dr. Gerald E. Knoff, the division’s executive secretary, said the department was created because of the “pressing needs of the public schools, the severe attacks made upon them and the historic interest of Protestantism in the American public school system.”

Under the merged department, Dr. Knoff said, weekday religious education “will be cared for and directed even more vigorously than before.” The department, he said, will be concerned with “every aspect of the church’s life and ministry as they affect the relationships of the churches in the U. S. with its public schools.”

He added that a recent reorientation of the weekday religious education curriculum will “relate it directly to the public schools’ courses of study, rather than to church school curricula.”

(RNS)

**Hurricane Flora Damages Church Property on Tobago**

Hurricane Flora caused extensive damage to Moravian Church property on the Island of Tobago. A telegram from Br. Lloyd Kitson, superintendent of the Island Conference of Tobago, states that the large Moravian Church and parsonage at Moriah were completely destroyed. The Montgomery Church at the opposite end of the island was slightly damaged.

From first reports it is also clear that many homes on Tobago were destroyed.

Churches, organizations, and individuals of the province have been appealed to for help in this disaster. Gifts should be sent to Treasurer Edwin L. Stockton and designated for the Tobago Hurricane Relief.
The editor was privileged to be a member of the team that attended the Consultation on Church Union at Nashville in September. This was a real privilege not only because of what the meeting may mean for the future, but also because of the fine spirit that persuaded the gathering. By gathering together with others who may be called "spirited descendants of John Hus," the Moravian Church in the Southern and Northern Provinces is moving into step with the rest of Protestantism. That we met is significant for it shows that Moravians are aware of and a part of one of the great movements of our time.

A brief report of this meeting is published in this issue.

The picture of Bethabara is published on the front cover in recognition of the fact that November 17 marks the 210th anniversary of this, the oldest congregation in the Southern Province.

Authors In This Issue

Mrs. Vardis Schwager gives a first hand report of the White House Conference on Race which she attended. Mrs. Schwager’s reference to herself as the president of the Women of the Moravian Church in America is correct. By agreement of the Inter-Provincial Women’s Board, the presidents of the two provincial boards alternate as the Moravian representative on the National Board of Managers of United Church Women. This is Mrs. Schwager’s term as the Moravian member of the Board of Managers.

Mrs. Schwager is the wife of the Rev. Joseph W. Schwager, a Moravian minister serving in North Dakota.

LETTER

Dear Editor,

I wish to thank and commend Mrs. Sallie Blum for her letter in *The Wachovia Moravian*, regarding the Supreme Court decision to stop Bible reading in public schools. I believe it is terribly wrong and will be very tragic to the future welfare of this Nation and the whole world to stop educating any one and especially the young generation to have Faith in our Lord Jesus Christ.

Can it be possible that a group of men that has been given such authority over the lives of the people of this Nation never had Christian parents to start them off in life? Just who has the influence over them? I can’t believe Our Lord sanctions such actions. I still am proud that what little time I had in school I was given the privilege and was taught to recite the Lord’s Prayer with the other pupils, and other Bible readings too, along with ABC’s. If it hasn’t stuck with us it’s our own fault.

I hope the Christian people will make an effort to correct what I believe is a great wrong deed done by our highest governmental agency.

Sincerely yours,

Joseph E. Harris
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The Manger Scene of Putz in Old Salem

In This Issue

- Will God Be Incarnate This Christmas?
- Hurricane Flora Hits Tobago
- Hymns of Advent and Christmas
An Editorial

"Peace upon Earth among Men of Goodwill"

Throughout the coming Christmas season we will hear again and again the familiar words from the King James Version of the Gospel of Luke, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). These words are perhaps the best known portion of the Christmas Story. Yet strangely enough few verses in the New Testament have been translated in so many different ways.

The New English Bible says, "Glory to God in highest heaven, and on earth his peace for men on whom his favor rests." In the Revised Standard Version we read, "Glory to God in the highest, and on earth peace among men with whom he is pleased." Phillips has a still different translation, "Glory to God in the highest Heaven! Peace upon earth among men of goodwill!"

In all the translations of these verses the emphasis is on peace. The "great company of the heavenly host" sang of "peace on earth." Of what kind of peace did they sing and of what does it consist? The differing translations point up one central fact. It is peace among men "with whom he is pleased" or "on whom his favor rests."

In a very real sense Christmas is for Christians only. Others may exploit it or bask in its reflected glow, but only those whose lives are pleasing to God can know His peace. The true observance of Christ's birth is limited to those who know Him and seek to do His will.

Phillip's versions puts this angelic song in perhaps its best perspective. Peace on earth is found "among men of goodwill." The King James Version directed the thought outward. It was "good will toward men." Phillips rightly turns the thought inward and speaks of "men of goodwill."

(Continued on inside back cover)
A high school girl asked the writer the following question: “Why was God willing to become a man? A God of majesty and power reigning in heaven seems much more worshipful to me. Why would God allow himself to be reduced to a man?”

This is a good question for us to ask ourselves in this Advent-Christmas season. We are all familiar with one great reason that God was willing to become incarnate (to take on a body and the form of a man). We know that Jesus Christ came to live the perfect life for us and to die the death of punishment for our sins, so that “the Savior’s blood and righteousness” can become “our beauty and our glorious dress.” We are very familiar with this reason for the incarnation. But there is another great reason for the incarnation which, I am afraid, we have often missed. Let me direct your attention to this other important reason for the incarnation.

Jesus Was Reluctant

On the surface there seemed to be something very peculiar about the ministry of Jesus. For Jesus, who was God come to earth, seemed very reluctant to tell people who he was, or to let other people acclaim his importance. For example, after healing a leper one day Jesus said to him, “See that you say nothing to any one, but go, show yourself to the priest ...” And after healing two blind men he charged them, “See that no one knows it.” After raising a little girl from the dead, Mark says, “he strictly charged them that no one should know this.” Even when Peter had thrilled Jesus by saying, “Thou art the Christ, the Son of the living God,” even then—according to Matthew, “he strictly charged the disciples to tell no one that he was the Christ.”

What do you make of this reluctance on the part of Jesus to tell people who he was? Well, maybe at the first of his ministry, for safety reasons he needed to keep his Messiahship quiet—so he would not get into trouble with the authorities too quickly. But this does not explain why at the end of his ministry there was the same reluctance to tell people about his identity.

Not Found in Words Alone

The very reason God felt it necessary to take on the body of a man is the reason that Jesus did not go about readily telling people that he was God incarnate. And what is that reason? Jesus, the eternal Christ now incarnate, knew, as did God the Father who sent him, that his job on earth was to reveal the Love and Forgiveness of God and you cannot simply tell about it. God knew that Love and Forgiveness must be shown and lived out in human relationships; it cannot be expressed in words only. And so little children and the woman at the well of Samaria and a lonely, hated Zacchaeus found the Gospel of a God of Love and Forgiveness, not in a Jesus who went around telling people that God loves and forgives, but they found the Gospel incarnate in the Person of Jesus of Nazareth who loved and forgave.

What does this say to you and to me in this Christmas season? If God felt the need to reveal his Love and For-
giveness in a person-to-person relationship, and if Jesus saw that he could not reveal the Love and Forgiveness of God through words only, but in himself, does that not mean that the God of Love and Forgiveness to be known to any man in any age must be incarnate?

I know it is a high exaltation of man to say that he can be the Love and Forgiveness of God incarnate. But every one of us who has been baptized, at least in the Moravian Church, was charged with the words adapted from Galatians 2:20: "Now therefore live, yet not thou, but Christ live in thee. . ." This same incarnation is implied in so many passages about the Church—the collection of individual Christians. For example, note this passage: "Now you are the body of Christ and individually members of it."

In Person-to-Person Relationship

Not only can the Love and Forgiveness of God be known only as it is incarnate—as it is found in a relationship with a person—there is just as much need for its incarnation today as when Jesus came from God to be born in Bethlehem's stable. Let me give you an example. I sat talking with a young man of about twenty one night a couple of years ago (he is not a member of our church but has lived in this community all his life). I had talked with his wife that afternoon and saw and heard her expressions of love for her husband who had been abusing her and was about to leave her. When I talked with him that night, after he had told me a pathetic story of his childhood family life, where he was one of four children, he said these telling words: "My wife doesn't love me; why should she, nobody has ever loved me. The only person I have ever thought cared about me is Bishop Pfohl—I have a whole box full of cards he sent me when I was in reform school and newspaper clippings and pictures about him that I have saved."

There is an example of the Love and Forgiveness of God incarnate for that young man. And if he finds salvation (Continued on page 21)
Hurricane Flora cut her swath of
destruction across the island of Tobago
and spent her greatest forces in the
Moravian area of Moriah. The reports

on devastation on the island in general
tell of 75% of the homes and cultiva-
tion destroyed, several hundreds of peo-
ple seriously injured and a death toll of
36 to date.

A Moravian, writing to friends in
the United States, said: "Words cannot
effectively describe the situation in
Tobago. The once beautiful unspoilt
and picturesque little island with its
lovely scenes and waving coconut
groves, is no more than absolute desola-
tion. Tobago that once boasted of its
verdant hills and valleys is no more
than a vast tinder box. There is no
rain since the hurricane and every-
thing just shrivels under the heat of
the hot sun."

State of Emergency
The Governor-General of the Trini-
dad-Tobago government has declared a
state of emergency. The government
and the Red Cross have been active
with a mass inoculation program, re-
strictions on travel, food lines, cloth-
ing distribution, and strict supervision.

THE MORIAH CHURCH, Tobago, is leveled
by storm.

The Provincial Elders' Conference of
the Eastern West Indies Province made
a visit to the stricken area. The Brn.
Oliver Maynard, Lloyd Kitson and Don-
ard Fulton toured Moravian churches
and Br. Donald Fulton reported to the
Mission Board in person in Bethlehem.
At Moriah they found the pastor and
his family living in an old office un-
derneath the ruins. The parsonage, the
church, and the school were completely
destroyed and will require not less than
$60,000 (BWI) to rebuild. At Mont-
gomery the parsonage was damaged and
will require about $1,200 (BWI) to
repair. The Church here was destroyed
some years ago by hurricane and was
rebuilt with concrete, therefore, there
was only slight damage requiring about
$1,000 (BWI). The Bethesda Church
was completely destroyed and will cost
about $10,000 (BWI) to replace. A
number of school buildings were also
destroyed and replacement costs have
not yet been estimated. Other small
church buildings had minor damages
such as the loss of windows, shingles,
etc. Br. Maynard speaking for the PEC,
wrote: "The pastors Rudolph Holder
and Dufferin Culpepper are standing
by their people ministering to their
needs under very difficult and trying
conditions. We share the gratitude of
the brethren and sisters of the Tobago
Conference for every expression of help
and concern and we earnestly appeal
to all to remember them in prayer and
to send help to them in their distress."

Generosity
Adequate supplies of food and cloth-
ing have been arriving on Tobago. The
Moravian Church has been receiving
generous gifts from other provinces.
The British Mission Board sent $1,000; the Moravians in British Guiana sent $400 (B.G.); the Virgin Islands sent $800 (US); offerings are being received in Bluefields, Nicaragua; the Mission Institute in Zeist, Holland, has pledged a substantial gift; and gifts have been coming to the treasurers of the American provinces.

The Needs
In addition to the long-range building needs on Tobago there are current demands to be met. Housing must be supplied for the Moriah pastor. Salaries, heretofore paid by the Tobago churches, will have to be provided for the pastors until the members of the churches recoup their losses. Relief and assistance will be given in the name of the church wherever it is needed.

A Christmas to Remember
American and Canadian Moravians are asked to send gifts for this purpose. Make this a Christmas in which we share our blessings with our fellow Moravians in Tobago. This can really become a Christmas to remember—a Christmas we shall remember because we gave gifts which were urgently needed, and a Christmas Tobago Moravia will remember because of the generosity of their brothers and sisters in Christ. Here, too, in an opportunity to go a second mile by supporting a worthy cause without lessening our efforts to meet our annual responsibility—as individuals and as congregations—for the benevolences of the Church.

This present appeal is for funds to meet a current need at once. As money for capital improvements in missions is collected in the Southern Province and as the “Strength for the Sixties” program progresses in the Northern Province additional funds for major rebuilding will be made available. The rebuilding will take time and the fund-raising programs just mentioned will be of great assistance, but the need for emergency funds is NOW.

Send your gifts to your Provincial Treasurer: Edwin L. Stockton, 500 S. Church Street, Winston-Salem, N. C.

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“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 two Scripture verses which give us the spirit of Advent, and introduce us to the joys of the season are God's great announcement,

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee" (Zachariah 9:9),

and the believers' happy confession,

"Hosanna to the son of David; Blessed is he that cometh in the name of the Lord;
Hosanna in the highest" (Matthew 21:9).

The Church Year opens with Advent, which embraces four Sundays and is intended to be a preparation for the Christmas observance, ending on Christmas day.

The Hosanna

Christian Gregor (1723-1801) has often been called by Moravians "The Father of our Church Music." He was closely associated with Count Zinzendorf and was organist in Herrnhut, established the Collegium Musicum in Bethlehem, Pa., 1744, and became Bishop at Salem, N. C., in 1771. He has given to us much of the glory of Advent in his beautiful setting of the Hosanna, now more generally known as "Gregor's Hosanna."

This antiphonal chorus, looked forward to from year to year, sung by both young and old, used in all our Moravian Churches and often sending its paean of joy to Christians of other faith than ours, radiates the spirit of the Advent season. Rightly he is called the Father of our Church Music.

The Leinbach Hosanna, for many years in manuscript form only, has now been published, first by Dr. James Christian Pfohl, at the request of Mr. Leinbach's daughter, Emma, and later by Dr. Donald McCorkle. Edward W. Leinbach, born in Salem, (1823-1901) was long organist and choir director of the Home Moravian Church.

"Hail to the Lord's Anointed"

James Montgomery was born at Irvine Ayeshire, Scotland, the son of a Moravian Missionary. He is classed with Cowper as one of the two great laymen who were hymn writers of the first rank in England.

"Prayer is the soul's since desire" is regarded as one of the greatest aids to devotion to be found in hymn literature. However, his finest work is the version of the Psalm

"Hail to the Lord's Anointed,
Great David's greater Son."

This hymn has gone around the globe with its message. Read, sing it for yourself, and let its message sink into your soul.

Go with me to "Old Salem", walk up and down the cobble streets, feel the stillness of the night, and suddenly you seem to hear

"Softly the night is sleeping
On Bethlehem's peaceful hill."

'Tis Massah Warner's Christmas Hymn.

Massah Warner, born in Salem, North Carolina, on January 9, 1836, early in life showed unusual musical ability and as a young man moved to Philadelphia to continue his musical studies. He became an organist, but his greatest contribution to Music was the field of Composition.
“Softly the night is sleeping” brings Bethlehem very near in both words and harmony—

“Glory to God on high! Peace on the earth! good-will to men!”

His chant to the Lord’s Prayer and “Lift Up Your Heads, O Ye Gates” should always be remembered.

“Morning Star”
The words of the Moravian Christmas Hymn, “Morning Star,” were written by Johann Scheffler, a German physician of the seventeenth century. However, it was Francis Florentine Hagen who was inspired to give it the musical setting which has made it live and give joy to all those who hear the beautiful strains. Hagen was born in Salem, North Carolina, October 30, 1815. After attending Salem Boys’ School he went to Nazareth, Pa., and completed his training at the Theological Seminary of the Moravian Church. In 1842 he wrote the music to “Morning Star” which is now known and loved by all those who hear the beautiful strains—

“Jesus Mine—In Me Shine.”

“O Little Town of Bethlehem”
On Christmas Eve, 1868, Phillips Brooks visited the “little town of Bethlehem.” The memory of that experience never left him and he was given the inspiration to write a hymn which is remembered more than any sermon he ever preached. Bishop Brooks was one of our most effective followers of Christ. He is best remembered today as the author of

“O Little Town of Bethlehem.”

Advent, Christmas, is now in the thoughts of all who have followed the theme of this article. We close with the American carol, both words and music written in America—the words by Edmund H. Sears and the music by Richard Willis:

“For Lo! the days are hastening on, By prophets seen of old, When with the ever circling years Shall come the time foretold, When the new heaven and earth shall own The Prince of Peace their King, And the whole world send back the song Which now the angels sing.”

———

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THE WACHOVIA MORAVIAN
An Annual Bow to the Idol of Unity?

Lukas Vischer

Every year a growing number of Christians pray for unity during the Week of Prayer for Christian Unity to be held this year January 18-25. Around the world Protestant, Orthodox, and Roman Catholic Christians meet in the presence of God to ask Him to strengthen their unity and to help them express it more adequately.

Does not this fact constitute a tremendous promise? Does not the fact that we are able to gather together for united intercession, despite all our differences, mean that the first stage towards unity has already been attained? The fact that we can pray together for unity must not be taken for granted.

Divisions Go Deep

Our divisions go so deep that we differ from one another even in our concept of unity. Even if we all speak about unity, in actual fact we do not mean the same thing. And yet prayer can lift us above even these barriers. In directing our prayers to Christ, the source of all true unity, we leave our personal concepts of unity behind us and approach God empty-handed, trusting that He will fill our hands anew. Are not these empty hands the expression of the deep unity which unites us?

But does this fellowship in intercession really carry us any further? Can we say that the unity, to which Christ called His disciples, is becoming more and more of a reality among us? We must face this question squarely. For the mere fact that we have prayed together is no guarantee that our unity has grown stronger. Prayer for unity may even become a substitute for unity itself. Each year we meet; but do we then respond to the call to take fresh steps? We consider the questions involved in unity; but do we then move forward in response to them?

The Danger

The Week of Prayer runs the risk of becoming an annual bow to the idol of unity, a pious ceremony with no real effect on the life of the Church. This danger is all the greater because today everyone is talking about the need for greater unity.

How are we to overcome this inner danger which threatens us? First by really addressing our prayer to the Lord of unity; for we can grow nearer to one another only by coming nearer to Him. Christ's words, "Seek ye first the kingdom of heaven and its righteousness, and all these things shall be added unto you" may also be applied to the question of unity. The ultimate goal is the rule of Christ, not unity as such. Where Christ is beginning to rule, unity follows as a matter of course that unity whereby men can become a sign of God's grace in the world.

But as soon as unity is separated from Christ and becomes an aim in itself, our efforts become meaningless. Admittedly, we may carry on excellent conversations. We may increasingly deepen our understanding of the problems of unity and in the course of time acquire extensive knowledge about the whole of Christendom with all its trends and traditions. But if the barriers between
us remain as high as ever; if the complications of centuries of history and especially the weight of what we regard as "unalterable facts" remain, what has been gained? The theme of this year's Week of Prayer, "The great shepherd of the sheep," therefore, has not been chosen by chance. We must bear in mind the relationship between the shepherd and the sheep, and the confidence we must place in our Lord if we are to liberate ourselves from the shackles of the past.

The Basic Difficulty

Today we do not yet see the path to unity in its full light. We know that Christ wants his disciples to be united. We are clear about the task. But when we look at the differences which divide us, we realize immediately that humanly speaking they are insuperable. How can they ever merge into a single whole? It is therefore not surprising that a certain resignation is found among many of the people who deal intensively with questions of unity. Are we not working for a noble but impossible task? For how can what are clearly opposites ever become one? Does that not mean that one must give up believing what one knows to be true, and admit that one has been mistaken? Here we encounter the basic difficulty confronting divided Christendom. We realize that it is Christ's will that we should be one, but we cannot abandon the truth as we understand it now.

No Cheap Solutions

How are we to overcome this difficulty? We certainly must not evade the issue with cheap solutions. Our responsibility for the truth is too great. And we certainly must not assume that it is the duty of others to relinquish the truth which they perceive while we remain as before. We all have a deep need to remain true to ourselves, or at any rate to remain in line with what we have always been. Often we do not defend a truth so much because it is an irrevocable part of ourselves, but rather because we need it in order to maintain continuity with the past.

We are frightened by the obscurity through which we must pass on the road to unity; we are alarmed by the uncertainty and strangeness of it, and we often need 'the truth' to protect ourselves from it. Is it not important here to remember who the Shepherd is

(Continued on page 26)
Charter Roll Closed
With Sixty Members

Boca Raton Congregation Is Organized

The Boca Raton Moravian Church formally organized as a congregation of the Southern Province on the weekend of November 2 and 3. Dr. Gordon Spaugh, representing the province, conveyed official recognition to the new congregation and preached the sermon on November 3 on "What Is A Moravian?"

The special events of the charter week began on Saturday night, November 2, with a dinner prepared and served by the ladies of the Coral Ridge congregation. Philip S. Beese, III, was master of ceremonies for the program which followed the dinner. After greetings from Dr. Spaugh and Dr. Mervin C. Weidner, the proposed rules and regulations of the congregation were presented by J. Lydon Connor, chairman of the constitution committee.

One hundred and nineteen people attended the organization service on Sunday morning, when twenty new charter members were received into membership and the charter roll was officially closed with a total of sixty members.

The congregation gathered for its congregation council on Sunday night, adopting a set of rules and regulations and electing the first members to the Board of Elders and Board of Trustees. Floyd E. Cornette also made a report from the budget committee, announcing a budget of $9,685.50 for the next eight months. He also reported that

CHARTER MEMBERS of Boca Raton with their families.

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DECEMBER, 1963
ninety-three per cent of the forty-four members visited on the previous Sunday.

TWENTY NEW MEMBERS sign the charter roll of Boca Raton on organization Sunday. The pastor, Christian D. Weber, greets the new members.

had responded with pledges toward the budget.

Other events of the charter week observances included a meeting of the newly elected church boards with Dr. Spaugh on Monday night, November 4, and the congregation’s first communion service, held on Sunday, November 10.

Christian D. Weber

DEATHS

Page, Braxton Craven, died October 12, 1963, at Claremont, California. Graveside service conducted by Dr. James C. Hughes. Interment in the Salem Moravian Graveyard. A member of the Home Church.

Yarbrough, John Bruce, died October 15, 1963. Funeral conducted by Dr. James C. Hughes and Dr. R. Gordon

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The Wachovia Moravian
Following Ground-Breaking

Construction of New Fairview Begins

PARTICIPANTS IN GROUND-BREAKING at Fairview are Robert Long, Bishop Pföhl, Vernon Daetwyler, Miss Lucille Styers, James L. Forkner, Alton Pfaff and Gordon Spaugh.

“We break this ground that, by thought, by word, and by deed, we may more abundantly serve our Lord and our fellowman.”

Fairview Congregation realized a long anticipated occasion on September 22, 1963, in the ground breaking ceremony for its new church building. This observance culminated many months of faithful and diligent work by our building committee, James L. Forkner, chairman.

The removal of the Fairview Congregation from the North Winston area, where it has served since 1895, is made necessary by the construction of the North-South Expressway that runs through the property.

Following the ground-breaking, construction was begun immediately on the new buildings which will be located on Silas Creek Parkway just west of the Reynolda Road intersection. The new church plant will consist of a sanctuary; two Christian Education buildings, one for children and youth and the other for adults; a fellowship hall and a chapel.

The buildings were designed by Adams and Pegram, architects of Statesville, N. C. Frank L. Blum Construction Company is the contractor. It is estimated that the cost of the buildings and furnishings will be $437,000. The seven acre plot of land was purchased earlier for $30,000.

The ground-breaking was blessed by a beautiful afternoon and the attendance of 410 members and friends of our congregation. We were gratified to have Bishop J. Kenneth Pföhl in our midst.

The address for the afternoon was delivered by Alton F. Pfaff, member of Provincial Elders’ Conference. Music was furnished by a large group of provincial band members under the direction of J. Burton Snyder, Jr.

Roland Bennett, representing Fairview congregation, turned the first shovel of dirt. Representing the P.E.C., Dr. R. Gordon Spaugh turned the second shovel.

(Continued on page 16)
Increase in Attendance
Already Noted as

Mayodan Puts New Building Into Use

MAYODAN EDUCATION BUILDING which stands behind the old frame sanctuary which will in time be replaced.

The newly-completed Christian Education Building of the Mayodan congregation was officially opened at a service held on October 27 at 3:00 P. M. Dr. R. Gordon Spaugh delivered the address at the service which was held in the Fellowship Hall of the new building.

In the congregation of 297 were friends from many congregations in the Southern Province as well as from the other churches of the community. Four former pastors participated in the service. They were the Brethren Howard G. Foltz, O. E. Stimpson, William A. Kaltreider, and John H. Kapp. Following the service an open house was held.

Designed by Architect William Roy Wallace of Winston-Salem, and erected by Wilson-Covington Construction Co. of Winston-Salem, the building provides space for the Sunday School that had been needed for many years. The three-level structure includes a Fellowship Hall, kitchen, and heating facilities on the ground floor. On the upper two floors are located 15 classrooms and a Sunday School office.

An encouraging increase in Sunday School attendance since the new building was put into use makes it likely that the second unit of the over-all building plan will be needed within a few years. The second unit will replace the present frame sanctuary. In addition to a new sanctuary, it is expected that it will include additional classrooms, a pastor’s study, and a women’s parlor.

Planning for the erection of the Christian Education Building began four years ago during the pastorate of the Rev. John H. Kapp when a Building Planning Committee and a Building Finance Committee were appointed and a building fund was started. Ground was broken for the structure on October 14, 1962.

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THE WACHOVIA MORAVIAN
In an impressive book-signing ceremony 53 adults became the first charter members of the Trinity Moravian Church of Suburban Washington, D.C., the newest of the Northern Province’s series of new beginnings, located in Carrollton, Maryland.

Just six weeks after the church opened its doors for worship and Sunday School on September 22, this group of people were ready to take the step of membership. About one third of these first members are of Moravian background or were actual members of other Moravian churches. The remainder have all come from the local community, most of them never having heard of the Moravian church until recently.

After attending two pre-membership sessions on previous Sunday nights, the candidates were received by the Right Hand of Fellowship after publicly declaring their faith in Jesus Christ as their Saviour. They then signed their individual names in a specially prepared membership book which was placed on the communion table at the front and center of the church. Already there are others in the community who have asked for application blanks for membership and will probably be included in the next group to join on Christmas Sunday.

Church attendance has been exceptionally good. On the day these first members were received the church attendance was 162 with 86 in Sunday School. Church attendance has seldom dropped below a hundred. The Sunday School enrollment has risen to 108 and includes an adult Bible class of some 20 parents. The High School Youth Fellowship of 15 young people has become very active under the leadership of William Needs, the seminary student who is serving as Student Assistant in the congregation for a year.

The music program of the church continues to grow with 15 members in the Senior Choir and with a Junior Choir of 22 children. From the very first Sunday the church services have been definitely Moravian in character using the various liturgies of the seasons plus portions of the Litany, and using all the traditional musical responses. The church is fortunate in being able to hire a competent organist and choir director who has a good appreciation of the musical heritage of the Moravian Church.

The new two-manual Allen electronic organ recently installed helps promote a truly worshipful atmosphere in the Colonial sanctuary by means of its excellent tone. This organ, purchased at a cost of $3400, is a gift to the Trinity Church from Moravians who are part of the Washington Moravian Fellowship living in Washington, Baltimore and the surrounding territory.

The church is located in suburban Maryland about 20 minutes drive from the downtown section of Washington, in a community in which new houses are constantly being built and new families are moving in almost every day.

A welcome is extended to any Morav-
vians visiting in the greater Washington area to worship with the new congregation on Sunday mornings at 11 o'clock. Call the pastor at the church for information regarding the best way to get to the church. His number is 474-1814 at the church and 474-8493 at his home nearby.

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Fairview Builds . . .
(Continued from page 13)

Others from the province at large who took part in the ceremony were Edwin L. Stockton, treasurer; R. E. Foltz, chairman of the Building and Expansion Board; William C. Park, chairman of the Advisory Building Committee; and James Hancock, the contractor.

Members of Fairview, representing the various organizations, who participated were: The Rev. Vernon E. Daetwyler, Tom Pegram, James L. Forkner, Robert L. Rascoe, Lindsay Crutchfield, Homer Yarbrough, Robert E. Long, Mrs. Sam Hardister, Jr., Tom Weatherman, David Daetwyler, Vic Crutchfield, Mrs. L. S. Styers, Sr., Harry B. Miller, J. Burton Snyder, Jr., Julian B. Stith, and W. C. Welch (the oldest member).

Edwin W. Mendenhall

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Theological Seminary Has 34 Students, 3 From South

Thirty-four students are registered for this the 157th academic year of Moravian Theological Seminary.

There are 10 members of the senior class, 6 middlers and 18 juniors. The student body includes graduates from 12 colleges besides Moravian College and two other seminaries. The class is larger by two students over last year.

Three of the students come from outside the United States. Olaf Andersen, a first-year student, is from Labrador. Others are Ray K. Joseph of St. Thomas, Virgin Islands, and Gary M. Straughan of S. Edmonton, Alberta, Canada.

Students enrolled from the Southern Province in the Seminary are Burke Johnson, Junior; Jerome Livengood, Middler; and Robert Rierson, Senior.

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THE WACHOVIA MORAVIAN
The Provincial Boards at Work

Provincial Elders’ Conference
Two new congregations were officially recognized as churches of the Southern Province during the month of November—Boca Raton congregation in Boca Raton, Florida, on November 3, and Park Road Church in Charlotte, N. C., on November 24.

The Rev. Frederick P. Hege was ordained a presbyter of the Moravian Church at the Sunday morning service on November 17 at Fries Memorial by the Rt. Rev. Herbert W. Spaugh.

The next Moravian Music Festival will be held in Bethlehem, Pa., June 14-21, 1964. This Festival will be followed in 1966 by one in the Southern Province.

Announcement is made of the Inter-Provincial Layman’s Convocation to be held next summer. Layman’s Convocations are held periodically in the various sections of our two provinces. The one scheduled for next summer will be held in Bethlehem, Pa., from June 12 through 14.

R. Gordon Spaugh, president

College Breaks Ground
For New Dormitory
Moravian College broke ground on August 2 for its new $580,000 dormitory which will be constructed at the western end of the campus.

Bethlehem members of the Board of Trustees gathered as Clayton W. Bernhardt, treasurer, turned the first shovel.

Dr. Edwin Sawyer, secretary, presided at the ceremonies in the absence of Board Chairman Beauchamp E. Smith of York, Pa.

“In a real way, this marks a change in the life of Moravian College. This dormitory, to be the largest dormitory unit on campus, is a significant step here at Moravian,” Sawyer said.

Patterned after the Rau-Hassler dormitories and situated opposite them on the south side of the circle, the building will increase the dormitory capacity of the college by approximately 30 per cent.

The building is to be financed by a $500,000 self-amortizing government loan from the College Facilities Section of the Federal Home Housing Agency and a $130,000 gift from Mr. and Mrs. Clayton W. Bernhardt.

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Pine Chapel Team Wins In Church Softball League

The softball team from Pine Chapel Church won first place in this past season’s slow-pitch church league sponsored by the City Recreation Department.

This is the second consecutive year that Pine Chapel has taken first place honors.

John Holleman, superintendent of the Sunday School, has been manager of the team since its organization two years ago.

The entrance fee into the league, which is required from all participating churches, was paid by Arista Mills Company. Shirts for the players were furnished by Koyt Everhart, local contractor and member of Pine Chapel.

The team was comprised of Danny Williard, Charlie Hemrick, Pat Patterson, Ronnie Hutchins, Wayne Simmons, Eddie Teague, Richard Vestal, Kenneth Hayes, John Moffitt, Ronnie Sebastian, Gene Scales, Robert Miller, Jimmy Patterson, Pete Steinitte and Jack Clowers. The pastor, the Rev. Norwood Green, and V. C. “Bub” Atwood shared the pitching duties.

All players and their families were honored at a cook-out at Miller Park.

Bill Hutchins

Providence Follows Anniversary Sunday with Revival Services

Holy Communion in the morning and a lovefeast in the afternoon marked the observance of the 83rd anniversary of the Providence Congregation on November 17.

The Rev. J. Calvin Barnes, a former pastor, was the anniversary speaker at

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THE WACHOVIA MORAVIAN
the lovefeast at 3:00 o’clock in the afternoon.

Following the anniversary Sunday a series of special revival services were held with the Rev. Kenneth Robinson, the Ardmore pastor, as guest speaker. The services were held each night Monday through Friday.

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**Raleigh Observes First Decade With Anniversary Services**

The Raleigh church celebrated an important birthday on October 6 when the tenth anniversary of the congregation was observed with Communion at 11:00 A.M. and an anniversary lovefeast in the evening. The guest speaker for the lovefeast was the Rev. Walser H. Allen, Jr., first pastor at Raleigh. To mark this decade of existence, a history of the congregation, “The First Ten Years,” was written by Mrs. E. G. Manning.

November was a busy month for Raleigh Moravians. At their November meeting, the Women’s Fellowship trimmed hundreds of candles for both Christmas Eve lovefeasts as well as for the Candle Tea. The Women’s Fellowship, assisted by members of the Youth Fellowship, spent Saturday the 23rd washing windows, cleaning the kitchen, and preparing the church for the Candle Tea. This year the Thanksgiving Eve service took the form of a lovefeast to which children as well as adults brought gifts of food. During the service, the congregation placed their gifts at the front of the church and immediately after the service, the food was taken to a needy family.

The Women’s Fellowship will hold the Sixth Annual Candle Tea on Saturday, December 7, from 2:00 to 7:00 P.M. This tea has become an integral part of Raleigh’s Christmas preparation and approximately a thousand people are expected to attend.

*Mrs. Edward Manning*

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**King Team Wins Softball League Trophy**

The King congregation fielded a softball team this summer in a league composed of churches in the King area. The

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DECEMBER, 1963
league trophy was awarded the Moravian team for its fine showing.

At the season’s end, a chicken stew was given for the team at the church.

Mrs. Omnie Grabs, Jr.

Young People Hold Lovefeast at Bethesda

A children’s lovefeast sponsored by the Junior Youth Fellowship was held at Bethesda Church on Sunday, October 27.

Special music was provided by the brass choir, and the adult, chapel, and cherub choirs. The Rev. Charles W. Fishel, pastor of Mizpah Church, was guest speaker.

Mrs. W. E. Bodford

Former Bethania Parsonage Is Moved to New Site

The old parsonage of the Bethania church has been purchased by Howard Conrad, a member of the congregation, who is having it moved to a site just across the church drive from its former location.

The original site was vacated in order to make possible the future expansion of the Bethania sanctuary.

Fay W. Beroth

Rules and Regulations Adopted at Enterprise

A new set of Rules and Regulations were approved for the Enterprise Congregation at a special Church Council held on October 27.

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THE WACHOVIA MORAVIAN
The revised roles make provision for associate members and the right of every communicant member to vote in church councils.

The presentation of a copy of the Bible to each person who unites with the Enterprise Congregation, which has been a custom, was made a part of the regulations.

Mrs. Everette Craver

God Incarnate . . .

(Continued from page 4)
and fullness of life ever, it will be because he finds the Love and Forgiveness of God incarnate in other Christians. (God has always worked through his Covenant People to reveal himself and perform his mighty saving actions. We in the Church are the people of God's "New Covenant" in Jesus Christ. As such we are called on to be witnesses of what it means to live in a covenant with God; and we are called on to be his instruments for bringing others into the saving relationship of Covenant Life.)

There are still "women at the well of Samaria" who need Forgiveness; there are still children who need the

Love that was found in Jesus Christ; there are still lonely "Zacchaeuses" who can only find Love or Forgiveness or both as they find it in you—the incarnation of God in this Christmas season.

Will God be incarnate in your church this Christmas? Will God be incarnate in you this Christmas? Won't you pray that God will be found in you by someone this Christmas?

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December, 1963
Protestant Giving
Set Record in 1962

Members of 42 Protestant Churches in the United States contributed a record total of $2,799,670,577 to their denominations in 1962, it was reported here by the National Council of Churches' Department of Stewardship and Benevolence. The total was $90,948,313 larger than the contributions reported for 1961 by 46 denominations.

Giving on a per-capita basis decreased slightly in 1962, however, according to the report, published in the 43rd annual edition of "Statistics of Church Finances."

Among the 42 denominations reporting for 1962, which all had reported comparable figures the previous year; the average amount given for all purposes by an individual church member was $68.76, a decrease of .35 per cent from 1961.

Per-member giving for congregational expenses was $57.18, an increase of 2.03 per cent, but giving for benevolences in 1962 was $12.45, a decrease of 3.9 per cent. The latter figure includes a per-member rate of $2.18 for foreign missions, a loss of 1.4 per cent.

Dr. T. K. Thompson, executive director of the stewardship department, said the percentage decreases are attributable to an increase in total membership without a corresponding increase in dollar contributions.

He noted that a large part of this is due to denominational mergers and a consequent change in reporting procedures. Four of the Churches reporting a year ago now are merged in the Lutheran Church in America.

Twenty-one denominations reported spending $247,972,688 on new buildings last year. This represents 23.61 per cent of the total of $1,050,141,239 reported by these bodies for all congregational operations and items. A year ago, 18 Churches reported $171,943,949 for new buildings.

In per capita giving, an average of $100 or more from each member was reported by 18 denominations, most of them smaller bodies. (RNS)

"Excessive Tolerance" Held Increasing Crime Rate

Excessive tolerance by parents, law officials, and juries is a root cause of increased crime both in the capital and throughout the nation, Lewis F. Powell, Jr., president-elect of the American Bar Association, said in a speech to the Rotary Club of Washington, D. C.

"We live in an age of excessive tolerance," said the Richmond, Va. attorney, "a kind of tolerance which accepts, if not affirmatively condones, levels of conduct and attitudes towards personal responsibility which are marginal or clearly bad in terms of the welfare of society and our country."

In the home this tolerance is manifested by permission for early drinking, unregulated automobile use, uncontrolled absences from home at night, and unsupervised reading and television viewing, Mr. Powell held.

"The other side of this coin is paternal failure to assume affirmative responsibility for a child's education, his moral and ethical standards, and his respect for law and the rights of others," he added.

The Wachovia Moravian
Mr. Powell said that tolerance is normally a virtue—when it expresses itself as full respect for the rights and opinions of others. But tolerance is no longer a virtue, he said, when it allows "substandard, marginal and even immoral and unlawful conduct."

There is too much of the latter kind of tolerance among today's public, he asserted, an "an inevitable by-product of this excessive tolerance is lack of respect—for authority, for law, and for the rights of others." (RNS)

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President's Assistant Asks Clergy's Aid in Retardation Work

Religious leaders play an important role in meeting needs that arise because of mental retardation, Dr. Stafford L. Warren, the President's Special Assistant on Mental Retardation, said at the annual convention of the National Association for Retarded Children held in Washington, D. C.

Dr. Warren said that religious leaders can give valuable aid to parents, to mental health agencies, to mental health institutions, and to government agencies in their efforts to deal with mental retardation problems.

His committee has been in touch with the Academy of Religion and Mental Health which is active in the same field. He noted that several training centers related to religion and mental health are now in existence, but added "the need now is to expand these programs to include information on retardation."

To meet this need, Dr. Warren announced, he is in the process of organizing a Subcommittee on Religious Resources. It will include Protestants, Roman Catholics and Jews and will seek to stimulate training courses, seminars and other means of communicating information about mental retardation. "Our hope is," Dr. Warren went on, "that the clergy can better understand the problem and thus be better prepared to work with parents, physicians, social workers and other interested persons."

He said he felt most clergymen now are neither able to minister to distressed parents nor able to direct them to existing community resources. "When parents discover their child is retarded, they are greatly distressed," he explained. "Many have a sense of guilt. It is here a clergyman can be of great help."

Dr. Warren noted that there are 5,000,000 retardates in the country. "We have not been idle," he concluded, "but there is so much more to be done that this is not the time to rest on our laurels." (RNS)
**"Spiritual Drop-Out" Rate Held Threat to Church**

The national problem of public school “drop-outs” is reflected in churches, where the “spiritual drop-out” rate has reached critical proportions, a conference of 100 Lutheran Church in America youth workers was told.

Dr. Robert W. Stackel of Holy Trinity Lutheran church, Akron, Ohio, said church programs have been “too rigid or too irrelevant” for young people. "In a world requiring earlier spiritual sophistication in youth," he warned, "they will become spiritual misfits.”

The churchman keyed the problem of young people in the churches to the general concern over all lay activity. He maintained that unless the church can reach its youth, it will fail to make an impression on society and culture later through its adult laymen. “The present situation is that the power-centers of society are not being influenced dynamically in their decision-making process by Christian representation through the Christian laymen who are present,” he said.

Dr. Stackel cited the problems involving relationships between clergy and laymen. While the situation appears healthy, he said, “beneath the surface . . . there are deep problems. They live in different worlds, and they speak a different language.”

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**OLD SALEM CHARMS**

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<td>Color Slides of Old Salem</td>
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**NEW MORAVIAN CHURCH SEAL JEWELRY**

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**SALEM BOOK STORE**

Winston-Salem, N. C.
Salem Square Phone PA 3-1122
Warning of a “laymen’s revolution” which “already is beginning to reveal itself,” he said the pastor-layman relationship must be “taken apart, examined, cleaned and lubricated.

“There is sand in the machine, making alarming sounds from time to time. Perhaps some parts will have to be replaced.” In this area too, he added, the best area for work is with the young people who are “relatively free of the traditions of the past . . . already uprooted in mood by the ferment of the world . . . more flexible in attitude and thought than their elders.” (RNS)

**Germany’s Church-Goers Largely Older People, Theologian Says**

A noted German theologian, addressing a Reformation Day observance at Augsburg College, Minneapolis, Minnesota, said that church-goers in his country are predominantly older people.

The elderly, according to Dr. Helmut Thielicke, have passed “out of the direct battle of life” and often are beyond caring whether preaching bears relevance to those battles.

Too often preaching is not relevant, said Dr. Thielicke, pastor of St. Michael’s Lutheran church, Hamburg, West Germany, and dean of the faculty at Tuebingen University.

He said that the church must become “successful in showing that the Gospel possesses relevance for the areas of life”—for all relationships of man’s “worldliness.” The man urged to “love thy neighbor” might wonder how he is to reconcile the fact that his neighbor is apt to be his competitor in economic life. Until preaching relates more directly to such predicaments, he continued, “he who stands in the middle of life will regard himself as forsaken.”

Speaking in German, with an interpreter translating his words, Dr. Thielicke called for preaching that “dares” to be geared to our times and that is presented in “a worldly language” rather than in one cloaked in “sacramental exaggeration.” (RNS)

**Columbia Signs $20,000,000 Agreement to Film the Bible**

Columbia Pictures has signed a $20,000,000 agreement with Italian movie producer Dino de Laurentis to film “The Bible,” a screen epic concentrating mostly on the Old Testament.

Christopher Fry, the noted dramatist, has been working for more than two years to adapt “The Bible” for the screen. Orson Welles and Luchino Visconti have been signed by Mr. de Laurentis to direct parts of the film.
Columbia executives said the filming of "The Bible" was one of the largest projects ever to be undertaken by the company. "We are particularly proud to join with Dino de Laurentis in bringing to the screen the greatest book of all time," they said.

"The Bible" will require more than a year to film. Outdoor scenes will be shot in Italy, Egypt and Spain, while interiors will be done at the new de Laurentis Studios outside Rome.

A single-length feature, the film will cover the Book of Genesis—The Creation, The Garden of Eden, Adam and Eve, Cain and Abel, Noah and the Flood, The Tower of Babel, Abraham, Isaac, Esau, Jacob, and Joseph and his Brethren.

Stars for the leading roles in the film have not yet been chosen. (RNS)

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**Chinese Reds Renew Attacks on Bible**

A renewed attack on Christianity and the Bible by the Chinese Communists has been interpreted by students of Chinese affairs as fear that continued existence of Christianity in China is a danger to the Peking regime.

After a long silence, a major Chinese Communist organ, Jenmin Jih Pao, appeared with a long editorial which condemned the Bible and Christianity as tools of the "exploiting class" to undermine Marxism.

The editorial recommended that its readers study a Red treatise on religion published in the Soviet Union 40 years ago and issued by the Chinese under the title, "What Kind of Book the Bible Is."

Close observers of Red China said the editorial appeared to point up an analogy between the situation in Russia in 1922 and happenings in China today. If this is correct, they said, then Christianity must still be considered an influence of some importance in China. (RNS)

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**Unity . . .**

(Continued from page 10)

who is leading us us along this road? The distinguishing mark of the Shepherd is that He passed through death before His resurrection. We therefore cannot fulfil His will if we simply cling to what gives us a sense of security.

We can only advance if we follow Him, wherever He calls us, even into uncertainty and obscurity. For all of us the road to unity is a road which leads through death to resurrection. Many of the things to which we are now attached and which therefore seem irrevocable, must die, if we are really going to do His will. What Christ demands of us is always so new that we must give up what we think we possess, in order to remain open together for His future. Can the Week of Prayer help us realize this truth anew?

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**NO SHOE IS WORTH IT'S PRICE UNLESS COMFORTABLE**

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**A FIT IS THE THING**

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**HINE'S**

The Wachovia Moravian
The picture on the front cover of the manger scene from the Christmas putz in the Brothers House in Old Salem was made by I. B. Southerland. This putz is viewed by thousands during the Candle Tea sponsored by the Women of the Home Church held this year December 4-7.

Two articles appropriate to the Christmas season appear in this issue. One is by Mrs. J. Kenneth Pfohl on The Hymns of Advent and Christmas. Earlier this year Mrs. Pfohl wrote a similar article on The Hymns of the Passion. The second article is by the Rev. William H. McElveen on the Incarnation. Br. McElveen is the pastor of the Messiah Congregation.

News coming in from the churches emphasizes the continuing development of the province. Boca Raton, Florida, was officially organized as a congregation, the second Moravian Church in that state. (Park Road in Charlotte was also scheduled to be organized in November.) Mayodan opened its completed Christian Education building and Fairview broke ground for its new plant on Silas Creek Parkway.

The Rev. Clement E. Suemper writes on the Northern Province’s newest church, which is located in suburban Washington, D. C., and of which he is pastor.

The research secretary of the Department of Faith and Order of the World Council of Churches, Dr. Lukas Vischer, examines the dangers of the Week of Prayer for Christian Unity’s becoming “an annual bow to the idol of unity.” Dr. Vischer is an observer of the World Council of Churches at the Second Vatican Council.

Shortly readers of The Wachovia Moravian will receive the “Palm and Pine for 1963.” It will be mailed under the mailing permit of the Trinity Congregation. This saves the expense of acquiring a special permit for this one mailing.

Peace upon Earth . . .

(Continued from inside front cover)

Many of the conflicts of our society and of our personal lives spring from the fact that we are not motivated by good will. Governor Terry Sanford recently in speaking to a group of churchmen called for “goodwill” in the area of racial conflicts in the state. He specifically asked that they be “men of good will.”

Peace on earth in all our relationships comes when, motivated by love, we seek the good of all. It is upon such men of good will that God’s favor rests.
From the Moravian College campus we wish you joy at Christmas and happiness throughout the coming year.