In This Issue

- President John F. Kennedy
- A Message to the Churches
- A Visit with Pierre Vittoz
A Tribute to the Late

President John Fitzgerald Kennedy

It was with mixed feelings that I consented to write an article on the late President, John Fitzgerald Kennedy. I hesitated for a moment, realizing that I could never do justice to a worthy tribute to such a great figure in contemporary history; on the other hand, I felt the need and desire to assure the American people at large, and our brethren and sisters in the Moravian Church in America in particular, of our sympathy at the nation’s tragic loss.

The true value and significance of his life was perhaps not fully appreciated in the past, cannot be apprehended in the present as yet, and the history of the future will not be able to be assessed without mentioning John F. Kennedy.

John F. Kennedy was to the African people, not only the United States President but “our president”—because he often spoke on our behalf, and he stood, among other things, for freedom; and freedom is Africa’s aspiration. He is remembered for adding action to his ideals and beliefs. Africa had great confidence in this man and in the people he represented. He could detect among the perplexities of the world the essential issues of his day, and he gave such matters his prominent thought, attention and action. When John F. Kennedy spoke, the world listened—when he died, the world mourned; and even long after his death, the world will be brought to silence again and again when someone quotes: “John F. Kennedy said . . .”

Our admiration went out for him because of his charming personality, his devotedness to his family, his sincerity in practicing his Christian beliefs, his dedication of service to people, and the dignity with which he handled his high office. But above all, his memory is cherished because of his concern for others and his sincere involvement in these concerns.

To me, his greatest speech are these four words: “Ich bin ein Berliner” (I am a Berliner), indicating to the people in West and East Germany, when he stood at the great dividing wall of Berlin, his concern for them, sharing their aspiration (Continued to inside back cover)
In Message to Churches
National Council Sees

Change as Salient Mark of Our Time

THE OPENING SESSION of the Assembly of the National Council of Churches which was held in Convention Hall, Philadelphia, Sunday night, December 1.

Acknowledging that it was "aware of the long shadow of national tragedy which rests upon us," the sixth General Assembly of the National Council of Churches met in Philadelphia, December 1-7.

In its Message to the Churches, the Council stated, "Even before sudden tragedy came, it was clear that in the United States the most salient mark of our time is change accelerated, radical, often irreversible." It asked:

"Is God really Lord of history as we have professed? Do human events like these which mark our day disclose His moral order? What do these times say to our faith and what does our faith say to these times?"

Noting the "undeniable thrust" for human justice in the world, the message said Christians should "feel called to repentance that movements for justice which should have come through Christian obedience within the churches often have emerged from without.

"Let us confess we have been silent when we should have spoken, followed when we should have led, often served as defender of an old order when we should have been champion of the new."

The message's main sections dealt with racial justice, technology with human dignity, peace and Christian unity. Excerpts from these four sections follow:

Racial Brotherhood and Justice

"At the point of race the Christian church must now profess or deny Christ. No imperative requires more immediate obedience than the new commandment which he gave to his church, "that you love one another," and the insistent affirmation that "in Christ there is neither Jew nor Greek, bondman nor free, male nor female."
Our churches must make clear that as the body of Christ we welcome into full participation all who profess him as Lord or seek to know him.

"In this present crisis our Christian obedience must be felt in those decisions and demonstrations which are shaping the emerging patterns of human relations in the United States. The Presidency has given us challenging leadership toward national legislation guaranteeing all citizens a free vote, public accommodations, and open policy of participation in public education, and non-discrimination in housing and employment.

"We are grateful for those Christians who have shared in movements for racial justice and we commend the discipline evident in those movements. At the same time we have pastoral concern for those among us who face personal struggle because of their obedience to Christ when it means a fundamental change in accustomed ways of thought, action, and life. The clear demand for obedience to Christ in race relations leaves no alternative. We pray that by the grace of God we may be able to strengthen one another in such a way that it proves a redemptive experience."

Technology with Human Dignity

"In our Christian concern for persons we need to understand the full meaning of today's swift technological change. Expanding automation and increased productivity have brought changes sometimes said to be greater than the transition from feudalism to capitalism.

"Such changes have potential for both good and evil. Many of us have entered into the benefits of our technology but we must remember with concern the number of persons who are affected adversely by it: minority groups who find it increasingly difficult to be employed, young people who never had a job, older workers who are replaced by technological advances, families seriously disrupted by the changing patterns of daily life.

"As Christian churches, our obedience places upon us at least two requirements: First, we must work within our society to see that we adapt our economic patterns to provide as a right an opportunity for all of our citizens to earn an adequate livelihood and to make a significant contribution to the common good.

"Second, we are faced with the need to re-think and re-order the life of our churches in their ministry to persons working in our society. We have a Christian imperative to look again at the meaning of work, the theory and use of leisure, the place of education and of training in a highly technological society. While we cannot foresee the exact forms of church life which such changes may require, we must be ready to make them."

Peace with Justice

"We are sustained in our concern for peace by our faith that peace is God's will and will ultimately prevail. We rejoice in the recent developments..."
which indicate a greater readiness on the part of nations to further peace, such as agreements to ban nuclear tests in the atmosphere, underwater, and outerspace, to bar orbiting weapons of mass destruction from outer space, and to increase trade across ideological barriers. While thankful for these advances, we stress the moral imperative to work more urgently for a world without war, and for a world order under law in which peace with freedom and justice can be achieved.

"As churches, we must actively support the United Nations and adequate aid for developing nations; must press for significant steps toward disarmament and for diversion of enormous resources now devoted to the arms race to a frontal attack on the unmet needs of mankind; and must recognize that revolutionary movements of our time may be new thrusts for human dignity and freedom.

January, 1964

"In addition, the churches in this best-fed of nations should recognize a special responsibility to free the world from hunger, bearing in mind our Christian injunction to feed our enemies as well as our friends and neighbors."

Christian Unity

"We are grateful for the growing unity which the Holy Spirit is revealing, and for the enrichment this revelation brings to our common life.

"Many new steps toward unity lie urgently before us. We heartily commend those constituent bodies within our fellowship now engaged in earnest conversation concerning joint action for mission or about organic union. Conscious of the deep divisiveness and wide diversity which mark our several traditions, we thank God that He is leading us to discover ways by which these divisions can be healed.

"We are grateful for the new climate of dialogue between members of the
Roman Catholic, Orthodox, and Protestant Churches."

**Conclusion**

"The sum of it is the call to renewal through obedience. If the church is really to be contemporary servant of the eternal Christ it will mean the radical re-ordering of its life and practices. We must examine rigorously our basic beliefs until we affirm them anew with utmost integrity; we must ground our church life in the renewed study of God's word and God's world; we must learn the disciplines of prayer. We must count no accustomed way beyond review and challenge.

"It will mean a renewal of the church not by our hand but by God's hand. But we can be an expectant people living by every word which proceeds out of the mouth of God, not by every idea fashioned out of yesterday's needs and situations. At this crucial point between judgment and hope we stand humbly confessing that the only credential we can present as servant of the eternal Christ is a radically obedient church in a radically changing world."

**DEATHS**


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Visiting Churchman Is

Confused by Many Denominations

Richard F. Amos

"Give me some of your impressions of the Church in America" was the request put to the Rev. Pierre Vittoz of Lausanne, Switzerland. I especially wanted this man to talk because I felt he could speak without prejudice and with some candor. Br. Vittoz is an ordained Moravian minister, having served as a missionary to Tibet; a brilliant linguist, speaking several languages fluently and English perfectly; a translator, having served the American Bible Society in Central Africa in 1957-59 and the British Bible Society in India from 1959-62 and as an interpreter for the World Council meeting in New Delhi.

At the request, which in a way put him on the "spot", he stopped cutting his meat (we were at the dinner table), picked up a spoon and stirred his coffee thoughtfully for several silent seconds. Then he talked with feeling and conviction about his impressions.

"Though I have been in your country a relatively short time, I am much impressed by your apparent emphasis on Christian Education as evidenced by the fine facilities and equipment you have for doing this important work of the church. Most of the world is far behind you. Every church I have visited here, twelve or more, has a very functional Christian Education building or is in the process of building a new one or enlarging an old one."

Financial Generosity

"Secondly, I am impressed by the apparent good spirit of financial generosity toward the church in America." When I quoted him the latest figures released by the United States Department of Commerce stating that the so-called average American gave only 1.37% of his income after taxes to charitable and religious organizations, Br. Vittoz smiled and said, "But what incomes—what wealth! The people’s total gift is still large."

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January, 1964
Many Denominations Distressing

"On the other side of the picture, now that I have given you some favorable impressions, I must say that I am rather distressed and amazed by the many, many denominations in existence in American church life. Remember this afternoon? You showed me three large city churches, all different denominations, within two hundred yards of each other. It is all a 'little too much' for me. In fact, it is almost staggering and, I believe, somewhat wasteful of talent and resources."

As I nodded understandingly, he continued, "What you need very urgently in America at the very least is some system of comity (a plan whereby denominations show respect and courtesy for each other's respective sphere of activity in a given locale). I saw this plan work so very well in India when I was a missionary there. As I see it, the church vitally needs to continue to seek out and nourish a spirit of cooperation between the many denominations as never before in this 20th century. Yes, it is absolutely vital for our churches to accept the ecumenical movement as something more than an idea. It is, in fact, a necessity if the church's voice is to be taken seriously in our world of violence, hate and suspicion. It may well be that only within the framework of the ecumenical advance can the testimony of the church speak strongly and be felt keenly by an unbelieving world and sometimes indifferent people.

"The greatest enemy of the church," he continued, "is not the communist movement but the people who are indifferent to Christianity. The Church is not being heard nor understood by these masses because she has been speaking with so many different voices."

So spoke the Rev. Pierre Vittoz as he stopped off in the Southern Province on his way to a meeting of the World Mission and Evangelism Commission in Mexico City.

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The Wachovia Moravian
Moravian Mission Work Is Explained To

The Unity of the Brethren in Texas

Robert A. Iobst

The 33 congregations of the Unity of the Brethren in Texas are channeling most of their contributions for foreign missions through our Moravian Mission Board—$8,000 this year. They are paying the salaries of the Clark Bensons in Honduras and the Richard Steiners in Nicaragua.

The Brethren in Texas migrated to Texas from Czechoslovakia (once called Bohemia and Moravia) at various times during the last one hundred years. I met one who had come just two years ago. He spoke to me in what I thought was imperfect Spanish. We understood one another fairly well. It finally dawned upon me that he was speaking Portuguese; he had spent some time in Brazil. Spanish and Portuguese are very similar languages.

Almost half of the Brethren church buildings are rather new or newly renovated. The congregations are in good condition now to do more for the Lord in the foreign field.

Eighteen congregations have over 100 communicants each (plus children). Of these, 11 congregations have over 200 communicants each. Thirteen ministers serve those 33 congregations. A number of the ministers drive approximately 40,000 miles a year on church business. Some conduct morning services in congregations 80 miles apart.

About 12 years ago there were just four pastors serving all 33 churches. Even though 90 percent of the members speak Czech, only a very few services are conducted in the Czech language.

Northern Moravian pastors, Emil Simon and John Hoesman (on loan to the Texas Brethren), do all their work in English.

At the Hus Camp my task was to give representatives who had gathered there from most of the Brethren churches information concerning the fields they are now supporting. We discussed the $296,000 Moravian mission budget. Various mission leaflets were studied and lists of visual aids were given out. Slides and movies were shown. This workshop was Saturday morning and afternoon, November 23.

I also gave mission sermons and showed mission pictures in 11 churches: Houston, Crosby, Dallas, West, Austin, Taylor, Snook, Dime Box, Seaton, Temple and Nelsonville.

The Snook church was pictured on the front of the Sept. 22, 1963, Sunday Moravian bulletin. Interestingly enough, Dime Box is near another village called Old Dime Box.

I met Martha Havlik and her fiancee. They both hope to go into some kind of foreign mission work. Martha served in our mission in Honduras as a teacher for one year and returned from Honduras a few days before I arrived in her home town of Temple. One of the members in Temple has a Bible that had been baked in dough (to hide it from the Jesuit priests).

The Rev. Josef Barton showed me several ancient Czech language books he keeps in his study: A Kralitz Bible
printed in 1596, a 1576 hymnal and a book of sermons for young people written by a certain Spanenberg in 1542.

Br. Barton spent a year in Moravian Theological Seminary, Bethlehem, Pa. The Rev. John Baletka did, too. Four Brethren ministers studied in Bethlehem. The Rev. Dan Marek spent four years in our college; his wife, Marie, for two and a half years was secretary at Central Moravian Church. The Rev. Gordon Hejl spent seven years there, taking both his college and seminary work at Moravian.

The Rev. Albert Michalik married the sister of Mrs. Ralph (Elsie) Van Lehn, member of Ardmore Moravian Church, Winston-Salem.

Four things, our ancient church history, modern day personal ties, the dropping of the Czech language in church services, and supporting the same mission fields, are points that cause our two denominations, the Unity of the Brethren Church and the Moravian Church, to be interested in one another.

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Only One Doctor To Help So Many

Herbert B. Johnson

The Moravian mission hospital at Sikonge, Tanganyika, Africa, reports it has 100 beds in which 2041 bed pa-

tients received treatment, in addition to 7,499 ambulatory patients. In 1962, 25,161 treatments were given, plus 350 operations. In the same year 457 children were born in the clinic.

But this does not tell the whole story. For in the leper colony there were 600 under treatment, along with 800 others in the outlying district. All of them expected the doctor to examine them. And all this took place under the hands of one doctor, Mrs. Else From Pedersen, who, with the aid of four Danish nurses, accomplished this stupendous task.

The report goes on to state, “We have no right to lay such heavy burdens upon one individual. Therefore we are praying daily that God will provide us with yet another doctor, yes, possibly two doctors. Isn't there a Christian doctor who will give three years of his life to service in such a fertile field as the Mission Hospital at Sikonge, Tanganyika?”

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THE WACHOVIA MORAVIAN
Winter Semester of

The Laymen's Seminary

Offers Four Courses

William H. McElveen

In May, 1960, a committee of the Commission on Leadership Education of the Board of Christian Education and Evangelism was set up to consider the needs for leadership education and provide a program of training for the fall of 1960. That committee consisted of Miss Martha Ann Bowles (now Mrs. Bruce Weber), Mrs. Emily Kapp and the Rev. William H. McElveen.

During the summer of 1960 the plans for the Seminary for Laymen were completed and approved by the Board. The first session was held in the fall of that year. Three years of Seminary for Laymen were completed in the Fall Session just past. A total of sixty students were registered for the four courses, making this the most successful session held so far.

In these three years there have been 193 students enrolled in the Seminary for Laymen and, of course, many of those students for numerous courses. These students have received 4,680 pupil hours of classroom instruction. There are 11 students in line to "graduate" from the Seminary for Laymen in the spring of 1964. That is to say, there are 11 pupils who will have completed seven required courses and three electives for 100 hours of classroom instruction that entitles them to a Certificate of Achievement. There are numerous others who will be in line for such a "graduation" the following year.

Two units of credit are given for each course completed. Twenty units are needed for completion in order to receive the Certificate of Achievement.

Winter Session, 1964

The Commission on Leadership Education is pleased to announce the following plans for the Winter Session of the Seminary for Laymen:

Dr. Elizabeth Welch, of the Department of Education at Salem College, will teach a course entitled "Methods of Teaching." In this course Dr. Welch will use and direct the class in using quite a variety of teaching methods. This course should be valuable for any who are involved in teaching and is certainly open to any who are interested in teaching methods.

Dr. E. W. Hamrick, of the Department of Religion at Wake Forest College, will teach a course entitled "A Survey of the Old Testament." In addition to his doctoral work at Duke, Dr. Hamrick has studied at the American School of Oriental Research in

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Jerusalem. He has helped with so many courses in our seminary that he can be considered almost a regular faculty member, and as such has quite a reputation as a fine lecturer among those who have taken his courses in the seminary. This course is especially recommended for those who will be teaching the Covenant Life Curriculum next year, since the study next year will be a survey of the Bible. This Old Testament survey and a New Testament survey to be taught in the spring will be especially helpful. This is a general course which will be of interest and help, however, to anyone whether he is a teacher or not.

The Rev. George Chiddie, pastor of our Leaks ville congregation, will teach a course entitled “Christian Doctrine No. 1.” This course covers the Christian doctrines of the Bible, the Trinity, and the Person and Work of Christ. (Doctrine No. II is a continuation of this course covering the doctrines of Personal Salvation, the Church, and Last Things). Br. Chiddie taught doctrine courses in 1961. He is a respected teacher and leader among the ministers of the province.

The Rev. Wallace Elliot, assistant pastor at Home Moravian Church, will teach a course entitled “Youth In The Church.” He will deal especially with a manual published by the C. L. C.

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THE WACHOVIA MORAVIAN
Zinzendorf and the Bible

Arthur Freeman

Zinzendorf's birth thrust him into a century of radical doubt about the validity of the Christian faith. The eighteenth century's emphasis upon man's reason as the solver of all problems and the source of all knowledge led many to believe that the Christian faith was unreasonable and therefore untenable. Young Zinzendorf struggled with these issues for the first twenty years of his life. The conclusion of his experience is expressed in a moving poem where he has God say to the Christian, "Stop searching out what escapes you! . . . O man, come and see . . . my hidden majesty in Jesus, the humble child." In the last stanza he concludes with a joyous doxology, "Here (in Jesus) I find myself, here I lay hold of (that for which I searched)! . . . Now I love Thee, and believe, and rest." Zinzendorf was driven back with such a force to the assertion that only in Christ can man know God that he felt also compelled to say that a man who is without Christ is an atheist. It is impossible to know God without Christ.

A Realistic Appraisal

Since the Bible centers upon the Person of Christ and brings to contemporary Christians the living voice of Christ and the Apostolic witness to Him, the Bible is the necessary and indispensable source for the Christian's faith and life. In asserting both the centrality of Christ and Scripture, Zinzendorf had recaptured the spirit of Luther and the Protestant Reformation. Scripture became his "atmosphere." He read it until he knew its words by heart, and he preferred it to all devotional literature which, if valid, was only Biblically derived.

At the same time, Zinzendorf's allegiance to Scripture was never a blind allegiance. He so clearly realized the historically and humanly limited elements in Scripture that on this point he proved an embarrassment to some of the Moravian leaders and was accused of conceding too much to the "scorners" of his time by the great pietistic student of Scripture, Bengel. However, Zinzendorf saw more clearly than many of his day that God worked through history and human beings and felt that if he was to be a faithful pastor to his people he must deal openly with Scripture's problems. As he comments in one of his sermons on the Litany of the Wounds, the Holy Ghost "let the people speak as well as they could, he did not give them more understanding or memory than they had, he changed nothing in their natural qualities . . ."

Divine - Human Authorship

Thus he accepted the fact that one Scriptural author would write differently than another, for he was a different person, and an author from one historical period would write differently than a person in another historical period since he belonged to a different age. Moreover, historical differences were not just a result of people being different in different periods, but were also due to the fact that when God spoke
he gave men a message which was right for their particular time, otherwise it would mean nothing to them. Thus what God delivered to people at one time would not always be meaningful to others. The situation is further complicated because there are even places in Scripture where God let people speak their own opinions (see where Paul states this in I Cor. 7). All of this means, some of the Reformers notwithstanding, that the Bible is not an easy book to understand. Though holding it in deepest respect, Zinzendorf speaks of it somewhat in terms of a jig-saw puzzle.

With this in mind Zinzendorf felt that until the layman in the church was trained to use and understand Scripture he would only be confused and misled by it. Therefore he allowed only those who were trained to use Scripture as a whole and engaged upon a program of training the congregation to the point where it also could use the whole of Scripture properly.

Some Basic Principles

In training the congregation in an approach to Scripture which would make it meaningful and understandable he pointed up four basic principles. The first was that one must have a key principle to take to Scripture by which to interpret and understand it. This he found in Christ and his atoning death for man. Christ is the One in whom God is revealed to man and His death is the climax of God's great love for man. Thus all of the Biblical revelation must be interpreted in the light of this climatic act of God in Christ. It is never a theological system, but only the Person of Christ that brings together the variety of Scripture into a meaningful whole. Therefore one must be committed to Christ before Scripture really becomes understandable.

The second principle was that the various portions of Scripture fall into their proper perspective when one distinguishes between the various historical periods in which they had their origin, and the third was that one must wait for God's Spirit to lead him to an experience of the meaning of a passage for his life before he really claims to understand it. In this one should not become impatient, for God will lead each person to understand what he really has need of. Fourthly, except in very essential matters one should always respect difference of opinion as to what a passage means, for differences are bound to result because of the problematic nature of Scripture due to the way that God has brought it into being.

Scripture Brought to the Congregation

In the meanwhile, until the congregation was properly trained, Zinzendorf
realized that Scripture must be brought to it in a meaningful and relevant manner, for this is the well-spring from which the life of the congregation flows. To this he devoted much of his life and effort both through his frequent preaching and numerous Biblical works.

In 1728 Zinzendorf began the practice of selecting daily texts for the congregation which, as isolated verses, could bring the congregation a meaningful Biblical message without posing the problem of having to study it in its context. In 1754 the practice was begun of selecting texts for the children as well as texts for the church as a whole.

He also initiated the practice of having selected passages of Scripture read at various services of the church, often with interpretive hymns interspersed, so that Scripture itself might have its full impact upon the heart of the believer. The use of the Passion Week Manual, according to a pattern established in the last decade of his life, is a familiar illustration of worship where Scripture bears its own message.

Bible translation occupied his interest from the 1730s on to the end of his life. All of his translations are characterized by a use of the more common language and expressions of the people, illustrative of his desire to make Scripture understandable. Many of his translations are not literal renderings, such as the King James or the R.S.V., but rather paraphrases, such as Phillip’s. In the 1750s he began a method of translation for the Old Testament which he intended to continue for the whole Bible, but had only advanced into Exodus at the time of his death. Here he sought to create a book of extracts from Scripture for the daily use of the congregation which would avoid the problems presented by Scripture as it was. He left out repetitions and genealogies and abbreviated those sections which he felt were of little concern to Christians.

Even the second edition of his translation of the New Testament, though he carefully followed the original Greek, bears the marks of his passion to make Scripture understandable, for he rearranged the order of the books with the Gospel of John first (which he felt offered the clearest and most advanced interpretation of Christ) and followed this by the other books in the chronological order of their origin. Thus he made it possible to see the way in which the Spirit led the Church to grow in its understanding of Christ.

With all of his deep respect for Scripture, Zinzendorf never worshipped the Bible as an end in itself. Scripture was only a means to usher one into “the sacristry of God’s truths,” to bring one to a living fellowship with Jesus Christ through whom we know the Father. He warns that Scripture must never get in the way of this fellowship. He objects to proof-texting as missing the point of what God intended with Scripture.

Zinzendorf felt that true religion did not merely consist of being able to recite this or that verse, or even whole passages of Scripture. “There is a great difference between knowing and having,” he says. One must have the realities of which Scripture speaks: Christ, the atonement, the Spirit, etc. It is only then that one begins to understand what Scripture is speaking about. He felt that one could come in contact with these realities in the Christian congregation and the Christian family.
Therefore one does not begin teaching a child about Christianity by having him memorize Bible verses but by first letting him experience the realities of his religion in the home and in the church. Then when he begins his study of the Bible he will know what the Bible is speaking about. This point is indeed something worthy of note.

**Devotional Interpretation**

In all of his treatment of Scripture Zinzendorf has become a father of the "devotional interpretation" of Scripture, as especially evident in the Daily Texts. He believed that Scripture should not be studied with merely critical or intellectual purposes in mind, but that one must approach Scripture in such a way that through Scripture the living Christ, the Chief Elder of the Church, may deal in a personal way with him, to bring him a message that ministers to his personal needs. Thus when the Christian comes to Scripture he almost has the feeling that it was written especially for him.

Zinzendorf lived over two-hundred years ago but in his view of the Bible, in his educational insights and in his concept of church unity, he anticipated the Twentieth Century. Students of the Bible, like leaders in the ecumenical movement and in Christian education, are discovering with amazement that many of the "new emphases" they are making can be found in the writings of Zinzendorf, which are only now beginning to get the attention they deserve. It will be interesting, as we now move into the Covenant Life Curriculum, to find how closely the emphasis on the Bible parallels the views of our great leader of two centuries ago.
The Provincial Boards at Work

Provincial Elders' Conference

The province was host during the month of November to two overseas visitors. The Rev. Pierre Vittoz from Switzerland, formerly a Moravian missionary in Tibet, was in our area from November 30 through December 5. A second visitor, the Rev. Johannes Ulster from Gnadendal, South Africa, visited us from December 7 through December 13. Both of these visits helped to strengthen the world-wide ties with our Unity.

* * *

The November news sheet from the Coral Ridge Congregation in Fort Lauderdale, Florida, announced a $12,738.04 gift from the sale of stock presented to the congregation by Br. and Sr. William T. Ritter. This generous gift was added to the building fund for the construction of a new sanctuary and enabled the congregation to appoint building committees to begin work toward the sanctuary.

R. Gordon Spaugh

Provincial Women's Board

The Provincial Women's Board voted to allocate $125.00 to the Mizpah Church for use in its new parsonage.

* * *

The Southern Provincial Women's Board recently received a request from Dr. E. A. Wallace at Gray Hospital in Nicaragua for help in furnishing items for the kitchen of the nurse's apartment at the new medical clinic at Pearl Lagoon. (This clinic was described in detail in the November issue of The Wachovia Moravian.)

An appeal was made to several of our provincial churches for the requested articles and the response was most gratifying. Every item was contributed and will be shipped to Nicaragua by the middle of December. Some churches were asked to help with the freight expense involved instead of specific kitchen items since meeting the cost of shipping must also be borne by the board.

An excellent "kitchen shower" will greet the resident nurse when she arrived to take up her duties. Due to the generosity of the women's fellowships the nurse's apartment will be well furnished for many, many years.

Mrs. Harry E. Cook, Jr.

Ordination

The Rev. Fredrick Pfohl Hege was ordained a Presbyter of the Moravian

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JANUARY, 1964
Church, November 17, 1963, by Bishop Herbert Spaugh. The ordination took place in the Sunday morning service at Fries Memorial Church of which Br. Hege is the pastor. Br. Hege was ordained a Deacon, the first order of the Moravian ministry, upon graduation from Moravian Theological Seminary and accepting his first appointment in 1956.

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MEMOIR
Anna Reussweg Johnson

Anna Josephine m.n. Reussweg Johnson was born in Utica, New York, on February 12, 1885, a daughter of Ernest and Mary Sittig Reussweg.

United in marriage to the Rev. Herbert B. Johnson on July 24, 1912, she served with her husband in the Scandinavian congregation at Wisconsin Rapids, Wisconsin, and at Friedberg, Fries Memorial, and Grace Church, Mount Airy, of the Southern Province. She was active in the Sunday School, women's work, and music of these churches.

Her activities in the home and church were greatly curtailed in the strokes which she suffered during the past thirteen years. Throughout these years of invalidism, she bore her burdens patiently and in a Christian spirit.

On Wednesday, November 6, she entered into the rest remaining for the people of God. She is survived by her husband; two children, Dr. Thor Johnson, Northwestern University, Evanston, Illinois, and Mrs. Marian Evelyn Johns, Grosse Pointe, Michigan; and two grandchildren.

Time and Place of Laymen's Conference, 1964, Are Announced

The Laymen's Conference of the Moravian Church in America will be held in 1964 at Moravian College, Bethlehem, Pennsylvania, June 12, 13, and 14. The theme of the Conference, according to Francis T. Krouss, chairman of the Planning Committee, is "One-Christ, the Church and I". Members of the Planning Committee from the Southern Province are the Brn. Theodore C. Kerner and Thomas A. Kimball.
Alaskan Recruits Delayed

Mr. and Mrs. Stanley Schlaak and Miss Leah Frauenfeld, volunteers for service at the Children’s Home in Alaska, have been delayed in Canada because of a change in the U. S. Consulate from Edmonton to Calgary. It is hoped that they will have arrived at the Home for Christmas. Miss Frauenfeld’s picture appears in this issue since it was not available when the announcement of her appointment was made.

A Visitor’s Impressions

Br. Reuben Baird, Moravian layman from British Guiana, has been visiting in this country since May. In addition to spending time with his children and friends, he visited many Moravian congregations in Pennsylvania, New Jersey, New York, Ohio and North Carolina, as well as the Tar Hollow Young People’s Conference in Ohio.

As he prepared to return to his home he wrote: “It has been a distinct privilege to be able to visit various parts of the country and to be exposed not only to church groups but also to others including Rotary Clubs; to be here on such an occasion as the March on Washington and to note the meaningful part which our Moravian Church is playing in the whole civil rights program. I am glad that I am a Moravian. I have learned much and I hope that I was able to make some small contribution to our work here. I am happy to say that I did not look for and I did not see even the slightest evidence of prejudice as I went about. In fact, I found more friendliness and brotherhood than ever I did in all my travels.”

(Continued on page 26)

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

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BOWLING TEAMS OF BOCA RATON: This picture was made on November 3, the day the congregation was organized.

Boca Raton Enters Teams in Bowling League

The Boca Raton Church, always conscious of how it may become better known in its community, has discovered a new means of publicity. In September it entered two bowling teams in the fourteen-team church fellowship league; and since that time it has had the honor of having one of its teams consistently in first place.

John Hoffstot, a member of one of the Moravian teams, is serving as president of the league.

Boca Raton’s church fellowship league has made a distinct contribution toward binding the city churches closer together. Bowling on the two Moravian teams are Dorothy Sohn, Mr. and Mrs. Thurman Bollinger, Christian Weber, Mrs. Robert Miller, Phil Beese, III, John Hoffstot, and Phil Beese, IV.

Christian D. Weber

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Friedland Displays Putz During Christmas Season

For the first time, the Friedland Congregation displayed a Christmas Putz during the Christmas season depicting the story of the birth of Christ.

Since early August the putz committee had been at work on this special feature of Friedland’s Christmas observance. Serving on the committee

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were Mrs. F. M. White, chairman, Miss Pena Stewart, Miss Ella Stewart, Mrs. Walter Leary, Mr. and Mrs. Jack W. Crews, Donald Martin, John Craver, Jack White, G. C. Parnell, Jr., and Murray White.

The putz itself contained 64 handmade ceramic figures, fashioned according to scale. Mountains, roads, oasis, and the village of Bethlehem were created out of a half ton of dirt, sand, and plaster of Paris by the committee members. The putz, covering 84 square feet plus a specially designed sky, was displayed with the accompaniment of a special narration and musical score.

Inez J. Crews

Enterprise Congregation Has First Mission Lovefeast

The Rev. Roger W. Kimball, superintendent of the Moravian province of British Guiana, spoke at a missionary lovefeast at Enterprise Church on November 23.

As far as it is known, this was the first missionary lovefeast to be held at Enterprise.

Mrs. Everette Craver

Macedonia Begins Construction Of New Church Sanctuary

A Ground Breaking Service for the new sanctuary of Macedonia Church was held on Sunday, November 10, at 3:00 p.m.

The contract for construction of the sanctuary, which will seat four hundred and fifty people, has been awarded to Tierney-Barnes Construction Company of Winston-Salem. In addition to the sanctuary, there will be a pastor's study, rest rooms, a choir room for rehearsals and storage of choir robes and music, and class rooms. The entire building will be air-conditioned.

The plan is now that the new building will be completed by May, 1964. The present sanctuary will then be converted to an educational building, providing much needed class room space.

The Ground Breaking Service was a very joyous occasion for the folks at Macedonia. The Rev. Clayton H. Per-
sons, representing the Provincial Elders’ Conference, brought a most inspiring message. R. E. Foltz, chairman of the Building and Expansion Board, also spoke briefly on behalf of the board. Visiting ministers included two former pastors, the Rev. Norman Byerly and the Rev. Henry Lewis. Participating in the service were members of the boards and organizations of Macedonia. Of special mention were our two oldest active members, Mrs. Lola Douthit and Frank Sheek, who very happily turned a shovel of dirt.

One member who took part, Fordie Beachamp, drove a team of mules hitched to a drag-pan and removed the first dirt from the foundation of the present church. The Rev. J. Taylor Loflin, pastor, presided.

Mitzi Loflin Sapp

—o—

Advent Church Ushers In the Advent Season

On December 1, the Fellowship Class of Advent Church presented a three-act play entitled “Simeon, the Stable Hand.” The men in the play went all out to make it as authentic-looking as possible and grew their own beards.

After the play, which was attended by 349 persons, all were invited to a Moravian Candlelight Tea which was held in Fellowship Hall. The room was decorated with a white Advent Star, a nativity scene on the mantle, large and small tables with white cloths, and white candles with greens around the holders on every table. All the candles were lighted, soft Christmas music played in the background, and ladies in authentic Moravian dress served coffee and sugar cake to the congregation.

The actors formed a reception line and greeted each one as he came in the door. The season of Advent was ushered in at Advent Church with Christian love, Christian sharing, Christian fellowship in great abundance.

Mrs. Nettie Gobble

—o—

Bethania Makes Improvements In Parking and Lighting

Recent improvements at Bethania Church include the expansion of parking facilities. The entire parking area on the ground level with the new Christian Education Building has been paved, and two additional parking areas have been graded on the hillside behind the church with attractive masonry steps from these lots to adjoining church grounds.

Another new attraction has been the addition of lights to illumine the church belfry at night. These lights were provided and installed by several generous and industrious gentlemen of the congregation.

Mrs. A. W. Beroth, Jr.

—o—

Music and Preaching Feature King Revival

Dr. James C. Hughes led the King Congregation in their fall revival and will be remembered not only for his challenging sermons but also for his message in song.

Music was a highlight of the week with special selections by the Bethabara Church choir, under the direction of Mrs. B. Clyde Shore; the Mizpah Church choir, directed by Mrs. LaVerne Speas; the King Church Young People’s Choir; the pastor, the Rev. Jimmie L. Newsom; and the choir director, Miss Anderson Booe.

Mrs. Ommie O. Grabs, Jr.

THE WACHOVIA MORAVIAN
German Missionary Groups Plan Closer Coordination In Tanganyika

Seven German missionary societies and two regional Churches have formed a working commission aimed at closer coordination of Protestant mission work in Tanganyika.

Calling itself the "Tanganyika Committee of the German Evangelical Missionary Council," the group will work toward harmonizing the activities of the 16 Lutheran Churches and missions active in this area.

Detailed proposals toward this end are to be submitted to the Tanganyika committee of the Lutheran World Federation in Geneva.

Chairman of the new working commission is Pastor Ernst Jaeschke of Erlangen, executive secretary of the West German branch of the Leipzig Mission Society.

Member bodies of the commission include the Lutheran Churches of Hamburg and Bavaria, the missionary societies of Berlin, Bethel, Leipzig, Schleswig-Holstein, Neukirchen and Wiedenest and the Mission of the Moravian Brethren Church.

The commission will also promote the planned establishment of an Evangelical Academy in Tanganyika.

(RNS)

Methodist Bishop Asks End Of Bitterness, Hatred

Christians were urged by Methodist Bishop William C. Martin of Dallas to purge from their lives as individuals and as a people the "insane bitterness and hatred" which inspire such crimes as President Kennedy's assassination.

In an unusual pastoral letter read in all 89 Methodist churches of Dallas County, Bishop Martin declared:

"This is no time for hysterical self-condemnation . . . God's call is upon us as individual Christians to examine our lives in the light of Christ's teaching and example to see if there is any evil thought or purpose in us."

While it is "not the business of the church to foster partisan politics," he continued, "it is the business of the church to deal frankly and faithfully with current issues, local and national, that involve moral and ethical principles.

"There can be disagreement concerning politics without bitterness and hatred. The church is ordained of God to..."
be an agency of reconciliation between man and God and between man and his fellow man. We must strive to enable it to fulfill this mission."

Bishop Martin emphasized that the foundations of democracy will crumble away if the time ever comes when respect and support "should be ceased to be given to those who have been called to places of responsible leadership in state and nation."

According to Dallas Methodist observers such a pastoral letter from a denominational leader is rare, if not unprecedented. It came as religious leaders in Dallas, where President Kennedy was assassinated, viewed the city with shame and attempted to diagnose its climate. (RNS)

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**Averell Harriman Receives NCCJ Brotherhood Award**

W. Averell Harriman, assistant secretary of state, has received a Brotherhood Award from the National Conference of Christians and Jews for outstanding contributions in the field of human relations.

Dr. Lewis Webster Jones, president of the NCCJ, presented the award at a dinner at the New York World's Fair.

In presenting the award to Mr. Harriman, Dr. Jones cited his "realism, courage, patience and lack of illusion coupled with an abundance of faith" as demonstrated in his long service to his country both in the U. S. and overseas.

"Brotherhood means a deep concern for the human race in spite of its faults and its failures," Dr. Jones continued. "This is not a sentimental or naive idea. It is realistic, sophisticated and 'hard nosed'." (RNS)
"Illegal" Nuns Provide Link For Catholicism in Russia

A story of religious faith carried on by "illegal" nuns inside the atheistic Soviet Union has become known with the publication of a two-page article in Ogonek, Russian version of Life Magazine.

Underground Catholic religious communities came to light, the magazine said, when a Soviet citizen, Leontina Domanasevich, was detained at a border crossing and interrogated.

According to Ogonek, the woman had aroused suspicion because she appeared unnaturally stout. Upon examination, it said, she was found to be carrying 3,000 small crosses and medals. Religious leaflets in her bag, the magazine reported, disclosed the addresses of clandestine nunneries in Lwow.

(The incident was believed to have occurred somewhere on the Polish-Russian border. Lwow, before World War II, was on Polish territory and many persons in the area have relatives in Poland. They are permitted to visit their Polish relatives once a year.)

Later, Ogonek revealed, Soviet authorities found three houses in Lwow to be nunneries. Inside the homes, nuns had equipped small chapels and addressed each other by their religious names, such as Sister Maria or Sister Valeria.

Officially, the magazine said, the secret nuns had been working as nurses in one of Lwow's hospitals.

Catholic religious orders in Lwow were disbanded after the war because Communists claimed they had cooperated with German troops who occupied the Ukraine. Lwow also was the seat of Ukrainian Rite Archbishop Josyf Slipyi who was freed last winter after 18 years in Siberian prisons. He had been jailed on charges of Nazi collaboration. (RNS)

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Test Program To Train Clergy For Service In Blighted Areas

An experimental program to train ministers for service in blighted inner-city areas will be launched by Princeton Theological Seminary here with a $50,000 grant from the James Foundation of New York.

Dr. James I. McCord, seminary president, said the two-year pilot project will be based on the school's current program of field education training in New York, Philadelphia, Wilmington, Del., and Newark and Trenton, N. J.

Noting that the inner city has been called the "neediest mission field in the world," Dr. McCord said the foundation grant will enable Princeton to "open up close consultation between the seminary and those working in the

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field to find new forms of Christian service in great urban centers."

Involved in the training program, he said, will be seminary faculty members, inner city clergymen, seminarians and other concerned persons.

The project will include weekend service by students under supervision of ministers already in the inner city field, and monthly conferences between supervising ministers and seminary faculty directing the program. (RNS)

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**French Protestantism Gains Through Unity Programs**

The decision of Protestant Churches at the recent French Protestant Federation assembly in Aix-en-Provence to unite their efforts in certain areas of religious activity is regarded by some observers here as a step towards creation of a single Protestant Church in France.

In future there will be one diaconate; study and research will be undertaken in common; all member Churches will cooperate in developing such interconfessional communities as that at Taize and that for women at Pomeyrol, and in conducting youth movements. They also will share a joint information service and will be represented as one body in "exterior relations."

French Protestants are deeply concerned with the need for Christian unity in the world and hold such unity must start in their own institutions.

They are a minority in a country predominantly Catholic and until recently the public knew little about the Protestant Churches — although individual Protestants play vital roles in the political, economic, financial and cultural life of the nation. (RNS)

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**Missions . . .**

(Continued from page 19)

**Official Visits**

Plans have been made for the Executive Director of the Board of Foreign Missions to make the following visits:

To Alaska—November 24 to December 21. This visit is to include visits to all of the districts; meetings with the Child Welfare authorities on Alaska; meetings with the Alaska Provincial Board and the Children's Home staff; dedication of church improvements at Dillingham; a candlelight service at the Children's Home and other church services in the villages.

To Honduras—February 13 to March 7 for a visit to all districts and meetings with the Executive Committee of the province.

To Nicaragua—March 7 to 17 for a conference of the ordained ministers of the Moravian and Episcopal Churches with the Moravians as hosts in Bilwaskarma. There will also be meetings of the Provincial Board and the Hospital Board at this time. Enroute home the Executive Director will consult with the Church Committee of the Managua congregation regarding a church site.

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--- A FIT IS THE THING ---

**HINE’S**

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*The Wachovia Moravian*
Our attention has been called to omissions in an article last month in the list of students in the Theological Seminary from the Southern Province. To correct this error, we give what we trust is the correct list below:

Seniors: Terry M. Jones, Robert M. Rierson.

The Rev. Johannes J. Ulster visited in the Southern Province for a few days in early December. While he was here we asked him to write, as a visitor from abroad, his thoughts concerning the assassination of President Kennedy. His eloquent article became the editorial for this issue, beginning on the inside of the front cover.

Br. Ulster is a Moravian minister and teacher who has spent the past months in the United States for travel and study. He is the superintendent of the Herrnhut Boarding House, a Moravian school, at Gnadendal near Cape Town, South Africa. Gnadendal is the oldest Moravian Mission Station in Africa.

The article on ZINZENDORF AND THE BIBLE first appeared in THE MORAVIAN of September, 1962. It is republished at this time as a part of the emphasis in 1964 on the Bible. Dr. Freeman is professor of Biblical Theology, New Testament, of the Moravian Theological Seminary.

The Raleigh Congregation recently celebrated its tenth anniversary. To commemorate this fact, a history entitled “The First Ten Years” has been prepared. A picture of the Raleigh Church appears on the front cover.

A Tribute . . .  

(Continued from inside front cover)

for the removal of the barrier between them, dedicating himself to the cause of unity. In similar ways he demonstrated to the peoples of Africa, especially the newly independent nations, "I am an African." I as a South African, studying in this hospitable country, felt with you the impact of this tragic event and shared the loss in a very personal and sensitive way as if "I am an American."

The unprecedented representation of countries at the open grave of John F. Kennedy was unmistakable evidence of the high esteem in which he was held; and when tribute was paid to him, it was also to the people he represented, for it was in defense of the ideals of their constitution and the proclamation of their dedication to freedom and their concern for unity and peace that he died—and he did not die in vain. I am sure the Americans have realized anew in what high esteem they are held in the eyes of the world, and what great responsibility now rests on their shoulders at a time like this.

The "eternal burning flame" on his grave at Arlington, which I visited on Thanksgiving Day, 1963, three days after the burial, is a fitting tribute and memory to him. To the Americans, that flame was set alight during the burial ceremony by his bereaved and courageous widow, but for the African people that eternal flame was set alight by John F. Kennedy himself—in our hearts while he lived and loved.  

Johannes J. Ulster
Today . . . A four-year liberal arts College in the Moravian tradition for 500 women, awarding degrees in Arts, Music and Science. In a setting of fifty-seven acres, seven of the twenty-seven buildings face the Square.
In This Issue

- The Bible in One's Personal Life
- Archaeological Excavations at Bethabara
- Schedule for Laurel Ridge, 1964
No Hired Man

The minister is not a hired man. From time immemorial important folk have tried to purchase the voice of the minister. The wealthy Scottish lords had the custom of appointing the ministers, and of controlling them. The Church of Scotland struggled long and hard before it was able to abolish this custom and make its ministers really free.

The emperor, the king, the great nobles, the business tycoon of modern times, have thought they could by means of their power control what the minister said. Sometimes they have succeeded, but fundamentally the ministry has been above purchase. True, even in ordinary congregations ordinary folk in subtle ways have let the minister know that after all they pay his salary. And some congregations have stooped so low as deliberately to "starve out" their minister. Fortunately such a vicious attitude is rare. Basically the pulpit is free. No minister is a hired hand, duty-bound, to preach what the congregation wants to hear. His loyalty is to his Lord and he must preach the whole gospel with all its implications as he understands those implications. In so doing, he will tread on the toes of some of his people... Most people really do not want their minister to be muzzled. There is stern judgment as well as sheer grace in the gospel, therefore sometimes what the minister says hurts. Prophetic sermons are needed at all times.

Eighty-five years ago R. M. Patterson wrote words that still have plenty of meaning: "Whatever encourages the people to look at their ministers as hired men, instead of divinely appointed officers entitled to support, should be frowned upon." He suggested three things that would help: (1) Elevate the ministry in the public estimation by maintaining the true view of ordination; (2) elevate the standard of intellectual proficiency in the incumbents in office; and (3) elevate the standards of support. These suggestions continue to be valid!


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“My Bible tells me so!”

That is how a little girl sang the familiar line in a Community Sing on a Sunday night in the village hall at Ephraim, Wisconsin, in the early 1940’s. It touched us all as we heard and saw her sing. And she taught us well, for that is how we all sang that song thereafter: “Yes, Jesus loves me . . . my Bible tells me so.”

Often over the years have I recalled that incident, and with the years learned to understand at least a little of her child-like yet eloquent personification of a great and wonderful possibility: a truly personal use of the Bible.

“My Bible tells me so!” Why not, not only in our childhood, but now in our teens and adulthood too, in the wear and care, the joy and sorrow, the faith and fear of all of life.

“The Lord is My Shepherd”

For instance: Psalm 23—

“The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters, He restoreth my soul; He leadeth me in the paths of righteousness for is Name’s sake.”

“He leadeth me”—that is, God is before me, always before me to lead me, to “show me the path of life.”

“Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me . . . .”

“Thou art with me”—that is, God is beside me, always beside me, to stand by in times of need.

“Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.”

“Goodness and mercy shall follow me”—that is, God is behind me, always behind me in goodness and mercy, to forgive, to “supply all my need through His riches in glory by Christ Jesus.”

Before me—beside me—behind me! And the old familiar psalm came alive as never before. Now it spoke a deeper truth, and gave a greater comfort. I will never forget the thrill it was to my faith and the delight it was to my mind when this little scheme for the psalm came to me, or was given to me.

It was in the earliest years of my ministry, in Ephraim, Wisconsin. I remember how I would long for answers to the questions, for revelations of the secrets, for clear, simple guides into the meanings of the Bible. It always seemed to me that there ought to be, that there really were many comforting, or inspiring, or teaching, or blessing, or warming truths in the Bible which I was missing. I was hungry and thirsty for the more solid food and more refreshing drink of the Bible. Its general story and idea I knew well enough since it had been a part of our breakfast every morning all the years of my childhood, in listening or reading. After the meal, out came our Bibles, and my sister and I would take turns with our father, reading one verse at a time, with our mother listening. (One morning our mother suddenly interrupted the reading with: “There goes a mouse!” That was our Bible reading for that morning.)
"From a Child Thou Hast Known . . . ."

Now as I look back, I know that that longing to get into the meaning and message of the Bible began in those Bible readings. It was probably just plain curiosity at first. We read all over and through the Bible, with no explanations or interpretations. We just read. It wasn’t a stuffy matter either, but a natural part of our breakfast time, and could be, as on the morning of the mouse, shortened or lengthened as circumstances seemed to indicate.

The point I am trying to make in all this is that the Bible can be introduced into life and the daily routine in an easy and natural way, and begin to become a real part of our personal life. Our way was only one of many, and might not be so easy in today’s routines. But how grateful I am for it now, and I recall the verse my father gave me when be confirmed me: "From a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3:15.

So it was that the curiosity grew up, blossomed into hunger and thirst, and began to bear fruit in study and use.

Insight and Experience
And that is why one of the most familiar passages in all the Bible, Psalm 23, one day years ago came alive for me as never before. I remember so well how I had been "working" at it, as if aware that here in this old, familiar psalm was something "more"—there just had to be—and that for me at least it had a message I had not yet found. Was that "the Spirit of Truth" coming to lead me into more of "all truth"?

Is this then another point or guide in this whole question of the effective use of the Bible in one’s own personal life—beyond the reading, yes, in the reading to be seeking or searching, to hunger and thirst for God and the knowledge of Him, and in so doing come upon Jesus Christ and find in Him "the way and the truth and the life"? Is this part of the process Jeremiah describes: "And ye shall seek Me, and find Me, when ye shall search for me with all your heart, and I will be found of you, saith the Lord”? Jeremiah 29:13, 14a. Or, as Jesus puts it in that intriguing, wistful "lament" in John 5:39, 40: "You

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I search the scriptures because you think that in them you have eternal life; and it is they that bear witness to Me; yet you refuse to come to Me that you may have life.” Can one be bemused by the sheer repetition of something lovely, like the psalm, and never sense, or feel, or know, or experience the essence of it, the hard-nosed, practical reality of it, the beautiful, wonderful fulfillment of it in one’s own life?

Again, but putting it differently, the point is: first of all, read the Bible. Aye, read it! Don’t beg off that you cannot understand it—that just is not completely true. There are a thousand verses you can understand—now! Neither need you claim the heritage of a Bible-reading family circle, fine as such a heritage might be. Begin now—wherever you are in life, and whatever your background. For once, read the Bible! And if you stumble or bridle at what you read, read on if you really want to have this tremendous book become a part of your life and give you at least something of the meaning and reality of God in human life.

And the other point then again is that while you may be reading the Bible, and really putting yourself to it, you begin also, in desire and need and curiosity, and hunger and thirst to study, pray, search, probe, ponder, think. You read for information but really long for transformation. And new light begins to shine upon your way, new truth to exhilarate your mind, new comfort to strengthen your heart, and new grace to grace your life. You learn more of the depth of God’s forgiveness, more of the breadth of God’s mercy, and more of the certainty of God’s security in the towering figure the Bible pages finally portray—Jesus of Nazareth, Jesus for me! “My Bible tells me so!”

**My Shepherd**

So it was that the psalm became transformed and I saw Him in those long-remembered, long-familiar lines.

“He leadeth me, oh blessed thought!” Aye, blessed thought all right, but how about the blessed reality of it! “He leadeth me”—always before me, always, always leading. Never having to travel now without His blessed Presence before me! No experience whatever, whether of His design and love, or my revolt or sin, without His blessed Presence, His blessing, healing Presence before me!

And “yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me...” Now it is more personal, and intimate—“Thou art with me”—beside me, when the road is rough, and I walk fearfully or stumble faithlessly. He stands beside me—“lo, I am with you always!” And life goes on, life with its tears and enemies, with His anointing oil and serving table! “Just when I need Him, Jesus is near.”

Finally, the crowning truth: “surely goodness and mercy shall follow me, and I will dwell in the house of the Lord forever.” His “goodness and mercy shall follow me”—He is behind me, always behind me in His goodness and mercy! What more can He say, or be, than in that all-provident goodness and

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all-forgiving mercy. And the gospel shines through—here it is in the old, beloved psalm, that "God so loved the world that He gave...". "And God Himself shall wipe away all tears from their eyes" for they will "dwell in the house of the Lord—forever." "My Bible tells me so!"

Mechanics and Other Examples

Here are some mechanics of style and structure in the Bible which, when recognized and studied, often lead to treasures of truth and inspiration. In constant reading and awakening desire you will learn to recognize these characteristics of style and structure. And as you study them, and work at them in a prayerful, seeking spirit and perseverance, they will come alive to you and mean richly much to you.

1. Repetition. The Bible writers so often use what looks like meaningless repetitions. But do not ever pass such repetitions lightly by. Oftentimes there are gems of meaning in them, or crystal-clear illustrations. A good example of this is Psalm 1:1.

2. Parallel Phrases. Oftentimes similar ideas or phrases run together and seem to have no real connection. But just as railway tracks need to run truly parallel to each other to carry the train, so these kind of parallel phrases carry a vital message which could hardly be made clear in just one phrase. An example of this is Matthew 7:7.

3. Progression. A series of verses may seem to be saying the same thing. But there is a progression in them, from one truth or idea to another, or a scale of values from a lower to a higher. An example of this is in Psalm 37:3-7.

4. Verses or passages in the Old Testament fitting into verses or passages in the New Testament or complementing each other. Or a verse or a passage in the New Testament enriching, or explaining, or fulfilling one in the Old Testament. How often have I noticed this. A good example of this would be Micah 6:8 (God's requirements), and 2 Timothy 1:7 (God's gifts).

How Sin Grows

For example, No. 1 above, Repetition. Notice Psalm 1:1—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of..." (Continued on page 27)

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THE WACHOVIA MORAVIAN
Excavations
At Bethabara

Uncover Ruins of Original Buildings

Exploratory archaeological excavations are under way at the site of the original village of Bethabara. The excavations are occurring in what is referred to as “the site of the Bethabara stockade.”

The stockade was built in 1756 to protect the village from attack by Indians in the French and Indian War. About twenty of the buildings of the settlement were enclosed within the stockade. Perhaps because of this and other protective steps which were taken at the time, no attack was ever made by the Indians.

One of the first results of this preliminary exploratory made in December was to reveal the outlines of the ditch which held the stockade posts. With the exact location of the stockade now known, further work, it is stated, “should reveal the corner bastions.” It is within the confines of this fortification that an effort will be made to discover the location of the estimated twenty buildings and to uncover whatever ruins remain.

All excavations are under the supervision and direction of Stanley South, archaeologist of the Department of Archives and History of the State of North Carolina. The project is being financed by Mr. Charles H. Babcock, Sr.

Funds Contributed

It was through funds contributed by Mr. Babcock and the Mary Reynolds Babcock Foundation that the Moravian Church has been able to acquire the land upon which the first settlement was located.

Edwin L. Stockton, provincial treasurer, has been instrumental in acquiring the land and getting the explorations under way. In all, forty-two acres to the west of the Bethabara Road were purchased at a cost of approximately $80,000. It was the acquiring of this land that makes the present exploration possible.

As a result of the few days of exploratory ditching done in December, Mr. South reports on ten significant discoveries. The following in part will illustrate to some extent what has already been found:

1. The Gemein Haus (Meeting House)

A stone foundation of a room 30 by 26 feet, with a support for a fireplace on the west wall, was found. Beyond this room to the west, a less solid foundation extended an additional fifteen feet, outlining a room 15 by 26 feet, thus producing evidence for a structure
approximately 30 by 40 feet as shown by the map of 1766. Evidence of a four foot wide walk beside the ruin was found.

2. A Building of Unknown Use

Just to the south of the brick house now standing on the site, the stone foundation of a building measuring 20 by 20 feet was found. What appeared to be a stone floor was found, on which was found a complete plate of Moravian manufacture. Photographs of this plate, and the remains of a large door lock found with it will be included in the report to follow. This ruin correlates with a building shown on the 1766 map.

3. The Business Manager’s House

The ruins of this house consist of a stone foundation wall which extends to a depth of over three feet where a stone floor to the cellar was found. This ruin appears to be of a building approximately 22 feet square, and it may have had a porch on the west side. This will be one of the more impressive ruins when completely exposed.

4. The Pottery

This ruin was located and consists of a stone foundation located at two points apparently forming a room 20 by 26 feet, and a foundation ditch located ten feet to the west of this room outlines what may have been a room 10 by 20 feet, producing a building measuring 20 by 40 feet as shown on the 1766 map. At the south-west corner a stone foundation of a room measuring 7 by 7 feet, with a stone floor was found. This appears to have been an area for the storage of the clay used by the potter for making his vessels, since a quantity of grey, sticky clay was found plied on the stone floor of this small area. Complete excavation of this ruin should provide many other details of interest, such as the half of a bowl which had been thrown onto the clay pile, and was recovered from where it had fallen two hundred years ago.

Not a Restoration

It was emphasized that what is contemplated at Bethabara is not a restoration. The work now being done might lead to the eventual restoration of the Old Church and the establishment of a park and a museum in which excavated artifacts would be displayed. The old church built in 1788 is no longer in use by the congregation. The congregation meets in its new Fellowship Hall and Christian Education Building which was erected ten years ago at the south end of the village. The Rev. John C. Bills is the pastor.

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Moravians Built

Mighty Fortresses In The New World

Edwin L. Stockton, Jr.

Despite the fact that the early settlers of Wachovia believed in their hearts the words of Luther's hymn, "Ein' feste Burg ist unser Gott" ("A mighty fortress is our God"), their German practicality led them to depend partially upon fortifications in the nature of stockades during the perilous period of the French and Indian War (1754-1763). It is ironic that from the beginning, the Brethren were forced by circumstances to defend their lives against the aborigines of the New World whom they had come to serve and save.

Georgia

In April, 1735, the vessel The Two Brothers brought the first Moravians and their leader, Bishop Spangenberg, to America. In addition to establishing a settlement in Georgia, where the Brethren might flee if they were driven out of Saxony, they sought to propagate the Gospel among the Creek Indians.

The Simmonds, in February, 1736, brought a second group of twenty-five Moravian men and women, among whom was John and Charles Wesley. After assuming his duties as rector of the Anglican Church in Savannah, John soon made known his desire to Bishop Spangenberg that he wished to assist the Brethren in their labors among the Creeks. In an elaborate ceremony, Br. Spangenberg presented John Wesley to Chief Tomochichi and to a number of other chieftains. Chief Tomochichi gave Wesley a flask of honey and a flask of milk with the wish: "The Great Word might be to them (the Indians) as milk and honey." But the Indians were more prone to believe the bitter words of the Spanish, who, spreading the gospel of hate, circulated rumors that the English meant to enslave the Indians.

Located on the frontier between the English colonies and Spanish Florida, Savannah was turned into a fortress by the English, who were preparing for an invasion. Being pacifists, the Moravians would not bear arms along with the citizenry to defend the fort; hence, they incurred the suspicion of the community. Unable to justify their pacifist position and no longer able to work among the Indians, who had been enlisted by the Spanish to fight the English, the Brethren closed the Georgia mission in 1740 and chose Pennsylvania as a fertile field for cultivating new missions.

Dr. Stockton is an associate professor of English in the division of liberal arts at The Woman's Division of Virginia Polytechnic Institute. His field of specialization is colonial American literature and eighteenth-century Americana.

FEBRUARY, 1964
Bethlehem

Bethlehem, Pennsylvania, became the center of Moravian enterprises in America with Bishop Spangenberg as Vicarius Generalis Episcoporum in America. By 1755, the Moravians were confronted with the realities of another more serious calamity: the French and Indian War, resulting from the French attempts to control the Ohio Valley. The war spread to the frontier of Pennsylvania, causing Governor Morris to send Benjamin Franklin to fortify the northwestern part of the state against further attacks by Indians fighting in the interest of the French.

At this time, it was well-known throughout the northern colonies that the Moravians had obtained from the Crown an Act of Parliament exempting them from military duties. Writing in his autobiography, Franklin said that he was absolutely astonished when he reached Bethlehem, where he had planned to organize his company of five hundred sixty men and procure provisions for his military expedition. First, he noticed that "the Saviour's happy people," as Zinzendorf often referred to the Brethren, had erected a stockade around the principal buildings. Next, he saw Moravians, bearing an array of arms purchased from New York, change the guard as methodically as in any garrison town. Glancing at the window sills of the high stone buildings, he was amused to see great quantities of small paving stones for the sisters to throw down upon the heads of the Indians. But Spangenberg explained that bearing arms was not an established principle of the Moravians; instead, it was a matter of expediency during perilous times. Franklin replied that he was glad to see Spangenberg guided by common sense rather than by whimsical opinions.

Bethlehem A Refuge

Six hundred refugees from neighboring areas began to flock into Bethlehem. One exhausted settler announced his arrival: "I will not go another step; if I am not safe among the children of God, where shall I be safe?" His statement doubtlessly led Spangenberg to call a congregation meeting to discuss declining an invitation to flee to New York and instead to prepare Bethlehem to resist an attack.

As a matter of survival, the Moravians must at last resort to stockades and arms. Spangenberg's entry in his diary for July 24, 1755, is as follows: "I have prayed day and night, that no

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THE WACHOVIA MORAVIAN
Indian might fall into the hands of our
watchmen. I should have been incon­
solable, if the blood of an enemy had
been shed near our settlement.” And
he continued to write: “Our Saviour
has thus far frustrated every design of
the savages, and we should be doing
very wrong, if we did not trust Him
with child-like confidence.”

Wachovia

The Indians were always an object
of Spangenberg’s special regard, for he
compared them with the children of
Israel of old: “As soon as they turn to
Him with weeping and supplication, He
forgives them all their sins, . . . and
they are again his dear children.” Spang­
enberg, nevertheless, knew long before
his fortification of Bethlehem the per­
sonal perils involved in dealing with
the Indians in their wild, natural state:
“If once aroused, they swarm about and
shout, and wound every one that comes
near them, whether friend or enemy.”

Earlier in 1752, Br. Spangenberg with
five brethren had left Bethlehem to sur­
vey the tract of 100,000 acres sur­
rounding the three forks of Muddy
Creek (the Gargalis) in the Piedmont
section of North Carolina. As he was
exploring the land he named der Wac­
bau (meadow around a stream), he
wrote in his diary: “Withall we were
in constant danger of being surrounded
and killed by the savage Indians, for
we traversed their domains, and after­
wards were informed that 300 of their
number followed us closely day by day
watching all our movements.”

Bethabara

The Wachovia tract having been sur­
veyed, Bethabara was founded in 1753,
only a year before the outbreak of the
French and Indian War in the North.
From Bethabara, the Moravians hoped
to carry the Gospel to the Cherokees,
Catawbas, Creeks, and Chickasaws.
When Br. Ettwein, the first president
of The Society for Propagating the Gos­
pel Among the Heathen, visited Bethab­
ara in 1758, the neighboring Indians
told him that they would consider it
an honor if the Brethren would visit
their tribes to study their language.
But before the Moravians could organ­
ize a mission program among the South­
er tribes, the Creeks and the Chero­
kees went on the warpath against each
other during the French and Indian
War in the South from 1759 to 1761.
Mission efforts among the Indians were
now impossible, and the Brethren would
not be able to resume work among the
Southern tribes until 1801, when Abra­
ham Steiner was sent to establish the
Cherokee mission.

Increasing Perils

On July 22, 1755, a Dunkard with
his family arrived at Bethabara to re­
port the beginning of the Indian atro­
cities in the area of New River. He re­
lated that one of his friends had been
tortured and his family murdered.
Twenty-eight persons were known to
have been either captured or killed.

The next day at four o’clock in the
morning, a Mr. Brenner ran shouting
into the village. While he had been
searching for his horses, Indians had robbed his house; moreover, his family was missing. The Brethren decided to accompany their devotional singing with a trumpet so that the instrument might attract the attention of Mrs. Brenner if she were in the forest or might warn the Indians that the villagers were not asleep. After the morning devotions, the Brethren fired a gun at regular intervals. Several hours passed; then they heard a woman’s cry for help. Brenner’s wife with her four small children had wandered aimlessly through the forest all night until the blowing of the trumpet and the reports of the gun directed her to Bethabara.

**The Dutch Fort**

Br. Christian Henrich explained to the congregation on July 4, 1756, that he had certain knowledge of the hostility of the Cherokees, who had secretly espoused the cause of the French. He then read extracts of two letters from Br. Joseph and Christian Seidel, describing how the Moravians in Bethlehem had protected themselves with a stockade. Br. Henrich pointed out that whereas he had no fear for his own life which was in the hands of the Saviour, precaution was wisdom worthy of the people of God. Besides, if the Moravians through neglect endangered the lives of the helpless ones committed to their care, the Brethren would be committing a moral wrong. Lengthy discussion ensued Br. Henrich’s address, but no conclusion was reached. The Bethabara di-

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**THE WACHOVIA MORAVIAN**
second conference on July 5, work on the palisade began immediately. Duties were assigned to each man: felling trees, digging the trench, etc. Only those brethren engaged in the harvest were excused from this project. Some outsiders who had come to the mill to have their grain ground aided in the construction, such as a Mr. Banner and his mulatto. By July 23, the palisade was finished except for the gates, added a few days later. The Brethren proceeded to take further precautions. All trees within gunshot of the mill were felled, and a stockade was built around this important source of income. The settlers who later sought refuge in this second fortification became known as "the people at the mill." When the Brethren turned their attention toward Manakes Hill, they noticed that the site of the graveyard was close enough so that the savages might fire upon the settlement from higher ground. For the sake of safety, Manakes Hill was also cleared of trees and was stockaded.

House of Passage

During the French and Indian War, Bethabara became truly a "house of passage" in the Hebrew sense of the word. When the stockades were first erected at Bethabara, there was really no immediate danger to the safety of the village. The Moravians had successfully pacified occasional detached companies of Cherokee, Creek, and Catawba Indians as they passed through the settlement by giving them plenty to eat. Bethabara, consequently, became a noted place among the Indians, who referred to the settlement as the "'Dutch (deutsch) Fort,' where there are good people and much bread." But with an increase in hostilities as the war spread southward, the prudent Brethren would not allow the Indians to approach the fort. Instead, the Moravians now had to extend "the good people and much bread" principle to the scores of refugees who sought shelter at Bethabara.

By 1757, the entry for July 26 in the Wachovia Diary read: "Yesterday and today a number of families took refuge here, there being a new alarm of Indian trouble. All of our small houses and cabins are full again." By August, the Congregation Council had to give permission to the refugees to fell trees and erect for themselves a village of small cabins near the mill.

As a consequence of the war, famine prevailed in parts of North Carolina and Virginia. Many settlers traveled over a hundred miles to purchase flour at Bethabara, and a number of them decided it would be safer to remain with the Moravians. The population of Bethabara, therefore, continued to increase. By 1759, it was imperative, for reasons of health, to begin a new village to accommodate the refugees.

Bethania

On May 10, 1759, Bishop Spangenberg with his wife and a small party of the Brethren started on an official visit to Bethabara. Upon arriving at the borders of North Carolina, they met fugi-
tive women and children who admonished them: "We have just left the place you are going to. Nobody can remain there, for the wild Indians burn and plunder, and scalp and murder wherever they go, treating their prisoners with the utmost cruelty." The years from 1759 to 1760 were the most terrible years of the war for the Brethren in Wachovia, but Spangenberg arrived on June 5, 1759, in time to administer comfort and encouragement.

Immediately recognizing the need for a sister Moravian village, Br. Spangenberg with several other brethren went to "Walnut Bottom," about three miles northwest of Bethabara, and there, on June 12, 1759, set apart approximately two thousand acres for the use of the new congregation, to which the name of Bethany was given.

The Black Death

About the time work had commenced to build the new village in "Walnut Bottom," the bubonic plague broke out in overcrowded Bethabara. Only nineteen persons entirely escaped this epidemic. Among the departed were Br. Hans Martin Kalberlahn, the physician noted for his surgical skill in treating wounds, and Br. Gottfried Seidel, the minister. Br. Spangenberg now became not only the spiritual but also the medical adviser in Wachovia.

New Defense Problems

Despite the prospect of intensified Indian activity, Br. Spangenberg had to push to completion the sister village in order to prevent a recurrence of the plague at Bethabara. A second community, of course, complicated matters of defense. Houses had to be fortified at Bethania, a captain of the guard had to be appointed, and lines of communication and supply had to be maintained between the two towns.

Being exempt from service in the militia of North Carolina, the Moravians organized their own independent company under the command of Br. Losch, who had received directly from the Governor a commission as captain of the "Dutch Fort" and governor of the watches at Bethabara and Bethania.

(Continued on page 24)

TO BE SURE, BE SURE IT'S AN . . .

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THE WACHOVIA MORAVIAN
The regular season at Laurel Ridge for 1964 will open on June 14 and close August 16 according to a schedule issued by the Commission on Camps and Conferences. In all, ten different conference groups will use the Moravian Camp and Conference Grounds this summer.

After a week of staff orientation and a week for the Pioneer Camp of the Winston-Salem Presbytery, the first Moravian Conference will begin on June 28. The last conference of the summer will be the Young Adult weekend, August 14-16.

The Post High Conference will meet after the regular season is closed on Labor Day weekend, September 4-7.

The full schedule of Moravian conferences is as follows:

- Junior No. 1—June 28-July 5
- Junior No. 2—July 5-12
- Junior No. 3—July 12-19
- Junior High No. 1—July 19-26
- Junior High No. 2—July 26-Aug. 2
- Senior—August 2-9
- Adult Conference—August 9-14
- Out-Door Camp—August 9-14
- Young Adult—August 14-16
- Post High—Sept. 4-7

The Rev. Kenneth Robinson, chairman of the Commission, also announces the appointment of Dale I. Gramley as manager for the 1964 season. Mr. Gramley, who is on the faculty of the Virginia Episcopal School of Lynchburg, held this position last summer.

In the meanwhile, reservations are being taken for week-end reservations for the separate units by small groups from the congregations for this spring and even for next fall. Moravian groups may reserve a unit with a lodge and four cabins for a fee of $15.00. The dates available for such reservations are the week-ends from April 3 to May 31 and in the fall from September 11 to November 1.

Laurel Ridge has three units which can be used for this purpose as there are only three lodges furnished with kitchens. The lodges with kitchens are Pines, Birches and Laurels.
Moravian Missions — currently speaking

Bethel, Alaska, Dedicates Organ

A new Allen electronic organ was dedicated in the Bethel Moravian Church on November 12. It is a gift of Mr. and Mrs. Donald Schirmer, members of the congregation. This fine instrument adds greatly to the services in the Church and is appreciated by all who come to worship.

It has an interesting story which points up the changing scene in the Alaska church. Donald Schirmer is an employee of RCA and is in charge of the DEW line defense station at Bethel. His wife, the former Harriet Jackson, is a practicing physician in Bethel. They flew their own plane to the Allentown (Pa.) airport last summer to visit the Allen Organ Company in nearby Macungie. After choosing the instrument they had it shipped to Alaska by motor freight over the Alcan highway. The last lap of the shipment was made from Anchorage to Bethel by plane. Mrs. D. C. Schattschneider is the church organist.

Cana, Antigua, Sets Benevolence Aims

The Cana Moravian congregation on Antigua was one of the first congregations to erect a new church with the aid of American Moravians. Now that the building is erected and paid for it is encouraging to hear that the enthusiasm for the Lord's work is continuing. The new goal is to increase benevolent giving.

The following excerpts are taken from a letter sent to each member in an every-member canvass recently: “We can look back over the past year and notice a number of blessings in our church life together. We have finished paying for our new church building. We have begun to improve our church property. We have seen new members come into our church, both young and old. We have enjoyed visitors and pictures from other lands. We have prayed and sung and worshipped regularly, and listened to our two choirs. We have witnessed various concerts and programs by our Women’s Fellowship and King’s Daughters and Sons. And we have given assistance to Surinam, British Guiana and Tobago. Our Sunday School has tried hard to teach our young people. In a word, much has been taking place in and around Cana in 1963.

“It is now time to look toward 1964 and make plans for our work next year. We would like to try new things, perhaps even organize the Men of the Church, and certainly continue reaching out to help others and to bring the neglectful into our fellowship of life in Jesus Christ. It is a truly remarkable thing to tell you that we want to be able to give away to others one dollar for every dollar that we keep ourselves in 1964. Very few churches in the whole world can do that! Let us be one of them, and let us be generous.”

The Rev. William E. Gramley is the pastor.

A Unique Christmas Gift

A Moravian family in Bethlehem (Pa.) decided to forego the usual Christmas gifts to each other and to send to missions the equivalent of what they would have spent on such gifts. The money was sent to Dr. Ned Wallace, the doctor in charge of the Moravian Hospital at Puerto Cabezas, Nicaragua, with specific instructions that the money should be used to assist some
patient who would not otherwise get the treatment or surgery he needed. Dr. Wallace caught the spirit of the donors and wrote a letter describing the patient and his needs. Pictures accompanied the letter and on Christmas morning the letter was read and the pictures were shown to the family demonstrating what their Christmas gift had done. This is one way in which one family put Christ into Christmas.

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DEATHS


Goff, Fannie Elizabeth, born September 15, 1873; died January 8, 1964. Funeral conducted by the Rev. C. Truett Chadwick. Interment at King, N. C. A member of Calvary Church.


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Archives Completing "Records of Moravians in North Carolina"

The publication of "The Records of the Moravians in North Carolina" is a joint undertaking of the Archives of the Southern Province and of the State Department of Archives and History. The Records have been compiled and edited by the Church Archives and published by the Department of Archives and History of the State of North Carolina.

Volume I was edited by Adelade L. Fries, archivist, and published in 1922. In subsequent years volumes two through seven appeared, all edited by Dr. Fries. For several years these first seven volumes have been out of print. The Church Archives is making every effort to secure, either by gift or purchase, any of the first seven volumes that can be found.

The Archives is anxious to help those desiring to fill out their sets to find the missing volumes. Requests for missing volumes should be sent to Miss Grace Siewers, archivist. Orders will be filled in the order in which requests are received.

After the death of Dr. Fries, Volume VIII of the Records, edited by Dr. Douglas L. Rights, was published in 1954. This volume is still available from the State Department of Archives and History at Raleigh, N. C. The price is $3.00.

Plans call for the publication of additional volumes to bring the "Records of the Moravians in North Carolina" to 1877, when Bishop Edward Rondthaler's Memorabilia picks up the thread of history. To this end Volumes IX and X have been prepared and are now in the hands of the printer.

Bishop Rondthaler's Memorabilia, which will follow Volume X, is out of print. However, a few copies are available from the Provincial Archives, 4 East Bank Street, Winston-Salem, North Carolina.

North Carolina Council Names Director of Social Action

The Rev. Jack Crum has been elected the director of Christian Social Action for the North Carolina Council of Churches.

In his position, Mr. Crum will direct the Church Council's Social Action program which includes the areas of Human Relations, Alcoholism, Institutional Ministry, and Legislative Affairs.

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The Wachovia Moravian
The Provincial Boards at Work

Provincial Elders’ Conference

Eighteen representatives of the Unity of the Brethren, the Northern and Southern Provinces, appointed by the Conference on Church Union in Nashville during its September consultation, met in Atlanta, Ga. for three days during January. The three Committees included: Ritual and Worship; Organization and Administration; Essential Services and Name. The reports of those three committees will be mailed to the thirty-three member committee for study before its meeting in Atlanta on May 19, 20, 21.

* * *

The Provincial Calendar for 1964 has been compiled and is available at the P. E. C. office. The calendar includes all dates of provincial significance reported by the various provincial boards.

* * *

The annual Provincial Budget Dinner for all members of official boards of local congregations has been set for Thursday, April 9, at 6:30 p.m., in the Fellowship Hall of Home Church.

R. Gordon Spaugh

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Provincial Women’s Board

The following schedule has been announced for the days of prayer during the Lenten season.

February 12 — Home Church
Theme: “Power of Prayer.” Morning session, 11:00 AM; luncheon 12:15; afternoon session 1:15 and night 7:45 PM.

February 16 — Christ Church
First session, 4:30; supper, 5:30; second session, 6:30.

February 19 — Trinity Church
Theme: “Devote Yourself to Prayer.”
First session, 11:00 AM; directed prayer and meditation, 11:45; luncheon, 12:15; afternoon session, 1:15.

February 26 — Ardmore Church
Theme: “His Cross—Our Victory.”
Meditation and prayer, 10:45; first session, 11:00; second session, 11:45 and luncheon, 12:30.

March 4 — Calvary Church
Theme: “Christ In Us.” First session, 10:30; second session, 11:30; luncheon, 12:30 and night, 7:30 PM.

March 11 — Fries Memorial Church
Theme: “Women of Faith.” First session, 11:00; second session, 11:45 and luncheon, 12:30.

March 18 — Konnoak Church
Theme: “Prayer.” Lovefeast, 11:00 AM.

Mrs. Harry E. Cook, Jr.

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FEBRUARY, 1964
With Not a Single Payment Missed

Immanuel Pays Debt; Burns Note

Mrs. Harry H. Barnes, Jr.

IMMANUEL CHURCH as it appeared at the time when the enlargement and renovation project neared completion ten years ago. The old church which was brick veneered is in the center. A fellowship hall annex was added to the right and a Christian Education Building to the left.

For Immanuel Congregation the Christmas Season of 1963 was a time of special joy and thanksgiving. On the Sunday before Christmas the congregation was able to burn the mortgage on its Fellowship Hall and Christian Education Building.

Br. A. J. Hammons, chairman of the Board of Trustees, on behalf of the entire congregation, set fire to the mortgage upon which the people of Immanuel had been paying since 1953.

The note burning actually came ten months ahead of schedule, as the final payment, which was made December 9, 1963, was not due until October 15, 1964. So, Christmas 1963 was indeed a time of great rejoicing for the members of Immanuel.

The payment of its indebtedness brought to a climax for Immanuel a period of growth and development which was characterized by enthusiasm and dedication and in which God’s leading and blessings have been evident.

In 1947, the decision was made to seek a full-time pastor. Up to that time Immanuel had shared her pastor with another congregation. A very handsome parsonage, in the traditional Old Salem style of brick construction, was erected and ready for the Rev. and Mrs. Ellis S. Bullins to occupy when they came to Immanuel on March 6, 1948.

Almost immediately plans were drawn and construction begun on the present church building. A greatly enlarged fellowship hall, modern kitchen facilities; as well as offices, and additional Sunday School rooms were added to the original building. The building and financing of the project were completed in 1953.
In that year with the beginning of the fiscal year, July 1, 1953, Immanuel moved forward in faith. Facing an indebtedness of $60,000 and a greatly enlarged program, the decision was made to operate on a Unified Budget system of financing. The success of this plan is indicated by the fact that during the ten-year period of indebtedness not a single payment was missed. Indicative of the growing faith and stewardship of the congregation was the decision in 1954 to purchase the Carter home adjacent to the church property, increasing the debt by another $5,200.

The church treasurer, Br. E. D. Perryman, noted that from the start of this expansion period to finish Immanuel had paid out a total of $134,438.

The Rev. David R. Jones, pastor of Immanuel, read a brief history of the congregation from its beginning as a Sunday School in the home of Mr. and Mrs. Joshua Libes on North Peachtree Street in 1910. It was noted that the first church building was a log cabin located on the site of the present church. Soon, however, a building was erected which served Immanuel until 1934, when a Sunday School annex was added. With the erection of the annex a central heating plant was installed.

Participating in the note-burning program were two honorary members of Immanuel's boards, Br. John S. Teague and Br. Harvey B. Masten, who for many years have been faithful stewards of the Lord at Immanuel. Recognition was also given to Br. Dallas C. Butner, one of Immanuel's charter members, whose devotion to Immanuel until his death was an inspiration to all. Br. John F. Cude, chairman of the Building Committee, recognized those who had served on the various committees responsible for the building, and Dr. Edwin L. Stockton spoke briefly on the effort which had been expended to make this event possible.

Just as the New Year is a time of hope and renewal, this is a time for Immanuel to look forward with hope and a spirit of dedication to the project's completion by the erection of a sanctuary. With God's help—that will be soon.

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**King Members Receive First Issue of Monthly News**

Beginning with the month of November, the congregation of King received their first copy of a monthly paper, entitled "The King Moravian." Articles are submitted by different departments and members of the church and edited by Mrs. Omnie Grabs, Jr., with the help of the pastor,
the Rev. Jimmie Newsome. Copies of the finished paper are sent to the local members, out-of-town members, college students and members in the armed forces. Mrs. Omnie Grabs, Jr.

**Mizpah Builds Parsonage For First Resident Pastor**

Last June, the Rev. Charles W. Fishel became the first pastor to serve the Mizpah congregation full time, making it necessary to construct a parsonage.

Serving on the parsonage building committee were H. F. Pfaff as its chairman and W. K. Joyce, Calvin Shore, Martha Wilkins, and Bonnie Speas.

The brick, story and a half dwelling, consisting of four bedrooms, two bathrooms, study, living room, kitchen-dining area, and family room, was constructed by Wilson Brothers Lumber Company of Rural Hall for the contract price of $20,940. To attain a sufficient supply of water a well had to be bored to a depth of 300 feet. This expense, with pump and equipment, made a total cost of $22,515.

The parsonage family was able to move early in November. An open house has been planned for February 23 from 2 to 5 p.m. All interested people are cordially invited to attend.

Mrs. Kenneth G. Speas, Sr.

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**Book of Remembrance Lists Gifts to New Philadelphia**

New Philadelphia has already committed itself to a debt of over $200,000 for its new building, furnishings and landscaping. Over $77,000 has so far been paid to the building fund in the form of pledges.

Gifts in addition to regular pledging and tithing have been received and are being recorded in a Book of Remembrance; members and friends are presenting these extra gifts in memory of departed loved ones, or in honor of relatives, teachers or friends. The church office has recorded gifts of money, pews, windows and pulpit furniture.

The increased seating capacity of the new sanctuary accompanied by a wonderful increase in average attendances produced an unforeseen shortage of hymnals—everyone, individuals and groups, responded quickly and gave a total of 120 new hymnals.

Mrs. Conway Pruett

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The Wachovia Moravian
Church Membership Gain Equals Pace of Population

Membership in churches and synagogues in the U. S. in 1962 kept abreast with the population increase for that year—both gaining 1.6 per cent—and totaled 117,946,002 as compared with 116,109,929 the year before.

The total represented 63.4 per cent of America’s population, same as in 1961, but slightly less than the all-time high of 63.6 per cent in 1960.

The statistics are from the 1964 Yearbook of the National Council of Churches which was published January 1. Compiled by the NCC’s Bureau of Research and Survey, the figures are “mainly” for the 1962 calendar year or for a fiscal year ending in 1962.

Tracing religious membership as a percentage of population at ten-year intervals since 1850, the Yearbook shows that in that year 16.7 per cent of the people belonged to some church or synagogue.

The annual notes that the largest gain in any decade of the 20th Century came in the World War II years when church membership increased from 49 per cent in 1940 to 57 per cent in 1950.

Protestants showed a gain of 494,975 or 0.77 per cent over the previous year.

About 90 per cent of the total Protestant members were in 22 denominational “families” or groupings. Membership in the NCC’s 31 Protestant and Orthodox bodies totaled 40,605,228, a gain of slightly less than 300,000. (RNS)

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NCC-Sponsored TV Series To Cover Old Testament

A second series of illustrated lectures on the Old Testament will be telecast for 13 weeks beginning Sunday, Feb. 2, under sponsorship of the National Council of Churches’ Broadcasting and Film Commission in cooperation with the NBC-TV’s Public Affairs Program Department.

The lectures on “Living Personalities of the Old Testament” will be given by Dr. Hagen Staack, a German-born Lutheran minister and noted Bible scholar, who also appeared on the first series covering the “Book of Genesis.” Dr. Staack is professor of religion at Muhlenberg College, Allentown, Pa.

The series is being carried on NBC’s regular weekly program “Frontiers of Faith,” which alternates in telecasting Protestant, Roman Catholic and Jewish programs. The Bible lectures are on the Protestant telecasts. (RNS)

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February, 1964

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Almost weekly, Br. Spangenberg with his party rode to supervise the fortification of Bethania. In March, 1760, the brethren accompanying Br. Spangenberg became quite alarmed when they observed a number of Indian tracks. At the edge of the dense woods where they most likely would be ambushed, Br. Spangenberg shouted: “You don’t know how to ride; let me lead.” Riding at full speed, the party never stopped until they had reached Bethania. Spangenberg’s tactics of racing week after week through the forest thwarted the plans of the Indians attempting to take prisoners between the old and the new town. They later gave an excuse for their failures: “The Dutchers had big, fat horses, and rode like the devil.”

The Ide of March

March, 1760, was a month of terror, and the entries of the diarist at Bethabara read like chapters from The Leatherstocking Tales. Mr. Fish, his son, and a friend were ambushed near the Yadkin River. Only the friend escaped, having been wounded twice: one arrow passing through his body and protruding from his back. Driven onward by the desire to receive spiritual advice from a Moravian minister before he died, the wounded man swam the Yadkin to escape the Indians and wandered in chilling rain through the dark forest. At the end of twenty-four hours of excruciating pain, he arrived at the “Dutch Fort,” where the arrows were successfully extracted by Dr. Bonn. This event occurred on March 11; and during the remainder of the month, the Brethren were engaged in rescuing the settlers of Walnut Cove, going on missions to give Christian burial to the massacred, and giving refuge to the homeless.

Fierce fighting broke out at Fort Dobbs, from which the Brethren had obtained most of their powder. Word arrived at Bethabara that the Indians were laying waste all houses on the Yadkin, eight miles away; two men
were killed at the bridge over the Wach; and two persons were scalped on the Town Fork. At Abbot’s Creek, John Thomas, a Baptist preacher, and fifteen other persons were massacred.

The situation at Bethabara became grave. Makefy and Woodman, two refugees residing at the mill, were attacked when they ventured too far from the palisade. Makefy was shot and left for dead, but Woodman was captured and never heard of again. Even those within the main fort were not absolutely secure. Two sisters engaged in milking the cows happened to look up from their work and saw two painted faces peering at them over the top of the palisade. The women screamed; the savages fled.

On March 16, the Brethren at Bethania could see smoke rising from the Indian camps. The savages had established a large camp six miles from Bethania and a smaller one less than three miles. A watchman at Bethania shot at a raiding party near the village and scared them away. In the words of the Bethabara diarist: “Then there arose a strong wind and on it came the sound as of the howling of a hundred wolves.”

Br. Spangenberg resorted to the same tactics for Bethabara and Bethania he had used at Bethlehem. He doubled the watch: watchmen were on guard both day and night. To warn the Indians that the villages were on the alert, Br. Spangenberg had a watchman blow his horn and ring the church bell at hourly intervals.

Not until sometime later did the Bethabara congregation learn of the dangers they had been exposed to during March, 1760. A large band of Cherokees, having lost a distinguished chief, had planned to give vent to their revenge by attacking and destroying the
settlement. However, the ringing of the churchman’s trumpet made the savages believe that they had been discovered, and they hastily retreated. The Brethren were informed that these Indians referred to the Wachovia settlements as “Dutchi,” where “the Dutchi were a dreadful people, very large (rotund) and very smart; they had been seen into their forts.”

**Spangenberg Departs**

Having personally directed the defense of Wachovia for nearly a year, Br. Spangenberg had to depart for Pennsylvania because of mounting obligations in Bethlehem. “The Lord himself kept watch for us,” Br. Spangenberg wrote in his diary when his party had safely arrived at Bethlehem on May 22, 1760, after a hazardous journey of nearly a month.

Soon after Spangenberg’s departure, large bodies of troops began to move into Wachovia and the surrounding area, determined to bring an end to the heartless murders of helpless settlers, their wives, and children. By 1761, Colonel Bird sent a messenger to Wachovia, informing the Brethren that an invasion had been wedged into the middle section of the Cherokees. The soldiers resorted to extreme measures: burning fifteen Indian villages, devastating eight hundred of their dwellings, and destroying eighteen hundred acres of corn. A similar campaign was being waged in Virginia, and these two military expeditions broke the Indian resistance. Peace was gradually restored, but famine prevailed. The principle of “good people and much bread” was continued at the “Dutch Fort.” According to the Bethabara diarist: “This year we became a bread room (storehouse) for the entire western portion of North Carolina.”

Because the palisades of the Wachovia Brethren had been spared from a bloody siege, it was evident to Bishop Spangenberg that the Lord held his protective hand over his children here. To Br. Joseph, Wachovia was “a land of the Lord. The brethren and sisters here are dear people. Our Saviour’s presence among them is felt on all occasions.”

**Restoration**

Dr. Clewell, in 1902, proposed in his *History of Wachovia* that “a spot (the ‘Dutch Fort’) so rich in historical associations ought to be carefully measured, by means of a special map, and the location made plain to all visitors by stone pillars.” Sixty-two years later, an archaeological investigation is underway at Bethabara which far surpasses the foresight of the late Dr. Clewell. Within the near future, Moravians will be able to visit the corner bastions marking the location of the “Dutch Fort.” Upon viewing these stones, it would be well to recall the Daily Texts for May 6, 1759: “Strong is thy dwelling place, and thou puttest thy nest in a rock,” Num. 24:21; and for May 7: “Peace be within thy walls, and prosperity within thy palaces,” Ps. 122:7.

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**NO SHOE IS WORTH IT'S PRICE UNLESS COMFORTABLE**

— A FIT IS THE THING —

**HINE’S**

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**The Wachovia Moravian**
The Bible . . .

(Continued from page 6)

sinners, nor sitteth in the seat of the scornful." That looks like just plain repetition. But it isn’t. There is more in those verbs and nouns than just repeating the same idea. Finally I found the key, after getting a clue from something I had read about the verse, and a greater meaning came to light. The verbs show how sin develops and the phrases right after each verb show the increasing evil of the condition. The verbs are “walk, stand, sit.” The phrases are: “counsel of the ungodly, in the way of sinners, in the seat of the scornful.” In other words, keep walking and “the counsel of the ungodly,” the indifferent and religious crowd, will not reach you or get you. But if you stand around just to “see what’s going on” you are in a fair way to becoming a part of the crowd “in the way of sinners.” And if you keep on standing around, you will soon get tired and finally sit down, and then you will be “in the seat of the scornful,” having gone from stopping to have a look to active scorn.

For You

Now, if you wish, take the other three examples listed above and work at them yourself. Look at the words, and the phrases—ponder them, let them lie before you as pieces to be put together, and see what they may say to you. Each one of course, each person, I mean, receives the help and blessing, comfort or teaching, as suited to his need. God speaks to every man in the Bible, and to every need of man.

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The Salem Moravian Graveyard

In This Issue
- The Bible and the Resurrection
- The Moravian Church and the Next Decade
- Signs of Maturity in Alaska
A Look Ahead To Opportunities for the Summer

The summer of 1964 offers many opportunities to Moravians of the Southern Province, beyond the traditional vacation, whatever that may be, to each individual or family. To take advantage of any of these opportunities requires careful planning. It is for this reason that we call attention to some of these opportunities at this time.

**Laymen's Conference—Music Festival**

The month of June offers something special this summer to adults and family groups. First there is the Laymen's Conference scheduled to be held in Bethlehem, Pa., the week-end of June 12-14. This event will be followed immediately by the Seventh Moravian Music Festival, also in Bethlehem, June 14 to 21. Incidentally, New York City is only about 90 miles from Bethlehem for those who might be interested in a visit to the World's Fair in connection with a trip North this summer.

**Tour Antigua - St. Kitts**

Last summer, thirty-three Moravians made a very successful tour of the Virgin Islands. This year a comparable tour, sponsored by the Board of Foreign Missions, is planned for the British Islands of Antigua and St. Kitts. The dates are July 4 to 11. (See page 25.)

**Summer Conference Counselors**

Here in the Southern Province a summer long opportunity for mature adults is to be found in serving as counselors at one of the six young people's conferences. In all about 125 adults are needed for these conferences. Anyone who could help out should contact the Board of Christian Education and Evangelism.

The schedule of Moravian conferences is as follows:

- **Junior No. 1**—June 28-July 5
- **Junior No. 2**—July 5-12
- **Junior No. 3**—July 12-19
- **Junior High No. 1**—July 19-26
- **Junior High No. 2**—July 26-Aug. 2
- **Senior**—August 2-9

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"To Serve the Present Age"—

The Moravian Church—And Next Decade

Earl R. Shay

"A God to glorify . . . To serve the present age." These words from Charles Wesley's hymn express a challenge for the Moravian Church in the next decade. It is a challenge to effectively communicate the eternal gospel of Jesus Christ to the people who live in our kind of world.

"Change and decay in all around I see." Change occurs so rapidly and so drastically that no father can predict the kind of world in which his son will grow up, nor is it possible any longer for him to teach his child most of what he needs to know.

Rising nationalism threatens Christian missions abroad. Megalopolis engulfs rural America while industrial compounds replace agriculture. Atomic energy creates fears of human extinction and offers hope of an increasing life span. Specialized education may be the means of a higher living standard or community-wide unemployment intensified by job obsolescence because of automation. TV may be educational, but it may also border on pornography. Traditional ideas about luxury, the 40-hour week, leisure and recreation are being challenged. The automobile may take the family to Sunday worship and study or to a week-end away from the church at the shore or in the mountains. Houses on wheels symbolize a nation of families changing residence once every five years. Riverview Acres and Eastgate Addition segregate not only the races but executives from laborers. This ever-growing list demands a new kind of Moravian Church able to reach God's children caught up in this present age.

Change Is Necessary

Phillips Brooks reminds us that change is necessary. "Bad will be the day for every man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, with the deeds he is doing, when there is not forever beating at the doors of his soul some great desire to do something larger; . . . because he is still, in spite of all, a child of God."

Neither conformity nor condemnation will serve or save the world. "For God sent the Son into the world, not to condemn the world, but that the world might be saved through him." A watered-down Gospel is not the answer either. The full truth of the gospel must be presented by methods and words men of this present age will understand and accept. We are strangers, pilgrims—yes, ambassadors for God in a foreign land. The Moravian Church must not only speak the truth in love, but in the language of the land of our embassy.

Need to Be Relevant

When the church holds Thursday evening worship services for the members who spend the week-end in the Pocono mountains—is it conforming to the world? Or, is it being highly relevant? The Gemeinhaus, the Economy and Early American Moravian Music were the means used by eighteenth century Moravians to be relevant to their age. Dare we be as creative in our day?
Or are the very creative instruments of the past so enshrined in modern "Moravianism that we cannot serve the present age?

"I have, in short, been all things to all sorts of men that by every means I might win some to God." Paul proceeded this statement by his claim to have become a slave and a Jew, to have submitted himself to the law and weakness for the sake of the gospel.

Now let us lay beside this passage a quote from our church extension manual. "In recent church extension experience we have found that Moravian Churches do their most effective service and grow more rapidly in new un-churched residential communities. . . A standard church extension field then is an area needing a liturgical church like ours to serve its needs." These words proclaim our success in the suburbs, but they also imply our failure to be relevant in other areas of modern society. Perhaps the words are also prophetic in declaring the reasons. We are seemingly content to restrict our efforts to activity that we have previously done well. If this is a symptom of spiritual sickness, we have complicated our illness by implying that it is "health."

The Inner City Church

Recent synods have called attention to the special problems of the inner city church. But our concern has not been born of a burning desire to bring the gospel to men in need, so much as it seems forced upon us by our embarrassment and desperation as we watch inner city Moravian churches suffer a lingering and expensive death. Have we been closing our eyes, preferring not to look upon our failures while pointing with pride to our ability to become the friend of suburban sinners?

"In scenes of want and sorrow
And haunts of flagrant wrong,
In homes where kindness falters,
And strife and fear are strong,
In busy streets of barter
In lonely thoroughfare,
The people's spirits languish:
But Thou, O Christ, art there."

But not Moravians, they're knocking on doors out in the suburbs! This is no plea to abandon our efforts in suburbia. "This ye ought to have done, and not left the other undone." Shall the "crowded ways of life, where sound the cries of race and clan" be forsaken by the spiritual descendants of men who were willing to become slaves in order to preach Christ to slaves?

Fish entombed in underground caves lose the eyesight they do not use. Spir-

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THE WACHOVIA MORAVIAN
itual vitality is lost in much the same way. What will happen to us if we preach the gospel only in “Parkside Estates” where we can ride the crest of the building boom and the population explosion? Will our spiritual muscles atrophy?

New Forms Needed

To serve the present age with the eternal gospel is both challenging and difficult. But if Moravians do not become creative enough to serve the present age—will they serve any age? Perhaps new forms of worship and study must be developed. Some modern equivalent of the choir system, the lovefeast, and the sea congregations must be found. New time schedules, new places and settings for evangelism and nurture may be needed. The men whose imagination and creativity developed our present traditions would be among the first prophets—were they living in our day—to abandon them if they no longer serve the present age. I suspect that they would be horrified to observe a single-minded desire to limit our outreach to those places “needing a liturgical church like ours.” Is it more sacred to be “Moravian” than to meet the needs of this age?

What will God demand of us if we

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March, 1964
Preparing for
Trip to Europe

Salem Ensemble Plans Concert

On Sunday evening, March 8, Moravians of the Southern Province will be given an opportunity to share in the promotion of a good will trip of the Salem College Choral Ensemble to Moravian Centers in Europe this summer. Mr. Jan Mittemeijer of Zeist, Holland, is serving as overseas coordinator for the tour of the Choral Ensemble under the direction of Paul Peterson. A tentative itinerary includes Zeist, Cologne, Neuwied, Heidelberg, Bad Boll, Koenigsfeldt, and Basel.

Although the Choral Ensemble has toured in Southern United States, this will be the first tour out of this country. Last Spring, the Ensemble sang at the Florida churches at Fort Lauderdale and Boca Raton. In recent months the Ensemble has presented several concerts, including concerts at Friedland Church and a Lovefeast Service at New Philadelphia. This year special attention was given to developing Moravian Music for an annual historical society meeting which was held in Raleigh with the assistance of the Band of the Raleigh Moravian Church.

Mr. Jan Mittemeijer of Zeist, Holland, (right) discusses trip to Europe with Prof. Peterson and members of the ensemble.

An evening of music will be presented at 7:30 P.M. at the Ardmore Moravian Church at which a special offering will be taken. This will be a full concert of sacred music.

A group of approximately 30 students will leave New York on July 30 and will return on August 20.

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The Wachovia Moravian
The Bible and the Resurrection

Raymond T. Troutman

Archways of God's Acre in Salem, through Biblical quotations, emphasize faith in the resurrection.

The resurrection of our Lord is set before us in the New Testament as the miraculous restoration of His physical life, the reunion of His spirit with His body, and yet in such a way that the material limitations, in which He had previously confined His life, were set aside. The resurrection was the beginning of the glorification. It occurred on the morning of the third day after His death. The testimony of the Bible as to the reality of the resurrection is most ample and without a note of discord as to the essential fact itself. The witnesses were not few, but many.

A Promise Kept

Among men promises are not always kept. God made a promise to sinful, doubting men, a promise which some would trust but others would doubt. God promised a Saviour, One who would bring salvation. God's promise of salvation rested on a resurrection from the dead. It rested on the death and quickening of "the just for the unjust" (I Peter 3:18). Somebody had to die. Also somebody had to be made alive again. Christ did both. His death was a complete conquest and deliverance from sin, that is, from death itself.

The Mark of Death

The mark of death was stamped indelibly on the soul of every man. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12).

When Christ was crucified, the fate of the sinning world lay in a tomb. God's Son was dead. His loved ones
had laid His body to rest on Friday. Thoughts buzzed through their heads. Had He not said: “Destroy this temple, and in three days I will raise it up” (John 2:19)? Did they believe His promise? Apparently not, for faithful women had set out for the tomb to complete the anointing of His dead body, a task left undone on Friday. “Did He make fools of us, promising us a resurrection? Is He the Messiah, or do we look for another? Had He not said: ‘The Son of man is come to seek and to save that which was lost’ (Luke 19:10)? Claims! But how reliable were they? He was dead!”

The Easter Miracle

But in the tomb that first Easter morning a miracle took place. Death and grave could not hold Him. The battle had been won. Victorious, Jesus declared His victory over His enemy. “Death hath no more dominion over him” (Romans 6:9). His resurrection brought life, a life that never ends. The path to heaven had been opened, and He could truly proclaim to the world: “I ascend unto my Father and your Father and to my God and your God (John 20:17). This conquest is seen in the resurrection of Christ, true God, who holds the key to life. He had engaged in death itself and had conquered it by overpowering it with life. Having engaged in death itself and come back to life again, He destroyed “him that had the power of death, that is, the devil” (Hebrews 2:14). And endless life is now a fact. Christ’s resurrection declared this fact. Forgiveness of sins, life, and salvation are certain.

By the resurrection, God declared the fact of salvation. As by death Christ conquered sin and death, so by rising to life again He provided life and salvation. Death alone did not complete the task, else Christianity would be a death religion. And because of His victory, we, too, have victory; we, too, can cry out the triumphant words of Paul, “O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the Law. But thanks be to God, which giveth us the victory through
our Lord Jesus Christ!” (I Corinthians 15:55-57).

**Identifies With Man**

Everything about Christ—His birth, His life, His death, and His resurrection—identifies Him with man. When Christ was born, He became one of us. God’s Word informs us: “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same” (Hebrews 2:14). The humble, compassionate Christ was also identified with man when, as the Scripture states, He “made himself of no reputation, and took upon him the form of a servant” (Philippians 2:7). Jesus felt for man. His compassionate identity with man brought out His deepest feeling for man.

When someone was sick, Jesus identified Himself with that sickness. When someone was distressed, Jesus could “weep with them that weep” and He could also “rejoice with them that do rejoice” (Romans 12:15). In harmony with this identification, He said: “I am come that they might have life, and that they might have it more abundantly (John 10:10). The resurrection of our Lord and Saviour Jesus Christ confirms for us the sure hope of salvation.

**Faith Declared True**

On the great and grand and glorious fact of the resurrection our entire Christian faith is declared to be absolutely and everlastingly true. Paul brought this very fact home to us in that devastating logic of I Corinthians 15: “If Christ be not risen, then is our preaching vain, and your faith is also vain” (vs. 14). If Christ did not rise from the dead, if there was no Easter, then Paul was a liar and Peter was a liar and John was a liar and all of the other apostles and disciples were liars likewise. They would all be liars because the very heart and core of their preaching was just this, that Jesus the Christ, who died on the cross, came back to life on the third day, thus proving that He was precisely what He claimed to be: God’s own eternal Son, whose every syllable was truth.

The established fact of a living Christ verifies that because He lives we shall live also. We can be identified with a living Saviour who gave His entire life for us. We can have that sustaining confidence so as to continue through life with the assurance that at its end we will be transplanted into the pres-
ence of our Lord. Our faith in the Lord Jesus is more than a faith for here and now, more than a faith that helps us through present troubles and present difficulties. Our faith in Jesus is also, yes, primarily, a faith for the inevitable close of this present life and for the eternal world which lies beyond. In fact, "If in this life only we have hope in Christ, we are of all men most miserable" (I Corinthians 15:19). But it is not in this life only that we have hope in Christ, for "now is Christ risen from the dead, and become the firstfruits of them that slept" (I Corinthians 15:20).

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Delegates to Ecumenical Student Conference Tells of Experience

As I look back to the Nineteenth Ecumenical Student Conference, I find that it would be extremely difficult to spotlight certain events and simply say, "These meant the most to me." For one week I was a part of an international, interracial, and interconfessional community of 3,200 Christian students and leaders who had gathered in worship to study, to hear the Scriptures, to confess, to pray, and finally to celebrate the Lord's Supper.

Each day began with Narrative Studies drawn from the life of Christ, continued with Mission Studies in the afternoon, evening prayers, and the Living Unit Groups at night. It was in these Living Unit Groups that the real head-on collisions of ideas and viewpoints occurred. Communications were difficult, but never impossible. Regardless of our diversities, race, or nationality, we gathered first as Christians who were attempting to understand the identity and destiny of the universal Church.

The greatest undertaking of the week came in the service of Holy Communion, administered according to the Apostolic tradition of Hippolytus which dates back to about 200 A.D. or prior to the divisions of the Church. It is almost impossible to express the reverence and worshipful atmosphere that prevailed throughout the hour and a half service. This was truly a rare experience for any ecumenical gathering and for each participant.

It was a challenge to recognize our denominational differences and yet to remember that we all are ONE in Christ who gave Himself for the life of the WORLD. To enter successfully into this "world" requires total and absolute surrender to Him. It is only through Christ that we can become involved in and for the life of the world.

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HINE'S

The Wachovia Moravian
In Alaska
The Moravian Church

Shows Signs of Maturity and Progress

Edwin W. Kortz

Bethel, Alaska, is a thriving community which hums with activity. In 1885 when the first Moravian missionaries arrived on this spot on the Kuskokwim River there was only a trading post and a few houses. It was not even known as Bethel. Today Northern Consolidated Airlines flies non-stop from Anchorage to Bethel in two hours and lands at an excellent airport. Driving from the airport to the town over gravel roads one can see a wonderful government hospital, the early alert station on the DEW line, a modern National Guard headquarters with a fine gymnasium, a lovely new school, the Moravian Church standing on the highest point of ground and making a real landmark, and the busy town itself.

The new government school is beautiful and very well equipped in every detail. When it was first opened the children were asked to choose the name for the school. After considering many names and without any prompting from members of the teaching staff the children chose the name “The Kilbuck School.” The choice of this name is a tribute to one of the first of the Moravian missionaries to go to the Kuskokwim area of Alaska and it is also a sign that the people of the area have not forgotten the debt they owe to those who brought them the Good News of the Gospel of Jesus Christ and who pioneered in opening their country to many of the modern advancements which they now enjoy.

The Moravian Church of Bethel is doing a marvelous job in presenting the community with a full scale church program. This witness is vitally important to a community which is multi-racial and into which people are coming from the “lower 48.” The pastor, a lay assistant pastor, and a dedicated staff of willing workers are meeting a response which would bring joy to the average congregation in our other provinces. There are two services on Sunday morning, one in English and one in Eskimo conducted simultaneously; an evening service with attendances

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running up to 200; Sunday School and two week-day Bible study and prayer meetings, one in Eskimo and the other in English. The entire program is housed in a fine large church building with classrooms in the basement and facilities for such activities as Youth Fellowships, covered dish suppers, choir rehearsals, and meetings of all kinds.

The new parsonage has just been completed and is a lovely ranch-type house with a full basement which includes a large assembly-room for a Sunday School department and for Youth Fellowship. The house itself has a kitchen, dining room, large living room, study, three bedrooms and bath. It is equipped with hot and cold running water, and with hot water heat.

Dillingham, Organized City

Just a little more than an hour’s flying time down the Bering Sea coast is the town of Dillingham. This community, like Bethel, is growing and has a cross-section of people in its population. It has recently been declared a second-class city and is organized with a mayor, city council and schoolboard. It is making plans for city water, sewerage, and shows every sign of developing into a modern American city. The Moravian congregation in this community although very small in numbers has done a remarkable job in raising funds for a new church. On Thanksgiving Day a usable portion of the new structure was dedicated. It is a full basement with a small sanctuary and six classrooms. It is well decorated and quite attractive. While the congregation meets in this portion of the building it will continue to raise funds so that eventually a church may be built on this new foundation. The area around Dillingham has now enough

Women of Bethel trim candles for Christmas

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THE WACHOVIA MORAVIAN
roads to attract automobiles and therefore the congregation is making plans for a parking lot.

**Signs of Maturity**

The Eskimo villages show a variety of signs of progress. The village of Togiak, for example, has a community power plant supplying electricity to all of the homes. It is now making plans for a community water system. Individual homes have such equipment as a refrigerator, deep-freeze, radio, oil heat, bathroom fixtures, built-in kitchen cabinets, linoleum, wallpaper, and are becoming larger and more efficient. There are even two-way radios to keep in touch with home during hunting and fishing trips.

With these material improvements there is also a decided maturity evident in the affairs of the Church. Congregational boards are becoming more responsible and are making basic decisions. Congregations are planning to erect new buildings and have their own plans for raising funds without making appeals to the Mission Board. Bible Study and prayer meetings, youth conferences, youth rallies, all keep alive the importance of growing in the grace and knowledge of our Lord Jesus Christ.

On Universal Bible Sunday the congregation at Quinhagak had a six hour Bible reading session. Portions of the Scriptures were read by the members of the congregation in 15 minute intervals. The English and Eskimo languages were read alternately and members of the congregation came and went throughout this period. An offering was received for the American Bible Society. Throughout this program there was a consciousness of the blessings which have come to the Eskimo from the Word of God, translated by Moravian missionaries and published by the Bible Society.

**The "Mission" of the Home**

The Children's Home is maintaining its high level of Christian service in the name of the Good Shepherd. The Home has been spoken of in complimentary terms by the Child Welfare authorities of the state. When the Home first began, it found its mission in the care of neglected orphan children. Today, because of government assistance and a general improvement in
the health and welfare of the population, the need for assistance to children has changed in character. There are very few neglected orphans but there are many needy children.

In some cases the need for Christian love and understanding is more critical than the need for food and clothing. Broken homes, free-flowing alcohol, cheap movies, all contribute to the delinquency of children in what is in truth a frontier area. There was a time when the staff at the Home felt rewarded in taking a little child, scrubbing and clothing him, and watching flesh come on his bones and a smile on his face. Today there is an equal or even greater reward in seeing a child from a broken or disreputable home blossom and mature in the atmosphere of Christian love and nurture. There are also children from Christian homes who, because there is no school in their villages, need the facilities of a school and appreciate the Christian atmosphere into which they are allowed to come.

During the last ten years approximately 143 children have been discharged at various levels of education. Some of them were enrolled only for a short time but of this number 62 went on to school elsewhere and 90 still maintain membership in the Moravian Church. This last figure is not an essential one because the contribution of the Home to the Kingdom of God cannot be measured in memberships within the Moravian Church but rather in the Christian witness which the Home has for all those who come within its influence.

Bible Seminary

At Bethel the Moravian Church maintains a Bible Seminary. This institution has a capacity for approximately 12 students. It is in session for the first three months of each year and the full course requires four years. The men who graduate are ready to serve in Eskimo villages as lay pastors. The lack of a high school education on the part of many of the students limits the type of courses which can be offered. In spite of this handicap the village congregations have responded remarkably well to the leadership of their lay pastors.

Positions Are Open

One is struck by the dedication of many of the doctors, nurses, and teachers who are in Alaska in government...
service. For some of these people there is a very real sense of mission and a dedication to Jesus Christ which is equal to that to be found in any missionary. In Bethel and Dillingham, particularly, many of the government workers are extremely active in congregational life. Members of these professions have an excellent opportunity to serve in their professions and to have a strong Christian influence where it is badly needed. Anyone who may be interested in a government position as a teacher, nurse or doctor may write to the Board of Foreign Missions for further information. Positions are now open in these areas.

Growing Pains

Does the Church face no problems in Alaska? There are problems wherever the Church is declaring the Gospel of Jesus Christ and Alaska is no exception. The quiet village which centered its entire life around the church and the school is now coming face to face with the powerful temptations of so-called "civilization." People who are being cared for in so many different ways by an over-indulgent government program must be taught the joy and the necessity of Christian stewardship. Those who joined the church as a matter of custom must be brought to a full experience of the Christian faith and its implications. Those who are having the privilege of a higher education are going to look to the Church to provide a better educated ministry. On second thought, these are not really problems at all but should rather be called growing pains.

The Church on the Kuskokwim has come a long way since 1885 and the Lord Jesus Christ has been glorified. Men and women have given of themselves in life and death in this process but not in vain. The Spirit of the Lord is still at work in western Alaska and men and women, boys and girls are responding to Him.

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Work Camp to Be Held
In Antigua This Summer

In cooperation with the Board of Foreign Missions, the Boards of Christian Education and Evangelism of the Moravian Church (North and South) will sponsor a Work Camp for college age young people on the island of Antigua, West Indies, from July 23 to September 3.

The group will be limited to a dozen young people who are nineteen years of age or who have finished the sophomore year in college. The cost will be approximately $325.00, to be paid by each participant. No scholarship help is available from the Board of Christian Education or from the Board of Foreign Missions, although local congregations are at liberty to assist members who apply and are accepted.

Advisors to the group will be Dr. and Mrs. Curtis Clump, who are members of our Mountainview congregation, Hellertown, Pa. Dr. Clump is on the faculty of Lehigh University and has served as chairman of the Committee on Christian Education of the Mountainview Church. Mrs. Clump has been active in the work of the church school and of the women's fellowship.

Present plans are that the group will assemble in Bethlehem, Pa. for two days of orientation prior to departure by air from New York. The $325.00 estimated cost includes travel between New York and Antigua and room and board while on Antigua. It does not include travel within the U. S. A. For an application blank, write the Board of Christian Education and Evangelism, 500 S. Church Street, Winston-Salem, N. C.
In Bethlehem, Pa.

Laymen's Conference Meets June 12-14

Arthur C. McCracken

The Inter-Provincial Laymen’s Conference, scheduled for 1964, is the fourth conference of this type sponsored by the Provincial Elders’ Conference of the Northern and Southern Provinces. These conferences have been held in the past with several purposes in mind and these purposes carry over into the plans for the 1964 conference.

The Laymen’s Conference of 1964 will fall on June 12, 13 and 14, in Bethlehem, Pa. It is important for any layman considering attendance to bear in mind that the Moravian Music Festival of 1964 will be held in Bethlehem beginning on Sunday afternoon, June 14, and close on Sunday afternoon, June 21. Hence, those attending the Laymen’s Conference can, if they so desire, remain for the Music Festival during the following week.

It has been the hope of the two Provincial Elders’ Conferences that Moravian laymen (including women) could come together in such gatherings to become better acquainted with one another, to talk over common interests in the life and work of the Church, to receive information and inspiration concerning their work in the Moravian Church and their work as Christians generally, to share experiences concerning Christian usefulness, methods and practices, to gain an appreciation of the larger work of the Moravian Church and the place of laymen in it.

The program of these conferences in the past has been planned and executed by the laymen themselves. This will be true again in 1964. Naturally, a conference which begins on Friday night and ends on Sunday afternoon cannot be regarded as a legislative assembly, nor as a true study conference, but rather as a good opportunity for broadened acquaintances and for providing basic information and inspiration for church work.

The expenses for attendance upon the conference will be borne by the participants. Obviously, it would be quite impossible for the two Provincial Boards to invite laymen from 160 congregations to attend such a conference with expenses paid.

Plans are now being formulated for an exceptionally fine opening day program featuring Dr. Hagen Staack as the keynote speaker. Dr. Stack is Professor of Religion at Muhlenberg College, Allentown, Pa., and in addition to completing a 13 week NBC-TV series of “Frontiers of Faith” programs is about to start another series, by popular demand, on the same group of national stations. Dr. Staack is acclaimed everywhere for his talks and studies on the Book of Genesis.

Many interesting sidelights are planned for the “early birds” such as trips to the Bethlehem Steel Research Center, various Moravian buildings and other historic points of interest in the area.

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Laymen’s Seminary Spring Session Begins April 7; Four Courses Offered

The Rev. Fred P. Hege will lead a “Survey of the New Testament.

Four courses will be offered to Moravians of the Southern Province in the Spring session of the Laymen’s Seminary. The school will be held at Salem College on the five Tuesdays beginning on April 7 and ending May 5.

The courses and teachers are: Christian Doctrine No. 2, the Rev. George A. Chiddie; Survey of the New Testament, the Rev. Fred P. Hege; The Epistle to the Phillipians, Dr. Charles H. Talbert of Wake Forest College; and the Spiritual Development of Children, Dr. Robert Dyer of Wake Forest.

The Laymen’s Seminary is sponsored by the Commission on Leadership Education of the Board of Christian Education and Evangelism. Plans for this

Spring semester were made by a sub-committee of the Commission of which Ralph Siewers, Jr., is the chairman.

The cost of the seminary is underwritten by the Commission. A registration fee of $3.00 is charged to cover part of the cost.

Dr. Robert A. Dyer brings a new subject to the Laymen’s Seminary, “The Spiritual Development of Children.”
The Provincial Boards at Work

Provincial Elders’ Conference

The Emergency Relief Fund for the Island of Tobago, where our church property suffered severe damage during the hurricane this fall, amounts to $2,135.10. Additional gifts may still be made by sending them to Br. Edwin L. Stockton, treasurer, P. O. Box 115, Salem Station, clearly marked Tobago Emergency Relief Fund.

* * *

The deadline for receiving the 1964-65 budgets from the provincial boards is March 2. All budgets should reach the office of the president of the Provincial Elders’ Conference by that date.

R. Gordon Spaugh.

Provincial Women’s Board

At a meeting of the Provincial Women’s Board on February 6, the treasurer, Mrs. K. Edwin Fussell, reported that twenty-one churches have completed their pledges for the year, three churches have paid part of their pledges and twenty-one churches have not yet paid on their pledges.

* * *

From Boca Raton, the Rev. Christian D. Weber writes telling of the election of officers for the Women’s Fellowship at an organizational meeting on January 5. The president is Mrs. Philip S. Beese, III.

* * *

Dr. Samuel B. Marx has written expressing gratitude for the contribution of $150 by the Women of the Southern Province for the work of the Clinic in Ahus. He explained that the clinic has been carrying a greater number of cases of tuberculosis on regular treatment and that this is almost entirely on a charity basis. The contribution will be added to this work.

Mrs. Harry E. Cook, Jr.

Money, Supplies Needed For Migrant Ministry

This past year has been a good year in the North Carolina Council of Churches’ Ministry to Migrants. More children have been taken care of in Day Care Centers than ever before—this through cooperation of the Council of Churches, of the State Board of Public Welfare and of Local Migrant Committees.

It has been a good year in our Moravian Women’s Fellowships’ Ministry to Migrants. More churches have cooperated than ever before. Even after the workshop, supplies have been collected and sent on to the centers. And gifts of money have come in from some of the fellowships, adding to a sizable amount for the migrants.

Please note these three items:

1. Dolls need not be sent this present year. Enough were left over to supply the children this coming season. It’s suggested that we substitute "doll-
lars for dolls.” We know money is needed first in the migrant work.

2. In packing supplies, please separate the articles for men, women, and children. This will save the volunteer workers hours of time.

3. The Elizabeth City address has changed. It is: Blackwell Memorial Baptist Church, Elizabeth City, North Carolina.

Eugenia Stafford,
Chairman of Migrant Work

DEATHS

Butner, Mrs. Maud Page (George E.) died November 12, 1963, in Charlotte, N. C. Graveside services conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard. A member of Home Church.


Funk, Mrs. Guy, born April 22, 1912; died February 6, 1964. A member of Ardmore Church. Funeral conducted by the Rev. Kenneth W. Robinson and Dr. Thomas M. Funk. Interment in the Salem Moravian Graveyard.
Mission And Evangelism Seen In Mexico

Pierre Vittoz

Just after crossing the border I found myself under the Mexican sun, surprised by a country of passionate songs and Aztec monuments, a land to which the Latins brought their life and temper, where religious conflicts have given birth to cathedrals and processions, where both Jesuits and Pentecostals have preached burning sermons, where the churches are aware of the challenge of the human tide of the industrialized twentieth century: a rich country!

Last December, the capital of this vivid and colourful country was chosen by the World Council of Churches as a meeting place for its Commission on World Mission and Evangelism.

Why Mexico? Why so far? People have asked me.

Far from what? Mexico is not further from Geneva than the opposite, and if our organization is world-wide, one center is as good as another. Besides, Latin America had never been chosen for an ecumenical meeting till then. And above all, it was worth organizing a meeting in Mexico for it is the prototype of what all our countries may be to-morrow: this strictly lay State keeps aloof from all religious questions and succeeds in neither favouring nor slighting any Church.

Yellow and Black Missionaries

It is on such a lay background that delegates from Reformed, Anglican and Orthodox Churches as well as Roman Catholic observers and white, yellow, brown and black missionaries coming from all continents met last December. The World Council of Churches has sometimes been blamed for being a white men's affair, an organization rooted in Europe and the United States and eager to turn and address itself to the rest of the world. This has fortunately ceased to be entirely true, as is shown by the number of the participants: two came from Switzerland, one from France but also two from Japan, two from Cameroon and seven from India. A hundred and twenty people thus met to study what the Christian witness can and must be in the present living conditions in all continents, ours included.

Starting from Biblical studies centered on the key-words of the Gospel—God's alliance, reconciliation—we divided ourselves into the four following groups to seek answers and draw up texts according to our personal fields of activity:

— the witness to men of other faiths,
— the witness to men of the secularized and industrialized world,
— the witness of the community in its surroundings, and
— the witness of the Church across national and denominational barriers.

Facing Hindus . . .

Studying with the first group, I was surprised to note that, in our title, the word "men" was emphasized much more than the terms "other religions." Hasn't one talked enough of these religions, of this non-Christian world during the last twenty years? H. Kraemer, one of the leading thinkers of the ecumenical movement, marked their opposition to the Christian message. For us, missionaries, the revival of these
religions, especially in India, has been a constant worry. Hinduism and Buddhism, without forgetting Islam and even the tribal and animist religions favoured by vocal nationalists, seemed, in our eyes, to be a threat for the Church and its mission.

Maybe it was a somewhat narrow way of seeing things. We have allotted too much importance to religious systems of which Hindu or Muslim neighbours were hardly conscious, and not enough to our neighbours themselves, to their personal life and real difficulties. Our Indian and Pakistani friends in particular blamed us quite often for having opposed one religion to another religion, one holy book to other holy books, and failing to confront people with Jesus Christ.

Like Atheists

A similar problem arises in the present industrialized world: how can one reach individuals without giving too much importance to organizations and ideologies? Here the Churches have to confess that their ministers and missionaries have failed to attract—or to keep—the thousands of brown and black people who, since fifteen years, have flocked into Ibadan, Welkom, Bangalore and so many other quick expanding towns. Our only reasonable hope is that the laymen, the faithful members of the Church should take up the missionary task.

At the end of the Mexico Conference we were sent back into our churches and missionary societies with one urgent request: get in touch with the Christians of our country who plan to go abroad and work in the industrial, political or any other field; follow and nurture them spiritually so that they become witnesses of the faith.

This might be a turning point for the "Mission" which would have no more "fields," "stations" and "professional missionaries," but only laymen witnessing in their office or factory.

A Dream?

For the past few years a joint missionary action has frequently been talked about. This idea does not seem to be new anymore: in many countries there are already union schools and united hospitals. But one has realized that, if the practical results were excellent, the missions concerned usually remained distinct and the contacts between the local churches were not made closer by these undertakings.

Joint Action for Mission should reach further. It will deserve its name only where all churches and missions working in one area will come to planning together their service and evangelistic work, and will devote all their resources to them. Is it a dream? Perhaps, and, to this day, the Asian Churches to which practical steps have been suggested by western boards have failed to follow them, except in Formosa apparently. But Joint Action would undoubtedly be the most effective way of serving a country, a social group or a Church faced with difficulties. It would be—at last—the only convincing proof of this Christian love and reconciliation offered by God, which we cannot but proclaim together.
Mount Airy Pastor Receives Gift of Tour

On Sunday, December 22, the Grace Moravian Congregation (Mount Airy) presented their pastor, Ray Troutman, a gift of A TOUR OF BIBLE LANDS, the tour planned for this summer.

The gift was presented at the conclusion of the Morning Worship Service, Mr. and Mrs. Bill Cox making the presentation. With it there was the enclosed note: “It is our hope and prayer that the tour will be of help to you in your service to our Lord, not only now but in many years to come. We will all certainly think of you daily while you are away, but we will also thrill to know that you actually ‘Walked Where Jesus Walked.’

Mr. Troutman had been completely unaware of the congregation’s plans, and he was so overwhelmed and gratified by such generosity and love that he was left speechless. Later he commented: “It is impossible to express adequately the gratitude I feel for your having provided for me a dream come true.’ Many thanks to a wonderful congregation!”

The tour will be made beginning June 21 and continuing through July 14.

Since Organization in November Park Road Progress Is Noted

On November 24, Park Road Church, Charlotte, settled forever the date of its anniversary. With Dr. R. Gordon Spaugh, president of the Provincial Elders’ Conference, to effect the organization, Bishop Herbert Spaugh to invoke God’s guidance and blessing upon the new congregation, and the Rev. E. T. Mickey, the pastor, to present the congregation for organization, the full complement of those needed for such a service was made up by the 46 communicant members received. Dr. Gordon Spaugh brought the message of the day. Many visitors were present, and following the service there was an informal “pot-luck” luncheon for all, to which members of the Church on the Lane were invited—and came!

After Thanksgiving service which found some forty people gathered to worship on Thanksgiving morning, preparations for Christmas were begun. A Putz in seven sequences, with the story on tape and music by the choir, was prepared at considerable effort and time by the men. It was open to the public for four nights, though not widely advertised. It will be enlarged and increased for next year. For Christmas Lovefeast there were 175—one night of rain which threatened to freeze—twenty more than last year, at least.


The kindergarten remains full, with 44 children and there is already the prospect of a capacity enrollment again next year as registrations pour in.

E. T. Mickey, Jr.
A Central American Missionary Speaks.

"One has a feeling as he works here that while a prodigious amount of fine pioneer work has been done by missionaries and nationals through the years, there remains a tremendous task still to be accomplished. It is sort of like cutting a trail through the jungle—it has a way of growing back almost as fast as you cut, and much of the work must be done over and over again.

"When one first comes to the field, there is the temptation at times to think the original work wasn't done as well as it might have been and the progress has been agonizingly slow. The longer you are here, however, the more you come to appreciate and respect all that has been done. Certainly mistakes have been made, and are being made, but this is only natural. The amazing thing is how the work of the Church has gone forward and matured despite our failings.

"Certainly one can only conclude that the hand of God is unmistakably present in the work. Also in my observations of my co-workers, I cannot help but feel that we are blessed with a talented and dedicated staff, both national and foreign. Seeing the national staff at work is a sure reminder, if one is needed, that God's gifts know no boundaries of race or nation. One is repeatedly humbled in the presence of these people and their remarkable energy and devotion."

Bishop Helmich to Conduct Retreats.

Bishop Carl J. Helmich, now acting as supply pastor at Memorial Church, St. Thomas, Virgin Islands, is scheduled to be the leader in a series of retreats. The Provincial Elders' Conference of the East Indies Province has arranged meetings in which the ministers of the entire province may share the fellowship and inspiration of the Bishop's presence in the province. At this meeting plans have been made for retreats to be held on Antigua, Barbados, Trinidad and Tobago. The brethren on St. Kitts will share in the Antigua retreat.

Bishop and Mrs. Helmich have retired from service in the Northern Province and have established residence in Gnadenhutten, Ohio. They will be in the Virgin Islands until after Easter, 1964.

Disturbances in Nicaragua.

From remote villages in Nicaragua have come reports of guerilla activity. "On the 22nd of July we had the surprise of our lives when 16 well armed guerillas appeared. After conversation with some of them it was soon seen that they had communistic ideas. On the following day 30 more appeared on the scene. On the 24th we had a service in the church and one attended. The same day they left after having taken about C$6,000 worth of food from the local merchant.

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The Wachovia Moravian
“Political upsurge, caused by an unknown group suspected of trying to implant communism in Nicaragua, has made the economic situation much worse and has also affected the spiritual work. Many people in this area have left their homes on account of fear. There were two combats with rebels resulting in two deaths, but the rebels were routed. At one place when the attack took place the Moravian congregation was gathered for a prayer meeting. All remained on their knees until the meeting was dismissed.”

Antigua - St. Kitts Tour.

The Mission Board announces a conducted tour to the Moravian Churches of Antigua and St. Kitts, July 4 to 11. The tour is timed to allow attendance at the dedication services for the large new Spring Gardens Church on Antigua. Arrangements are being made for an all-expense tour with accommodations at tourist hotels and will be limited to 30 persons. There will be time for tours, fellowship, shopping, swimming, and relaxation. Anyone interested in joining this group should write for information to: Mrs. Theodore Hartmann, 823 W. Market St., Bethlehem, Penna.

The Church Around the World

Czech Says Christians Will Survive Under Communism

Christians will survive under communism by the strength of their faith, not through the permission of Marxist rulers, a Czechoslovakian theologian said as he declared that Christians living under socialism are obligated to work for the improvement of their society.

Addressing some 3,000 Protestant, Eastern Orthodox and Roman Catholic students at the 19th Quadrennial Ecumenical Student Conference, Dr. Milan Opocensky, senior lecturer in systematic theology at the University of Prague, said:

“We didn’t choose the situation in which we live. We were put into it. But we believe we can change life in our country for God.”

The quadrennial conference, initiated in 1886, was sponsored by the World’s Student Christian Federation, National Council of Churches and National Student Christian Federation. The NSCF is affiliated with the NCC’s Commission on Higher Education.
Young people from about 70 countries participated. Roman Catholic students attended for the first time.

Dr. Opocensky, a minister of the Evangelical Church of Czechoslovakia, said that while “the Gospel is no ideology” it can “deepen and enrich the Marxist concept of man by contributing the Christian insight that man’s essential nature is a mystery, and that he is in continual need of forgiveness.”

Marxists have found a “hard core” of Christians in Czechoslovakia who “didn’t fit their preconceived definition of religion as a force that would die out with bourgeois society,” he said, adding, “even the Communists are respecting our faith and the strength of our convictions. They hate people who compromise.”

---

**Scholars Told Aswan Dam May Obliterate Ancient Papers**

Archaeologists from around the world are making “desperate efforts” to salvage as many ancient manuscripts and artifacts from a section along the Nile River which eventually will be inundated by rising waters of the new High Dam at Aswan, Egypt, Dr. Bruce M. Metzger, professor of New Testament language and literature at Princeton (N.J.) Theological Seminary, said in an address to the 99th general meeting of the Society of Biblical Literature in New York.

Some 300 Protestant, Roman Catholic and Jewish scholars, mostly seminary professors, took part in the three-day meeting at New York’s Union Theological Seminary.

Dr. Metzger presented a paper describing the only known manuscript remains of the Old Nubian version of the Bible—16 parchment leaves of a lectionary for Christmastide containing about 75 verses of text from the Gospels of Matthew and John and several of St. Paul's Epistles.

He said the manuscript, now in the State Library of Berlin, dates from about the 10th or 11th century and is thought to have come from the area now being covered by the rising Aswan Dam waters.

The current archaeological efforts along the area which eventually will become a lake nearly 300 miles long are being coordinated by the United Nations Educational, Social and Cultural Organization, the professor pointed out.

(RNS)

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**Over the Editor’s Desk**

**Authors**

Dr. Earl R. Shay writes the first of a series of articles for 1964 on the general subject of *The Moravian Church and the Next Decade*. Dr. Shay, a former missionary to Alaska, is the pastor of the Moravian Church in Hope, Indiana.

The Rev. Ray T. Troutman writes on the subject of *The Bible and the Resurrection*. Br. Troutman is pastor of Grace Moravian Church, Mt. Airy.

Miss Becky Kasubaski attended the Ecumenical Student Conference on Christian World Mission at Ohio University in Athens, on December 27 to Janu-
ary 2. She was a delegate from the Post High Fellowship of the Province. Miss Kasubaski is a member of Hopewell and the president of the Moravian Student Fellowship at the University of North Carolina at Greensboro.

Dr. Edwin W. Kortz, the executive secretary of the Board of Foreign Missions, recently returned from an official visit to the Province of Alaska. Doctor Kortz gives his impressions of the work of the Moravian Church in the rapidly changing forty-ninth state.

Arthur C. McCracken gives the first announcement of the Laymen’s Conference for this summer. He is a Moravian layman of Bethlehem, Pa. and publicity director for the conference.

The Rev. Pierre Vittoz was visitor in the Southern Province on his way to the meeting of the Commission on World Mission and Evangelism in Mexico. An interview with him by the Rev. Richard F. Amos appeared in the January issue.

A Correction
Our attention has been called to a statement in the December issue of The Wachovia Moravian which was in error. The statement referred to Christian Gregor as having “established the Collegium Museum in Bethlehem, Pa., in 1774” and of having “become Bishop at Salem, N. C. in 1771.”

It was actually Bishop Spangenberg who is credited with founding the Collegium in 1744. Gregor did not come to America until 1771 and he was consecrated a bishop in Herrnhut in 1789.

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by
Edwin A. Sawyer

Drawings by
Eschor Clewell

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August Gottlieb Spangenberg
Leonard Dober
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April 1964

In This Issue

- A Week-end at Laurel Ridge
- Mission Is Close At Hand
- The Laymen's Conference, 1964
A Two Minute Sermon

All At It, The Christian Laymen

Most all church members are familiar with what is known as "The Great Commission" of Christ to his Church—"Go ye into all the world, and preach the gospel to every creature." The early days of the Christian Church were days of great persecution, and we read, "they were all scattered abroad . . . except the apostles." Following this statement we read, "they that were scattered abroad went every where preaching the word." We note that these were the rank and file of the church and not the apostles.

It is still the business of all Christians to be witnesses for Christ and his Church. How much greater the success the average pastor would have in preaching the Gospel and building up the membership of his congregation if the membership were busy witnessing for their Lord and their church each week. What a wonderful opportunity every one has in his contacts and associations with the unsaved and unchurched in their daily activities.

It is said of Dr. Lyman Beecher that, when he was carrying on his great work in Boston and converts in large numbers were coming into the church, he was asked by a brother in the ministry how it was that he was able to do so much. He replied, "Oh, it is not I that do it; it is my church. I preach on the Sabbath as hard as I can and then I have four hundred church members who go out and preach every day in the week. They are preaching all the time, and that is the way with God's blessings we get along so well."

Every one who has experienced the blessings of Salvation and believes in Christ and his power to save should be witnessing for him to the unsaved, the unchurched and the indifferent ones he meets each week and in this way help the pastor in his important ministry.

Howard G. Foltz
This Youth Group Worked
For and Enjoyed a

Week-end Retreat at Laurel Ridge

Gayle Heck

On a Sunday evening in November a question was asked twenty-seven Young People, “How would you like to go to Laurel Ridge next spring for a week-end retreat?” No one has to be told what their excited answer was.

It was explained to them that a great deal of work would have to be done, financially, to make the trip. Of course, they all promised to do their share of the work in earning the money as our treasury was very low and we had estimated the trip to cost approximately $200.00. Perhaps you think, as you read this article, that $200.00 is a large sum of money just for the week-end, but we felt the safest and surest way of ALL to reach the top of the mountain would be by chartered bus, which cost $139.00 round-trip.

After our reservations were made with the Board of Christian Education, we immediately began to earn money. The first project was a Baked Ham Supper. This experience and responsibility had our young people doing jobs they were certainly not used to doing, but may I say here . . . they did a remarkable job at every assignment given to them. The profit from the supper exceeded our expectations, but we still did not have enough money for the trip. What next? Candy was sold and money began to be added to the treasury. Finally when we lacked just a small amount we called on our congregation and they supported us whole-heartedly. At last we had the money . . . $200.00 was in the bank.

Two counselors cannot take a group to camp without some planned program. How did we arrive at a topic for week-end discussion? The Executive Council (officers) recommended the topic for the week-end, “The Problems and Temptations to a Teen-ager in a Modern World.” This would be the chief subject for discussion. An activity schedule was also set up by the council. The food planning was the responsibility of the counselors.

At last all plans were concrete. We were now ready to head for the mountain of all mountains, Laurel Ridge.

Upon arriving at camp, the young people were assigned to cabins. As they gathered their things, you would have thought they were going to stay for a month. I have never seen a group quite as prepared for any type weather as this group was.

After lunch in the unit lodge, the young people gathered for an afternoon discussion led by the Rev. Clark Thompson. This is where the topic for discussion, recommended by the council was
used. After a two hour session, recreation was enjoyed by all. This included a hike on the one and only “Higgins Trail.” Quite an adventure for the young people (counselors also).

Being tired and thirsty after hiking and a softball game, refreshments were enjoyed by all. The kitchen staff, composed of three young people and one counselor, were now beginning to prepare supper. This system of KP duty worked quite well. We had three different young people and a counselor assigned to the kitchen detail for each meal.

In the evening, after supper, we gathered in the lodge hall and continued our discussion and Bible study. The participation on the part of the Young People was very good and it was surprising to hear them speak so freely on the problems they are faced with each day.

It was now getting to be campfire time. To complete the agenda, a campfire program had been planned with each person taking part. What talent this group had! Thanks to two volunteer counselors who came along to help the regular counselors, this was a most successful evening.

Thinking it was now time for lights out, someone made the suggestion that we hike to the top of the mountain to see the stars. At midnight we got out of bed, re-dressed, and off to the top of the mountain the “Star Gazers” traveled. It is almost impossible to describe the sky. One must see it for himself to appreciate this wonder of God’s creation.

Sunday morning began with the observance of Holy Communion. We found this to be quite different from the service in our own church, because we were in the quietness of the outdoors. Breakfast followed Communion and then Sunday School. The Young People were free after Sunday School to hike, pack up for home, etc.

After lunch was over and the dishes washed, the Greyhound bus arrived to take us back to the place we left on Saturday morning. A very tired, but happy group returned.

I hope this article will give you an idea of a weekend at Laurel Ridge. Of course one cannot tell all that a group did or can do on a retreat, as space does not allow this. Was our retreat a success? I believe I would be safe in saying we brought home twenty-seven Young People who were very happy because of three things:

(a) They had been so very close to God on the mountain.
(b) They had been able to discuss and receive help on their problems and temptations.
(c) They could start making plans for a retreat next year.

I do not believe there was anyone on this retreat that did not have an enjoyable weekend.

Oh yes, it required work and planning. Was it worth it? I will answer that by saying this . . . we have another retreat planned for this May.

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THE WACHOVIA MORAVIAN
The Moravian Church
And the Next Decade

Our Mission Is Close at Hand

Donald Knick

Fundamentally the mission of the church is the same now as it was originally—that of communicating to others the good news of Christ.

There often prevails in our thinking two tendencies which are apt to blur our missionary vision: they are the inclinations to generalize, and to think in static terms. If we are prone to generalize, our thinking may be patterned something like this: America is a Christian nation. Obviously, then, our missionary efforts need to be expended in heathen countries such as —. Then, if one is more imaginative than this writer, he might think of a country that is as heathen as he thinks America is Christian.

If one takes a more discerning look at America, it might be concluded that the “settled” areas of our country have been influenced by the church, and that we ought to concentrate our missionary efforts in the areas of exploding populations where there are no churches or where they are insufficient in number.

We Discover Blindspots

Or, one might scrutinize the missionary potential a little more closely and find within his own community segments of population untouched by the church. For one reason or another, there has been no communication between that group of people and the church. Perhaps our own congregation will merit our consideration. We shall see that within it there are those stalwart and saintly sinners who are giants in the faith; and that there are at the other end of the spectrum those who have, for one reason or another, deemed it expedient to have their names on the church roll. Finally, if we are brutally candid, we may discover blindspots in our own Christian thinking and behavior which are shockingly pagan. So, we find that specific thinking brings our missionary potential workably, if not uncomfortably, close to home.

What then about static thinking?

The other point of view that is so disabling to the church is looking at people and the church as though one were gazing at a still life picture. We see a person at a given moment and at a certain state of his Christian development, or lack of it. One assumes that what he sees is what the person is, and what he will be for time and eternity. This failure to see beyond the moment in a person’s life is a subtle trap, and it leads us into all sorts of attitudes unchristian yet not at all uncommon among us. It leads us to intolerance, because we see only what a person is rather than what he could be. It leads us to be destructively critical because we are more impressed by what a person has apparently failed to be than with what the love of God might make of him.

We are so willing to “write people off” if they do not measure up to the standard we set for them, to separate ourselves from them, to avoid them, and not to identify ourselves with them. The plain truth is that we end up judging the person. This attitude has built
into it a regrettable finality about our relationship with that person. What has all this got to do with the mission of the church? Just this. (And this is not to minimize the worth nor the need for church extension or foreign mission efforts; for these things we must do if we are to accomplish the function authorized by Jesus in what we know as the great commission.) “Go ye into all the world and preach the gospel to every creature” (Mark 16:15).

The problem is that we get “hung up” on the word go and think that this means only to the far corners of the world. We fail to recognize that one of the corners of the world is the corner in which we live. We do not recognize that the going might only involve a distance as far as across the street to the home of an unchurched neighbor or across the room to a brother in a study group struggling to grasp an aspect of the Christian faith upon which we might shed some light or have some peculiar insight.

Vicarious Effort

The point is that for the most of us church extension and foreign missions are vicarious efforts. This is where we send our dollars and our professionals to accomplish the mission for us. To be sure, we would hope that our prayers and our concerns follow our dollars and our missionaries, but the opportunity for involvement is limited. If we confine our missionary efforts to these two areas, we abandon a major mission responsibility as well as miss a golden opportunity to become truly involved in the life of the church. Here in our own community and church, where we live and work with people face to face, lies an opportunity to think and act creatively and imaginatively for God and to see first hand our successes as well as our failures.

Reaching the Unchurched

It would seem that this backyard mission work falls into two general areas—that of reaching the unchurched and that of nurturing the Christian. I expect that many a reader will insist that the one is properly termed mission work and that the latter is really teaching. In one sense this is true, to be sure, but the difference between the two is

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**THE WACHOVIA MORAVIAN**
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not one of kind but of degree. If the mission of the church involves “teaching them to observe all things whatsoever I have commanded you . . .” (Matthew 28:20a), at what point is the mission of the church accomplished in any person’s life? The Commission implies an on-going process. The Christian life ought to be one in a state of change and growth. This idea is implicit in the expression we use to describe conversion—“to be born again.” Certainly one does not expect to remain a babe throughout life. How much different in kind are the tasks of helping to fill a gap in a Christian’s understanding of the faith, inspiring a nominal Christian to a life of commitment and dedication, and winning the unchurched friend or acquaintance to Christ? It would seem further that if we are to be at all effective in the winning of uncommitted people outside the church, we must necessarily deepen and enrich the lives of those within it.

Nurturing the Christian

A look at the early church as it is describedbiblically, e.g. Ephesians 4, tells us that to every member was given grace according to the measure of Christ’s gift. And that the purpose of these gifts was for the perfecting of the saints, for the work of the ministry and the edifying or building up of the body of Christ until all, in unity, attain maturity.

Where do we find these opportunities for mutual ministering, nurturing, and learning? Usually in small face to face groups—perhaps in a Covenant Life Curriculum or other study groups, where subject matter is studied but where additionally there are opportunities to discuss, share insights, and to assimilate and make personal Christian truths that otherwise might remain merely theories and abstractions. In His Great Commission Jesus said, “. . . Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. . .”.

If this writer’s concept of Baptism is valid, there is included the idea of acceptance of the member by God and the church, sinner though he be. Fur-
ther the person is both a possession of and receives the protection of the church and the triune God. By-products of this reality of Baptism are manifold—joy, peace, freedom from self interest and freedom to be oneself, insight into God’s love and wisdom, gratitude, concern for others to name but a few. But acceptance and security if they are to be felt involves more than adding a name to a roster or providing space in a pew. The minister, as a representative of God and the church, symbolically accepts a new member in the church. We are accepting more than a name or a figure standing at the front of the chancel. We are accepting a person, and persons are known only when dialogue takes place between persons. Most of our churches are too large to accomplish this in total and this is why small groups within the church are so important. We say we are instruments of God; we must then acknowledge that we are instruments of reconciliation between God and man.

The Christian church, the Body of Christ, is something both human and divine. When two or more are gathered together in the spirit of love, mutual concern and acceptance, there the church is living and pulsing.

Biblically and historically speaking the church is an imperfect vessel. Rarely, if ever, do we function ideally as a church community or group within the community. However, there are helps for us to gain understanding and experience in what the church ought to be. These opportunities are available to us in the forms of discussion and study groups, CLC, Twelve Hour Workshops, (Continued on inside back cover)

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**THE WACHOVIA MORAVIAN**
Program Being Developed for

Interprovincial Laymen's Conference

Art McCracken

Approximately one-half of the Moravian Churches have designated representatives to the Inter-Provincial Laymen's Conference to take place June 12, 13 and 14, 1964 at Moravian College in Bethlehem, Pa. Many are planning their vacations to coincide with this event and the Music Festival immediately following.

Early arrivals will have the rare opportunity to hear in person, Dr. Hagen Staack, who is presently doing his second year of lectures on the N.B.C. television "Frontiers of Faith" program each Sunday. Dr. Staack is head of the Department of Religion at Muhlenberg College in Allentown, Pa.

Staack was such an outstanding success nationally in religious television last year, that he was invited by the National Council of Churches' Broadcasting and Film Commission, in cooperation with the Public Affairs Department of N.B.C., to return to lecture on "Living Personalities of the Old Testament."

A new approach to religious broadcasts were initiated last year by the Council and the network to replace the usual dramatic format and experiment with a Bible lecture series. These were to be illustrated with suitable artifacts, drawing upon famous paintings, maps and art objects to illustrate the talks.

Dr. Staack's appeal stems from his warm humor, and a trace of German accent. He has been characterized as "The Church's Victor Borge."

In addition to hearing Staack's keynote address, the committee has planned tours to the Bethlehem Steel Company Research Center, Historic Bethlehem and other related Moravian areas.

The program, itself, will concern three main topics:

"Christian Family Relationship"
"Our Church For The New Times" and
"Our Social Concerns"

Discussion leaders are now being considered and their acceptance should be announced shortly.

The general planning committee has thus far, in its several meetings, designated the general course of the conference and appointed chairmen for the following committees: Hospitality—Mr. and Mrs. Edward J. Bauder; Program—Robert E. Hartman; Reservations—Harry J. Schaeffer, all of Bethlehem.

It is important for each pastor to advise the conference committee of a
representative, so that final plans can proceed as to the number of rooms necessary and meals to be provided. Special mailings and forms will be sent to everyone signifying his intent of attendance.

DEATHS


Freeman, Mary Frances Crater (Mrs. K. A.), born March 6, 1911; died February 20, 1964. A member of Trinity Church. Funeral conducted by the Rev. Clayton H. Persons and the Rev. Thomas Bryan. Interment in Salem Graveyard.

Holder, Mrs. Nancy Katherine m.n. Reid, born January 19, 1879; died February 10, 1964. A member of Fries Memorial Church. Funeral conducted by the Rev. Frederick P. Hege. Interment in Salem Cemetery.


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THE WACHOVIA MORAVIAN
Dr. McCorkle to Teach At University of Maryland

Dr. Donald M. McCorkle, musicologist and founding director of the Moravian Music Foundation, has been appointed Professor of Music at the University of Maryland. He will assume his new position at the College Park campus for the University's 1964 summer session, at which time his resignation from the foundation will become effective.

At the University of Maryland Dr. McCorkle will be a member of the faculty of the Department of Music in the College of Arts and Sciences and the Graduate School. He will teach mainly graduate courses in musicology and direct musicological research, and serve as graduate advisor in music.

The Executive Committee of the Moravian Music Foundation, in announcing Dr. McCorkle's forthcoming resignation as director, has indicated that an intensive search has begun to find a successor qualified to assume responsibility for continuing the high standards set during the past eight years.

April, 1964

Music Lending Library Meets with Enthusiastic Use

The Provincial Music Lending Library has met with enthusiastic use since its inception last November. Established by the Provincial Committee on Music, Ritual, and Customs, the Lending Library contains 42 anthems of good musical quality for adult choirs. The library is housed at the Moravian Music Foundation and is available for use free of charge to all the churches in the province.

In the first four months of operation, there have been 53 borrowings of music by ten different churches. One choir has used the library fifteen times. Eight of the ten churches have been repeated borrowers. These figures indicate a real need for this service.

Funds for the establishment of this library were made available by the Provincial Committee on Music, Ritual,

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and Customs and from the substantial contributions of several interested friends. Further additions to the music in the library have been requested by the church choirs. The library will be enlarged when more funds become available. Contributions from anyone interested in this project will be most gratefully received.

The Provincial Music Lending Library is administered by a special committee appointed for this purpose, the chairman of which is Richard Rierson. The library is handled by Mrs. Marilyn Gombosi of the Moravian Music Foundation.

Music Week of Last Summer Had an Attendance of Over 1000

Figures on attendance at the Moravian Music Week held last summer have been released by the Provincial Music Committee. During the week workshops were held on a geographical basis for the choirs and bands in the congregations of the province.

A total attendance of 1018 persons at these events is significant. Adult choir workshops were attended by 351 persons; youth choir workshops by 363; and band workshops by 182. The seminar for directors and leaders had a registration of 112, which is an incomplete figure since many persons attended individual sessions without registering.

Members of 33 Moravian Churches participated and persons from 10 non-

Moravian churches in this area also attended.

The week closed with a "Singstude" on Salem Square.

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Choir Camp for Boys At Laurel Ridge

Laurel Ridge, the Moravian Camp and Conference Grounds, has been chosen as the location for the development of a summer Choir Camp for boys for the southeastern region of the United States. The camp will be held for two weeks from June 7 to 21 and will be open to boys from nine to eighteen years of age.

The second week, June 14 to 21, will feature a Choirmasters Course for directors of school and community choruses and for choir directors of churches which have the "multiple choir system." Accommodations will be available for both women and men for this week.

Richard Connelly, choirmaster-organist of St. Paul's Episcopal Church, West-
field, New Jersey, where he has two separate choirs totalling eighty men and boys, will head the teaching staff. Mr. Connelly has a Masters Degree in Piano from Oberlin College and in organ from Syracuse University. He conducted the annual Choir Camp for the Diocese of Western New York in 1963. He has studied at the Royal School of Church Music and travelled extensively in England, observing boy choir work at major cathedrals and collegiate chapels.

Mr. Connelly will divide the boys into two groups according to their choral experience and rehearse them for the daily church services held in the camp. A special group of anthems has been chosen for a Festival Evensong Service scheduled at the end of the second week. There will be plenty of time between rehearsals for planned recreation such as hikes, swimming, games, and movies.

It is hoped that this camp will focus more attention upon the value of developing boys choir groups in church, community, and school music programs. A strong movement along this line is already in evidence in other areas of the country.

For further information write: Choir Camp, 2211 Buena Vista Road, Winston-Salem, N. C.

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D. C. Moore Retires

The Provincial Elders' Conference of the East West Indies Province has announced that Duncan C. Moore has applied for and received permission to retire as of July 1, 1964. Br. Moore was educated as a teacher and after serving in this profession for a time he entered the Moravian ministry having been ordained as a deacon on St. Croix in 1928, and a presbyter on Antigua in 1935. Bishop J. E. Weiss officiated at both ordinations.

In the course of his ministry Br. Moore served parishes on St. Croix, Antigua and Barbados. His longest service was as pastor of the Sharon Church on Barbados. He was elected to the Provincial Elders' Conference in 1948 and served as the chairman from 1955 to 1963. In retirement the Moores will continue to live on Barbados. The Church appreciates the services of Br. and Sr. Moore and prays for the blessings of the Lord upon them.

Rewards in B. G.

Gordon Sommers speaks of the spiritual rewards in the work of the Church when he writes from British Guiana: "I realize that the Board of Foreign Missions has always given the highest consideration to the needs of our province. What is being given in terms of financial support and ministers has placed a great responsibility upon the board. Let me assure you that this effort is bringing fruit. Permit me to cite one instance. Saturday and Sunday we conducted a Youth Rally at the Sharon Church in Berbice. There were about seventy young people there, forty of them came from Demerara and traveled by train.

"A year and a half ago, when we conducted our first Youth Camp, the young people were shy and had no conception of working together. Another camp followed in 1963 with a degree of improvement. But this rally revealed in a most surprising and gratifying manner the willingness of our young people to grapple with the issues of the Christian faith in daily life, their joy when experiencing Christian fellowship and an increasing sense of leadership responsibility. The rally was a thrilling experience and our 1964 Youth Camp promises to be an even better and richer experience."

Supt. Stortz Reports From Nicaragua

"I wish you could have been here for the ordination of Waldemar Bushey at Puerto Cabezas. It was a very impressive service. In the front of the church were 28 lay pastors, 10 Instituto Bíblico students, and 7 ordained ministers in their surplices. Every seat in the church was taken and there were many on the outside who could not get into the church. It is estimated that well over a thousand people were there. Bishop Hedley Wilson officiated and had a good sermon. After Waldemar was ordained we had Dannery Downs, the oldest Miskito ordained pastor, place the surplice on him."
"I visited the villages of Lapan and Kukulaya. It took eight hours by outboard motor and a three and one-half hour walk to get to the first place and then another three hour walk and a four hour boat trip to reach the second village. When I arrived home I was somewhat tired but the joy and happiness on the part of the people makes the trips worthwhile. They see few strangers. One must admire the lay pastors who are willing to serve in these out of the way places. On my trips I carry either a kerosene or electric projector and show film strips. These people had never seen pictures and even the grown people were excited about seeing them. This is really an excellent way of making God’s Word clearer to them."

Dakota Assists Honduras

The North Dakota affiliate of the American Heart Association has donated an electrocardiograph to the Clinica Evangelica Morava in Ahuas, Honduras. It will be used by Dr. Samuel Marx who will take electrocardiographic tracings of Mosquito Indians over fifty years of age. These tracings will then be sent to the Fargo Clinic, which is connected with the St. Luke's Hospital of Fargo, North Dakota, where Dr. Marx spent a major portion of his last furlough as a resident physician.

Here Dr. Lester E. Wold, a friend of Dr. Marx who visited him in Honduras in the spring of 1963, will help to conduct a type of research which, it is hoped, will make a contribution to medical advancement. It is through Dr. Wold’s interest that the electrocardiograph has been presented and Dr. Edwin Kortz carried the delicate instrument with him when he visited Honduras in February.

Dr. Wold has also assembled two barrels of sample and surplus medicines for Dr. Marx’s work and the North Dakota Women’s Fellowship has helped with the packing and paid for the shipping costs.

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**Young Adult Group Divides; Adopts Budget for 1964**

The Young Adult Fellowship met in a special council meeting at Hope Church on Sunday afternoon, February 23. J. Kenneth Burge, president of the group, presided.

By unanimous action, the council voted to organize, by the election in the spring of two sets of officers, an adult fellowship for Southern Province adults over 36 years of age. The continuing group will represent the young adults from 24 to 36 years of age.

For the present, the Young Adult Fellowship will continue to function for all adults of the province. The Young Adult Conference at Laurel Ridge, August 14-16, will be open to all adults.

The final rally before division will be held at New Philadelphia on May 28. The meal will be served at 6:30, picnic style, and as many as 750 can be accommodated.

**Budget Approved**

A second act of the council was to approve a budget of $3,000.00 for this year. The budget is allocated for a station wagon for the pastor of Bethel, Alaska ($1,125.00), furniture for the new Bethel parsonage ($875.00) and the improvement of the lake at Laurel Ridge ($1,000.00).

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**Dr. Grosch of Raleigh Receives Comenius Award**

The Comenius Alumni Award, one of the Moravian College Alumni Association's highest tokens of recognition, was bestowed upon Dr. Daniel S. Grosch, B.S. '39. The presentation was made at the 23rd annual Award Dinner, Saturday, March 21, in the College Union Building on the North Campus.

Named in honor of the 16th century Moravian educator, John Amos Comenius, the award is made annually on the anniversary of his birth, to an alumnus for "outstanding achievements."

A native of Bethlehem, Pa., Dr. Grosch is Professor of Genetics at Consolidated University of North Carolina in Raleigh.

An outstanding figure in the field of genetics and radiobiology, Dr. Grosch has done extensive study and research on radiation induced sterility. For over ten years he has led research projects supported by the Atomic Energy Commission.

Author of many scientific articles and papers as well as a number of popular articles and book reviews, Dr. Grosch is awaiting publication of a book on Biological Effects of Radiation.

A resident of Raleigh, N. C., Dr. Grosch spends his summers continuing his research at the Marine Biological Laboratory, Woods Hole, Mass. He is a member of the Raleigh Congregation.

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THE WACHOVIA MORAVIAN
The Provincial Boards at Work

Provincial Elders' Conference

The following two committees have been appointed by the Provincial Elders' Conference in compliance with the action of the 1962 synod:

**Inter-Synodal Committee to Study the Financial Relationship Between the Churches of the Province and Salem College**

Charles N. Siewers, chairman
Rev. Vernon E. Daetwyler
Rev. Wallace C. Elliott
E. J. Friedenberg
Dale H. Gramley
John S. Holleman
Mrs. Virgil Joyce
Mrs. Herbert Spaugh
Mrs. R. A. McCuiston
I. B. McLeod, Sr.
Mrs. G. O. Pleasants
Lester G. Reich
Clarkson S. Starbuck
Charles F. Vance, Jr.
James A. Gray

**Inter-Synodal Committee to Pursue the Needs of our Older Members**

D. E. Oden, chairman
Dr. George G. Higgins
Dr. Samuel J. Tesch
Mrs. Douglas Kimel
Mrs. Ella Mae Johnson
Richard Reed
Miss Helen Vogler

The Provincial Elders' Conference, in accordance with instruction of the 1962 Synod, has appointed the fourth Sunday in November as the Sunday when the churches of the province will emphasize the "Christian Ministry."

The Conference has authorized the ordination of the Rev. David R. Burkette as a presbyter. The ordination service will take place at Bethania early in April with the Rt. Rev. W. Herbert Spaugh as the officiating bishop.

The Provincial Committee on Moravian College and Ministerial Promotion has announced that the Moravian College Choir will be in the Southern Province for a series of concerts from April 16-20.

Br. John Fulton, at present Professor of the Chair of Practical Theology at Moravian College, has accepted a call to become pastor of Great Kills Moravian Church on Staten Island. He will assume his new responsibility at the close of this academic year.

R. Gordon Spaugh

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Provincial Women's Board

The Provincial Women's Board, meeting on March 11, inaugurated a memorial fund in memory of Mrs. Louise Bahnson Haywood to be used for the proposed home for the aging. The initial gift was made by the women of the province.

Mrs. Haywood became a member of the Provincial Women's Committee in 1939 and in 1941 became the chairman of this committee. In 1944 when synod gave the Provincial Women's Committee board status, Mrs. Haywood became the chairman of the Provincial Women's Board and remained its chairman for nine years. She was chairman for the fund raising campaign for the Pfohl Ministerial Fund and was a member of (Continued on page 23)
To Combat Current Trends

Trinity Has Sunday School Emphasis

It has been recognized by some of the members at Trinity Church that something undesirable is happening generally throughout the nation concerning the Church and Church School program. Attendance has been on the decrease and concern has been negligible; at least, it has often gone unexpressed.

A program to combat these trends at Trinity has been initiated under the direction of Mrs. Sue B. Van Doeren, assistant in Christian Education. Believing that the Church has been given a commission to proclaim and carry out the message of Christ, a Sunday School Emphasis program has been proposed whereby new efforts will be made to strive in seeking, holding and winning persons to a vital relationship with Christ.

There are three areas of concentration proposed: attendance, teachers’ training, and organization and administration. The committee on attendance, under the chairmanship of J. C. Cook, Sunday School Superintendent, is stimulating the attendance program by sponsoring a contest. It is hoped that by increasing attendance in Sunday School, greater participation in the worship and other programs of the Church will be encouraged.

The second phase of the program will be the work of a committee bearing the title of Sunday School Administration and Organization, under the chairmanship of Robert Sparrow. This committee will evaluate the Sunday School administrative staff and make suggestions as to needed improvements in the way of additional staff members. They will be working to perfect record keeping in order that proper contacts can be made with delinquent and prospective members.

The third phase of the program will be that of teachers’ training carried out by a committee under the directorship of Mrs. W. C. Park, Sr., and Mrs. E. H. Reich. Workers’ Conferences and Leadership Classes are being planned. It is realized that an attendance campaign is useless unless good teaching program is in effect. The schedule of the Workers’ Conferences are as follows:

- March 31, The Rev. William McElveen, Messiah Moravian, “Music in the Church School”
- April 28, Film on Covenant Life Curriculum
- May 26, The Rev. Fred Kight, Minister of Education, Centenary Methodist, “The Task of Teaching and Personal Dedication”

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June 30, The Rev. Clark Thompson, Graduate School of Duke University, "Where Do We Go From Here?"

A special program of emphasis will close this program and a Communion Service directed by the pastor of Trinity, the Rev. Clayton Persons, and the Rev. Clark Thompson.

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Ceremony Marks Completion Of Hope Education Unit

DR. EDWIN STOCKTON taps the cornerstone of the new Christian Education unit at Hope Church while Bishop Kenneth G. Hamilton and the Rev. John M. Walker, pastor, look on.

The Cornerstone Laying Ceremony for the new Christian Education building at Hope Church was held on Sunday, March 1, at 3:00 o'clock in the afternoon. Representatives were present from twelve Moravian Churches, and three neighboring congregations of other denominations, to participate in this time of worship and praise!

Special guests for the occasion were the Right Reverend Kenneth G. Hamilton, as participating bishop, and Dr. Edwin L. Stockton, as official representative for the Southern Province.

APRIL, 1964

The pastor of Hope, the Rev. John Walker, presided.

Ministers participating in the service by tapping the stone and adding their blessings, other than Bishop Hamilton and Br. Walker, include the Brn. R. T. Troutman, Herbert Weber, Henry May, William Cranford, Henry Lewis, Taylor Loflin, Norman Byerly, Richard Amos, C. W. Everhart and Robert Jones, pastor of the neighboring Fraternity Church of the Brethren. Greetings were received prior to the appointed hour, by letter and telephone, from Bishop Herbert Spaugh and the Brn. Clayton Persons, Mervin Weidner, and Howard Foltz.

The building for which the Cornerstone was laid has been constructed by the Wilson-Covington Construction Company of Winston-Salem and its affiliated sub-contractors. It was first occupied on Sunday, February 2, both for worship and for study. Now the second phase of a building program which had its beginning with the construction of a parsonage is completed. The third step in this developmental effort will continue, in the future, with the erection of a new sanctuary, and other rooms which may be needed at that time.

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King Congregation Holds Fortieth Anniversary Service

The King congregation's fortieth Anniversary Lovefeast, on February 9, began appropriately with the Sacrament of Infant Baptism to Omnie Omily Grabs, III, a great nephew of Mrs. Lula Grabs Pulliam, a founder of the church.

A record-breaking attendance of 164 was recorded.

The Rev. William A. Kaltreider, a former pastor, now serving New Eden
Church, was the guest speaker. He told of his experiences during a recent trip to Alaska.

Among the other clergymen who visited with us were the Rev. Charles Fishel, pastor of Mizpah Church; the Rev. Walser Allen, Jr., Chaplain of Salem College; the Rev. Herbert B. Johnson, who is retired and resides in Kernersville, and the Rev. George Chiddie, pastor of the Leaksville Church.

The service began with members of the Mizpah Church Band playing a prelude of Moravian Chorales.

There are four living charter members, Miss Gertie Grabs, Mrs. Ada Garner, Mrs. Elsie Grabs Newsom and Mrs. Lennis Stone. The latter three were present for the birthday lovefeast.

Mrs. Omnie O. Grabs, Jr.

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Friedberg Church Envisions A Major Building Program

Friedberg Church has elected a building committee in preparation for a major building program.

The committee is composed of William J. Fishel, chairman; Arthur A. Foltz, vice-chairman; Herman Foltz, secretary; Clarence Livengood, Russell Kimel, Jasper Younts, and James Cul-ler. This committee meets about every two weeks discussing and interviewing architectural firms.

The thinking of the committee now seems to be that a Christian Educational building, that would accommodate most of the Sunday School, would be built first. The sanctuary and additional Sunday School space would be built later. The first building of $200,000 or somewhere in that neighborhood, would most likely be located between the present church and the pavillion. There is hope that this unit might be started by Spring of 1965.

Much sentiment has been expressed for "keeping Friedberg white" which would mean using white brick or marble veneer for the exterior.

The completed plant, the Rev. Henry Lewis, pastor, said, is expected to cost from $600,000 to $700,000, based on the council's recommendations.

Mrs. Judy Weisner
Hopewell Approves Plans For Addition to Building

On March 8, the congregation of Hopewell passed the proposal to construct a new sanctuary and Christian Education building. The members of the building committee are Allen Cude and J. C. Morton, co-chairmen; J. S. Pope, treasurer; Vernon Essick, recording secretary; Paul Berrier, J. D. Smith, Fred Beckerdlte, Robert Spaugh, Miss Mildred White, Mrs. J. S. Pope and Mrs. F. O. Stutts.

In 1959 Hopewell completed building a parsonage and in 1960 became a full time work, calling its first full-time pastor, the Rev. Norman C. Byerly. By 1962 Hopewell had paid off the debt of the parsonage.

The people of the church have been aware of the building needs for several years. The frame church building which had been erected about 1895 had to be replaced. A few classrooms were built in 1934 and the church sanctuary was rebuilt within a few years. The present building has been inadequate to meet Hopewell’s growing needs.

The population of the community is increasing as more and more people move into the southern part of the city. Within a two mile area, there are four churches that have either begun or have finished building programs. With future growth in mind, Hopewell purchased 3.72 acres of land across from its parsonage, and has very recently paid $700.00 for cement side walks in the new part of its graveyard.

The new buildings will contain 8,700 square feet. The sanctuary will be located beside the older sanctuary. It was decided to let the older building remain and to put it in use as a fellowship hall. The new sanctuary will seat 375 people, and the Christian Education building will contain 14 classrooms. Also, the Christian Education building will have rest room facilities and a kitchenette. The buildings will cost a total of $89,890, not including furnishings. The Tierney Construction Company of Winston-Salem will begin building the new church soon after the groundbreaking service on April 5. The service will start at 3:00, and the Hopewell band will play at 2:30 under the direction of Vestal Whitt.

Weather permitting, the approximate time of completion of the building will be September.

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APRIL, 1964
Work Begins on Expansion Of Class Rooms at New Eden

On March 1, New Eden began construction work on a five class room addition to its Sunday School facilities at a cost of a bit more than $9,000. Plans are being made to reorganize the work so that instruction will be available for older young people and young married couples.

New Eden is at present carrying on its Sunday School work in only seven class rooms, which has greatly hindered the division of the school into recognized age divisions. The new addition is expected to help in the growth of the Sunday School since these age groups have not been attending because of neglect of their needs.

The new addition is being provided by completing the upstairs portion of the west wing of the church, begun by the members themselves before the fire of 1961. Construction plans call for two fire escapes and conformity to all building code and fire code requirements. The rooms will be available for use in the early summer.

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Raleigh Notes Membership, Band and Building Progress

The membership of the Raleigh Church received quite a boost when seven new members, Mr. and Mrs. A. Donald Wolff, Mr. and Mrs. Larry E. Plaster, and Mr. and Mrs. James R. Warren and Ray Warren, Jr., were received on the first Sunday in Lent. On Wednesday, March 4, the Women's Fellowship held a coffee hour at the parsonage, honoring the feminine contingent of the new members.

These are exciting days for the Raleigh congregation. Under the direction of Mrs. David F. Moffett, the Advanced Band, 19 members strong, plays once a month for the Sunday School worship service and supplied the music for the Easter Sunrise Service. Mrs. Moffett is also directing the newly-organized Beginners' Band of nine hopeful trumpet tooters which includes a wide age range from eight years to grandparents.

But most exciting of all are the plans for a new addition to the Christian Ed-

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ucation Building which will give badly-needed space to expand. This wing will double the existing facilities and will include a nursery for three-year-olds, a "sleep" nursery, two regular classrooms, a storage area, and a multipurpose room suitable for band and choir rehearsals, Youth Fellowship meetings, and special small worship services.

Mrs. Edward G. Manning

A History of Immanuel

Miss Roxie Sides, a friend of Immanuel Moravian Church and long-time resident of the Waughtown Community, was the special guest of the congregation at the Evening Fellowship program on March 15. The occasion was the reading of the "History of Immanuel Moravian Church, 1910-1964," adapted from Miss Sides' forthcoming book, "Historical Memories of Waughtown, 1810-1920." Sometime ago Miss Sides offered Immanuel's history to the congregation, and with the editorial assistance of Br. W. Frank Sink and Mrs. Harry Barnes, it was prepared for publication. A highlight of the evening's program was the distribution of copies of the book to the membership.

"This fine Congregation of the Moravian Church has served well the Waughtown community during the past fifty-odd years. Many of its dear people have gone on to be with their Lord—but the fragrance of their lives remains—an inspiration to the laymen—to workers—to members of Immanuel who love God. The heritage of our Moravian forefathers has been handed down to our present generation. May we hold the torch high." (from Miss Sides' book)

Mrs. Harry H. Barnes, Jr.

Needed: Two Pianos

The Messiah Congregation, which is in the midst of a building program and expanding membership, is in need of "two usable pianos."

Anyone who might have such a piano is asked to call the Messiah Moravian Church, 724-0785.

Women's Board . . .

(Continued from page 17)

the Fund Committee until her death.

A book of remembrance is to be secured in which will be inscribed names of donors to the fund. Contributions to the fund will be accepted by Mrs. K. Edwin Fussell, treasurer of the Provincial Women's Board.

The Annual Workshop for the women of the province has been announced by the board.

Date: Wednesday, May 20
Time: 11:00 A.M. and 7:30 P.M.
Place: Calvary Church
Luncheon: 50c per person
Group Meetings: Bible Study Leaders; Mission Study Leaders; Presidents; Vice Presidents; Treasurers; Circle Leaders; Parsonage Committees and United Church Women.

Mrs. Harry E. Cook, Jr.

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APRIL, 1964
The Church Around the World

The Gospel of St. John Is Gift to World Fair Visitors

INSPECTING FIRST PAGES OF GOSPEL OF JOHN are the Rev. Y. R. Kindberg and Mr. Orin R. Dudley, officials of the American Bible Society.

A million-run World’s Fair edition of the Gospel of St. John is now being printed, it has been announced by the New York Bible Society. The Rev. Y. R. Kindberg, General Secretary of the Society, explained that the small Bible portions will be given away as souvenirs to visitors at the New York World’s Fair.

This huge Scripture distribution project will be carried forth in connection with the Word of God exhibit sponsored by the New York Society in the Hall of Education.

The Society feels it is important to give visitors from all over the world a portion of the Scriptures which were so much a part of the lives of the founding fathers of America.

Pressure on Churches In East Germany Detailed

With the exception of some “unorthodox Christian groups,” such as Jehovah’s Witnesses, smaller religious groups fare better in church-state relations in East Germany than the Evangelical Church, according to the report of a Quaker survey team.

A special chapter on the current state of the churches is included in “Journey Through a Wall,” a report of the Quaker mission published by the American Friends Service Committee.

While both the Evangelical Church and the Roman Catholic Church in East Germany “receive considerable support from government funds, principally for the operation of hospitals and other special institutions, there appear to be problems attending such support,” the report noted.

One of the “central tensions” for all Christians in East Germany, the Quaker visitors observed, comes from “living in a society in which the dominant political power is atheistic.” They describ-
ed these tensions as “continuous gnawing pressure rather than as dramatic persecutions.”

East German churches face a continuing problem of how they can “retain freedom and independence of public witness and statement. The churches are urged to subscribe to official East European declarations on international issues while at the same time they are restricted from critical utterances on internal policy.”

Education is one of the critical problem areas for East German Christians, the Quaker visitors found. Although one-third of all teachers may be at least nominally Christian, Communist teachers, “from positions of special influence, can exert pressure on Christian colleagues and children, and can give their lessons a slant hostile to religion.”

In addition, atheist elements in teacher training make it almost impossible for new young Christian teachers to go through their preparatory courses with spiritual integrity.” (RNS)

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Dr. Blake Sees Mission As Purpose of Christian Unity

The end purpose of Christian unity is not bigness or efficiency, coercive power or prestige, but “effectiveness in mission,” Dr. Eugene Carson Blake of Philadelphia, chief executive officer of the United Presbyterian Church in the U.S.A., said in an address to the 39th annual meeting of the United Church of Canada’s Board of Evangelism and Social Service.

“A realistic look at the churches in our nations would reveal that many of them are so completely wrapped up in ecclesiastical housekeeping they have forgotten what their mission is, if they ever knew it,” Dr. Blake said.

When the churches really take their mission to the world seriously, “they are forced at once to see the crippling effect of divisions of the church,” he declared.

The church leader said he recognized that there are many good Christians who feel unity is over-emphasized, and wonder if it is not true that competing religious organizations had the effect of strengthening them all.

Dr. Blake said the greatest contribution to unity that any denomination could make was by becoming the best Roman Catholic Church, the best Presbyterian Church, etc., it possibly could.

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"Unity by the renewal of each Church is the means of the ecumenical movement," he said. "This is the answer to those Christians in any of the Churches who fear the effect of the ecumenical movement is or will be to betray truth in favor of love or friendliness.

"We must not be interested in unity at the price of the lowest common denominator of faith. The unity of the church must come by the renewal of the church and thus will be a unity of mutual enrichment, not of mutual impoverishment." (RNS)

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Methodists Act to Curb Sunday School Drop-Outs

The Methodist Church’s General Board of Education has taken steps to reverse the downward curve of both attendance and registration in the denomination’s Sunday church schools.

In their annual meeting the 91-member board voted to ask the Council of Bishops of The Methodist Church to make the Sunday school drop-out problem "a concern of the entire Church."

A resolution passed by the board calls on the denomination’s 60 bishops to ask every local Methodist congregation to “follow-up every church school pupil lost from its rolls or habitually absent during the past year.”

Enrollment in Methodist Sunday schools has declined 285,395, from a peak of 7,122,859 in 1960 to 6,837,464 in 1963. (RNS)

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"Back-Seat" Christians Held Impeding Church

A widespread fear of "seeming pious" is keeping "millions of supposed members" from involving themselves in the life of the church, a noted Quaker educator and author said at the fourth annual New England Conference on Evangelism.

"There is no possibility of general renewal of the life of the church in our time unless the principle of universal witness is accepted without reservation," maintained Dr. D. Elton Trueblood, professor of philosophy at Earlham College, Richmond, Ind.

"Millions of churchmen are merely back-seat Christians willing to be observers, ready to criticize or to applaud," he said, "but not willing even to reconsider the possibility of real participation."

Declaring that "a person cannot be a Christian and avoid being an evangelist," Dr. Trueblood stressed the need for the church to encourage lay members to "make contact with the life of the world." (RNS)

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LETTER

Dear Editor,

If space is available in the next issue, please encourage all who are interested in young people to read Teen-Age Tyranny by Hechinger. (It is in the public library.)

As a parent, a former school teacher and one interested in Christian Education, I have found much food for thought in this book. Teen-agers themselves will also profit from reading and discussing it.

Sincerely yours,
Sarah Harris (Mrs. J. T.)
At the beginning of 1964, a number of Moravians were asked to write on the subject, "What is the Mission of the Moravian Church in the next decade?" Both laymen and ministers from both northern and southern provinces were asked to contribute to the series. The first in the series by Dr. Earl Shay appeared in the March issue.

The article in this issue approaches the subject from the standpoint of the local congregation rather than from the standpoint of the denomination. It was written by Donald Knick of Watertown, Wisconsin. What he has to say about the mission of the local church is interesting and pertinent.

Br. Knick is an insurance man operating his own agency. He helped organize an adult discussion group in his own congregation and as a result became so much interested in finding more effective ways of adult education that he accompanied his pastor to an Indiana Plan Institute and has since that time served on the staff of a number of institutes. He is married and has two boys. The whole family is interested in archery and he, himself, is a bow and arrow hunter.

One of the services that Laurel Ridge renders the province is to provide opportunity to small groups for a retreat to the mountains in the spring and the fall. The season for week-ends in the spring runs from April through May. In the fall, the period is from the second Sunday in September to the end of October.

We asked Miss Gayle Heck to write about a week-end experience with a group of young people. Miss Heck is the counselor to the Senior High Fellowship at Fairview.

Elsewhere in this issue announcement is made that Dr. Daniel S. Grosch of Raleigh was awarded the Comenius Alumni Award of Moravian College in March. Dr. Grosch is the first member of the Southern Province (even though a native of Bethlehem, Pa.) to be honored by this award. He is a charter member of the Raleigh congregation and he and Mrs. Grosch and their five children are very active in the life of the church. Dr. Grosch designed the large Christmas Putz which is a highlight of the Christmas Bazzar of the Raleigh Church each year.

Our Mission . . .

(Continued from page 8)

Indiana Plan Institutes, Laymen Seminary Class and others. Most of these as part of their programs include learning situations where meaningful insight into the concept of the church is possible.

But this is not enough. We need to carry on a dialogue with people outside of our church groups and into the world wherever we are. And as we live and demonstrate our faith in our daily lives there will arise opportunities to verbalize it as well. To quote a young Moravian minister whose wisdom I have learned to respect: "The most important work in the world is that which one is doing as he speaks to the person he is with at that instant." It is at this point that the church ceases to be just an institution and becomes effective in its witness and accomplishes its mission —there—at that moment—for that person.
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Application: Director of Admissions, Salem College
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In This Issue

- The Family Use of Leisure
- Moravian Church in the Next Decade
- The Fine Arts Center at Salem
- The Authority of the Bible
"A New Commandment I Give To You"

"Love one another . . . as I have loved you." This is the sign of Christian brotherhood! By the demonstration of mutual affection, we show that the Law has been fulfilled, not destroyed, in us. Both the command and the motivation to obey the command come from the Son of God: "love . . . as I love!"

The Old Testament bears record that God through Moses gave laws that would legislate new life among His people, for their old manner of existence contained many things not to be condoned:
- they were murderers, and the Law said, "you shall not kill;"
- the right of private property was being ignored—"you shall not steal;"
- human weakness kept them from the fulfillment of themselves through marriage—"you shall not commit adultery;"
- gossip and slander were evident in the speech of the people—"you shall not bear false witness against your neighbor;"
- unworthy desires were concealed in the being of the people—"you shall not covet."

Under the New Covenant these admonitions are still binding upon us. What, then, are we to do? The positively stated Eleventh Commandment, given by Jesus Christ, stated the whole duty of man—"you shall love . . . as I have loved you!"

Every man, woman and child feels the need to love, and to be loved in return. While writing concerning the great principles by which men live, the Apostle Paul said, "The greatest of these is love." We love the Lord of mankind; our faith in Him, and our hope for a future with Him, could not continue without love to sustain them. As Christians, we will also express such feelings toward all mankind, both in general and in particular.

God is Love. Jesus Christ has made God known to man. He is our Great Example of love. The voice of God says, "A new commandment I give to you."

John M. Walker
The Family Use of Leisure

Roger Warren

THE OUT-OF-DOORS calls us away from "mental flop houses" such as reading pulp magazines and watching TV and allows time for contemplation and meditation.

Man's age long dream has been for leisure, a dream of having the time to do at least some of the things he has wanted to do. Today we have more leisure, more time left after work and the daily routines necessary to sustain life, than any civilization has ever known.

We are living in an age of machines, industrial machines which make our work easier; automobiles, airplanes, trains, machines which transport us; refrigerators, stoves, vacuum cleaners, dishwashers, machines which make our daily living easier. These same machines, particularly the industrial machines, are replacing men. They do their jobs more rapidly and more efficiently than men.

Effect of Automation
The principal effect of this automation has been the reduction of the average work week from 55-60 hours twenty years ago to 40 hours today. Experts are predicting that within the next ten years the average work week will be reduced to 25-30 hours. Increased production at lower costs is putting more and more machines in the hands of average and lower income families, making life easier for them. We are living in an age characterized by earlier retirement by both men and women. All of these factors have increased the leisure time available to us.

Attitude Toward Leisure
With the increase in leisure our attitude toward leisure is changing. Our Pilgrim fathers were forced to adapt to the rigorous demands of pioneer living. Staying alive and making a living took all of their waking hours. Quite naturally they developed a distrust for all forms of recreation, which they said was a waste of time.
Benjamin Franklin’s ideals typify this philosophy. In Poor Richard’s Almanac he says, “Time is money.” “Waste not, want not.” “Fools make feasts and wise men eat them.” “I never went a-hunting or a-fishing. It was profitable at least to appear frugal before my clients.”

There are still some elements in our society today which look upon all recreation as a waste of time. This is a dangerous attitude.

For the majority of people, however, this philosophy is not typical. It does not take a professional recreator to realize that we are experiencing a tremendous increase in all leisure activities. More and more people are spending more and more time playing golf, hunting, fishing, swimming, camping — the list is endless.

The facts are clearly evident. We have more leisure than any other civilization and we are going to have even more. What are we doing and what are we going to do with our leisure? This is a problem which demands the careful consideration of every Christian family.

**Evaluation Needed**

The first step toward the solution of this problem should be a frank evaluation of how the family is presently spending its leisure hours. This evaluation must be based on the individual needs and interests of the family. Arbitrary criteria cannot be used to help with this self study. What are YOUR needs? Are the leisure activities in which YOU are now participating meeting these needs? These are the questions which must be answered.

The quality of leisure pursuits is a matter for introspection. Much of our leisure today is spent in idleness. Living in a democratic society we have the right to choose the way we use our leisure hours. Studies show that the majority of Americans choose to spend their leisure in front of the TV, reading pulp magazines, attending movies and spectator sports events. These are not the only mental flop houses, but they are the principal ones. Not all of these activities are inherently bad. Cer
tainly there are TV programs and movies worth watching. Certainly there are those who watch sporting events who have a love for amateur athletics and who have a keen appreciation of the skill displayed by the participants. It is when the majority of our leisure is spent in these ways that we must seriously question the benefit derived.

**First—To Our Lord**

As we plan our family’s use of leisure we should, as in the stewardship of our material possessions, make our first allocation of time to our Lord. This allocation would include time for regular church school and worship attendance, youth activities, singing in the choir, men and women’s fellowships, church boards, any of the multitude of ways our Lord may have called on us to serve our church. We should also set aside time for individual meditation, Bible study, and prayer.

Not enough time is spent today in contemplation and meditation. We need to find time to think things out for ourselves and to commune with God. This can take place on a mountain top, on a park bench, or in a quiet corner of the office or home, but we must make these opportunities available. We should also set aside time each day for the family to worship together.

**There is much truth in the cliche, “Families that play together stay together.” Many of our leisure pursuits today tend to pull families apart rather than to bring them together.** We find individual family members running helter skelter from one activity to another, and even a meal together is rare. Certainly the individual member of the family should have some time to participate in activities which he or she finds particularly enjoyable. One member of the family may play on a little league team, another may belong to the Girl Scouts or 4-H Club, another may enjoy a night bowling with friends or attending a sewing class. However, it is difficult to imagine a truly Christian family using all of their leisure in this way.

**Families Participate As a Unit**

There should be time for personal relationships to develop within the family. Activities should be planned where father and son, mother and daughter,
FAMILY CAMPING: "There is not a finer way for a family really to get to know one another."

husband and wife, brother and sister can be together. Maybe the father and son can hunt or fish together. Perhaps mother and daughter can take a ceramics class together. It is important that these individual relationships within the family have a chance to develop in a wholesome and relaxed atmosphere.

There should also be opportunities for the family to participate in recreational activities as a unit. A day's outing at the lake or mountains is an excellent opportunity for the family to be together. Why must we always invite two or three other families to go along? Why not an occasional outing for just our family?

One of the most wholesome trends in modern recreation is the tremendous growth in family camping. There is not a finer way for a family really to get to know one another. Unless the tent is put up, the family gets wet; unless wood is gathered for the fire, the family goes hungry. There is an interdependence developed while camping which cannot be matched in the home. Not all families enjoy camping, but thousands are making it their number one recreational pursuit.

Family vacations, week-end, and day-long trips are a wonderful opportunity for families to be together; however, family recreation should also be a part of our daily living. A game of badminton or croquet in the backyard can fulfill this need. A wintry evening spent working a jigsaw puzzle in front of an open fire in the living room can be a rewarding family experience.

Criteria of Choice

Any really worthwhile leisure activity that a family or an individual member of the family may choose, should meet one of three criteria:

1. The individual or family should actively participate. This is the antithesis of watching or spectating activity. The machine age has produced jobs where the most strenuous activity of
the day is often pushing the button on the water cooler; therefore, physical activity should be an important component of our leisure schedule. However, not all participating activities have to be physical. Participating may mean playing a game of chess or a musical instrument.

ACTIVITY RATHER THAN BEING A SPECTATOR should be an important part of our leisure schedule.

2. The activity should be creative. Maybe you have some talent for painting. The finished product need not be a Mona Lisa. The important factor is the enjoyment derived while painting the picture. Creativity is not limited to the arts. Growing a beautiful flower garden can be a creative experience. Some of the most gratifying recreational activities are the creative ones.

3. The leisure experience should be spiritually uplifting. If your recreational activities leave you emotionally and mentally tired, what value do they have? Activities which refresh and leave us mentally alert should be sought. Indi-

viduals find this spiritual uplift in different places. For some it comes at a symphony concert, others find it beside a beautiful bubbling stream, or even in the fellowship of a stimulating golf match.

The Positive Approach

Too often our entire approach to recreational activities is an abstinence from those we consider to be unwholesome. This approach tends to lead to mediocrity. We avoid certain activities because they carry a stigma of being evil and we end up doing little or nothing with our leisure hours. A better approach is a positive one. We should actively seek activities which are beneficial and stimulating. The individual and family needs to discover those activities which truly re-create, activities which fit us mentally and emotionally to do our jobs and serve our Lord better. If this becomes our primary concern in the use of our leisure hours, we cannot fail in our choice. As Christians we seek God’s will in many aspects of our daily lives. We must give the same prayerful consideration to the use of our leisure.

History has shown that the true test of any civilization is the way which its citizens use their leisure. This is the challenge which faces America today. This is also the challenge which faces us as an individual, as a family, and as a church. Will we fail to use our leisure wisely?
Areas of Advance
Enumerated for

The Moravian Church in Next Decade

Richard F. Amos

Much has been written recently about the mission of the Christian Church in the next decade. On the one hand, there are those who declare that the Church stands on the threshold of her greatest years, that she is near the very pinnacle of success. On the other side, there are those who say that conventional Christianity is dead, that institutional religion is a relic of the past and the local parish is merely a comfortable association of reasonably like-minded believers in God. What these two views seem really to say is that the Church stands at the juncture of two roads.

In every generation there are always those who stand ready to write-off the Church as finished or at least so confused she cannot be heard; or, when heard, her voice will not be heeded. It is always easy to criticize the Church but it is another thing to criticize constructively. We shall attempt the latter in this article.

While it is true that we live and shall live in a critical time of change and revolution in our society, I have an abiding faith that the Moravian Church in America will meet successfully and to the glory of God the many thrilling and challenging opportunities which already are presenting themselves. Space permits only the enumerating of a few of these challenges.

Act on Church Merger

First, our church in the next decade must decide whether or not she really wants to act on the talks of church merger which have been in process in recent months among our two American provinces and the Unity of Brethren's Church of Texas. Definite plans and procedures for union in minute detail should be presented to the respective synods for discussion and decision by vote.

For years there have been informal talks between our two provinces and some fine advances in closer cooperation have been made as witnessed by the Interprovincial Board of Christian Education and Evangelism, The American Moravian Mission Board, and The Interprovincial Women's Board. For these ties we are grateful but the time is fast approaching when we should decide for or against organic unity. We must not be afraid to let the Lord lead us in the direction He would. Once we have the facts, the plans and the procedures now being formulated by the committees engaged in merger talks, let us act with dispatch. To be sure there are many problems associated with implementing merger plans, but if union is for the best interests of the church, then we can be assured those difficulties can be resolved.

CARL MILTON BARNES
ANTIQUES - INTERIORS
Winston-Salem, N. C.
2221 Reynolda Rd. Tel. 722-0741

THE WACHOVIA MORAVIAN
The Matter of Human Relations

Second, our church is going to have to present to the world something more than lip service in the matter of human relations. The gospel of Christian love and brotherhood cannot just be talked. If the church just talks or issues statements which sound good to the ear of the discriminated against, then her influence on the lives of people will amount to little. We must see to it that the following statement of the General Synod of 1957 is something more than a nice sounding paraphrase of the gospel of the New Testament Church:

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

This is a hard gospel, but Jesus Christ never promised an easy way. He did say, yea, command: "If any man would be my disciple, let him deny himself and take up his cross and follow me."

Our church cannot dodge the issue on human relations in the next decade. We have made some progress but the road is long. Let us begin now to accelerate the gains by educating our people in the thrilling experience of daily living.

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May, 1964
the new commandment: “A new commandment I give unto you—that ye love one another.”

**Virtue in Being Small**

Third, the church has arrived at the place and time when she should purge herself of the idea that there is some particular virtue in being and remaining “small and provincial.” On the other hand, we would not choose to be large just because bigness is so much a part of our society. Rather, I believe our continuing mission is to become increasingly involved in making our world Christian, at home and abroad. This is a large undertaking and deserves to have a master plan.

In the area of church extension or home missions, we should try to see the future in broad terms and at least know in what direction we want to devote our major efforts and resources. Little that is commendable can be said for a church that grows like topsy. There should be an orderly, well thought-out, well publicized, well financed plan for the extension of the Moravian Church, not just here or there but throughout the United States and Canada.

One way we can help to implement such a program would be to secure the services of a full-time Director of Church Extension. In recent years our church has been fortunate in having available men who have shown tremendous capabilities and talents in extension work. It would be tragic not to make the best use of their talents in the next decade. The opportunities for expansion are just as great for our church as they are for any other denomination. We should not sit back, proud of what the Lord has allowed us to accomplish. The day, I pray, has passed when our church could be called “provincial.” If our church has a mission and a message, then that message should be carried to all fifty states and the Dominion of Canada, starting now! Again, this very simply is being faithful to Christ, our Head, Who directed: “Go into all the world and make disciples of all men.” Let us continue energetically what our forefathers so enthusiastically began.

**Advance in Stewardship**

Fourth, the church must make advances in the area of Christian Stewardship, particularly as it relates to material possessions. Many methods used by churches to meet their budgets are an abomination to the Lord and do little to lead the church member in the experience of the joy of giving. A program of education in the spiritual aspects of Christian Stewardship must be high upon our priority list. Few lastling advances have been made. As a matter of fact, the U. S. Department of Commerce tells us we are actually giving less percentage-wise to religious and charitable causes now than we did in the depression year of 1929. It gives us cause for concern that we who live in the wealthiest country the world has ever known are, on the average, giving less than 2% of our income to the Church and other causes of love and concern. Too long we have been content to allow the stewardship of money and material possessions to remain a “step-child” in the Church’s program. It is high time for some real thought and prayer and energy to be given to the full meaning of “total conversion.”

Covetousness is still one of the last outposts the gospel has yet to conquer. It still sits in the pew and sometimes
stands in the pulpit. It is the "respected" sin of our age and culture. Our church in the next decade must seek to drive it from our midst not with a "crash program" but by building into the church's educational program an emphasis on Christian Stewardship.

Better Use of Manpower

Finally, our church must make better use of our manpower, else we cannot hope to meet the challenge of the sixties and seventies. The church perhaps, at least in the local parish, has become almost too professional. We hire specialists for every work. This is a mistake. In the church of the next decade I would hope we could narrow the gap that exists between the laymen and the clergy. As Dr. Ernest Campbell in his paper "The Changing Nature of the Ministry" has pointed out, "there is at bottom but one ministry. The Church and its work belongs to every member. Every Christian is ordained to the Christian ministry by Baptism or Confirmation." None can be a real Christian without receiving the Baptism of the Holy Spirit which is empowerment for ministry. Too long we have belittled our laymen with trivial tasks. We have made of them cooks and coffeemakers, committee men and custodians, canvassers and collectors, hewers of wood and drawers of water. We need to train them for mission to the world and involvement in the world. The time for reformation is at hand. A beginning has been made with the Laymen's Seminary movement, our church-related colleges and the new Covenant Life Curriculum. Let us go on to even greater accomplishments in this area of the life of the Church.

All that we have said here has been said better many times before. Many synods have spoken essentially the same truths. The point is we have come to the day when we should really start doing the unfinished tasks. We must not be as the old Indian who enlisted in the army, stayed in six months and then ran away. The authorities caught him and inquired, "Why did you desert?" He replied, "Too much salute and too little shoot." Is our church still in the saluting stage? Does it intend to give lip praise only to the ideals of church union, brotherhood, expansion, stewardship and full ministry? Only time will tell!
Needs of Community
And Church Reflected in

Construction of Salem Fine Arts Center
Jack White

THE FINE ARTS CENTER OF SALEM COLLEGE. The parking lot in the foreground will be adjacent to the projected expansion area of the Salem Moravian Graveyard. The building in the upper right hand corner is the Practice House for Home Economics.

Since its founding, Salem Academy and College has been constantly aware of its character as an institution dedicated to service to the community. This attitude of service has been reflected not only in its academic program, which is constantly being evaluated as to its appropriateness for the existing conditions, but also in the physical plant. Additions to the plant for further service have been evidenced in the past by the erection of South Hall in 1804, to house boarding students, and followed by such buildings as Main Hall, the dormitories and the library.

The same spirit of service is being displayed in the erection at this time of a Fine Arts Center. This building, which will be completed in April of 1965, at a cost of $1,700,000, is being constructed not only with the educational needs of Salem Academy and College in mind, but also with the needs of the community and Church.

Auditorium Seats 800

The Fine Arts Center will consist of an auditorium seating 800 people, a recital hall seating 200, and a drama workshop seating 200. In addition there will be a library, music practice rooms, art studios, art galleries, classrooms and a rehearsal hall.

It is felt that upon completion of this building, Winston-Salem will have the benefit of an Art Gallery which offers definite advantages over any available at present and in which heretofore unseen collections may be displayed.

The recital hall will give the community a facility which will provide the intimacy desirable in a recital or
small ensemble concert. This hall, as was the entire building, has been designed with the aid of acoustical consultants which will assure a quality of sound faithful to the instruments and pleasing to the senses. In the recital hall

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will be a Flentrop organ, considered to be the finest instrument in production at this time.

The main auditorium with its 800 seats will be an intermediate sized facility, which will afford an opportunity to present concerts, opera and ballet at their best. It will also be acoustically flexible for maximum presentation of musical and dramatic productions. In this facility will be located a Holtkamp organ being specially built for the auditorium. Since there will be two practice organs in addition to the Holtkamp and the Flentrop, all superior instruments, the Academy and College will have an organ program unsurpassed for its facilities and instruments.

The drama workshop can be termed an experimental classroom. The design of this area is such that it can be used for the presentation of various types of dramatic productions. It will have the versatility necessary to afford the students experience in presenting drama in a variety of manner. The seating capacity of 200 affords an audience size which will help establish the maximum rapport with the performers.

**Building Air-Conditioned**

The entire building is air-conditioned, presenting the possibility for comfortable use during the entire 12 months of the year. The multiple usage of these facilities for conferences, music festivals, etc., make its value great to the church and community as well as the college.

Of more than passing interest and utility is the parking area adjacent to the building. This area will serve not only the Fine Arts Center, but will afford much needed parking space for participants in provincial conferences and rallies.

The building is located on a land fill north of the May Dell and behind the Christian Education Building of the Home Church. It is also adjacent to the area now being prepared for an expansion of the Salem Moravian Graveyard.

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**THE MORAVIAN MUSIC FOUNDATION**

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May, 1964
The Authority of the Bible

Henry A. Lewis

Christians believe that the Bible has authority. When we say that a person has authority we usually mean that by virtue of his office, position or relationship he has the right to command obedience. When we speak of a book as having authority we mean that the words or teachings in that book are worthy to command obedience.

For the dedicated Protestant Christian there is little doubt that the words and teachings of the Scriptures are worthy to command obedience. We feel that the Bible has authority over the church and over our individual lives as well, even though we do not always respect and obey it fully.

We will examine the nature of the Bible's authority by raising three basic questions: (1) Why does the Bible have authority? (2) How does the authority of the Bible make itself evident? and (3) How can the authority of the Bible become more fully recognized and more widely used?

Why Authority?

The Bible has authority because of the divine element in its origin. We do not believe in God because we have a Bible; rather we believe in a Bible because we know and love God and because we believe that in some special way His will is reflected in its pages.

This leads us to say the Bible is inspired. The word means literally "breathed into" and our basic understanding of inspiration is that God has somehow breathed His power into its words. But Christians disagree widely on the nature of Biblical inspiration, dividing themselves generally into three schools of thought. The first is the group who believes in verbal inspiration. This group believes that the exact words of the Bible (particularly of the English version they happen to use) were written by the finger of God and every word and every period and comma are placed there by Him. To the verbal inspirationist, the King James Version is infallible and should never be criticized, contradicted or changed in the slightest way.

The Moravian Church, and the majority of Protestant bodies, largely reject this view on the grounds that it does not look realistically at the role man has played in the production of the Biblical text. To begin with, the original Old Testament was written in the Hebrew language, while the New Testament was written in Greek. All Scripture was written and copied by hand at first, so that the many copyings and translations down through the centuries have been dependent on man as well as God, and therefore are bound to have been altered in some ways. Man has played a prominent role in cooperating with God to produce the Bible. We do not believe that God used man simply as a mechanical tool to produce His word, but that man used his intelligence, ingenuity and skill as well.

The other extreme view is that the Bible is simply a collection of sacred writings gathered by men who were inspired only in the sense that man might be inspired to write a poem about trees, or even in the spirit that a man might be inspired to a great athletic performance. Men who argue this way fail to see the highest and noblest characteristic in the Scripture. It is a message of God to the human soul. It has
the highest moral and spiritual value, not only to the people of past ages, but to all generations in all ages.

The Moravian Church holds to a position between these two extremes. We believe that God was known in a special way to the Biblical writers. We hold that, as Schultze says: "the moral and religious teaching of the Bible is so spiritual, pure and perfect, that it cannot be traced to any other but a divine origin and the conception of the purpose and character of Jesus Christ is so exalted, that we could not account for it as the product of human genius."
The essential integrity of the vast majority of the textual material is not questioned. The Dead Sea Scrolls discovered a few years ago were from the first century before Christ. They are basically the same as the texts we had been using, which are about a thousand years "newer."

Most authorities in our denomination do believe, however, that we must study the Bible with an open mind and from a critical viewpoint. We need to do this, not only to be alert to possible errors in the text, but to work continually toward a better interpretation. By a better interpretation, we mean one which more perfectly captures what the original writer was trying to say to us about God, for God and from God.

It must be said further that the Bible has authority because it presents Christ. In the Christian Church there is only one final and absolute authority for the faith and life of the church, and therefore, for the faith and life of the individual members in it: namely, the living Christ speaking through the Holy Spirit. The New Testament especially participates indispensably in the authority of the living Christ. The faith and witness of the apostles is part of the original act of divine revelation in which God moves "into" and "in and through" history. His words as reported in the book tend to give it the authority that belongs only to that which is absolutely and undeniably true.

**How Made Evident?**

To move on to the second question of how the Bible's authority is made evident, we point first to the fact that men who earnestly study it are moved to call it "the word of God." As Christ

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May, 1964
reveals God to us, we do not believe that He wanted it simply to be an extrinsic, over-riding sort of yardstick that men would have to accept no matter how they felt about it. We believe that He meant that men should want to accept because they felt it was true. To those of us who study the Bible today, the divinest credential is found in the fact that these words need no miraculous attestations to make them carry the messages of God to the souls of men. The 23rd Psalm, Isaiah 53, the Sermon on the Mount, I Corinthians 13 and many other chapters bring us such individual and particular blessing that we need no one to tell us that they are divinely inspired.

Men find God in the pages of the Scripture. The divinest thing in the Bible is its testimony to the holiness and lovelableness of God.

It has stood the test of time. Not only is it the oldest book in continuous use, but it speaks with relevance to our own day and generation. Even in a crass, materialistic society in the 20th century, the Scriptures have the power to disturb the heart of man with a renewed sense of sinfulness and need, to challenge him with a sense of the seriousness of the issues which are at stake in human existence, to solemnize him with a sense of the living God coming to him in the majestic person of the Redeemer.

How More Widely Used

Our third question deals with how the Bible's authority can be more fully recognized and more widely used. As individuals, we will find that the authority of the Bible will be validated as we plunge more deeply into reading and studying it regularly. No definition or words written about the Bible can convince us of its authority. Only divine truth gives the Bible divine authority. That truth is in the book for us to seek out. Is not the revelation of God through Scripture confirmed in our personal experience as we read and study? Do we not find ourselves at our best morally when our life is most in accord with what the Bible commands and approves?

Men who have satisfied themselves concerning the authority of the Scripture must begin to teach it and to preach its truths to other men. When we have learned to say, "Thy word is a lamp unto my feet, and a light unto my path," we must try to shed that light to others. As a minister, you will want to take a text in the prayer that the shallow trickle of words will be taken up in the living Word of Him, concerning whom it was said that His voice was "as the sound of many waters."

(Continued on inside back cover)
**Moravian Day**

**At World's Fair**

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**John Hus and Peter Boehler Honored**

Two of the columns in front of the Protestant Center at World's Fair honor Moravian pioneers.

Two Moravian pioneers will be honored with Memorial columns in the Court of Christian Pioneers at the Protestant Center of the New York World's Fair.

One of the pylons is in memory of John Hus and is being erected by the Moravian Churches of the New York area by authorization of the Provincial Elder's Conference of the Northern Province. The inscription on the 30-foot trapezoidal column will read: "John Hus (1369-1415), a Bohemian martyr and Reformer before the Reformation, forerunner of the Unitas Fratrum, the antecedent of the Moravian Church. Presented by the Moravian Church in America, 1964."

The second Memorial column is for Peter Boehler and is erected by the Upper Room of the Methodist Church. The inscription of the Boehler pylon will note that he was "an American Moravian Mystic who led John and Charles Wesley to conversion."

"Moravian Day" at the Protestant Center at the fair will be July 5, the day to be observed by Moravian Churches in 1964 as the anniversary of the martyrdom of John Hus. On that day at 11:00 A.M. a service will be conducted by Dr. F. P. Stocker and Dr. Edwin A. Sawyer, both of Bethlehem, Pa. At 4:00 P.M. there will be a lovefeast and at 8:00 the final service will be a Festival of Early American Moravian Music by the Choirs of the Moravian Churches of Metropolitan New York. The Rev. Charles B. Adams will rehearse the choir which will be directed in the service by Prof. Richard Schantz of Moravian College.

The Trombone Choir of the Central Moravian Church of Bethlehem will play a chorale prelude before each service at 10:30, 3:30 and 7:30.

May, 1964
The Rev. Edgar A. Snyder, Jr., pastor of the Lexington Avenue Moravian Church comments on these arrangements, “These then are the plans for Moravian Day on July 5, 1964. Hus and Boehler will represent the historical heritage of the Moravian Church in the Hall of Fame of Protestant Pioneers. While skeptics may say that religion is out of place at a $550 million dollar exhibit of glitter and glamour, it is interesting to note that several major religions will also share this dazzling display of affluence and man’s creative abilities. At last count, over 15 million dollars has been invested to let visitors know that religion is of importance and relevant to man’s way of life. It will be money well spent, if the theme of the Protestant and Orthodox center is rightfully understood, namely that ‘Jesus Christ is truly the Light of the World!’”

Charred Cross of Coventry
Dedicated for World’s Fair

A solemn service of dedication of the famed Charred Cross of Coventry Cathedral took place at 11 A.M., Saturday, April 11, at the Protestant and Orthodox Center at the World’s Fair. The Very Rev. H. C. N. Williams, provost of the Cathedral Church of St. Michael in Coventry, spoke at the dedicatory rites for the cross which is formed from two charred timbers from the roof of the old cathedral, destroyed by bombing in 1940.

DEATHS


Chadwick, Howard Kenneth, born August 31, 1888; died April 7, 1964. Funeral conducted by the Rt. Rev. W. Herbert Spaugh, the Rev. David Bur-

*Van Zant,* Troy Kelly, born November 16, 1903; died March 10, 1964. A member of Immanuel Church. Funeral conducted by the Rev. David R. Jones. Interment in Rose Cemetery, Mocksville, N. C.


*Hyre,* Frederick Edgar, born April 9, 1884; died March 2, 1964. Funeral conducted by Dr. James C. Hughes. Interment in the Salem Moravian Graveyard. A member of the Home Church.


*May, 1964*
**Moravian Missions — currently speaking**

**New Mail Route for Honduras**

The SAHSA airline of Honduras has now begun a weekly flight to the Moravian area of Honduras. Up until this time even air mail had to be taken down the coast to the area known as La Mosquitia. These weekly flights will mean much better mail service for the missionaries in Honduras.

Correct address for ALL MAIL now is: Name of the missionary, the name of his station, then add Depto. Gracias A Dios, Republic of Honduras, C. A. This has always been the method of addressing Air Mail but now becomes the correct address for everything.

**B. G. Ministerial Candidate**

Mr. Errol Grant is a candidate for the Moravian ministry in British Guiana. He has been accepted as such by the Mission Council of that province and has completed his preliminary studies in the schools of British Guiana. He is enrolled at the Union Theological College in Jamaica and will begin studies in the fall.

**Rodneys Prepare for B. G.**

The Rev. and Mrs. Cedric Rodney of Cleveland, Ohio, have become members of the Moravian Church and have accepted a call to service in British Guiana beginning September 1. Cedric was a Moravian in British Guiana before coming to the United States where he received his Bachelor’s Degree in Christian Education from Malone College in Canton, Ohio. He is completing his requirements for a Master’s Degree at John Carroll University in Cleveland. He was an ordained minister of the Christian Methodist Episcopal Church and was serving as a youth director in a congregation in Cleveland.

Mrs. Rodney was born in the United States of Guianese parentage. She majored in French at Hunter College and has a Master’s Degree in Education from Western Reserve University. At the
present time she is teaching French in the public schools of Cleveland. The Rodneys have two children, Elise, age 4, and Yvette, age 3 months.

Furloughs
Beginning during April the Rev. and Mrs. Wilfred Dreger and Dr. and Mrs. Ned Wallace will be in the states for furlough. Miss Klara Dahlke is now on furlough at her home in Wisconsin Rapids, Wis. In August the Rev. and Mrs. Clark Benson will begin furlough and in September the following couples will be entitled to furlough: the Rev. and Mrs. Robert Smith, the Rev. and Mrs. Gordon Sommers, the Rev. and Mrs. Charles Eichman, and the Rev. and Mrs. Clarence Henkelman.

The Provincial Boards at Work

Provincial Elders' Conference
The Rev. David R. Burkette was ordained a presbyter of the Moravian Church at the Sunday morning service on April 12 at Bethania by the Rt. Rev. W. Herbert Spaugh.

The annual Building and Expansion Rally for all members of church boards will be held this year at New Philadelphia on Thursday, May 14, at 6:30 P.M.

The Directors of the Foreign Missionary Society voted to change the date of the Foreign Missionary Love-feast, held each fall at the Home Church, from Sunday, October 11, to Sunday, November 1.

Sunday, October 18, has been designated as Pulpit Exchange Sunday by the Directors of the Foreign Missionary Society. The emphasis of foreign missions will be presented by visiting ministers throughout the province. The schedule will be prepared by a special committee appointed by the directors.

Word has been received from officials of our Alaska Province that neither our people nor our churches in the Kuskokwim suffered damage from the recent Alaskan earthquake.

The Directors of the Zendingsstichting, upon approval of the Unity Directory, voted to send $4,000.00 to the Tobago Hurricane Relief Fund.

R. Gordon Spaugh

Provincial Women's Board
The Workshop of the Provincial Women's Board will be held at Calvary Church on Wednesday, May 20. Both morning and evening sessions will be held for the discussion groups. There will be separate discussion groups for the following:

Bible Study—Mrs. Douglas L. Rights and Mrs. James S. Smith
Mission Study—Mrs. Silas T. Wild, Mrs. Dale Gramley and Dr. and Mrs. Ned Wallace
Circle Leaders—Mrs. Lawrence Fulp and Mrs. Gordon Spaugh
Presidents, Vice-presidents and Treasurers—Mrs. Douglas Kimel and Mrs. K. Edwin Fussell
Parsonage Committee Chairmen—Mrs. Ted Kerner
United Church Women—Mrs. Thomas F. Presley

Lunch will be served by the women of the host church at 50c per plate. Bible and Mission Study books will be sold.

Mrs. Harry E. Cook, Jr.
NEWS OF THE CONGREGATIONS

Former Pastor, Egbert Lineback, Returns for Visit to Bethesda

Bethesda Church experienced a week of "Spiritual Enrichment," March 9 through 15, closing with a fellowship lunch. The Rev. Egbert Lineback, former pastor of the church, now pastor of Pine Hill Presbyterian Church in Orlando, Florida, was guest speaker. An average attendance of approximately 110 enjoyed music by the three Bethesda Choirs and also the Brass Choir each evening.

Mrs. W. E. Bodford

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Park Road Plants Trees

Twenty-four oak trees and some shrubbery have been planted on the grounds of the Park Road Church in Charlotte. This was made possible by a gift of money from a friend and the kind assistance of Hall Johnson.

Nine more members have been added to the rolls at Park Road. Four were received on the first Sunday in Lent and five on Palm Sunday.

E. T. Mickey, Jr.

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Ardmore Young People Host To Visiting Methodists

The Senior High young people from Ardmore were host to twenty-eight young people and advisors from the Senior High youth group of Annandale Methodist Church, Annandale, Virginia, for the Easter week-end. The visitors were housed in the homes of the young people and shared in the Easter festivities along with tours of Wake Forest College and Old Salem. Other events included a fellowship hour at the home of Mr. and Mrs. R. R. Combs, attendance at lovefeasts at Ardmore and Home churches, the "Seven Last Words" cantata and the Sunrise Service in Salem.

Mrs. Harry E. Cook, Jr.

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LEADERS OF THE CUSTOMS EMPHASIS PROGRAM at Hope were (left) Mrs. Jerry Nichols and (right) Mrs. Billy Jones.

Moravian Customs Explained

"Come to the Fair" was the theme of the Hope Church Women's Customs Emphasis Program. This program was designed to help the women of the church better understand our Moravian customs. Two programs were given, one for the night circle and one for the day circle.

Displays were set up and explanations were given as to why, when, and how

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The Wachovia Moravian
our customs were brought about. Very interesting and meaningful explanations were given of the Advent Star, Christmas Candles, Lovefeasts, the Moravian Seal, the Choir Burial System, and the surplice which the pastor wears in administering the sacraments.

Janet Bean

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Cornerstone Laid at Macedonia As Sanctuary Nears Completion

A cornerstone laying service was held at Macedonia on Sunday afternoon, April 5. This service was a most impressive and moving one for members and visitors alike. The service, preceded by the playing of the band on the church lawn, was attended by approximately 160 people.

Bishop Herbert Spaugh of Charlotte brought greetings to the congregation and was in charge of the cornerstone laying. Dr. R. Gordon Spaugh, speaker for the service, presented a stirring and challenging message. Dr. Edwin L. Stockton and Bishop Kenneth G. Hamilton also spoke briefly to the congregation. The Rev. J. George Bruner, a former pastor at Macedonia, led in prayer. Bishop Hamilton pronounced the benediction. The Rev. J. Taylor Loflin, pastor, presided at the service.

A number of ministers attended and took part in the laying of the cornerstone.

Work began on the new sanctuary in October 1963 and is expected to be completed in mid-June.

Mrs. Mitzi L. Sapp

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Raleigh Band Plays For Sunrise Service

For Raleigh Moravians, as for those in Winston-Salem and elsewhere, Passion Week and Easter meant many services climaxed by the beauty and joy of the Sunrise Service.

With no available "God's Acre," our pastor, the Rev. Alan H. Barnes, devised a way of getting "movement" into the Sunrise Service. The congregation assembled in the church auditorium for a 15-minute organ prelude by Mrs. Waylon D. Snead, Jr., church organist. At the conclusion of the prelude, the congregation was ushered outdoors to the front lawn where the Sunrise Service took place in perfect spring weather.

This year for the second time our band, under the direction of Mrs. David F. Moffett, played for this service, concluding with their first public rendi-

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May, 1964
tion of “The Creation Hymn.” Following the benediction, the band and congregation returned to the church where each worshipper was served sugar cake and coffee.

A week later the local evening paper carried a picture of the band in action plus a two-column article describing the work of the band, its place in Moravian worship, and a bit about the director and band members. Members of the band include Mrs. Alan H. Barnes, William A. Diehl, Mr. and Mrs. Arthur H. Felton, David and Ernie Felton, Hank Manning, Reinhard W. Martin, Mrs. William J. McGee, Dan McGee, David F. Moffett, David, Darryl, Sydney, and Adrienne Moffett, Thomas L. Norris, Jr., Marc Schaub and Martha Smith, with Mrs. David F. Moffett as director.

Mrs. Edward G. Manning
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One Hundred Attend
King Sunrise Service

(Billy Long drives all night)

Many inspiring things can be said about the Sunrise service. The rising sun made a lovely silhouette of the Sauratown Mountains to add to the colorful blanket of flowers covering the graves, a beauty that warmed the heart . . . The lovely echo of sounds from the instruments of the small band gathered at the graveside quieted the chilled worshippers with favorite chorales that thrilled the soul . . . The words of the ancient liturgy caused each one to sense the reverence of the moment . . . The thoughtful expressions on the faces of families whose loved ones slept in the near by graves.

But nothing was more inspiring to some of us than the presence of a young man, Billy Long. For the past several years Billy has organized a band to play the lovely Moravian chorales at the Sunrise Service. The group consists of young people from the local King High School Band. Billy is the leader of a Combo-band and his work takes him into many states. Easter Eve he worked until midnight some 200 miles away from King, in the Eastern part of the state. In order to be present for the Sunrise he drove all night and arrived just in time to direct the band in the opening number:

“Hail, all hail, victorious Lord and Saviour,
Thou hast burst the bonds of death;
Grant us as to Mary, the great favor
To embrace thy feet in faith.”

Mrs. Omnie O. Grabs, Jr.

Commission on Evangelism Makes Manual Available

During the past few months the Evangelism Commission has been preparing a Manual to assist the local congregation in organizing and carrying on a program of Evangelism. The manual is now complete and available to ministers, chairmen of local Evangelism Committees, as well as Committee members, Board members and other interested persons.

The Commission is now available to conduct workshops in the local congregations. Two such programs have been conducted at Bethesda Church where 26 persons were involved and at Clemmons with 12 attending. The services of the Commission may be secured through the office of the Board of Christian Education and Evangelism or the chairman of the commission.

David R. Burkette
Chairman

The Wachovia Moravian
Laymen’s Conference
Discusses the Theme

One -- Christ, the Church and I

Arthur McCracken

Present plans for the Fourth Inter-Provincial Laymen’s Conference promises to be an outstanding one. A full week-end of discussion, tours, entertainment, group singing and Christian fellowship are all included in the final programming.

Registration and room assignments will start at noon, Friday, June 12, in the College Union Building, Moravian College, with Reservations Chairman, Harry J. Schaeffer, fully prepared with his committee to expedite the assignments. Mr. Schaeffer has planned a complete kit, including pamphlets of historic interest in Bethlehem, the complete program, and the various colored meal tickets.

The highlight for early arrivals on Friday is the opportunity to visit the Homer Research Laboratories of Bethlehem Steel Company. Guided tours of this world renowned center have been scheduled for 3:00 P.M. Occupying a mountaintop site of 1,000 acres, overlooking the City of Bethlehem and the steel plant, the Laboratories still preserve an atmosphere of quiet seclusion.

Old friends from all parts of the country get together at 6:00 P.M. for appetizers with dinner scheduled for 6:30 P.M.

Another highlight on Friday evening’s program is the keynote address by Dr. Hagen Staack, professor of Religion at Allentown’s Muhlenberg College and presently conducting an NBC-TV series of religious programs “Frontiers of Faith.” Dr. Staack’s lectures and talks on the Old Testament are increasingly popular with laymen and his address will not be one of those soon forgotten.

Saturday Schedule

Saturday breaks as a day of getting down to the business at hand; namely, discussions of the theme, “One-Christ, the Church and I.” Following breakfast at 7:00 A.M., a 15-minute period of meditation is scheduled for 8:30. Many well-known discussion leaders are already planning subjects for lay discussion which will start promptly at 9:00 A.M. A 15-minute Moravian coffee break comes at 10:30 and back to work for the second discussion at 10:45. Lunch is at 12:30 and it’s back to work at 2:00 P.M. for another hour and a half of questions and answers.

Emancipation is granted everyone at 3:30 so that there might be a tour of Bethlehem’s historic areas and museum. One of the historic buildings to be visited is the Single Brethren’s House, erected in 1748.

The Brethren’s House was the largest building in the early Moravian Com-

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MAY, 1964
munity. It contained dormitories, refectory, kitchen, bakery, vaulted cellars, a chapel, and shops for artisans. Benjamin Franklin approved of its ventilating facilities. During the Revolutionary War the building served as a hospital for the Continental Army. The Brethren helped to care for the wounded and bury the dead.

A contemporary trend will be introduced at 8 P.M. with a half-hour "Hymnanny." Many of the good old hymns with audience participation will cause the halls of the Union Building to practically vibrate. Immediately following will be a dramatic presentation by Bethlehem's Little Theater group with another Fellowship hour at nine.

**Sunday Schedule**

Sunday was especially planned for reverence and late sleepers. With breakfast at 8 A.M. and a 9:30 meditation period, visitors may choose to visit any of the Moravian churches in the area. Complete directions on how to reach any in Allentown, Bethlehem, Easton, Hellertown, Nazareth, Emmaus, or Coopersburg will be available at the Union Building desk. Dinner is scheduled at 1:00 P.M. and fond adieus must be bid by 2:15.

Expenses for each participant are planned in this fashion. A $4.00 registration fee must accompany the registration; or, a total fee of only $18.00, if paid by May 21, which includes registration, room for 2 nights and 6 meals. May 21 is the final pre-registration date. Total fees amount to $19.25; if delayed until day of conference.

**Can Families Attend?**

While the conference is planned for adults and the committee is not encouraging the attendance of small children, provision can be made for families. No provision, however, is being made for kindergarten or baby-sitting for very young children. Full rates are to be charged for all persons over 12 years of age. Charges for children 12 and under will be—Lodging $3.00 per night; with each meal—charge for breakfast 50 cents, lunch 65 cents and dinner $1.50.

**World Fair Advice**

As a bit of advice for those planning on visiting the World's Fair before or after the conference, all hotels and motels are sold out as far west as New Brunswick, N. J. Unless one has positive hotel or motel confirmation, nothing will be available. One possibility is to stay in the Bethlehem area and commute the two hour trip to the Fair. Local hotel rates for double room start at $11.00 per day with children under 12 free. Publicity Chairman, Arthur McCracken, promises personal attention to everyone desiring further accommodations for an extended stay in Bethlehem.

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**The Wachovia Moravian**
Aim of Festival Is

The Enrichment of Musical Knowledge and Appreciation

L. S. Butterfield

The Seventh Early American Music Festival and Seminar sponsored by the Moravian Church will be held June 14 to 21 in Bethlehem, Pennsylvania. Headquarters for rehearsals, classes and residences will be on Moravian College's North Campus.

Dr. Thor Johnson, whose vision and enthusiasm brought about the previous festivals, will again direct the program. His aim will be the enrichment of musical knowledge and appreciation by choir singers, musical directors and everyone interested in the expression of worship through music.

The Soni Ventorus, a woodwind quintet, concluding a concert tour in the United States, will play at the festival before returning to the faculty of Pablo Casals Conservatory at the University of Puerto Rico. This expert group of musicians will form the nucleus for the festival orchestra as well as play quintet concert numbers.

Maude Nosler, soprano, whose singing enhanced previous festivals will be among the soloists and Robert Elmore, Central Moravian Church's well-known organist, will play.

Plans for the week include the study of "new" music just published from the archives of Bethlehem and Salem written by able eighteenth century Moravian composers, as well as some requested pieces from former festivals, such as the "Water Music" by David Moritz Michael.

Choir and orchestra will give amateur musicians opportunity to perform. Seminar sessions during the week will enrich their understanding of Moravian liturgical forms and hymnology. Again the aim is to inspire and stimulate those who have a part in each church's musical program. Choral conducting, anthem selection and preparation, the music of the liturgies, hymn repertory, organ design and construction, pulpit-choir relationships are the scheduled subjects.

Concerts are scheduled in Nazareth and Lititz as well as Bethlehem. Transporting the choir to distant churches proved highly successful during the Ohio Festival in 1961 and this will be a continuation of the idea.

A youth chorus workshop for boys and girls from fourth grade up is being planned; also a woodwind and brass choir for young musicians.

The committee for the 1964 Festival is headed by Elmer Mack of Bethlehem, with the Rev. Wilfred Harke, executive secretary. His office address for registrations and all other communications will be:

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MAY, 1964
"Racial Hatred" Mars U. S. Image, Says German Lutheran

America's "pious" role throughout the world as freedom's protector is contradicted by the nation's "sad examples of racial hatred," a noted German Lutheran leader declared in a Brotherhood Week address which stressed the present day need for tolerance.

Dean Heinrich Grueber of West Berlin, who has been widely hailed for his World War II efforts to save Jews from Nazi persecution, commented:

"Formerly I was ashamed to be German, but after my visit to the United States, I am ashamed to be white." Dean Grueber made a lecture tour of the U. S. in 1962.

His address also noted that if "thousands of Germans, including economic, political, scientific and church leaders" would have protested Hitler's mass murder of Jews "loudly and publicly," the death of six million Jews and 50 million other war victims would not have to be mourned today.

But, he maintained, not only Germans kept silent "but foreign countries as well."

"From America to Russia and from Scandinavia to Australia," he said, "the hearts did not open as wide as would have been possible." (RNS)

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**Church Groups Undertake To Resettle Refugee-Squatters**

Protestant Church groups have undertaken the resettlement of 8,000 refugee-squatters in Calcutta's Sealdah railway station, a situation which has been described as the worst refugee problem in the world.

With the partition of India and Pakistan in 1947, several million Hindu refugees crowded into India from the Moslem state of Pakistan. Calcutta, less than a hundred miles from the East Pakistan border, was almost overwhelmed. Hundreds of thousands—perhaps millions—crowded into the city.

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Living wherever they could, more than 1,200 families set up “housekeeping” in Sealdah station. On the platforms, in the booking offices, at the entrances and in the spaces around the building a vast shanty-town of dirty, wretched thatched huts has grown up.

City authorities tried several times to clear the place out, but with no positive resettlement plan for the refugees, they merely drifted back to the station after a few weeks and re-established themselves there.

Now the Bengal Refugee Service, an agency of the National Christian Council of India, has embarked on a relocation program in cooperation with the state.

Each refugee family will be given a small plot. They will make the cement bricks needed and build their own houses. BRS provides the supplies and, in addition, pays wages to the families for the work they do in building their own houses. The government has agreed to provide 14 days’ rations for the families to cover the period of settling into their temporary shelters and beginning work.

Church officials estimate the program may cost more than $500,000. The World Council of Churches has called on member Churches to contribute to the program through the WCC Division of Inter-Church Aid. (RNS)

Prayer Groups Bring New Life to Churches

If people can go to a church for years without anything happening to their spiritual lives, that church is in need of renewal and rebirth, some 200

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Minneapolis area clergy were told at a Ministerial Association breakfast.

How new life can be brought to churches through small fellowship groups that engage in Bible study, prayer and service projects was described by the Rev. Robert A. Raines, whose success with them has won national attention.

Mr. Raines, a Methodist minister in Germantown, Pa., and son of Bishop Richard C. Raines, is the author of a book, "New Life in the Church."

"People need to grapple with the Biblical message in small discussion groups so the Gospel can become real and personal to them," he declared. He told of the "spiritual power" that had come to his members when they shared the Word of God together and applied its relevance to their everyday lives.

He said the small intercessory prayer groups have pointed up the fact that people "desperately need" involvement with other people in their prayer life. The groups cut across class and ethnic lines and a department store executive finds he can learn from an auto mechanic, Mr. Raines said.

The "new life" that comes out of the prayer groups often leads to community projects because it is discovered that the church's most effective witness comes out of service, Mr. Raines explained.

"Evangelism is going on all the time while we are serving people," he said. "People who have been disenchanted and disillusioned with the church are taking another look at it when they see its concern with human need.

(RNS)

Thanks from Albert Schweitzer

"I sincerely thank the Moravian Church for its goodness towards my hospital. I know all that you are doing for it . . Sincerely, Albert Schweitzer."

This was the note in German penned at the close of a letter received recently by Dr. Raymond S. Haupert, president of Moravian College.

The letter itself came from the Rev. Radim Kalfus, executive head of the Moravian Church in Czechoslovakia. Br. Kalfus, writing from Dr. Schweitzer's hospital at Lambarene in Gabon, Africa, said in his letter to Dr. Haupert:

"I have spent a week with Dr. Albert Schweitzer, who invited me to come . . and so I have for the second time a wonderful experience to observe his work and listen to his noble ideas." Dr. Schweitzer's own postscript then followed.

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THE WACHOVIA MORAVIAN
The Front Cover picture, along with the pictures associated with the article on "The Family’s Use of Leisure," were provided as a courtesy of Tanglewood Park. Br. Roger Warren, who wrote the article, is the assistant manager of the park. He serves as a member of the Commission on Camps and Conferences and is a member of the Clemmons congregation.

"The Authority of the Bible" was contributed by the Rev. Henry A. Lewis, pastor of the Friedberg Church.

Jack White is the assistant to the president of Salem Academy and College. At the request of the editor, he tells of the facilities that will be provided by the Fine Arts Center now under construction. The erection of this building is the second phase of a long-range plan of development of this property which belongs to the college and to the Salem Congregation. The first phase was the ravine fill-in. Other phases to follow are the extension of the Salem Moravian Graveyard and the development of a large parking area with street connections from Salem Boulevard and from Church Street.

The World's Fair has among its buildings a Protestant Church Center. The Rev. Edgar A. Snyder, Jr., is the source of the information about the memorial pylons to Hus and Boehler and the services on Moravian Day at the center on July 5. Br. Snyder is the pastor of the Lexington Avenue Moravian Church in New York City.

Further information is included in this issue on the Music Festival and the Laymen's Conference. The article on the festival is signed by L. S. Butterfield. The one on the conference is a consideration of a longer article by Arthur McCracken.

The Rev. Richard F. Amos is the vice-president of the Provincial Elders' Conference and the pastor of the Friedland congregation. He has also served a term of eligibility on the Church Aid and Extension Board of the province.

**Authority of the Bible**

(Continued from page 16)

If you are a church school teacher, you will want to give added study that you may “show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” If you are a man or woman who does no formal preaching or teaching, you can find-ready listeners at the next desk or the next machine, if you are ready to supply them with an earnest testimony of the living Word that is in you.

The authority of the Bible can be used best when men everywhere are willing to accept the united testimony that it presents that there is mercy and pardon for fallen man in the righteous and merciful God. The God who governs His church must be permitted to govern the heart of every believer. Then the authority of the Bible will bear fruit in Godly lives, and in a society that is the forerunner of His everlasting Kingdom.
Every Moravian high school graduate should consider continuing his or her education.

Every Moravian young person who chooses a college program should seriously consider Moravian College.

For further information on your Church College, write to:

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In This Issue

- Crafts of Brothers House
- Challenge of the Next Decade Demands Fresh Approach
- Values are Spiritual
For a Decade of Service

Thanks to Donald M. McCorkle

It was ten years ago this June that Donald M. McCorkle came to Winston-Salem to begin research in the musical heritage of the Moravian Church in America. A review of the achievements of these ten years seems fitting as he leaves to become Professor of Music at the University of Maryland. For the first two years Dr. McCorkle worked under a grant given to Salem College. The incorporation of the Moravian Music Foundation was a direct result of this preliminary research.

In the decade that ends on June 1, the Moravian Music Foundation has come to be recognized for its unique contribution to the history of music in America and for its high standard of research and publication. This recognition is to a large extent the result of the thorough and enterprising work of the foundation’s first director. Dr. McCorkle has come to occupy the position of the leading authority on the music and musical heritage of the 18th and 19th century American and European Moravians.

In his research going even beyond 1954, Dr. McCorkle has concentrated his studies on John Antes and John Frederik Peter, the two foremost American Moravian composers. It is anticipated at some time in the future that these studies will be published in book form.

Since 1956, as director of the foundation, he has pushed forward the task of collecting and cataloguing the thousands of musical compositions which were stored in the Archives of the church in Bethlehem, Pennsylvania, and in Winston-Salem, North Carolina. Fifty or more of these compositions have already been edited and published. The use of these compositions by the Music Festivals and by church choirs across the nation has won for them the acclaim of musicians and performers.

(Continued on page 4)
The restoration of the Brothers House is nearing completion and we hope that it can be opened to the public in the fall. In order to accomplish this we must round up the necessary artifacts, tools and personnel. Moravian families and other readers of this publication can be of great help in this regard.

We plan to revive nine of the crafts which were practiced in the Brothers House during the late 18th and early 19th centuries. These crafts are those of the joiner, cooper, potter, tailor, shoemaker, gunsmith, tinsmith, weaver and dyer.

Joiner and Cooper
Both the joiner and the cooper worked in wood and we believe one man can demonstrate both these crafts, explaining them technically and historically. The joiner was a cabinetmaker, who also made things like windows and doors. The cooper made barrels and buckets. We especially need more old barrels and buckets to display in the cooper's shop as well as several curved frows. This tool has a blade sharpened on one edge with a handle placed at right angles to the blade.

Tinsmith and Gunsmith
We think one man can handle both the tinsmith shop and the gunsmith shop. Here our greatest lack is in the tinsmith area, where we need old soldering irons and pots to melt the solder in. Also needed are more tin articles which can be displayed such as plates, cups, cookie cutters, bottles and buckets. We have even located a tin mouse trap, which proves the versatile nature of the craft.

Weaving and Dyeing
In weaving and dyeing our chief need is for iron and copper kettles of the type which may have been used to dye cloth. We feel that a woman could handle these two crafts. The old records show that a woman did this work in the Single Brothers House in the early 19th century!

Tailor and Shoemaker
We believe that one man can demonstrate both the tailor's and the shoemaker's crafts, which will be located...
across the hall from each other. The chief needs here are for old needles (almost impossible to find), thimbles, old cloth, and old clothing (not later than early 19th century). We are also looking for as many as four glass balls 4" to 6" in diameter for use in the shoemaker's shop. These were filled with water and concentrated the light of a candle on the work at hand. We know from the records that the Brethren ordered them from northern sources from time to time. Can you help us locate any of these antique glass balls?

Additional articles sorely in demand for the shops are cutting tables for the tailor and shoemaker, other types of tables and flat desks.

We are looking for a good potter, since this was one of the most important of the old crafts, and we feel that pottery reproductions, such as plates, bowls and clay pipes, would sell well as appropriate Old Salem souvenirs. In fact, we can put a potter to work now—making several tile stoves for use in display rooms at the Brothers House.

**Dining Room Furnishings**

Last, but certainly not least, we need practically everything for the restored dining room—complete place settings including cups, saucers, knives, forks, spoons, bowls, napkins, etc. Also needed are old towels and table cloths (pre-Victorian, please).

Much is needed also for the kitchen—large pots, pans, kettles, and ladles. The Brethren often cooked for 60 or more people at a time.

Throughout the building we need candlesticks, whale oil and grease lamps and lanterns.

So, please look high (in your attic) and please look low (in your basement) and in all those places you haven't been in years (where great-grandmother's things were put). If you find anything of interest, please bring it to the Old Salem office, now located on the second floor of the Brothers House. If it's too big to move, call us on the phone (723-3688) and tell us about it.

We, and many Moravian families who are proud of our joint heritage, will be grateful to you for your help.

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**Thanks to Donald M. McCorkle**

(Continued from inside front cover)

The Moravian Church in America owes a debt of gratitude to Donald M. McCorkle for the solid foundation he laid for the continuing work of the Moravian Music Foundation; for the high quality of his scholarship and research; and for the musical excellence of his editorial work in preparing these forgotten manuscripts for publication.

Along with these things, and of equal importance to the Moravian Church in general, he has shown great skill and energy in telling the Moravian musical story. The foundation has done more than any other one thing to make the Moravian name known and respected.

At the same time as we extend to Donald McCorkle the thanks of the church and best wishes as he leaves for his new post, we extend a warm welcome to his successor, Dr. Ewald Nolte. The Moravian Music Foundation can look forward to more years of service as it uses this rich musical heritage always to the Glory of God.

The Wachovia Moravian
The Challenge of the Next Decade
Floyd P. Peterson

The mission of the Moravian Church during the next decade will be exactly what it has been for the past fifty decades. There is no question about where our mission lies. That will always be to preach the Gospel wherever there are men and women to hear it. This is settled for us by Matt. 28:16-20. The question is, how can we carry out our mission in a decade of sky-rocketing change?

Planting At Home
For more than two hundred years the Moravian church has been proud of its heritage of fearlessly planting Christian work in faraway fields. The present decade might be looked upon as one in which planting in fields close to home must take place. We simply have not been holding our own on the home field. Our membership increase in 1963 was about one percent. In the midst of a population explosion this can hardly be called explosive growth. Of course, numbers do not tell the entire story of the life of a church; but a lack of growth generally indicates a lack of life. Our first challenge, then, will be in home mission enterprises; we will accomplish nothing unless we have a plan which will lead directly toward the realization of our goals. These steps might make our efforts more effective:

1. Let us develop a nationwide strategy of extension. Districts (and even provinces) might be able to work together on certain projects. A careful study of population movements and patterns of growth should reveal where the greatest need exists now and for the future. As soon as resources are available we should be able to move toward a definitely established goal.

2. Let us make a careful check of our resources for the task. The two pre-requisites for the launching of a new church are money and men. The manpower shortage can be approached from several directions: First, let us be positive we are using the ministers we have in the most effective way possible. Are there congregations in which laymen which are now filled by ordained men? With our present younger retirement ages, could an effective program be developed for greater use of vigorous retired laymen in places requiring detailed work and administration? What further can we do to challenge young men with the opportunities of the ministry?

3. Let us be single-minded in our purpose of broadening and extending our home base. Nothing else the church does is worth anything if the work in local congregations is not advanced. Our every effort in education, administration, evangelism, publication, communication must be directed to aid the work of the local congregation. The Church must be responsible to the needs of the community it serves. If it doesn’t do this, it doesn’t do anything.

Christian Education
The second challenge for the decade
ahead is in the realm of Christian education. It is probable that the total effect of the recent Supreme Court decision concerning religion in public schools will be to say to our upcoming generation: "Religion doesn't really matter. Such important things as science, technology, how to earn a living, we will teach you. These are ‘real’ subjects. But religion is beyond the realm of practical, everyday life." This attitude, already too widespread, will become more pronounced.

Therefore, our church must take steps to provide a Christian education which will be at least on a par with the quality of secular education. It must be challenging and intellectually acceptable. Our obligation is not only to our local church schools but right up through college and graduate courses. It may seem presumptuous to make suggestions in an area which has shown such spectacular progress in the past decade. Nevertheless, we are still advancing and can re-define our goals and ponder fresh approaches.

1. Most pressing is the problem of work load. Our General Secretary and the office staff are carrying more than we have a right to expect from anyone. The tasks of Christian Education and Evangelism are in themselves more than enough for one man and an office force. In addition our office edits The Wachovia Moravian, promotes stewardship, produces various publications, and assumes numerous committee and conference assignments. More help is needed. Perhaps this is a work area in which dedicated laymen and other ministers can help to carry a burden.

2. Every family in the church must become increasingly aware of its own personal responsibility for the Christian education and nurture of each of its members. In the final analysis, the responsibility for education and training of children rests with the parent. Let us offer more help to the Christian home as it educates.

3. We could help our church fulfill its mission by re-emphasizing the task of evangelism in each congregation. Each decade must find the method and
approach which will be effective for its own time. Our decade has largely lost sight of the individual. We have been tabulated, digit-dialed, and zip-coded. Our evangelism must take on a personal emphasis. Let us renew our concern with the individual’s personal relationship to Christ. Each congregation should put foremost, opportunities for close fellowship with each other which will lead to a fellowship with Christ.

Responsibility and Challenge

Thirdly, in the matter of foreign missions, our church has a responsibility from the past which is a challenge for today and tomorrow. We cannot be satisfied to merely maintain the status quo. However, there are several ways in which we can use modern methods to meet these responsibilities.

1. The year of mission emphasis in 1963 was a blessing to our congregations. If this plan were repeated in five year cycles, the ever-changing mission scene with its constant challenge would be kept before us.

2. From returning missionaries we have heard the recurring theme of the importance of identification with the people we wish to serve. The speed and ease of travel today allows Moravians to visit mission fields in numbers undreamed of in the last decade. Let us further encourage our members to visit mission churches when they travel.

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June, 1964
Christian who visits, not as a curiosity seeker, but as a brother from another part of the Moravian Church may do a great deal to help the missionary who is on the field permanently. Many of us will be able to take a more active role in the mission of our church than ever before. Gone is the day when we can be satisfied only to pay and pray. Let those of us who are able, go out as personal representatives of Christ whenever we are called to do so.

3. Many physical needs for which the church was once the only hope are now met by the United Nations organizations and by the Peace Corps. This does not mean that the Gospel is no longer relevant. In fact it may take on more relevancy than ever before as the church turns to the proclamation of LIFE. As works of mercy are done the church needs to interpret the love of God which calls men and women to such work. Without such interpretation even the best-directed aid program soon takes on a spirit of condescension which causes the final result to be harmful rather than helpful.

We live in a period of growth and dynamic change. As situations alter, we need to meet the alteration. To be true to our past, means we will nurture and foster the work which has been handed on to us. But to be true to our future, means we will press the work of extending our home church with equal power. If we find a custom or practice carried over from our past which is a detriment to our mission today, we must be willing to change that custom or practice no matter how dear it may have grown to us. The past must never become so precious that it limits our future.

Looking back over these suggestions for meeting the challenge of the soaring sixties, it becomes apparent that they can really be carried out only as each member of the church is fired with zeal to do the work of the Lord. Organization, planning, and careful administration will never substitute for dedication to the work of the church and consecration to Christ the Saviour.

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THE WACHOVIA MORAVIAN
Moravian Church Sponsors
Camp Programs Because

Their Values Are Spiritual

Year after year Moravians in increasing number are going to church camps and conferences. At Laurel Ridge last summer 728 young people and adults were registered in the eleven scheduled camps and conferences. To this number is to be added the total of about 120 adults who served as counselors and leaders in the youth conferences. Another 302 non-Moravians used the facilities of Laurel Ridge on a rental basis. The same story is repeated at Camp Hope and the other conference areas of the Northern Province.

The Moravian Church in America is in the camp and conference business in a big way. The income of Laurel Ridge for the 1963 season was $32,604 of which over $25,000 was spent on the strictly Moravian aspects of the program.

Why? Why is the Moravian Church willing, even eager, to spend these sums of money on this program and why do the people come in such number? What justification do we have for asking so many of our ministers and lay men and women to give a week of their time every summer to serve as counsellors and leaders?

Values Are Spiritual

The answers are to be discovered in the spiritual values that are to be found in camps and conferences that are sponsored by the church. The manual, Camping Together As Christians, by John and Ruth Ensign begins by saying, “The church-sponsored camp for boys and girls provides opportunities for Christian learning and guidance that cannot be achieved elsewhere in the church’s program of Christian education.” Camps and conferences are a vital part of the teaching ministry of the church.

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

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

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

JUNE, 1964
Values Have Different Dimension

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

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

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

Most of our learning today comes from books or such media as television. Most of us live in crowded cities. We ride on concrete streets and highways. We even worship at a fixed time on a fixed day. Because of this we have a special need to discover anew the wonder of God's creation. We need time for reflection, for prayer, for worship. We need to open our lives to God's call for commitment, for service. This we find in the environment of a church camp or conference.

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

Needed: Counsellors

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

One need, of course, is for ministers who will go for a week to lead a discussion group or conduct a vesper program. It is not enough for a congrega-
tion just to "permit" its pastor to go to camp for a week; the boards should assist him in every way to make his participation possible.

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

One Significant Development

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

This call is for mature leadership, for men and women who are dedicated Christians who love children and young people.

Challenge To Adventure

This challenge is a challenge to great adventure. Adults can be instrumental in leading young people to discover what it means to be a Christian and in so doing they can discover this truth anew for themselves.

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

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JUNE, 1964
Beginning June 28
At Laurel Ridge

Conferences Are Planned For All Ages

Conference time is drawing near for the youth and adults of the Southern Province. From June 28 to August 16, the various age groups, Juniors through Adults, will be moving in and out of Laurel Ridge.

For the young people there will be three Junior Conferences, two Junior High Conferences and one Senior High Conference. Participating with these young people will be approximately 120 adults who will serve as cabin counselors, small group leaders and vespers speakers.

The adults will have the week of August 9 to 16 as their opportunity to be campers rather than counselors and leaders. For the first five days, Sunday through Friday, there will be the Adult Conference. This will be followed by the Adult Week-end, August 14 to 16.

Out Door Camp

One slight change is in evidence for this summer's schedule. This calls for two periods of out-door camp, one for Juniors and one for Junior Highs.

The Junior period, which will be led by the Rev. Burton J. Rights, is for one week, July 19-26. This is the week immediately following the last Junior Conference and will make it possible for Juniors to be at Laurel Ridge for two weeks. The Junior High outdoor period is for five days, August 9-14, and will be directed by the Rev. Kenneth G. Robinson.

Junior Schedule

The first Junior Conference will begin on June 28 with the Rev. George A. Chiddie as director. The Rev. John M. Walker will direct the second week, July 5 and 12. The third Junior week, July 12-19, will be led by the Rev. William A. Cranford.

Junior High Schedule

The Rev. James G. Weingarth will direct the first Junior High Conference, July 19-26. Br. Weingarth is the pastoral advisor of the Junior High Fellowship of the province. The dean of the second Junior High Conference is the Rev. J. Taylor Loflin. This is the week of July 26 to August 2.

Senior Conference

The Conference for the Senior High Young People is the first full week of August, August 2-9. The Senior Conference, as in past years, is being planned by the Executive Committee of the Young Peoples Union. The pastoral advisor is the Rev. C. Bruce Weber, assisted by the Rev. Wallace C. Elliott.

The theme of the Senior Conference is "To Love as I am Loved." Scheduled to participate as conference leaders are the Brn. Alan H. Barnes, Clayton H. Persons, Mervin C. Weidner and Edward T. Mickey. This year's guest leader from the Northern Province will be the Rev. Willard Harstine of Staten Island, New York.

Dr. and Mrs. Ned Wallace will also be present for the Senior Conference. This will be the only conference of the Southern Province that they will be able to participate in during their period of furlough from the Gray Memorial Hospital of Puerto Cabezas, Nicaragua.

(Continued on page 15)

THE WACHOVIA MORAVIAN
Consultation Is Step Toward

Christian Maturity in British Guiana

Gordon L. Sommers

"God is working his purpose out, and the time is drawing near . . . when the earth shall be filled with the glory of God, as the waters cover the sea." These words from a seldom-sung hymn resounded from a congregation of 1400 united from many denominations in the Queen's College Auditorium, Georgetown, British Guiana, the evening of April 12. No other expression could better describe the growing conviction of these worshipping Christians that God, in the midst of political unrest, economic hardship and bitter racial conflict, is working out his purpose for British Guiana as surely as "year succeeds to year."

The occasion for this united Christian witness was a consultation on the Church's Mission and task sponsored by the British Guiana Council of Evangelical Churches. The Council has expressed the concern of the Christian Church that the Church's work and witness have been, at best, inadequate and at worst, sorely divided.

Changes With Development

Moreover, British Guiana's movement toward political independence and economic development will bring great changes in our way of life and thinking. The church needs to anticipate these changes and at the same time understand more clearly the New Testament directives for its witness to the gospel in the world.

The Right Rev. Lesslie Newbigin, Bishop of the Church of South India and Chairman of the Department of Evangelism and World Mission of the World Council of Churches, was present to guide us in our prayer and worship, study and dialogue. Bishop Newbigin brought with him a vast storehouse of 25 years of experience in South India, where the church faced the problems of colonialism, dependence upon Foreign Mission Boards, a "that's-the-minister's-job" attitude, numerous struggling and competing denominations, conflict with non-Christian religions—problems not unlike our own. In our study of Ephesians, he directed us to see how piercingly relevant the Word of God really is to our present circumstances. His kind humility and thoughtful insight fomented a climate of Christian love and good will among pastors and laymen of a wide variety of traditions.

A Strange Land

As the 5-day consultation progressed, our searching came to focus upon the equipping of the Laity to become in very fact the people of God. We came to realize that in British Guiana the Church is seen as an institution hedged in by the four walls of the sanctuary. To non-Christians the church remains a strange and foreign land. The clarion call of the gospel is drowned out by a confusing Babel of voices. Christians, meanwhile, fail to see that evangelization is everyman's responsibility. Their work-place, their neighborhood, their

*Membership in the Council, formed in 1960, is made up of Congregational, Christian Brethren, Presbyterian, Elim Pentecostal, Methodist, Moravian, Lutheran, Nazarene, Church of God, African Methodist Episcopal, Christian Catholic and Seventh Day Baptist Churches and the Salvation Army.
home become a mission field. Moreover, the love of Christ for the world and our trust in Him must have intimate bearing upon our participation in politics, trade unions, self-help projects and upon the problems of racial conflict and family life. It is there, in the daily areas of man’s conflict, that God is working his purpose out, and not in the well-protected walls of the church building. For this wedding of faith and witness the “people of God” must be trained and mobilized for action.

“Where do we go from here?” we asked as the consultation drew to a close. “Have we been drawn together and held only by the personality of Bishop Newbigin? If not, what constructive patterns for the future can we suggest?”

First, we have a firmer understanding of what a young Council of Churches must do and become. It must be a leaven within the churches recalling them to their task. It must develop a concern among churches to examine critically their life and witness.

Secondly, our concern for the unity of the Body of Christ in a sorely divided country compels us first to carry out our mission in God’s world. Mission and unity can never be divorced.

“Lay Academies”

Thirdly, a framework for united action in lay training was instituted. A Commission on the Laity will be a division of the Council of Evangelical Churches. The Council already has sponsored two “Lay Academies” during the past year. Through the Commission we will renew our concern for the “equipment of the saints for the ministry” (Eph. 4:12).

Fourthly, our experience of fellowship in the Word must continue. Two Anglican priests joined us as observers in our consultation, and their participation in our Bible study was a mutual source of blessing. We hope that some Roman Catholics may join us in our Bible study and fellowship and in our Commission for the Laity. Our confession of “one Lord, one faith, one baptism, one God and Father of us all” (Eph. 4:5,6) compels us to listen to one another in love even when we cannot agree.

World Frontier

Living in British Guiana one cannot help but feel that here is a world frontier. Acquiescence to the domination of a foreign country has given way to a fiercely burning concern to be self-
determining and self-dependent. Islam and Hinduism, the traditional religions of East Indian people, are developing aggressive missionary programs. The battle of political and economic ideologies—Communist Marxism, Socialism, private enterprise—is no distant echo, but a thunderous explosion of sound spewing its shrapnel on every citizen. The sensual lure of "Mammon" receives an increasing response from intellectuals as well as the uneducated. Right now, history is being written; destiny is being determined on this frontier.

We are hopeful that the church in British Guiana is answering that frontier call by becoming increasingly aware that it must proclaim the love of Christ in every changing situation. Surely the Holy Spirit gave us insight into this task during the consultation. We pray for His guidance "until we all attain to THE UNITY OF THE FAITH . . . to MATUERE MANHOOD, to the measure of the stature of the fullness of Christ" (Eph. 4:13).

Music Foundation Appoints Dr. Nolte

Dr. Ewald V. Nolte, a member of the faculty of the School of Music of Northwestern University in Illinois, has been appointed Director of the Moravian Music Foundation. He will assume his duties in Winston-Salem September 1.

Dr. Nolte succeeds Dr. Donald M. McCorkle, who will leave in June to become Professor of Musicology at the University of Maryland. McCorkle became the first Director of the Foundation when it was organized in 1956.

His appointment was announced at the Semi-Annual meeting of the Board of Trustees of the Foundation in Bethlehem, Pa., by Clarence T. Leinbach, chairman of the Board.

The new director has been on the faculty of Northwestern since 1944 and also has served as lecturer in hymnology at the Garrett Biblical Institute in Chicago. He is an organist and choir director and for half his time at Northwestern he has been director of the chapel music for the University.

He has studied church music at Concordia College, and holds a Bachelor of Music, Master of Music and Doctor of Philosophy degrees from Northwestern University. His fields of major interest have been in music theory and musicology, with special emphasis in the field of church music. He also has done graduate work at Yale University.

He is presently choir director of Grace Lutheran Church in Evanston, Ill.

He has published eight choral compositions and is at work on seven others. He also has done numerous arrangements of accompaniments for children's music books. He is co-author of "Creative-Analytical Theory of Music," and has directed the Northwestern University Chapel Choir in several recordings.

Dr. Nolte is married and has two children. He is a member of the Lutheran church.

Conferences . . .

(Continued from page 12)

Adult Week-ends

A Conference Committee from the Young Adult Fellowship, Miss Mallie Beroth, chairman, is planning the program for the adult week-end of August 14 to 16. The Rev. Elmer R. Stelter will direct the conference. The season really comes to a close with the Post High week-end, September 5 to 7.
Moravian-Episcopal Pastors

Meet on Inter-Church Cooperation

Richard O. Steiner

Not long before his death, Pope John the Twenty-third, in a history-making event, received an official visit from a delegation of Jews. The Pope's given name was Viovanni, which in English becomes Joseph. As he met his visitors for the first time, he took for his text a portion of Genesis 45:4, "I am Joseph, your brother." It was a gesture symbolic of Pope John's spirit and his interest in working toward the healing of the wounds both within Christendom and between Christians and Jews. The ecumenical movement ante-dates Pope John, but there can be no doubt that his efforts to remove some of the obstacles preventing communication, culminating in the Ecumenical Council, stimulated other attempts to cooperate.

Meaning of "Oneness"

In the opening address, Dr. Kortz set the tone for the conference by probing the real meaning of our "oneness". He pointed out that this is far more than mere sentiment, a hearty handshake or a friendly smile. Our oneness is grounded in a single faith, expressed in creeds, in Word, and in sacrament. For nearly 2000 years men have both lived and died for this faith. In fact, more people have died for the Christian faith in the past twenty-five years than in any other whole century in history, including the first and Nero's persecutions. The distinguishing mark of our
MORAVIAN AND EPISCOPAL PASTORS who attended the convocation in Nicaragua. The needs of the people of Nicaragua brought the two groups together in a feeling of fellowship and oneness.

faith, the thing that both motivates and unifies us, is our belief in the risen Lord.

Dr. Kortz went on to say that we are one in function. This oneness is expressed above all in our willingness to serve. Like our master, we seek not to be ministered unto, but to minister. Quoting from Douglas Webster of the English Church Missionary Society, he said, "The only authority that counts ultimately is the authority of holiness, and the way to holiness is not the upward path to power but the downward path to ministry."

Finally, we are one in fellowship, for we have a common consciousness of the needs of our Nicaraguan people. We see them hungry, sick, purposeless, in bondage to sin. We know that they look to us not as Episcopalians and Moravians, but as Christians who sing and preach of love. This suffering all around us brings us together in a fellowship which seeks to serve.

As the week progressed, we all felt this fellowship, this oneness, become a reality. Around the dinner table, on the volleyball court, in our Bible studies, at morning prayers, an inexplicable bond grew and deepened that largely eradicated any sense of Episcopal or Moravian separateness and allowed us to become simply brothers in Christ. There came a warmth, a lowering of barriers that allowed us to cross over into one another's lives and experience in its fulness the opening of one personality to another.

The Bishop's Ticket

Bishop Richards, in one of the closing sessions, said something that illustrated the feelings of all of us as we prepared to part. He told how he had been requested several times to bring his airplane ticket to the person charged with making reservations so that the ticket number could be recorded. But he could never seem to remember the ticket till he was some distance from where he was staying. Bishop Richards suggested that perhaps his subconscious was rebelling at the idea of leaving Bilwaskarma, and thus blocking off his memory concerning the ticket till he was a safe distance from it.

During the mornings of the convocation, Bishop Richards led a Bible study for the English speaking group while Dr. Kortz spoke with the Miskito

JUNE, 1964
pastors on inter-church cooperation. Then the two leaders changed places, Bishop Richards taking the Miskito group and Dr. Kortz the English.

New Discoveries

Bishop Richard’s Bible study was both provocative and enriching. Each session led to stimulating discussion and new discoveries for all of us. One day he dealt specifically with unity, stressing that the atonement provides the ultimate ground for our unity. He likened the atonement to the process of roadbuilding. For it is only through it that the way is opened up to God. Concerning unity, he noted, regretfully, “When all is said and done, more is said than done.” In an illustration that very pointedly brought out the need for unity in a particular situation, he told how the leader of the untouchables in India was advocating that all sixty million of his followers reject in mass the Hindu system that had helped hold them in bondage. When it was suggested to him that they might find a home in Christianity, his answer was, “But where is Christianity?” His people had found a unity in their common rejected status, and he didn’t want to fragment that bond by having them scattered into thirty or forty denominations. His plea for a single church they might enter provided part of the impetus for the formation of the United Church of South India.

In his talks with us, Bishop Richards encouraged us to share insights. The final session was devoted to a Bible study by three small groups, who brought their conclusions back to the big group. We asked, “What is the work of the Lord? And what does it mean to be ‘in the Lord?’” One pastor suggested that a Christian must become a “shock absorber” for the world. Just as a car’s shock absorbers soak up and muffle the bumps and jolts of the road, so a Christian must be willing to take the bitterness and hatred of the world unto himself and deaden their effect by absorbing them and not returning them. Another member of the group suggested that this very lucid illustration might conceivably be added to by using the idea of a plant. He said a Christian, like a plant, ought to take in things (also like the shock absorber), but just as the plant not only takes in but gives off something into the air, so the Christian ought not merely be content with absorbing the “shocks” of the world, but in giving back something positive, returning good for evil.

Cooperative Efforts

In his talks with the groups, Dr. Kortz began by reviewing Moravian stands on inter-church cooperation. He read official statements of the worldwide Unity expressing our desire to work together wherever possible. He also noted our cooperation in the National Council of Churches, in the Evangelical Alliance of Honduras, and in a union congregation in British Guiana. Breaking down the areas of cooperation into understanding, actual cooperation, and church union, he illustrated each with examples from our
mission fields. In Bethel, Alaska, we share information and talk over common problems with the Evangelical Covenant Church, illustrating understanding. Cooperation can be seen by our participation in church alliances such as the one in Honduras. And in the Dominican Republic we entered into a merger of evangelical churches, an example of actual union.

In other sessions with Dr. Kortz, we considered advantages and disadvantages of inter-church cooperation in Nicaragua. It was pointed out that together we could speak out on moral issues, present a united front to the government on political matters, and enter into a common effort to combat social problems. For example, Church World Service would not come into Nicaragua to assist a single group, but it would come in at the request of a group of churches.

Out of the discussions and the afternoon sessions grew a consensus that a planning committee, composed of two Episcopalian laymen and two pastors, and two Moravian laymen and two pastors, should be formed. This committee, representing the two churches in Nicaragua, will explore various avenues of cooperation and will make recommendations to the governing bodies of their respective churches in the country.

The first evening that the convocation was in full sway Bishop Richards showed a film strip of mission work of the Episcopal Church around the world. It demonstrated very beautifully how the church has incorporated the customs and color of the people in every land in which it serves. The following night Dr. Kortz presented slides of Moravian work in Alaska, Surinam, and Nicaragua. When the natives of Bilwaskarma saw their own homes and

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JUNE, 1964
church, they let out an excited, "Bika!", "Look there!" The final evening Bishop Richards brought an inspiring closing message built around the theme of our new freedom in Christ.

To conclude this article, perhaps the best thing to do is merely to reprint a letter which was composed by a joint committee of pastors attending the convention, to be read on Easter Sunday in all Moravian and Episcopal Churches of Nicaragua.

"In the name of the Father, and of the Son, and of the Holy Ghost. Amen. "To all of the brethren of the Moravian and Episcopal Churches in Nicaragua, Greetings.

"At the invitation of the Moravian Church, we, the ordained clergy of the Moravian and Episcopal Churches, have met in Bilwaskarma for four days of worship, discussion, Bible study, and the exploration of the need and possibility of further cooperation among the churches at work in this republic. During this time the Holy Spirit has led us to a deeper understanding of each other and of our common task as servants of our Lord Jesus Christ. He has also given us an appreciation of the gifts that each tradition brings to this sacred task.

"As a result of our experience together, we are conscious of the need for future cooperation between our two groups, and we hope that under the direction of the Holy Spirit this cooperation will come to include other groups as well.

"We prayerfully hope that this spirit of understanding and appreciation will pervade our congregations as we all seek to fulfill our high calling in Christ Jesus our risen Saviour."

DEATHS

_Fishel_, Lillie May Robertson, born March 5, 1885; died April 17, 1964. Funeral conducted by the Rev. Henry A. Lewis and the Rev. J. George Bruner. Interment in the Friedberg Moravian Graveyard. A member of Friedberg Church.


_Brown_, Mrs. Ollie M., m.n. Long, born August 23, 1897; died May 7, 1964. A member of Immanuel Church. Funeral conducted by the Rev. David R. Jones; interment in Salem Moravian Graveyard.

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HINE’S

THE WACHOVIA MORAVIAN
Easter In British Guiana

“We have just passed through a most arduous, although very rewarding schedule of services. The spirit of our people in their participation in these services was the highest during my experience with them. Our Easter dawn celebration was as usual a united service at Graham’s Hall. It was held for the first time in the new building (made possible by a gift from our Texas Brethren), which was too small to accommodate the number of persons who were present. The morning was absolutely perfect for the renewal of faith in the resurrection of our Lord. The sun broke through some thin clouds just as we were completing the service on the burial ground. It seemed to symbolize the fact that the darkness of the night has been overcome by the light of day of Jesus Christ. I think our Easter faith proclaimed at Graham’s Hall this year will last for a longer time than ever before.”

Such an Easter faith is the one hope for a country torn by strife. Roger Kimball, who wrote the above lines, also wrote: “There has been a great amount of violence even though the strike in the sugar industry is not total. Unfortunately, as so often happens, the innocent suffer. A bomb was thrown into a bus loaded with school children. A dozen were injured and one thirteen-year-old was killed. Just when this type of violence will end no one seems to know.”

For Service In The West Indies

The Rev. and Mrs. Robert Cuthbert, now serving the Fourth Moravian Church in New York City, have volunteered to serve on Trinidad for one year, beginning September 1. Their address will be 129 Laventille Road, Port of Spain, Trinidad, W. I.

The Rev. and Mrs. John Hoesman, having come out of retirement to serve the Unity of the Brethren in Texas for several years, have volunteered to spend at least a year on St. Kitts beginning July 1. Their address will be: Moravian Church, Basseterre, St. Kitts, W. I.

A Literacy Program In Nicaragua

The Rev. Richard Steiner, along with his duties as teacher in the Instituto Biblico at Bilwaskarma, Nicaragua, has developed a primer to be used in teaching adults to read. After the last school term he traveled up the Wangks river to put the primer to the test. He reported: “Altogether we had 56 adults use our new primer to learn to read. There were 35 volunteer teachers who assisted in the classes. One man who told me he was over 100 years old actually read the primer. In another touching scene, by coincidence a young fellow was blind in one eye taught an older man who had vision in only one eye. Thus their two eyes together proved sufficient. In another interesting incident two young mothers worked together, one teaching, one learning, while their babies both nursed at the

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

Provincial Elders' Conference

Eleven representatives from the Southern Province attended a Conference on Church Union in Atlanta, Ga., on May 19, 20, 21. The Conference included representatives from the Unity of Brethren's Church in Texas and the Northern Province of the Moravian Church in America. Observers from the Evangelical Covenant Church of America were also invited as visitors.

Two students from the Southern Province graduated from the Theological Seminary on Sunday, May 24—Br. Robert M. Rierson, a member of the Friedberg congregation, and Br. Terry M. Jones, a member of the Advent congregation.

The Provincial Elders' Conference has appointed Br. Robert M. Rierson as summer supply for our two Florida churches during the months of June, July and August. In addition to assisting in the work during the vacation periods of the two pastors, he will also serve at Coral Ridge during the period when Br. Mervin C. Weidner, director of Florida Extension, will be absent to survey areas for the beginning of the third congregation in that state.

R. Gordon Spaugh

Provincial Women's Board

The Provincial Women's Boards of the Northern Province and the Southern Province have agreed on October as a common starting time for all studies beginning with October 1965.

The barrels of kitchen supplies provided by the women of the Southern Province for the nurse's apartment at the new clinic at Pearl Lagoon, Nicaragua, have arrived at their destination and were gratefully received. The items are already being put to use according to Dr. Ned Wallace, who is visiting in our province while on furlough.

Mrs. Harry E. Cook, Jr.

Building and Expansion Rally

The Annual Rally of the Building and Expansion Program was held at New Philadelphia on May 14. Elders and Trustees of the local congregations of the province attended. Dr. Mervin C. Weidner, Director of Extension in the state of Florida, addressed the gathering following the presentation of the budget for 1964-1965.

This budget was announced as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Park Road, Charlotte</td>
<td>$20,000.00</td>
</tr>
<tr>
<td>Boca Raton, Florida</td>
<td>20,000.00</td>
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<tr>
<td>Messiah</td>
<td>10,000.00</td>
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<tr>
<td>Raleigh</td>
<td>7,500.00</td>
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<td>Fairview</td>
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<tr>
<td><strong>Total Budget</strong></td>
<td><strong>$100,000.00</strong></td>
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The Wachovia Moravian
NEWS OF THE CONGREGATIONS

Musicians Praise Acoustics At New Philadelphia

“The acoustics in your church are wonderful for a performing choir; there is such an alive, vibrant feeling!” This remark from a professional musician followed a very inspiring concert by the Moravian College Choir April 17 in the new sanctuary of New Philadelphia Church. The College Choir’s director, Professor Richard Schantz, was also much impressed with the acoustics, commenting that it was “like singing in a cathedral”.

The congregation enjoyed another wonderful concert last November, when Professor Paul Peterson presented the Salem College Choral Ensemble during a lovefeast. The Trojanaires, a singing group from the neighborhood high school, Southwest, sang May 10 during a missionary lovefeast.

Mrs. T. Conway Pruett

Immanuel Church Announces Establishment of Trust Fund

Immanuel Church began its Stewardship Program this year on a note of great thanksgiving and inspiration. It was announced at the morning worship service of May 3 that $45,250.13 had been placed in trust for Immanuel with the settlement of the estate of Dallas C. Butner.

Br. Butner’s devotion to Immanuel began over fifty years ago when he became one of her charter members. His service to his Lord continued steadfastly until his death three years ago. However, death did not bring Br. Butner’s stewardship to an end, for it will be continued through the Dallas C. and Maude Hoover Butner Memorial Trust Fund.

Mrs. Harry H. Barnes, Jr.

Summer Schedule Begins For Raleigh Church

A special notice for anyone who plans to visit the Raleigh Church this summer: Beginning June 7, “summer time” will be in effect. This means that Sunday School is at 9:00 a.m. and morning worship at 10:00 a.m. until the end of August.

April was supposed to be the quiet interlude between Easter and a very busy May. But the Youth Fellowship enlivened things by spending a weekend at Laurel Ridge where they en-
joyed perfect weather and wonderful fellowship in spite of a temporary power failure. The Women’s Fellowship at their April meeting voted to pay a year’s tuition for a needy student at the Colegio Moravo in Bluefields and then held a bake sale which brought in considerably more than the necessary amount.

The annual Missionary Lovefeast was held Sunday, May 3, with 158 in attendance. Bishop Kenneth Hamilton was guest speaker and the Youth Fellowship from Advent with their counselors, Mr. and Mrs. Richard Rierson, were visitors, arriving in time for Sunday School. Following the lovefeast, they had lunch at the Rex Hospital cafeteria and then toured the State House.

Raleigh Moravians would like to invite Youth Fellowships or other groups from churches to visit this summer—attend the morning worship service, lunch at a convenient restaurant (or bring baskets and picnic on the church lawn), and see such Raleigh landmarks as the State House, North Carolina State College, or the nationally acclaimed Dorton Arena at the state fairgrounds.

Mrs. Edward G. Manning

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**Letter**

*The Wachovia Moravian*  
Winston-Salem, North Carolina

Dear Friends of the Southern Province:

We should like to express our sincere thanks for the wonderful hospitality we received while on our tour in Winston-Salem. Each choir member had such a wonderful time, and you maintained excellent weather for us. It is a great pleasure to sing for such appreciative people.

Respectfully yours,

Byron E. Waterman, president  
Moravian College Choir

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**THE WACHOVIA MORAVIAN**
The Church Around the World

African Church Marks Decade of Growth

One of Africa’s younger Protestant Churches is marking its 10th anniversary with celebrations that point up its phenomenal growth.

When the Association of Evangelical Churches of West Africa was formed in 1954, it had 400 churches with 50,000 members. Now there are 900 churches and more than 300,000 members served by 650 pastors and evangelists.

The Church’s missionary arm—the African Missionary Society—has 85 missionaries in the West African area.

Ten years ago the Sudan Interior Mission, conscious of the need for its churches in Africa to be independent and responsible for their own affairs, encouraged formation of the new church organization.

ECWA is theologically conservative and strongly evangelical. It has a Baptist-type structure with individual autonomy for the churches, but a General Assembly coordinates activities.

ECWA has four Bible Training Schools, 106 elementary schools, two high schools and seven dispensaries and clinics. Most ECWA areas are served by educational and medical facilities of the Sudan Interior Missions, but it is the Mission’s policy to place its work under the Church wherever it is strong enough to take full responsibility.

Of the 100 stations established by the Mission, 14 have already been turned over to the African Church and 11 more are in a transition stage. (RNS)

Church Trails On Race, Episcopal Bishop Says

Despite recent notable efforts, the church has fallen behind such secular institutions as government, sports and industry in the struggle for racial justice, according to the Protestant Episcopal Bishop of Massachusetts.

Addressing the 179th annual convention of the diocese, Bishop Anson Phelps Stokes, Jr., praised those “who have followed their convictions (on civil rights) by sharing in demonstrations,” although he conceded that “it is not the vocation of every Christian to join every demonstration.”

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Bishop Stokes reported that 75 Massachusetts parishes have initiated a variety of programs in race relations, following a diocesan conference last December.

Projects include special tutoring programs in the churches, relocation of Negro families, sponsorship of low cost housing projects and cooperation with Boston civil rights groups.

Nevertheless, the Bishop said, "the military, government, sports, the arts and sometimes business have moved ahead of the church in race relations."

He called on churches to give greater attention to the problem "because the basic prejudices which make us treat men of different colored skins differently are in our midst and spirits." (RNS)

Ecumenical Movement Needs "Dialogue About Dialogue"

"More dialogue about the dialogue" on Christian unity is now needed, a top leader of the World Council of Churches said addressing the annual meeting of the U.S. Conference for the WCC at Buck Hills Falls, Pennsylvania.

Dr. Franklin Clark Fry, president of the Lutheran Church in America who heads the WCC’s Central and Executive Committees, said examination of the ecumenical dialogue is necessary "not to delay" the move toward unity "but to define it."

The ecumenical dialogue essentially is between Churches, he said, pointing out that the World Council cannot speak or make commitments for any of its member Churches.

Christian unity will be advanced, he said, as "we draw nearer to Jesus Christ," not to any one Church or Organization. (RNS)

Women Make Up 60 Percent Of Massachusetts’ Congregations

There are six women to every four men in church on Sunday and if two-thirds of the pews in Massachusetts Protestant churches were removed there would be "no seating problem." These were some of the conclusions reached in a study of church attendance conducted over a three-year period by the Massachusetts Council of Churches.

The survey, according to Dr. Eugene G. Carper of the Council’s department of research and strategy, showed that the best record for attendance in Protestant churches across Massachusetts is compiled by members 70 years of age and older.

He said the study disclosed that the average Protestant church is not reaching all its members, let alone non-members. The survey was conducted in 52 churches selected at random from among the 1,800 Protestant churches that comprise the Council.

"Although church attendance pat-
terns of children under 10 years are sporadic, data indicates that worship patterns are being established during early life,” said Dr. Carper. (RNS)

Missions . . .

(Continued from page 21)

The trip through the falls is both beautiful and treacherous. It certainly defies description, but as one person said, after making it, a roller coaster ride would seem tame indeed.”

Eichman Accepts Pastorate
At Hope, Indiana

The Rev. Charles Eichman, now pastor of the Bethel congregation in Alaska, has accepted a call to serve the Moravian congregation at Hope, Indiana. The Eichmans will have served a three-year term by the time they leave the field, August 1. They will take one month of vacation in the mission apartment in Nazareth, Pa., before beginning work in Hope on September 6.

Over the Editor’s Desk

The conference schedule at Laurel Ridge for the season of 1964 is covered in a brief article this month as June marks the beginning of a busy summer. In connection with the approach of conference time, we republish an article that first appeared in The Wachovia Moravian in June 1962. This article is on the spiritual values of the program and attempts to state the basic philosophy underlying the operation of camps and conferences by the church.

Another article, brief but significant, announces the appointment of Dr. Ewald Nolte as the Executive Director of the Moravian Music Foundation. Dr. Nolte succeeds Dr. Donald McCorkle who was the foundation’s first director.

Authors in this Issue

James A. Gray, president of Old Salem, Inc., lists the articles needed to revive the crafts of the Brothers House. These were the crafts originally carried on in the Brothers House which made it the industrial center of Old Salem. This appeal for the tools and artificrafts of these trades as well as for craftsmen is urgent as the building is to be opened to the public soon.

Mr. Gray is a member of the Board of Trustees of Salem Academy and College and a member of the Home Church.

The picture of the Brothers House on the first cover was furnished to The Wachovia Moravian by the courtesy of Mr. Gray and Old Salem, Inc.

Two articles, both of which refer to movements that may be described as “Steps toward Christian Maturity” in the younger provinces of the Unity, are on conferences held in British Guiana and in Nicaragua. The Rev. Gordon L. Sommers writes of a consultation in British Guiana sponsored by the Council of Evangelical Churches. The Rev. Richard O. Steiner describes the convocation of the ordained pastors of the Moravian and Episcopal Churches serving in Nicaragua.

The article on the Mission of the Moravian Church in the next Decade was written by the Rev. Floyd P. Peterson. Br. Peterson is pastor of the Downey Congregation in California.
Junior Boys and Girls Need a Week This Summer at Laurel Ridge

They will participate in small, informal groups studying, exploring, worshipping in the out-of-doors.

Juniors, ages 9 to 12, may register for any one of the three periods:

- June 28 to July 5
- July 5 to July 12
- July 12 to July 19

Secure a registration card and register now. The conference fee is $28.00 plus $3.00 for optional bus travel.