In This Issue

- The Challenge of Suburbia
- John Hus and the Bible
- Progress Report on Church Union
The Heritage of Hus Inspires Us

As a mighty stream, the heritage of a people can usually be traced to a very small beginning. Such is also the case with the heritage of John Hus. That is not to say that Hus, in contrast with his contemporaries, was a personality of no great consequence. Actually the opposite is true. Nevertheless, when Hus first began to expound the scriptures at Charles University in Prague, he was simply an outstanding teacher in one of the universities of Europe. Even as he stood in the pulpit of Bethlehem Chapel boldly proclaiming the Gospel of truth and grace, he was only one voice in the wilderness of sin.

However, even though he was put to death in the flesh on July 6, 1415, Hus continues to speak in the spirit. Although he himself suffered a cruel fate, the principles for which he stood and the convictions for which he died remain to stir the hearts of men. Herein we find the measure of his greatness.

In Hus we see personified a passion for moral righteousness and spiritual truth. He was certainly a champion of Him who is the Way, the Truth and the Life. He called his hearers to a faith which was vital, a faith which saves the soul and controls the life. Moral irresponsibility could not be justified and should never be tolerated in the life of a Christian be he minister or layman. Ritual in worship was to be used always as a supplement and never as a substitute for moral purity as an expression of faith.

Truth for Hus was to be treasured above life or compromise. He was not one to consider whether a thing was expedient, but whether it was true and right. He looked to the Bible as the highest expression and measure of truth. He was one who was unwilling to subordinate the truth of Scripture to the decisions of men.

We treasure the heritage of John Hus, and justly so. It is a heritage which we hold in common—you of the Moravian Church, and we of the Brethren’s Church in Texas, together with others throughout the world. It is a heritage which binds us; it is a heritage which inspires us.

The Rev. Daniel J. Marek
Caldwell, Texas
Meet the Challenge of Suburbia
In the Next Decade

Clement E. Suemper

LAKEVIEW CHURCH, MADISON, WISCONSIN, one of the fast growing new Moravian congregations that was organized to serve a suburban community.

It is quite evident even to the casual observer that the concentration of people in our suburban areas around our cities has been increasing greatly in recent years. You don't have to be a student of sociology to recognize the blocks and blocks of single family homes and the rows upon rows of apartments that are pushing out the fringes of every major city today. But the rate at which this suburban growth is taking place becomes truly startling when some statistics are put before us.

For example, (and the writer here will use the statistics with which he is most familiar) the metropolitan Washington, D. C., area has shown an increase of 311,000 people since 1960. The two Maryland counties which lie adjacent to the District of Columbia, Prince Georges County on the east and Montgomery County on the north, south and are increasing in suburbanization at a phenomenal rate. Montgomery County has seen an increase in population of 65,000 people in the last four years while in Prince Georges County where our new Trinity Moravian church is located the increase for the past four years has totaled 100,000. All the experts are predicting that this rate of growth will continue for at least the next ten years, probably longer, before it begins to level off significantly.

A Population Shift

Where do all these people come from? That's the question that often comes to mind when you see several 1000-family apartment buildings being erected in a neighborhood, or when you see 50 acres of land being converted into single family homes by a single developer. Part of the answer lies of course in the increased birth rate and in the general multiplication of the population in our country (the term "population explosion" is quite apt!) But this still doesn't explain the phenomenon which you can see in

JULY, 1964
every major city and around many of our smaller cities and towns as well. There definitely exists today a shift in population in America, a shift from rural to urban, a clustering around the edges of our great metropolitan areas in particular. And, however much we might bemoan such a change in our American pattern of life, it is here to stay, at least for the foreseeable future.

The church must recognize this too, for there is nothing to be gained by saying “I wish we could go back to our old patterns.” For if the people insist in concentrating in certain areas then the church needs to “concentrate” there with them. Certainly it is not the church’s business to isolate itself from people. Quite the opposite. If the church is to serve people’s spiritual needs it must locate itself where people live. Today people are living in concentrated areas around our major cities. This is not to say that the church doesn’t also have a responsibility elsewhere such as the maintenance of an inner-city work, or a rural ministry or a mission in other lands. But it does say to us that today one of our God-given opportunities for service in the name of our Lord Jesus Christ is in these areas of population concentration in the suburban fringes of our major cities.

**More Churches Needed**

Another example from the Washington area will point this out. Montgomery County which includes such heavy population centers as Bethesda, Chevy Chase, Silver Spring and Rockville has at present 145 Protestant churches of all denominations, many of them quite large. The estimate is made by the Department of Research and Church Planning of the Council of Churches of Greater Washington that by the year 2000 there will be a need for twice as many churches in this same county, due to increasing population. The projection for Prince Georges County is even higher.

In the face of such factual statistics and sound predictions you hear many a denominational executive saying, “How are we ever to face the challenge of the future! Where will we find the resources, the manpower to establish these needed churches? If we don’t, it is quite conceivable that large sections of our American population will become increasingly pagan.” The Moravian Church needs to ask itself some serious questions too. “Is this an opportunity for us to serve the Lord in the mid-twentieth century? Is this His way of stirring us to greater things just now? Is He laying a responsibility upon us?”

We have tended to think of suburban churches as being a sort of “luxury type” church work where things come easy and where the church sometimes is only playing around with religion, just on the surface. Let’s correct that impression! Suburban church work requires as much effort, energy, devotion, loyalty as anywhere else. It is just as real, just as vital, just as rewarding and frustrating as any other type of church activity. In suburbia people have the same spiritual needs as people anywhere else. They need Jesus Christ to hold things together. They have the same family problems only more so. Many of them have no church roots in their
new community having come from elsewhere in most cases. As a consequence it has probably been a long time since they have attended church or Sunday School or participated in any significant sense in a religious experience.

Moravian Hesitancy

Nor should we ever feel that the Moravian Church is not able to fulfill this kind of role in suburban areas today. Our hesitancy because of our unusual name or because of our being unknown or small in denominational size is entirely unfounded. This has been proven again in the "Trinity experiment" at Lanham, Maryland, where in a brand new community this new church had 75 communicants within the first six months of its life, a Sunday School enrollment of 160, an average Sunday morning church attendance of 130, two choirs, two youth groups, scouts, Women’s Fellowship, Couple’s Club and an active adult Bible class. Yet 75% of these people had never heard of the Moravian Church before. The services from the very beginning have been Moravian in character using the various liturgies, the litany with its musical responses, Holy Communion, and a liberal sprinkling of Moravian hymns.

Surely one of the ways in which the Moravian Church can fulfill its mission in the next ten years is to continue its vigorous program of church extension as rapidly as means and manpower permit. This is one of our great opportunities for the 60’s and 70’s.

TO BE SURE, BE SURE IT’S AN . . .

EAGLE TRIPLEX

THE BURIAL VAULT THAT OFFERS THE EXCLUSIVE TRIPLE WALL DESIGN

A. Reinforced Concrete
B. Asphalt
C. Reinforced Concrete

A layer of finest water-resistant asphalt bonds together the outside and inside walls of steel reinforced concrete.

Manufactured and serviced locally by RALPH and RUSSELL KIMEL

ALWAYS SPECIFY

EAGLE TRIPLEX

---

PACK UP

YOUR TROUBLES
in a
LAUNDRY BAG
— And Call —

ZINZENDORF
LAUNDRY

PHONE PA 2-5178
Linens White and Colors Bright

Dry Cleaning

JULY, 1964
eds the missionary brothers Cyril and Methodius to bring the Gospel to his people, speaking to them in their own language, not in Latin. This they were able to do as they were Thessalonian Slavs from Salonika. Hence they brought Slavonic translations of the Bible with them when they arrived in 863. So it happens that the Slovaks, Moravians and Czechs had portions of the Bible in their tongue about five hundred years before the English people had Wycliff's translation.

A Translator

John Hus was most familiar with the Latin Vulgate Bible. Undoubtedly he knew of the old Slavonic translation which had become archaic. Then in the thirteenth and fourteenth century translations were made into Czech. John Wycliff said in 1381 that the Czechs had the Bible in their tongue. It is known that Queen Ann of Bohemia brought with her a copy of the Czech New Testament to England when she married King Richard II. Naturally Hus found copies of Czech Bible translations in the university libraries where he read them thoughtfully and copied portions for himself. When Hus found errors or discrepancies in the Czech translations, he corrected them and even translated some portions, using an improved spelling and word usage. So Hus established the standard literary Czechoslovak tongue as Luther did for the Germans more than a century later.

Fortunately Hus' interest in the Bible did not stop there. No, indeed. Hus...
made himself familiar with the Bible in Latin, Czech and German. In his Czech mother tongue he called it the Holy Scripture, the law of God, and the Word of God. For him the Bible was "the rule of faith and practice." Reading the Bible became a daily habit with Hus, especially after he became a priest and the preacher of the famous Bethlehem Chapel in Prague, the university church of the day. In reading the Bible Hus found that the Roman Church had detoured far from the original teachings of Christ and he wanted to bring it back on the right track.

The Message Gripped Him

The more he read the Bible the more he loved it. In fact, it gripped him like it gripped a great Czech preacher before him, Matthew of Janov, who wrote of the Bible the following which might have been known to Hus:

"I confess that the Bible never left me since my youth to my old age neither on my travels nor at home; neither when I was busy nor when I was resting. In all my uncertainty, in every question I found in the Bible and through it always a sufficient and clear explanation and consolation for my soul. In all my disturbances, persecutions and sorrow I always fled to the Bible, which, as I have said, constantly walks with me . . ."

This testimony and Wycliff's use of the Bible set Hus a good example. And, of course, he read in I Peter 2:2, "As newborn babes desire the sincere milk of the Word, that you may grow thereby." Hus fed himself well on the milk and meat of the Bible and grew to a spiritual stature above the men of his day. He built his character like a house upon the rock. The Bible gave him higher ideals and greater goals than he had before. He developed a pleasant, lovable personality that made him popular with students and others. In short, he became a real Christian.

Hus based his theology on the Bible, although he was familiar with the scholasticism of his day. He considered the Scriptures to be his rule of faith and practice. Here he took issue with the Roman Catholic Church of his day, but he knew he was not a heretic for
Christ himself quoted Scriptures, and commanded his followers to search the Scriptures. He told the Sadducees: “You err because you know not the Scriptures.”

In the Old Testament Hus perceived how God led the people of Israel through the patriarchs, through judges, seers, prophets, priests, kings and poets. God revealed himself in various ways to many people. God gave laws to men, and if men broke these laws they were punished.

When Hus came across the records how the Philistines invaded Israel and how these defended themselves against the invaders, he concluded it is right for a nation to defend itself. In his day an enemy army from a neighbor nation invaded Bohemia and killed many Czechs mercilessly. Hus rebuked the Czechs for not defending themselves. But he was for peace among the nations. He criticized the Pope for waging war against the king of Naples and selling indulgences to aid that war.

New Thoughts on Worship

The Bible provided Hus with new thoughts about the worship and practices of the church. In the Psalms Hus read: “O sing unto the Lord a new song, all ye people ...” And he read in Ephesians 5:18, 19: “And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” Passages like these gave Hus the idea that all the people should sing in church, not just the monks and priests. So he wrote hymns and had the congregation sing them. And the people sang them heartily in church and elsewhere, for the Czechoslovaks love to sing.

Again Hus found in the gospels that Jesus addressed people who do the will of God as his brothers and sisters and mother. He said to his disciples: “All you are brethren.” And that the apostles Peter and Paul addressed their audience: “Men and Brethren,” so he be-
gan to address his hearers and friends as, "Brothers and Sisters." The laymen were not so addressed since the early centuries. No wonder that Hus' followers referred to him as "our saintly Brother John."

In his day the chapters of the Bible were not yet divided into verses, and helps to Bible study were scarce and inadequate. However, there was a Latin commentary called Glossa Ordinaria that Hus used. On the whole his interpretations are good. He depended on the guidance of the Holy Spirit.

As I read his sermons and other writings in the Czech original I am impressed with his sincerity, earnestness, enthusiasm, faith, hope and love. He followed St. Paul's admonition to Timothy: "Preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all suffering and doctrine."

And Hus preached the Word with all his heart and soul so simply that everybody could understand. His sermons were fortified with Bible quotations and illustrations. People like to hear a man like that, and the spacious Bethlehem Chapel, seating 3,000 was filled regularly, while many stood outside. Hus boldly rebuked the sins of the poor and the rich, the low and the high, of laymen and the clergy, even the sins of the Pope. He called sinners to repentance. Many did repent and their lives were changed, but some were offended.

He Made the Bible Known

Hus sought to make the Bible known to his nation by writing sermons, tracts and other books in addition to his preaching and teaching. Until 1918 two "Postillas"—books of sermons for each Sunday of the year—by Hus were known. Since then, under the benevolent government of President T. G. Masaryk, about six more of such books were found which had been hidden for centuries.

In the preface to a Postilla, written by him in 1414, Hus says that not many have the gospels in the Czech language, therefore he writes out the full gospel lesson—usually about ten verses. "I always want to give the gospel lesson first and then the exposition," he writes, "in order that the word of our Saviour always be most important, and serve for the salvation of the believers; for whoever hear it lovingly till death, they shall be saved and here they are blessed, as the Saviour says: 'Blessed are those who hear the word of God and keep it.' Considering that we ought to hear the words of our gracious Saviour diligently, pleasantly, courageously and gladly, impart them to others and preach, bring them to reason, and explain one Scripture with another, as the saints are wont to do. So I have a mind to explain the gospel to reason as plainly as I can, although certainly not in the same manner as I preach."

Another new way Hus preached was by having choice verses of Scripture painted in visible letters on the inside walls of his church. He also had pictures from the life of Christ painted. These verses and pictures preached silently. When people saw them repeatedly, they remembered them and were influenced by them. This method was followed by the Brethren and other Czechoslovak Protestants and is still used extensively.

Hus always took a text from the Bible for his sermons. He did not run away from it, but explained it. Let us see what parts of the Bible he used most. I have at hand two small books of his shorter sermons called, "The Bethlehem Messages," translated from
the Latin by Dr. Anna Cisar-Kolar and published in 1947. In these sermons Hus takes his text from the Old Testament eight times and from the New Testament one hundred fifteen times. Of this number sixty-six texts are from the four gospels, eight from Acts, forty from the epistles and one from the Revelation. He took special interest in the life and teaching of Jesus Christ.

Now let us look at the quotations from the Bible in his outstanding book Tractatus de Ecclesia — Concerning the Church. Here he draws much from Wycliff, but judiciously. Hus refers to the Old Testament seventy-six times; twice to the Apocrypha, 336 times to the New Testament; and of this 192 times to the four gospels.

Practical Preaching
What were the themes that Hus preached on from the Bible? He was evangelistic, rebuking the low, decayed morals of his age and calling sinners to repentance. He preached on practical subjects like brotherly love, family life, obedience, respect, honor to whom honor is due, love of truth, integrity, honesty, humility, mercy, peace, temperance, happiness. He also preached on the equality of men and women before God, and how women ministered to Christ, even Mary Magdalene. He reminded the parents of duties to their children, and the children to “Honor thy father and mother.” He called upon the priests to be sober, to set a good example to the flock, and to preach the Bible in the language of the people. On the basis of Scripture, Hus attacked the sale of indulgences. He believed in rewards and punishments here and hereafter, in heaven and hell.

He saw the injustice of the feudal system and strove for reforms of the deplorable social conditions. He appealed for fair treatment of the poor serfs, peasants and workers, and implored their masters to be kind and charitable. “Worthy is the worker of his hire.”

In 1413 Hus wrote to his friends in Prague: “Most beloved, I implore you by the sufferings of Jesus Christ that you keep and preserve His gospel and that you continue with profit in all that I discussed at that time. Therefore, my beloved, strive to preserve the true faith and the sure hope, stand firm in the love of the Word of God and adhere to it with greatest longing, hearing those whom the Saviour sent you so

(Continued on inside back cover)

NO SHOE IS WORTH IT'S PRICE UNLESS COMFORTABLE

— A FIT IS THE THING —

HINE’S

PLEASANTS HARDWARE COMPANY
The Home of Good Hardware
PAINTS — TOOLS
Appliances For The Home
601 N. Trade St. Dial PA 4-1531

THE WACHOVIA MORAVIAN
Consultation on Union of Moravian Bodies

Draft of Plans Nearing Completion

John S. Groenfeldt

Substantial progress of a plan for uniting the Northern and Southern provinces of the Moravian Church in America and the Unity of the Brethren (with churches in Texas) was reported at the conclusion of the meeting of representatives of the three groups, held May 19-21, in Atlanta, Georgia.

Representatives of the three bodies held the first consultation of the subject in Nashville, Tennessee, in September, 1963. This meeting was given over largely to a process of becoming better acquainted with the heritage of each of the participating groups and defining issues that would need to be considered in working toward an organic union of the three groups. All share the common heritage of the Ancient Unitas Fratrum, but the Unity of the Brethren in Texas came to America directly from Bohemia-Moravia toward the end of the last century whereas the Moravian Church found its way to America in the early 1700s after a group of refugees from Moravia had found religious liberty in Germany and had there re-established the ancient church of their fathers.

Three Committees

At the close of the Nashville meeting it was agreed that three committees should be established to develop the work begun in Nashville and that these committees should then report to another full meeting of the consultation. Nashville had been selected as a point about half way between Texas and Pennsylvania, but Atlanta also fitted this requirement and provided better air service from both Chicago, Winston-Salem and the Eastern Seaboard. It was agreed that the work committees should meet in Atlanta in January and that another full meeting would be held in May.


The committees appointed to continue the work that had been begun in Nashville were: Committee A, on Organization and Administration; Committee B, on Doctrine, Ritual, Worship and the Ministry; Committee C, on Name and Essential Services. These committees met in Atlanta for a three-day session in January, working for the most part as separate groups but meeting periodically as a combined group to coordinate the plans that were being developed.

No Doctrinal Problem

As the discussions proceeded it became apparent that unlike most consultations on church merger, doctrine would not be an issue here since there was already substantial agreement among the three groups. Another potentially difficult question was resolved when the representatives of the Unity of the Brethren indicated that they saw no real problem in accepting the three orders of the ministry historically recognized by the Moravian Church (dea-
con, presbyter and bishop), since this actually rooted back to the practices of the Ancient Unity. The fact that the Moravian Church already allows considerable latitude in the use of liturgical forms helped in bridging another point of difference, as the Unity of the Brethren has not up to this time used any standard form of worship, although the Brethren ministers have often drawn heavily on the Moravian liturgies in preparing their own orders of worship.

Provision was made for control of the proposed new church to be vested in a national synod, working within the framework of the world-wide Moravian Unity. The various regions of the church, of which the Southern Province is one, would retain local autonomy such as the calling of ministers and the supervision of funds established for work within a given region. The national synod would have the right to set the boundaries of regions, but at the present time the plan anticipates four major sections: Southeast (Southern Province), Southwest (Brethren in Texas), Northeast and Northwest (Eastern and Western sections of Northern Province).

According to the plan developed by the Committee on Organization the regions would be governed by synods which would elect delegates to the National Synod. There would be an executive board on the national level made up of representatives from the regions.

The Committee on Name and Essential Services spent considerable time in exploring ways to continue the name “Moravian” in areas where it is now so widely known and closely associated with over two hundred years of American history, while at the same time incorporating the historic name used by our spiritual forefathers which is now being used by the group in Texas: Unity of Brethren.

Three major “service boards” are called for in the proposed plan of organization: a board of foreign missions, a board of Christian education and evangelism and a board of national missions and church extension. It was also agreed that there should be another category of “general service agencies” which would include the Moravian Music Foundation, women’s work and our institutions of higher education.

The committee reports were submitted to the entire group at the May meeting and were further refined. Another committee was appointed to begin mak-

---

HAMM'S USED FURNITURE
We Buy, Sell and Trade
300 Acadia Ave. Winston-Salem, N. C.
Phone PA 3-0615

---

NORMAN STOCKTON, INC.

411 North Cherry Street
Winston-Salem, N. C.

50 YEARS OF SERVICE
Catering to the Best Dressed Men and Boys of this community.

Hathaway and Enro Shirts — Knox Hats — Hickey-Freeman and Griffon Clothes.

Expect More at Stockton's
More Style—More Quality—More Service

THE WACHOVIA MORAVIAN
ing estimates of the costs involved in the plans that had been developed, and a start was made in comparing these figures to the expenditures now being made by the three separate groups.

Looking Toward 1965

Since the May meeting in Atlanta indicated substantial agreement among the representatives of the three participating groups, plans were outlined for making an official report back to the “parent bodies” in 1965, when the synod of the Southern Province will meet, the Unity of the Brethren will have a midsummer annual convention and the three districts of the Northern Province will have district-wide conferences.

A drafting committee was appointed and given the assignment of combining the committee plans into one official report which could be submitted to each participating body in 1965. This will give each group an opportunity to consider the work done so far and indicate whether there is sufficient agreement to proceed with detailed plans for a merger. Final plans for merger in the case of the Southern Province might be submitted to the Synod of 1968. Members of the drafting committee from the Southern Province are the brethren R. Gordon Spaugh and Clayton H. Persons.

OLD SALEM CHARMS
Sterling ................ $3.00
Gold on Sterling .......... $3.00
10k Gold, $20.00—14k Gold, $24.00
Plus 10% Fed. and 3% State Tax

GIFTS AND SOUVENIRS
Plates Cups and Saucers
Pitchers Coffee Pots, metal
Tiles Moravian Coffee Mugs
Napkins Color Slides of Old Salem
Post Cards Pictures of Salem
Metal Trays with 7 Salem Scenes $1.50
Waste Baskets and Trays — Scenes $4.50

NEW MORAVIAN CHURCH SEAL
JEWELRY
Gold Filled or Silver
Earrings — Charms — Lapel Pins — Lapel
Buttons — Cuff Links — Tie Bars
Tie Chains — Tie Tacks

BOOKS
Customs & Practices of Moravians $ .50
Candle Love Feast. Street .......... $2.75
Before the Moved, Michel ......... $1.75
Houses of Peace, Eller ............ $3.00
N. C. and Old Salem Cookery ... $3.50
History of Mor. Church (600 yrs.) $1.00
Count Zinzendorf ................ $4.75
Early Mor. Music Records $4.95 & $5.95
Tell Me A Story, Rondthaler ....... $2.50
History of the Mor. Church, Davis $ .50

SALEM BOOK STORE
Winston-Salem, N. C.
Salem Square Phone PA 3-1122
From 1930 to 1964

A Progress Report on Honduras

On the northeast coast of Honduras is that area known as LaMosquitia. It was to this area that the Moravians went with the gospel about 1930. The first missionaries came from Nicaragua, crossing the Rio Coco and preaching among the Miskito Indians. Having the Scriptures, hymnal and catechism in the Miskito language made the work a bit easier than is normally experienced in beginning a new work. Today, only 34 years later, the Cross has been firmly planted. There are 38 congregations and preaching places served by four missionary couples and two nurses from overseas as well as two ordained and eighteen National pastors. Of the four missionary couples two are in administration, one in medicine and one in a parish. The total membership, including children, is approximately 2,500.

The Economy

It is difficult for a visitor to imagine that such primitive living conditions exist only a few hours flight from Miami. The area is the most primitive of all areas served by American Moravians and yet there are indications of progress and growth. The economy is exceedingly poor and a day-to-day existence is the lot of most of the people. At this point the Church, in addition to bringing the gospel, has brought schools and clinics. There is still a great need for assistance and education in the realms of basic living—agriculture and public health.

For a time there was the hope that Church World Service would be able to bring technical advice and relief to Honduras but this move was blocked by the Evangelical Alliance. The Alliance represents the majority of Protestants in Honduras but is dominated largely by independent and separatist groups who see Church World Service only as an arm of the National Council of Churches. CWS will not enter an area unless it is welcomed by a cooperative group of churches, so valuable services have been lost to a needy Honduras.

Evangelism

The country has just passed through an active and well-planned campaign called Evangelism-in-Depth. This program was a cooperative Protestant thrust supervised by the Latin American Mission. Thousands of prayer cells were formed; training sessions in personal work were held; radio broadcasts were used; literature was distributed; and services were conducted. The Moravian congregations benefitted greatly from these programs and brought two Nicaraguan pastors, Melius Men and Silvan Diaz, to conduct evangelistic services throughout LaMosquitia. Professed conversions number in the hundreds in the Moravian area and in the thousands in the entire country. It was for this program that the Moravian Mission Board loaned Dr. and Mrs. Werner Marx to the Latin American Mission.

Ministerial Candidates

One of the outstanding signs of Christian growth is the number of candidates for the ministry. One is in the Latin American Seminary in Costa Rica, one in the seminary of the United Church of Christ in San Pedro Sula, six are at the Moravian Seminary at...
Balwaskarma, two students from Bilwaskarma are taking one year from their studies to serve churches, and one candidate is completing secondary school in preparation for entrance to Bilwaskarma. The prospects for strong national leadership look bright.

Clinics

Three medical clinics are now active in trying to meet some of the health needs of the area. The clinic at Ahus is the best known because it is the residence of the doctor under whose supervision all of the medical work is carried on. This clinic had a total of 11,729 visits during 1963. The clinic at Kaurkira has a nurse but the doctor makes periodic visits. Last year there were 4,486 visits made by patients to this clinic. At Brus there is also a clinic conducted by a missionary nurse and a National practical nurse. Attendance figures are not available for the Brus clinic. This effective medical program in the name of the Divine Physician certainly has been a powerful sermon in itself.

Spanish Language

The Indians of Honduras are turning to the use of Spanish, the national language, much more quickly than in other areas of Central America. At the present time it is necessary for the Church to minister in two languages—Spanish and Miskito. Miskito literature is available because of the extensive work which the Moravians do among the Miskitos of Nicaragua. Now there are requests for a Moravian Hymnal and a Moravian Daily Text Book in the Spanish language. The Nicaraguan Province has a committee preparing such a hymnal.

Expansion

There are opportunities for expansion of the Church in Honduras. Intensification of the program of the Church in our present areas is vitally important but there are areas where Christian outreach is a necessity as well. The Wycliffe Translators are preparing to set the language of the Sumu Indians into writing and begin the translation of the Scriptures into that language. The Sumus in Honduras live in proximity to the Miskito Indians and would fall in our area of responsibility. The Wycliffe Translators do not establish permanent missions but concentrate on translation. They would look to the Moravians for the establishment of congregations among the Sumus eventually. There are also towns to the west of Cocobila, where the Caribs and other Miskitos live, in need of the ministries of the Church. Outreach into these areas is largely dependent upon the fine group of candidates for the ministry mentioned earlier in this article. There is nothing which represents the vitality of a Church more clearly than its ability to propagate the Christian faith with its own resources and men.
Travel

The Missionary Aviation Fellowship is still doing a tremendous job in flying ministers to outstations, bringing vital supplies, and transporting emergency cases to the doctor. A short-wave radio hookup allows all ordained ministers, national and foreign, to check with each other every morning and to report to the Missionary Aviation headquarters if there are any emergencies to be met. In addition to this excellent flying service the Honduran airlines has established a flight once a week with a DC-3 which stops at Ahaus, Brus, and Puerto Lempira. This last point is just across the lagoon from Kaurkira. This means that our three main stations now have air service making it possible to travel to the capital, Tegucigalpa, with ease and to have better mail service.

The Lord has blessed the efforts of His servants in Honduras and the gifts and prayers of many Moravians have borne fruit. There is still much to be done and the Church must not be weary in well-doing. In every congregation there were those who remembered to express appreciation for the joy which is theirs in the Lord.

---

DEATHS


*Hiatt,* Mrs. Missie M. (m.n.) Childress, born March 6, 1884; died May 1, 1964. A member of Home Church. Funeral conducted by the Rev. Wallace Elliott and Dr. Gordon Spaugh; interment in Salem Moravian Graveyard.

*Bahnson,* Agnew Hunter, Jr., born August 30, 1915, died June 3, 1964. A member of Home Church. Funeral conducted by Dr. James C. Hughes and Dr. Gordon Spaugh; interment in Salem Cemetery.


*Bumgarner,* Charles Stephen, born May 2, 1947; died June 1, 1964. Funeral conducted by the Rev. Henry A. Lewis. Interment in the Friedberg Moravian Graveyard.

W. Marx to Teach in Costa Rica

Dr. Werner G. Marx, who has been serving in an interdenominational evangelistic effort in Honduras, has been requested to serve on the faculty of the Latin American Seminary in San Jose, Costa Rica. This seminary is under the auspices of the Latin American Mission and serves candidates for the ministry from all of Central America. The Moravian Church in Nicaragua and Honduras has sent, and is sending, ministerial candidates to this seminary for graduate work after they have completed the seminary course at the Instituto Bíblico at Bilwaskarma, Nicaragua.

Dr. Marx has been granted a leave of absence from the Moravian Church until August, 1966, in order to fill this position. During this time the Board of Foreign Missions will make a contribution to the budget of the Latin American Mission. His address will be: Apto. 901, San Jose, Costa Rica.

Gloria Badel Returns to Nicaragua

Miss Gloria Badel, a member of the Edgeboro Congregation in Bethlehem (Pa.), volunteered to serve a three-year term as a nurse in Nicaragua. She served four years and then returned for a furlough. During her furlough period she made a decision to return to Nicaragua and is now serving at the hospital in Bilwaskarma, Nicaragua, where she is using her special training in the treatment of tuberculosis.

Thaeler Retirement and Other Changes in Medical Staff

Dr. and Mrs. A. David Thaeler, Bilwaskarma, Nicaragua, have applied for retirement from mission service as of November 1, 1964. This request has been granted and plans have been made to staff the hospitals at that time. The Mission Board is planning a recognition of the long and fruitful ministry of the Thaelers. This recognition will appear in Church publications in November. The Thaelers will live at Penney Farms, Florida.

On November 1, when the Thaelers leave the field, Dr. Ned Wallace will return from furlough to resume his duties at the Gray Memorial Hospital at Puerto Cabezas, Nicaragua. Dr. John Gilliland will move to the Ahaus Clinic in Honduras, and Dr. Samuel Marx will take charge of the work at the Thaeler Memorial Hospital at Bilwaskarma, Nicaragua.

Rierson to the West Indies

Robert Rierson, a member of the Friedburg Moravian Church, Winston-Salem, N. C., and a recent graduate of Moravian Theological Seminary, has accepted a call to service in the Eastern West Indies Province. Br. Rierson served in St. Croix for one year, interrupting his studies at seminary for this appointment. After serving the Southern Province throughout the summer he will be assigned to a parish and begin work in the West Indies on November 1, 1964.

His fiancee is Annalise Fleming, a member of the Frederiksted Moravian Church, St. Croix, Virgin Islands. Miss Rierson will live at Pentney Farms, Florida.
THE REV. KEITH BARKLEY

Fleming is a graduate of the Katherine Gibbs Secretarial School and Tufts University in Boston and has studied at the University of Geneva, Switzerland.

Barkleys Enter Moravian Service

The Rev. and Mrs. Keith Barkley of the United Presbyterian Church have volunteered for service in the Eastern West Indies Province and have been accepted by the Mission Board. Br. Barkley is a graduate of Iowa State University, served over five years in the U.S. Air Force, received his B. D. degree from San Francisco Seminary and served as a Presbyterian pastor in Nebraska. His wife is a native of Lethbridge, Alberta, has had some college work as well as Business College training. He is completing a year of graduate study at San Francisco Seminary and will be ready for service by September 1. The Barkleys have two sons, 8 years and 5 1/2 years.

MRS. KEITH BARKLEY

in Surinam. He had his early education in Germany and took his college and seminary work in Bethlehem, Pa. As a minister he has served in the Dominican Republic, the Virgin Islands, and Nicaragua. Since his wife, Faith, is a U.S. citizen, this act of naturalization unites the family under one flag.

Provincial Elders' Conference

The Provincial Elders' Conference has granted the request of Br. Walser H. Allen, Jr. to be released from service as Professor of Religion and Chaplain at Salem College to accept the position of Professor of History at Wilmington College, Wilmington, N.C. He will begin his teaching duties there early in September. Br. Allen has served pastorates at King-Mizpah, Raleigh and Christiansted, St. Croix and for the past three years has served at Salem College.

Fliegel Becomes a U.S. Citizen

The Rev. Wolfram Fliegel, now serving the Moravian Church in Bluefields, Nicaragua, made a special trip to New York in order to complete the requirements for his naturalization. Br. Fliegel was born of German missionary parents.

Bro. Robert M. Rierson was ordained a deacon of the Moravian Church on June 7 at the evening service in his home congregation, Friedberg, by the Rt. Rev. Kenneth G. Hamilton.

Br. Rierson graduated from our
Seminary on May 24 with the degree of Bachelor of Divinity.

He is serving as summer assistant in our Florida churches and will leave shortly thereafter to enter mission service in the Eastern West Indies Province.

Annual reports, including membership statistics and attendance records, from all congregations are due at the Provincial Elders' Conference office immediately after June 30.

Br. Gordon Spaugh

Czech Academy Plans Hus Anniversary Observance

The Czechoslovak Academy of Sciences has announced it was preparing a series of scientific sessions and other events to make the 550th anniversary next year of the death of John Hus, celebrated Bohemian Protestant reformer.

The Academy said the commemorative events would be designed to give an all-round picture of the reformer's activities against the background of his era. Hus, a former Catholic priest, was burned at the stake on July 6, 1415, after he had been excommunicated by Rome and his followers placed under an interdict.

The commemorative celebrations, the Academy said, would include a national exhibition in Prague "illustrating the importance of the Hussite movement in the history of Bohemia and other countries."

At the same time, it said, a number of popular films will be made, a special medal minted and a series of postage stamps issued to mark the reformer's anniversary.

Another important event, the Academy added, will be the publication of Hus' work, "De Ecclesia," in the Czech original, "which is being awaited with great interest." (RNS)
Mayodan Church Holds Lovefeast At Baptist Church of Boone

On a hot Sunday afternoon in May, seventy-two Mayodan Moravians loaded their cars with lovefeast mugs, trays, baskets, buns, choir robes, and horns (including two sousaphones), and journeyed the 130 miles to Boone, N. C., to hold a lovefeast at the First Baptist Church.

Many arrangements had to be completed and much work had to be done “behind the scenes” before the service could begin at 5:00 P.M. Because a renovation project temporarily deprived the church of all kitchen facilities, the lovefeast coffee was prepared in a beauty parlor across the street and carried over to the church where it was kept hot with hot plates and other make-shift arrangements.

After a prelude on the church lawn by the Mayodan band, a congregation of approximately 275 people gathered in the church for the service. The band, the choir, and the dieners were brought from Mayodan. The Mayodan pastor presided at the service, gave an explanation of the lovefeast, and told about the Moravian Church and also about Bishop Spangenberg’s visit in December, 1752, to the place where Boone is now located. Arriving in the dead of winter and not knowing exactly where they were, Bishop Spangenberg and his exploratory party were in real danger of perishing from the cold and exposure. Leaving the vicinity of Boone, they eventually made their way down the Yadkin River valley until they located the site of Wachovia.

The invitation to hold the lovefeast in Boone resulted from the active participation of Audrey Smith of Mayodan in the services and activities of the Boone church. She is a Senior at Appalachian College. Three Moravian students at the college played in the band and a total of ten or twelve Moravian students, representing as many different congregations, attended the service. The students, studying in a community 75 miles from the nearest Moravian Church, seemed to be especially grateful for an opportunity to participate in a Moravian service there.

We feel that this was a ministry to the Moravian students at Appalachian as well as being a fine experience of ecumenical relations. There are at present twenty-eight Moravian students enrolled at Appalachian.

Herbert Weber

Konnoak Women's Fellowship Holds Installation Ceremony

Mrs. Walter Crouch was installed as president of the Konnoak Hills Women’s Fellowship at its annual pot luck supper on June 2.

The retiring president, Mrs. Ed Carter, installed each new incoming officer with the use of lighted colored tapers, each color having a specified meaning. In appreciation of Mrs. Carter’s service, she was presented with a gift, a Moravian Star necklace.

Dr. Edwin Wallace, guest speaker, showed slides pertaining to his work at the Gray Memorial Hospital, Puerto Cabezas, Nicaragua.

Special Services Highlight Macedonia’s 108th Anniversary

Macedonia Church observed the 108th anniversary of its founding in special services on May 24 with the Rev. Clyde Barber as speaker for the
morning service of worship and the Rt. Rev. Kenneth G. Hamilton as speaker at the evening lovefeast.

Several friends of the congregation who were unable to attend sent greetings, which were read by the pastor, the Rev. J. Taylor Loflin. Among the friends attending the lovefeast were the Rev. J. George Bruner, former pastor; Hard Reed, a long-time friend of the congregation; and the Rev. Clyde Barber.

Mrs. Mitzi L. Sapp

Busy Hands at Boca Raton

Ten days during the middle of May produced several firsts for the Boca Raton congregation and witnessed many busy hands at work. The Women's Fellowship set the pace with their first rummage sale which lasted two days and realized a profit of $229.

On Wednesday, May 13, a special evening was held in observance of Christian Family Week. An audience of over one hundred people delighted to a forty-five minute concert of choral and instrumental music presented by the Youth Choir, after first having been served dinner by the men of the congregation. The church dinner had been planned and prepared by the men. The new turquoise and white melmac dishes and stainless steel tableware purchased by the Women's Fellowship were used for the first time at the dinner.

The active ten days ended with Whit Sunday Holy Communion, at which time ten new members were received into the congregation. Four were received by confirmation, one by adult baptism, two by reaffirmation of faith, and two by letter of transfer from churches in Lancaster, Pennsylvania.

In September the Boca Raton Church will become the new home of the P.T.A. sponsored weekday kindergarten. The kindergarten has been accredited for six years and will conduct two classes for forty-two children.

Tractor-Trailer Damages Parsonage at Enterprise

The Enterprise parsonage was hit by a tractor-trailer truck on the morning of May 15.

Owned by an electrical contractor who was running new power lines through the community, the truck was parked in the church drive when the air brakes gave way.

Damage to the parsonage, estimated at $900.00, was covered by insurance.

Mrs. Everette Craver

Clemmons Bible School Conducts Family Program

The Vacation Bible School of the Clemmons congregation was a family affair this year with programs for each age group through the adults.

Sessions were held each evening June 8-12 with Mrs. Fred Shoaf serving as superintendent of the children's and youth division and Emory Hanes of the adult group.

The Rev. James Weingarth, pastor of the Kernersville Church, led the adults in a discussion of "The Healing Ministry of the Church."

The Bible School concluded with a lovefeast during the last half hour of the Friday session.

David Day, Jr.

Interior and Exterior Painting
Complete — Satisfactory Service
free estimates
ST 8-5229
if no answer call
ST 8-4182
Seminary Graduates Three Southern Province Men

TERRY M. JONES

One of the outstanding graduates from Moravian Theological Seminary on Sunday, May 24, was Terry Maddison Jones of Winston-Salem, who was awarded the John David Bishop Memorial Prize for having the best record in scholarship, in development of personality best suited for the work of the ministry and in effective participation in seminary activities.

Also receiving their Bachelor of Divinity Degrees were Jimmie L. Newsom and Robert Rierson.

Newsom is currently pastor of the King Moravian Church, King, N. C. and is a graduate of High Point College. While an undergraduate at Moravian Theological Seminary, he served the Methodist Church at Columbia, New Jersey.

The Brn. Jones and Rierson are Moravian College Alumni. Br. Jones, the son of Mr. and Mrs. A. A. Jones, 1039 East Goldfloss St., has been serving as pastor of the Grace Moravian Church, Center Valley, Pa. since 1962. He expects to remain there through the summer and be ordained in his home congregation at Advent Moravian in the fall. He is married to the former Phyllis Gardner and they have an infant daughter, Traci Lynn.

Br. Rierson, son of Mr. and Mrs. John Rierson, Winston-Salem, interrupted his seminary studies to serve the Moravian Church in St. Croix, V. I., for a year. After spending the summer serving in Florida, he will answer a call to the Moravian Church in the Eastern West Indies, early in the fall.
The Church Around the World

Chaplains Plan Campaign Against ACLU Challenge

The Military Chaplains Association, representing some 20,000 active and retired chaplains, has pledged to place "all its resources" into an impending legal battle to preserve the military chaplaincy in the United States.

At their 39th annual national convention, meeting in Chicago, Ill., delegates adopted a strongly-worded resolution defending the nation's chaplaincy tradition against reported threats by local chapters of the American Civil Liberties Union to challenge the constitutionality of chaplain service.

Rear Adm. (Msgr.) Robert J. White, Roman Catholic chaplain retired from Navy service, epitomized the mood of the chaplains when he made this statement:

"The early splendid record of the American Civil Liberties Union has been discredited by its activities recently in joining critics of religion in a serious attempt which I believe is a total conspiracy to destroy the influence of religion in American life."

In their resolution the chaplains noted that ACLU units in Los Angeles and Camden, N. J., "have joined with hostile critics to challenge the Secretary of Defense that chaplains are in violation of the Constitution of the United States."

Detailing the service of the chaplaincy from the days of the Founding Fathers—caring "for the spiritual needs and character guidance of military personnel and their dependents, separated from the influence and guidance of parents and home"—the resolution pledged "all its resources to the maintenance of a tradition that is as old and as venerable as the nation itself." (RNS)

Church Raises $275,173 In One Day To Support Its Mission Program

$275,173 was raised in one day for the 1964 missionary program of Boston's Park Street Church at the conclusion of the congregation's annual week-long annual missionary conference.

Dr. Harold J. Ockenga, pastor, told delegates that the 25-year total for the church's world missionary program had reached $4,492,970. He recalled that the conference which he founded in 1940 began operations with an annual budget of $2,000 for missions.

The 2,200 members of the 155-year-old Congregational church, which is said to have the largest missionary program of any single church in the U. S., now support 104 missionaries in 45 countries, plus schools, hospitals, churches, Gospel radio programs and other projects.

"In 25 years," said Dr. Ockenga, "we have sent scores of our well-trained missionaries to 50 nations to minister and aid in the redemption of humanity." He added that with the world

FAMOUS MAKE QUALITY
— PIANOS —
HAMMOND ORGAN
"The World's Finest Organ"
FOR CHURCH FOR HOME
JESSE G. BOWEN MUSIC CO.
231 W. Fifth Street Dial PA 2-7923

JULY, 1964
population increasing at the rate of 50 million persons a year, the need for missions is greater than ever.

Park Street Church mission activity began in 1819 when it sent missionaries to the Sandwich Islands (Hawaii) to establish churches that are still flourishing today. (RNS)

---

Weekly Church Service Replaces School Prayer

The Hellertown, Pennsylvania, Ministerial Association has voted to continue its year-long program under which public school children participate in Bible reading and prayer exercises once a week in churches before attending classes.

According to the Rev. Roderick J. Wagner of Lower Saucon United Church of Christ—one of the participating churches—the program has been so successful that it has been adopted, with various modifications, by a number of nearby towns. The program was started after the June, 1963, Supreme Court decision banning prayers and Bible reading in public schools.

Conducted under auspices of the ministerial association, the religious exercises are held in two “shifts” at five local churches. The first session, at 7:30 A.M., is for high school students, and the second, at 8:30 A.M., for elementary school children.

Both sessions last from 10 to 15 minutes and consist of the reading of a Biblical selection by a minister or lay person and a group recitation of the Lord’s Prayer by the children.

Students are encouraged to visit the church nearest the route they follow to school, instead of the one at which they attend Sunday school or services.

Other participating churches are Christ Lutheran, Mountainview Moravian, Jerusalem Lutheran, and St. Paul Evangelical United Brethren. (RNS)

---

Methodist, Presbyterian Program Urged in “Over-Church” Areas

Top leaders of the two largest Protestant Churches in upstate New York—Methodist and United Presbyterian—have called for close cooperation in city and country communities which are “over-churched.”

Thirty-five regional executives—general presbyters and Methodist district

SAVINGS—

Direct Reduction

HOME LOANS

THE STANDARD

SAVINGS & LOAN ASSOCIATION

E. L. Pfohl, Pres. and Treas.

— Established 1908 —

236 North Main Street

— Dial PA 3-1069 —

THE WACHOVIA MORAVIAN
superintendents and Presbyterian and Methodist city and country work leaders—approved a strategy statement submitted by Methodist Bishop W. Ralph Ward of Syracuse and the state's top Presbyterian executive, Dr. Alvin D. Smith.

"The increasing mobility experienced in recent years has created seriously over-churched conditions in numerous rural areas of static or decreasing population," they reported. "As a direct result of the population change in urban areas, most of our cities today have too many churches . . . ."

The statement on cooperative strategy recommended consolidating churches and "a different form of church life with renewed awareness of responsibility for new population groups in a changed or changing neighborhood."

It called for a continuing study which would "place the need for a community or neighborhood to have a strong local church above denominational interests."

When agreement is reached on which denomination can better serve a neighborhood, the statement said, the church to be closed should not be sold to any

WE APPRECIATE YOUR BUSINESS!

PRESCRIPTION SPECIALISTS
BOBBITT'S PHARMACY
Reynolds Building — Phone PA 2-5189
NISSEN DRUG COMPANY
Nissen Building — Phone PA 2-6129
BOBBITT'S COLLEGE PHARMACY
100 Lockland Ave. — Phone PA 3-1867

Men's and boys' clothing of distinction at reasonable prices

Stith's
WINSTON-SALEM:
West Fourth at Cherry Street
Reynolda Manor Shopping Center
HIGH POINT:
College Village Shopping Center

JULY, 1964
other church. When consolidation is not practical, it was suggested that “a cooperative ministry be established among the Methodist and Presbyterian churches.”

Leaders said they believed consolidation will move slowly because of the reluctance of any congregation to see its church closed, but they hailed the cooperative approach. They held it would “demonstrate an aspect of the oneness of the Church of Jesus Christ” and expressed their “readiness to cooperate with other denominations.”

(RNS)

Red China Pressures Bar Baptisms, Church Schools

New pressures on Christians by the regime in Red China are aimed at prevention of adult baptism and the eradication of the last vestiges of Sunday school throughout the country.

Measures recently made effective by the Communist were described by refugees in Hong Kong, including a Roman Catholic priest.

The first law enacted requires a clergyman literally to guarantee forever that the adult he baptizes will not commit an offense against the state.

Under its provisions the names of candidates for baptism must be submitted to the Office of Religious Affairs. That office checks names against lists of known “landowners, counter-revolutionaries and culprits from labor reform.”

Should a candidate pass this first test the onus is placed on the clergyman. Before the baptismal ceremony is permitted he must guarantee that the candidate will never be guilty of “anti-state” activity and infraction of any law is considered “anti-state” by the regime.

The refugee priest, whose identity was withheld, said that no clergyman “can guarantee that tomorrow he himself will not break some new law of the Communist government, much less that someone else will not.”

A second measure holds that parents must not permit their children to become influenced by “religious affairs” until age 18—an age, the regime said, when they are able to decide for themselves whether they are interested in religion. As a result, most Sunday schools in the few churches still operating have closed.

The developments, they said, indicated that Red China intends to wipe out the last traces of religion. Communist youth training through age 18 will kill most interest in religion, and the few “survivors” who show interest will be deterred by the barriers against baptism. (RNS)
This July is the 549th anniversary of the martyrdom of John Hus. There are three articles in this issue that have a reference to this historic event. One is on “John Hus and the Bible” by Dr. Andrew P. Slabey. Dr. Slabey, a retired Presbyterian minister, has assisted in works of translation in the Archives of the Moravian Church in Bethlehem, Pa. He is familiar with the Czech language and history and qualified to write on this subject.

The second article is the editorial on the inside front cover that speaks of the heritage of John Hus which is common to all Moravian bodies. These church bodies in America which share the heritage of Hus are the Northern and Southern Provinces of the Moravian Church in America and the Unity of the Brethren in Texas. Since last September a consultation on church union has been going on among representatives of these three bodies. The editorial was written by the Rev. Daniel J. Marek. Br. Marek has served as the leader of delegation from Texas at the consultation. The article on the discussions of church union was written by Dr. John S. Groenfeldt, the editor of The Moravian. Br. Groenfeldt has attended all of the meetings at Nashville and Atlanta.

The editorial and this article on John Hus appeared earlier in The Moravian, the official publication of the Northern Province.

The Rev. Clement Suemper is the pastor of the new Moravian Church in the Washington, D. C. area which he describes in his article on the challenge to the Moravian Church in the next decade.

John Hus...

(Continued from page 10)

that they will preach His gospel without fear, persistently resisting the ravenous wolves and false prophets.”

Faithful to the End

On January 19, 1415, Hus wrote from prison to his dear friend, Sir Knight John of Chlum: “Gracious Sir, provide me a Bible and send it by this good man. It is good to send me a Bible.”

To a student friend of his he wrote: “Love to read the Bible, especially the New Testament.”

Again he wrote: “I dare not stubbornly prove or defend anything that would be contrary to the Holy Scriptures, or in any way erroneous. For if I said any of those things ignorantly or by mistake, I am ready humbly to revoke it. And if any person from the church would instruct me from the Holy Scripture or by a strong proof, (I confess), I am ready to agree completely.”

“Prove it to me from the Bible and I will recant!” he cried. But his accusers could not prove it to him. The Roman Church leaders at the Council of Constance were like the Sadducees of old—they erred because they did not know the Scriptures. They rather condemned Hus to be burned alive as a heretic. He denied he was heretic. He went to his death bravely, reciting Psalms, praying and singing a hymn until the fire and smoke choked him.
Junior High Boys and Girls
Will Benefit from a Week at Laurel Ridge This Summer

Register now:
Conference No. 1 July 19-26
Conference No. 2 July 26 to Aug. 2

Fee for each week is $30.00. Both weeks, $60.00. Bus, optional, $3.00.

Junior High Young People can participate in Bible study groups, vespers, camp fire and recreation. Outdoor activities will take advantage of the 500 acres of beautiful woodland and field.
In This Issue

- Laymen Face Present Day Issues
- The Bible and Public Schools
- Moravian Church and the Next Decade
C.L.C. Introduces Study for Youth in October

Adults and youth in the Moravian Church begin the first of October the Systematic Study Aspect of the Covenant Life Curriculum. This year which ends with September was but introductory and even that for adults alone. The children’s study material will appear in the fall of 1965.

The adult study book for this year has been, “Into Covenant Life.” This is an introductory book which is intended to acquaint adults in the church with the new approach to Christian Education as found in the new curriculum. It is not a part of the three year cycle which begins this year.

The Covenant Life Curriculum is being developed on the basis of three annual approaches to the study of the faith. These three approaches, around which the materials will be written, are the Bible, the Church and the Christian Life. These three are not distinct,” one explanation states. “When we study the Church, we will be studying what the Bible says about the Church. When we study the Christian Life, we will be studying what the Bible and the doctrines of our Church say about the Christian Life.”

In the coming year which is the first of the three year cycle we will enter into the curriculum study through the Bible itself. Adults and youth will have as the theme of their study, “The One Story of the Bible.” There will be different books for different ages, but all will examine this basic theme. These printed study books may be ordered through the Moravian Board of Christian Education and Evangelism. All C.L.C. books can be purchased from the board office, 500 S. Church St., Winston-Salem.

Based on the response of the introductory year, the Moravian Church moves forward with enthusiasm toward the enlargement of the program to include the youth and to plan ahead for the children in 1965. Among the five denominations using the Covenant Life Curriculum this year over one quarter of a million adults are studying the introductory book, “Into Covenant Life.” In the Southern

(Continued on page 10)
To become ‘Ministers’ to the World

The fourth Moravian Inter-provincial Laymen’s Conference was held at Moravian College, June 12-14, with approximately 200 persons in attendance.

He, too, stated that "all laymen should be considered practicing ministers."

Discussion groups dealing with Christian responsibility to society, the church, and the family highlighted the Saturday program. Group leaders from the Southern Province were Charles Burchette, Jr., Theodore Kerner, Jack M. White, Dallas Chappel, and Thomas A. Kimball.

Activities on Saturday evening concluded with a "Hymnanny", led by the Rev. John Goserud, and a short play which dramatized and summarized the conference. Members of the cast included: Leonard Elly, Judith Frederick, Theodore Hartman, Joseph Morris, Mrs. Thomas Sales, Barbara Vondercrone and Mrs. W. Miller Weiss, who represented six of the Lehigh Valley Moravian churches.

On Sunday conferees attended services in the various churches in the Lehigh Valley. The sessions officially closed with a short devotional on the portico of the College Union Building, following the noon dinner.

Of the 162 Moravian churches in America representatives of fifty-four congregations were present for the conference. Two participants traveled from California to attain the distinction of coming the longest distance.

It was indicated at the committee wrap-up meeting that everyone enjoyed the conference, the leadership and the location. It was also felt that such a lay conference should be held every two years, with the possibility

(Continued on page 18)
Court's Decisions
On Bible Reading
And Prayers

In Schools Are Wrong and Dangerous
F. Herbert Weber

Several months ago there appeared in "The Wachovia Moravian" a very fine letter from a member of one of our churches expressing her concern that our Moravian Church seemed to be acquiescing with no protest in the recent decisions of the Supreme Court dealing with prayer and Bible reading in the public schools. I too share that concern. It is disturbing that the Church in general seems so unconcerned about an issue of such vital importance.

Recognizing the integrity, ability, and legal knowledge of the justices of the Supreme Court, I do reserve the right as a citizen to disagree with the decisions they have reached in this matter.

I feel that the decisions striking down required prayer and Bible reading in the public schools are wrong and dangerous for the following reasons:

1. I DO NOT FEEL THAT THE FIRST AMENDMENT TO THE CONSTITUTION WAS INTENDED TO PROHIBIT SUCH PRACTICES.

The relevant part of this amendment reads, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . . ." This would seem to be intended to prevent one denomination or church from being established as a state-supported church on a national level. It is hard to see how the use of prayer or the reading of the Bible in the public school can be "an establishment of religion."

2. THESE DECISIONS ARE OVERTURNING PRACTICES THAT HAVE BEEN ACCEPTED AND CHERISHED IN OUR COUNTRY FOR MANY YEARS.

Now we are suddenly told that they are dangerous and must be stopped. Even the Supreme Court has gone on record as saying that we are a religious people. Why then have these practices suddenly become so unacceptable? A resolution of our last Provincial Synod stated, "Be it resolved that this synod reaffirm its conviction that our nation was founded as a God-centered nation . . . ." This same resolution expressed concern at the trend of recent Supreme Court decisions.

3. THE SCHOOL-ROOM IS THE ONLY PLACE WHERE MANY CHILDREN ARE EVER EXPOSED TO BENEFICIAL MORAL OR RELIGIOUS INFLUENCE.

It is a sad fact that some children are not reached by the church at all and receive very little training in the home in moral or religious matters. Are these children now to be denied the chance to receive even a small degree of such training at school? And how can you teach good morals and the difference between right and wrong without even mentioning the name of God? We know that even now in some schools the fourth stanza of "America" cannot be sung because it happens to mention God.

THE WACHOVIA MORAVIAN
4. THESE DECISIONS, IF ALLOWED TO STAND, WILL CAUSE CHILDREN TO GROW UP WITH THE IDEA THAT RELIGION IS SOMETHING TO BE RESERVED FOR A SEPARATE LITTLE COMPARTMENT OF LIFE, THAT IT IS NOT AN INTEGRAL PART OF EVERY AREA OF LIFE.

There is too much of this feeling abroad already. Are we to stand by and do nothing while our children are indoctrinated with this idea five days out of every week while they are in the class-room?

5. IT IS NOT REALISTIC TO SAY THAT MORAL AND RELIGIOUS TRAINING IS THE RESPONSIBILITY ONLY OF THE HOME AND CHURCH.

This is a persuasive and reasonable-sounding idea, but there is a booby trap in it. It is, of course, the responsibility of the home and church and all too often we have been doing a completely inadequate job in the home and church. But we also have the right to expect that such training by the home and church will be reinforced and undergirded by the school.

The same Congress which enacted the First Amendment also passed the Northwest Ordinance which charted the development of the Territory of the United States “northwest of the River Ohio.” Article 3 of the Ordinance reads, “Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.” There is no animosity nor rigid separation here between morals and religion and public education. Rather, the emphasis is on a harmony between them.

Men’s and boys’ clothing of distinction at reasonable prices

Stith’s

WINSTON-SALEM:
West Fourth at Cherry Street
Reynolda Manor Shopping Center

HIGH POINT:
College Village Shopping Center

SAVINGS—
Direct Reduction

HOME LOANS

THE STANDARD
SAVINGS & LOAN ASSOCIATION

E. L. Pfohl, Pres. and Treas.
— Established 1908 —
236 North Main Street
—Dial PA 3-1069—

August, 1964
The argument that religious and moral training is up to the home and church alone is an argument that the Communists have been known to use in advancing their cause. It is a dangerous line of thought to accept without protest.

6. THESE DECISIONS SEEM TO BE A PART OF A WIDESPREAD EFFORT IN THIS COUNTRY TO REMOVE ANY REFERENCE TO RELIGION FROM OUR NATIONAL LIFE AND TO DESTROY THE RELIGIOUS HERITAGE OF THIS NATION.

Already the employment of chaplains for the Armed Forces, the reference to God in the Pledge of Allegiance to the Flag, the opening of sessions of Congress by prayer, and the use of our national motto, “In God we trust,” are all under attack. Lest there be any uncertainty about this, it should be noted that the woman who brought one of these suits before the Supreme Court—Mrs. Madalyn Murray of Maryland—is a militant atheist and proud of it.

“Time” magazine quoted her as saying that churches are “leeches on society. If no other American has enough guts to fight them, then I will.” This is the kind of person who is out front proudly leading the attack. Already she has filed another suit asking that states no longer be permitted to exempt church property from taxation. It is frightening to think where such measures can lead. Are we to sit back and do nothing while such people are permitted to alter the character of a nation?

7. THESE DECISIONS SEEM TO BE THE FORERUNNER OF AN ATTACK AGAINST THE CHURCH ITSELF.

Again, this would be contrary to the heritage and character of our nation.

8. THESE DECISIONS THEMSELVES MIGHT WELL BE CONSTRUED TO BE IN VIOLATION OF THE FIRST AMENDMENT TO THE CONSTITUTION.

This amendment says that Congress shall make no law prohibiting the free exercise of religion. Is it not true that to say that prayer and Bible reading cannot take place in the class-room is prohibiting many people from the free exercise of their religion?

9. IT IS NOT RIGHT TO ALLOW A TINY MINORITY TO PREVENT THE GREAT MAJORITY OF PEOPLE FROM FOLLOWING PRACTICES THEY DESIRE TO FOLLOW.

In his book “To Pray Or Not To Pray” Charles Wesley Lowry makes this statement concerning one of these decisions: “... we have the wishes and religious preferences not only of a majority but an overwhelming majority—certainly not less than ten to one—of the citizens of Maryland arbitrarily denied and prohibited by the Supreme Court of the United States.” This type of thing simply is not right and I see no reason why we should feel obligated meekly to sit back and endure it.

Weight of Public Opinion

What can be done to right the wrong that has been done? Several proposals to amend the Constitution are now before Congress. One proposal has been
put forward by Bishop Pike of the Episcopal Church, a man who was a highly trained and practicing attorney before entering the ministry. His proposal is that the First Amendment be reaffirmed with a restatement of the present phrase "an establishment of religion" to read: "the recognition as an established church of any denomination, sect, or organized religious association." Whatever the final answer may be, one thing is certain. Nothing will be done unless the American people are aroused enough about this issue to bring the massive weight of public opinion to bear upon the Congress of the United States. This is one thing that the individual citizen can help to do.

For those who are interested in making a thorough study of this issue I recommend the book "To Pray Or Not To Pray" written by Charles Wesley Lowry and published by the University Press of Washington, D. C. Mr. Lowry is an Episcopal minister who has made an exhaustive study of this issue and brings to light many new facts and implications concerning it.

THE MORAVIAN MUSIC FOUNDATION

headquarters: Winston-Salem, N. C.

Incorporated for the advancement of Moravian Church music through research, publications, and education. Sole agent for the music archives of the Moravian Church in America, Great Britain and Ireland.

"Our Moravian forebears created great music solely for the glory of God; it is our responsibility to utilize this priceless legacy for no less exalted a purpose."

August, 1964

I realize that many of my fellow ministers and fellow Moravians take a different position on this question. All I am asking is that we give this question the attention it merits and that we not let an issue go by default that could bring about a radical change in the character and nature of the nation we all love.

OLD SALEM CHARMS
Sterling .................. $3.00
Gold on Sterling .... $3.00
10k Gold, $20.00—14k Gold, $24.00
Plus 10% Fed. and 3% State Tax

GIFTS AND SOUVENIRS
Plates  Cups and Saucers
Pitchers  Coffee Pots, metal
Tiles  Moravian Coffee Mugs
Napkins  Color Slides of Old Salem
Post Cards  Pictures of Salem
Metal Trays with 7 Salem Scenes $1.50
Waste Baskets and Trays — Scenes $4.50

NEW MORAVIAN CHURCH SEAL JEWELRY

Gold Filled or Silver
Earrings  — Charms  — Lapel Pins  — Lapel Buttons — Cuff Links  — Tie Bars
Tie Chains — Tie Tacks

BOOKS

Customs & Practices of Moravians . . . $ .50
Candle Love Feast, Street ............ $2.75
Bellyr that Moved, Michel ......... $1.75
Houses of Peace, Eller .............. $3.00
N. C. and Old Salem Cookery ....... $3.50
History of Mor. Church (500 yrs.) .. $1.00
Count Zinzendorf ................. $4.75
Early Mor. Music Records . . . . $4.95 & $5.95
Tell Me A Story, Rondthaler ....... $2.50
History of the Mor. Church, Davis .. $ .50

SALEM BOOK STORE
Winston-Salem, N. C.
Salem Square  Phone PA 3-1122
The mission of the Moravian Church in the coming years is to give of itself to all mankind in the name of its Chief Elder, Jesus Christ. This is no new statement of mission, but has been the continuing reason for the existence of the Church for over 500 years. In the history of the Moravian Church there have been periods when an aggressive commitment to this purpose made an impact on the entire world.

The greatest task of the Christian Church of the future is to remain faithful to the reasons it was called into being by Christ Himself. Rachel Henderson, in her book, "A Call To Faith," states that "the essential function of the church is not to be ministered unto, but to minister... when the church seeks to preserve itself the church destroys itself." These thoughts are before us to remind us of the basis for having an organized Christian Church. The call of our modern society is to be active, to build, to be ever busy. The church must be on guard to see that its activity is in tune with its reason for existence.

Characteristics of Society

Let us briefly examine the characteristics of our society today and then attempt to see where we may be led to serve in the future. In our modern world as throughout history, the love of self motivates the actions of people. Today, more than in any other age, we find the love of self coupled with the love of things; cars, money, gadgets, television, hobby equipment and on and on. Things are impersonal, and those who find their security in things tend to be impersonal with their fellow man. Surface relationships seem to be an unwritten rule in society today. Science, by its glamor and impact in daily life, leads us to increasingly glorify the world of things. It has also led man to glorify himself in his own accomplishments. This, in effect, has led society to say to God and to His church, "we can make it on our own now, your Word is no longer needed." The world seems to say this while it wonders why the divorce rate goes up, why more money is needed in mental health programs for children and adults, why no one has an answer for the moral problems of the day.

It would appear that man glorifies himself as a group, not as individual persons, since individualism is no longer acceptable. To be busy is security, not being committed to a set of values as an individual. Many group movements have values that are relative to present circumstances and have very little commitment to anything lasting. This, in part, is the complicated society our church must serve.

Commitment to Serve

The first task of the church of the future is daily to commit itself to serve as Christ would have it serve. This would mean that all individuals, boards and committees must be willing to withdraw temporarily from their busy work and examine what they are doing in light of what Christ would have...
them do. This withdrawal and examination is necessary for purity of the motive and commitment of direction. For the church to be God's instrument it must not be guilty of adopting the pattern of society of being very busy about nothing that is of real value.

It will be the task of the church to show the world positively that life is made up of commitment to someone (Christ) rather than to "things" or to busy "do good" activity. In examining itself, the church must be seen as "the body of Christ," not as a human organization. It must see itself as active in the world, but not worldly; involved with the lives of others in and outside itself, but giving ultimate allegiance not to society but to God. Only in the way of example will the church be able to serve the world with the gospel message. It must know for what it stands and be prepared to suffer for these convictions, if the world is to hear its voice.

Personal Relationships

The Moravian Church can serve the world by unhesitatingly proclaiming that God is at work in the world today. This proclamation is needed by men and women who feel that man and his great achievements have taken over the operation of the world. This message, however, will not have any real meaning unless it is accompanied by the example of God working in the lives of those who speak it. The message "God is love" is meaningless if you turn your back on the one to whom you are speaking.

To give itself in the world, the church must be willing to be involved in the lives of men and women. This involvement must oppose the surface relationships now the rule in society and offer the relationships Christ wants when he commands, "Love thy neighbor as thyself." This service in the area of personal relationships is where the influence of the church will have its most direct effect. Someone has uniquely stated that the business of the church is "the people business." As the church recognizes itself as "the body of Christ" so it must be true to its calling as an instrument through which God may

Dewey's
BAKERY
114 W. Fourth St.

. . FOR VALUE
. . FOR QUALITY
. . FOR STYLE
. . FOR SERVICE

"Where Quality Never Varies"

SHOP

THE IDEAL
Winston-Salem's HOME owned, HOME operated department store

AUGUST, 1964
give visible evidence of His love. There are those who say that some church groups today have lost sight of this calling, and as in the secular world they are unable or unwilling to give love. Instead of love they give as a substitute, things such as expensive church buildings to be admired and extraordinary comfortable facilities to be enjoyed.

An Instrument of Love
The Moravian Church, in the next decade, has a definite task of showing the world the meaning of Christian love through the actions of all its organized structure and each individual member. The responsibility of this task will rest on each member as he attempts to break the rules of society and show a sincere personal interest in those around him. Each individual in this service will, in effect, be saying that he will not be a barrier to stop God’s love from shining through to his fellow man, but will be a willing instrument of this love.

In a Christian community so motivated, the world will see an obvious Christian fellowship and will not doubt that God is at work. In this community the world of things will not be primary but will be replaced by the important value of personal relationships in Christian love. In this setting of Christian fellowship, persons will be free to be more individualistic because they will be loved as persons of individual worth.

The church must “go into all the world” as Christ commanded. It must continue to be evangelistic, both in starting new churches at home and expanding its foreign mission program. Progress in these areas can be maintained by the fine business ability existing in the church. The depth of the outreach of the church will be determined by its faithfulness in showing the world the real meaning of Christian love. The strength of the church will be its willingness to accept its divinely given task.

C. L. C. . . .
(Continued from inside front cover)

Province over 3,000 copies were sold. “The response,” says the publishers, “has been overwhelming.”

The study book for adults in 1964-65 will be “The Mighty Acts of God” by A. B. Rhodes. There will be a pupil’s and a teacher’s book. “The Mighty Acts of God” is written as a pilgrimage through the Bible. As stated in Chapter One, “Actually it is a pilgrimage from the Garden of Eden to the New Jerusalem.”

The aim of the year’s study is to lead adults to grasp the essential unity of the Bible. It gives a picture of the sweep of Biblical history from the beginning to the end. It stresses the great themes of Scripture such as creation, covenant, redemption, disobedience and punishment, repentance, restoration, incarnation, the church and consumation. This is a paperback book of lasting value and one should be in every home. It will be a reference book for the future as indeed it will be in the coming year for leaders of youth.

All adults except students will study “The Mighty Acts of God.” For college students a study course is offered entitled, “Go from Your Father’s House” which is concerned with how the Christian faith touches the academic community and the student personally.

The Covenant Life Curriculum for youth calls for three study groups in the youth division of the church school.
Where possible the classes should be grouped for grades 7 and 8, 9 and 10, and 11 and 12. Three study books are available for the youth division which comprises the Junior High and Senior High Departments. These study books are:

Grades 7 and 8, "God Calls" by Mary L. Boney. This course enables the student to move understandingly through the Bible and gives him a picture of the one story of the Bible.

Grades 9 and 10, "The Meaning of Jesus Christ" by William M. Ramsay. This study is centered in the Gospel of Matthew and speaks to youth as they are coming to grips with the great issues of life.

Grades 11 and 12, "Hear the Word of the Lord" by Neely D. McCarter. "This course helps the teen-ager to face the challenges presented by theories of inspiration, principles of biblical interpretation, science and religion, so that he may emerge with a mature and well-reasoned trust in God's Word as it is found in the Bible."

The Bible study courses for adults and youth are augmented and strengthened by audio-visual resources prepared as integral parts of the study. For example, suggestions for using these resources are written into the Teacher's books. Having them available for use in the local church by the local teacher is important. For this reason the audio-visuals are listed on the order blanks of C.L.C. materials.

Beyond doubt the most valuable of these aids is the filmstrip, "The One Story of the Bible," 70 frames and in color. In symbolic pen and ink drawings the story is told from Creation to Consumation. It is to be used with "The Mighty Acts of God" and all three of the youth courses.

As a preliminary to beginning the study of "The Mighty Acts of God," the author has prepared a 12 inch record, one side for teachers, the other for pupils. The record provides insight into the content and use of the book. Two other records are available:

1. "Thus Saith the Lord," a dramatic reading of selections from the prophets.

2. Readings in Hebrew and Greek. The Shema and Psalm 1 are read in Hebrew and 1 Corinthians 13 in Greek.

3. Bible Poetry (the reverse side of the above), brings alive the beauty of several selections of poetry from the Bible.

Six filmclips of ten or eleven frames have been prepared elaborating the mighty acts of God. They will be invaluable for use by the adult groups in the course of the year's study.

---

**LIFE INSURANCE**

**CHAS. N. (Pete) SIEWERS**

Chartered Life Underwriter

**SECURITY LIFE & TRUST CO.**

420 N. Spruce St. Tel. PA 2-2579

---

**SALEM ELECTRIC COMPANY**

**CONTRACTORS**

Frank B. Myers

ANYTHING ELECTRICAL — ANYTIME

24 Hr. Service Dial PA 2-6174

315 S. Liberty Street
North Carolina Group Calls For Acceptance of Civil Rights Act

The North Carolina Council on Religion and Race has urged the state's residents to "practice the Biblical command to love thy neighbor" by supporting the Civil Rights Act and eliminating "injustice" in voting, education, employment and public accommodations.

A statement issued by the Council's steering committee—made up of Protestant, Roman Catholic and Jewish clergy and laymen—said that "more than civil law will be needed as the Civil Rights Act is implemented.

"We call upon the people of God in North Carolina to follow divine law in applying the religious principles of justice and love so that hatred and prejudice may be eliminated from every heart."

The statement was signed by Bishop Coadjutor Thomas A. Fraser of the Protestant Episcopal Diocese of North Carolina; Roman Catholic Bishop Vincent S. Waters of Raleigh; Rabbi Abe W. Schoen of Raleigh, president of the North Carolina Association of Rabbis; and Jack Crum of Raleigh, director of Christian social action of the North Carolina Council of Churches.

Also, O. L. Sherrill of Raleigh, representing the General Baptist State Convention; W. Judson King, representing Congregational Christian Churches; and William B. Furie of Salisbury, an executive of the State Association of Jewish Men.

The statement was read in all Catholic churches in the state as part of a pastoral letter from Bishop Waters.

Endorsing the remarks of President Johnson that "no single act of Congress can, itself, eliminate discrimination and prejudice, hatred and injustice, but this bill goes further to invest the rights of man with the protection of the law than any legislation in this century," the Council pledged every effort to implement the new law.

"We call upon the God-fearing people of North Carolina," it said, "to find the ways and means of implementing the provisions of the Civil Rights Act in our state so that injustices in voting, in the use of public accommodations and facilities, in public education, and in employment may be eliminated from every place."

It is now, the Council held, "the responsibility of all people in the Judaico-Christian tradition to prove that they are our nation's best citizens."
Nicaraguan Youth Was Helped by Conference

To Live a More Victorious Christian Life

Mavis Jackson

When I was about eleven years old, my sister attended a Moravian Young People's Conference in Pearl Lagoon (Nicaragua). When she returned home a week later, I heard her singing strange songs and saw the beautiful craft work she did. Among her crafts, there was a notebook in which there were outlines of different things she studied at conference. I was so interested in what she had in her book that I became anxious to go to a conference myself.

It was a long time before I went; but when I attended conference for the first time, I was happy from beginning to end. Since then I have attended many; and during each one, I have always wished that the week would never end.

The most important thing that I have received from these conferences is what I have been able to learn about my Saviour. This has helped me to live a more victorious Christian life. There are many things that I have learned to overcome because of what was taught me at conference. Now, I feel more sure of myself since I have learned to walk closer with God.

I wish that you could understand what I am trying to say. If one has ever felt the closeness of God, he will understand; but if he has not, let me say that he is missing the greatest thrill of life! There is such a sweet feeling one gets that he can hardly express

MISS MAVIS JACKSON: "I have attended six conferences . . . and never regretted any of them."

CONSORTIUM LEADERS of the Pearl Lagoon Youth Conference in March, 1964, were, left to right, Miss Merlin Forbes, director of Christian Education for the Southern District of the Nicaraguan Province; the Rev. Charles Moses, pastor of the Pearl Lagoon congregation; and Miss Alice Hooker, provincial director of Christian Education.

AUGUST, 1964
meet with God, his spirit is uplifted and he gets so in-tuned with God that he can hear His voice speaking to his soul. I feel as if that is one of the reasons why so many people attend these conferences each year. They want to learn to live closer to God, feel His presence in their lives, and gain from this experience the courage to fight the good fight of faith.

There are many songs that I have learned at conference which mean so much to me. "Make me a captive, Lord" is my favorite. I know that if I am God's captive, I shall be free from harm. He will shelter and protect me.

Many times at the beginning of a conference I have heard young people say, "Well, what's the use of being a church member?" As conference draws to a close, however, most of them want to become a member of Christ's Church because they feel that when they join hands with other believers they are that much stronger. One of the most pleasant feelings one gets at the Pearl Lagoon Conference comes from seeing many of the youth come to realize that Jesus is indeed a wonderful Saviour and will surely carry them through.

To me, the best of all the hours one spends at conference is during the last night. It is then that we have our consecration service in which each one has the privilege of making a public profession of his faith and trust in Christ and dedicates himself.

I have attended six conferences and can say with a clear conscience that I have never regretted any of them. If it is possible for me to attend more, I will and will also encourage others to do so.

I am sure that anyone who attends a Pearl Lagoon Young People's Conference will never regret it. And above all, of this I am very certain, if he comes with the spirit of learning something about the One who died for us all, he will receive that joy that Jesus promises us that no man can take away (John 16:22).
The Rev. Joseph Harrison

As this issue was going to press a telegram was received announcing the homegoing of Br. Joseph Harrison, retired Moravian pastor in Bluefields, Nicaragua. "Captain Joe" served the Moravian Church in Nicaragua for many years mostly in the Bluefields District. After serving as a layman he was ordained on June 6, 1945, and officially retired on April 30, 1961, but continued serving the Bluefields Congregation. His varied career included his leadership in the establishment of the Boy Scout movement in Nicaragua for which service his country honored him with a commemorative postage stamp. The entire Church extends its Christian sympathy to his widow and family.

Strife in British Guiana

The eyes of our hemisphere are on British Guiana and its constant strife. The tragedy of a divided nation is brought to our attention from the reports which have been coming from that country. Here are some excerpts:

"The refugees came in two large boats—1700 of them, bewildered adults and frightened children, the strong and the weak, the unscathed and the injured. Their homes were destroyed; their jobs were lost; their savings and hopes for their children wiped out. Some carried pitifully small parcels of hastily flung together possessions. Others escaped the fiery destruction with only the clothes they wore. Most of them had little hope of ever returning to their homes again.

"'Sounds like atomic warfare, or the horrifying plot for science fiction,' you suggest? Not really. This is 1964, British Guiana, where political and economic strife have divided the Negro and East Indian races for the last five years. The refugees were the minority race in the bauxite mining town of Wismar, 56 miles up the Demerara River. In one sudden outburst violence erupted to destroy the community's peace and well-being.

"What happened on May 25 in Wismar had been taking place sporadically in other areas of the country for three months. Fanned by striking workers on the estates where sugar cane is grown and ground into sugar, racial violence destroyed the peace of many villages in West Demerara and on the East Coast. Non-strikers were beaten, and soon the innocent were also attacked. Many homes representing life long saving were burned or pushed off their blocks. Minority groups were forced out of their homes to seek refuge where their own racial group was the majority. A mass hysteria of reprisals and counter-reprisals has ignited a flame of violence which only the presence of British troops, national volunteer soldiers, and overtaxed police are keeping in obeyance.

"British Guiana is normally a quiet land-of-many-waters (for that is what Guiana means). Its 650,000 people are of six racial origins—East Indian, Negro, Amerindian, Chinese, Portuguese, and European. Eighty-six percent of the people are of the first two races with the East Indians slightly in the majority. But all peoples regardless of race or creed (most East Indians are Hindus or Muslims) have lived peacefully together until B. G. entered the struggle for nationhood. Colonial ties with Britain, as in many young nations of
meet with God, his spirit is uplifted
and he gets so in-tuned with God that
he can hear His voice speaking to his
soul. I feel as if that is one of the rea­
sons why so many people attend these
conferences each year. They want to
learn to live closer to God, feel His
presence in their lives, and gain from
this experience the courage to fight the
good fight of faith.

There are many songs that I have
learned at conference which mean so
much to me. "Make me a captive, Lord"
is my favorite. I know that if I am
God's captive, I shall be free from
harm. He will shelter and protect me.

Many times at the beginning of a
conference I have heard young people
say, "Well, what's the use of being a
church member?" As conference draws
to a close, however, most of them want
to become a member of Christ's Church
because they feel that when they join
hands with other believers they are that
much stronger. One of the most pleas­
ant feelings one gets at the Pearl La­
goon Conference comes from seeing
many of the youth come to realize that
Jesus is indeed a wonderful Saviour and
will surely carry them through.

To me, the best of all the hours one
spends at conference is during the last
night. It is then that we have our con­
secration service in which each one has
the privilege of making a public pro­
fession of his faith and trust in Christ
and dedicates himself.

I have attended six conferences and
can say with a clear conscience that I
have never regretted any of them. If it
is possible for me to attend more, I will
and will also encourage others to do so.

I am sure that anyone who attends a
Pearl Lagoon Young People's Confer­
ence will never regret it. And above
all, of this I am very certain, if he
comes with the spirit of learning some­
thing about the One who died for us
all, he will receive that joy that Jesus
promises us that no man can take away
(John 16:22).

---

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

NORMAN STOCKTON,
INC.
411 North Cherry Street
Winston-Salem, N. C.
50 YEARS OF SERVICE
Catering to the Best Dressed Men and
Boys of this community.

Hathaway and Enro Shirts — Knox
Hats — Hickey-Freeman and
Griffon Clothes.

Expect More at Stockton's
More Style—More Quality—More Service

THE WACHOVIA MORAVIAN
The Rev. Joseph Harrison

As this issue was going to press a telegram was received announcing the homegoing of Br. Joseph Harrison, retired Moravian pastor in Bluefields, Nicaragua. "Captain Joe" served the Moravian Church in Nicaragua for many years mostly in the Bluefields District. After serving as a layman he was ordained on June 6, 1945, and officially retired on April 30, 1961, but continued serving the Bluefields Congregation. His varied career included his leadership in the establishment of the Boy Scout movement in Nicaragua for which service his country honored him with a commemorative postage stamp. The entire Church extends its Christian sympathy to his widow and family.

Strife in British Guiana

The eyes of our hemisphere are on British Guiana and its constant strife. The tragedy of a divided nation is brought to our attention from the reports which have been coming from that country. Here are some excerpts:

"The refugees came in two large boats—1700 of them, bewildered adults and frightened children, the strong and the weak, the unscathed and the injured. Their homes were destroyed; their jobs were lost; their savings and hopes for their children wiped out. Some carried pitifully small parcels of hastily flung together possessions. Others escaped the fiery destruction with only the clothes they wore. Most of them had little hope of ever returning to their homes again.

"Sounds like atomic warfare, or the horrifying plot for science fiction," you suggest? Not really. This is 1964, British Guiana, where political and economic strife have divided the Negro and East Indian races for the last five years. The refugees were the minority race in the bauxite mining town of Wismar, 56 miles up the Demerara River. In one sudden outburst violence erupted to destroy the community’s peace and well-being.

"What happened on May 25 in Wismar had been taking place sporadically in other areas of the country for three months. Fanned by striking workers on the estates where sugar cane is grown and ground into sugar, racial violence destroyed the peace of many villages in West Demerara and on the East Coast. Non-strikers were beaten, and soon the innocent were also attacked. Many homes representing life long saving were burned or pushed off their blocks. Minority groups were forced out of their homes to seek refuge where their own racial group was the majority. A mass hysteria of reprisals and counter-reprisals has ignited a flame of violence which only the presence of British troops, national volunteer soldiers, and overtaxed police are keeping in obeyance.

"British Guiana is normally a quiet land-of-many-waters (for that is what Guiana means). Its 650,000 people are of six racial origins—East Indian, Negro, Amerindian, Chinese, Portuguese, and European. Eighty-six percent of the people are of the first two races with the East Indians slightly in the majority. But all peoples regardless of race or creed (most East Indians are Hindus or Muslims) have lived peacefully together until B. G. entered the struggle for nationhood. Colonial ties with Britain, as in many young nations of
the world, are being broken and necessarily so. Unfortunately, an honest venture has been seized by aggressive Marxist-Communist leaders. People whom God has created and for whom Christ has died now spell support for politicians whose love for country is often mixed with self-interest. The battle for men's minds and loyalties has at last resulted in untold grief, strife and retardation of our country's growth and progress. The dominant question that Christians in British Guiana are asking today is: 'What does the gospel of Christ Jesus mean to us as we approach nationhood? How does Christ speak to these burning issues of race, poverty and unbelief?'

'Like every Christian disciple, we are called to proclaim the news that 'God so loved the world that He gave His only begotten son...'. The world includes B. G. and its multiplication of social, economic, and political problems. The cross of Christ Jesus, through which we know God's wondrous love, represents the one hope that binds the hearts of men not only to our Heavenly Father, but to one another, regardless of race, or color, or political allegiance. This good news that Christ Jesus, if he is lifted up, will draw all men unto himself must be proclaimed right in the midst of terror and conflict until one day all men in B. G. and wherever Jesus has not become Lord will say with the great German pastor and martyr, Die-

| essentials in the true American way of life are to establish a home of your own, provide for that home and your loved ones to the best of your ability. Attend your church, take part in its work and help to support it in a moral and financial way.

---

**EAGLE TRIPLEX**

THE BURIAL VAULT THAT OFFERS THE EXCLUSIVE TRIPLE WALL DESIGN

- A. Reinforced Concrete
- B. Asphalt
- C. Reinforced Concrete

A layer of finest water-resistant asphalt bonds together the outside and inside walls of steel reinforced concrete.

Manufactured and serviced locally by RALPH and RUSSELL KIMEL

ALWAYS SPECIFY EAGLE TRIPLEX

THE WACHOVIA MORAVIAN
trich Bonhoeffer:

‘Who am I? They mock me, these lonely questions of mine.
Whoever I am, Thou knowest, O God, I am thine!’

“The son of one of our members was shot and then beaten to death. The tension is great. Yesterday we had a meeting to see if we can get people on a local level to help resolve their differences and try to live together as friends. We arrived at a few decisions, and now we are going to other villages to see what can be done.”

In spite of the troubles, the Church keeps planning to carry on its work. A Moravian youth camp is being planned for early August and young people will grapple with the big questions of their faith. How can I be a witness for Christ in our present situation: What is the word of hope when despair is the dominant mood of our country? What is God’s purpose for me?

The Queenstown congregation, under the leadership of its pastor, the Rev. Gordon Sommers, sponsored a Home and Family week with encouraging results. Br. Sommers reported: “The enthusiasm of the congregation was thrilling and the average attendance of 200 each night was an indication that enthusiasm remained high. There were a great many children and young people, as there are at all of our services and activities. For instance, Sunday morning there were 312 people in church at our family re-dedication service. In the evening our attendance was 420 at the time of confirmation and reception. Thirty-nine persons were received into the Church and 24 of them were young people 15 years of age and under.

“What was most impressive was the fact that the people leading the discus-
sions were experts from our own community. This was an opportunity for the people of our church to see that we have capable leaders in our own country and in a time when national leadership is so much needed.”

---

Short Wave Radio Sets Are Sent to Missionaries

Moravian Churches in Nicaragua and Honduras will soon receive five new short-wave “ham” receivers and eight more powerful units as the result of the interest of Br. and Sr. Lewis Kanoys in radio communication between stations in those countries and the United States.

It all began in 1947 when the Kanoys gave and installed a short-wave radio set to Dr. A. David Thaeler for the use at the Bilwaskarma Hospital. Since that time “Tink” and Ethel have served as an anchor station in the United States for weekly contacts with our mission fields in these two Central American countries.

About a year ago the Kanoys interested a number of other Moravian ham operators in this project and, as a result, the Board of Foreign Missions was advised that new sets should be installed to replace the outdated sets now being used. The Mission Board reported this

PAINTS — GLASS

PAINTS — VARNISHES — OILS
WALLPAPER — AUTOMOBILE GLASS
WINDOW GLASS — PLATE GLASS
ROUGH ROLLED GLASS

PFAFF’S, INC.
219-223 Main St. Dial PA 3-7365
matter to the provincial board of the two fields and, as a result, the Mission Board was notified that thirteen sets could be used to advantage at our mission stations. From that moment this group of ham enthusiasts went into operation. More than $5,000 was raised to buy these new sets, which will be assembled and shipped within a short time.

The short-wave receivers will be used for intra-country use in Nicaragua to enable the missionaries to be in regular contact with each other. The eight more powerful units will be used both for intra-country use and for overseas contact. By using the more powerful units in the medical work, it has been possible to consult medical specialists in the States for advice in the treatment of patients and on a number of occasions have undoubtedly been the means of saving the lives of many persons. The Kanoys plan to continue to serve as an anchor station here in Winston-Salem for weekly contacts between the overseas workers and the home base.

Laymen’s Conference . . .
(Continued from page 3)

of expanding sessions to four days. It was also expressed that perhaps a nursery could be provided to aid attendance of those with small children. Other suggestions stated that more singing and visual aid materials would be welcomed as would more ministerial and church financial support.

---

PLEASANTS HARDWARE COMPANY
The Home of Good Hardware
PAINTS — TOOLS
Appliances For The Home
601 N. Trade St. Dial PA 4-1531

With Electric energy so abundant, so low cost—let Reddy Kilowatt bring more and more enjoyment of the good things of modern living. He’ll help you at the flick of an Electric switch!
Next Musical Festival
Will be a Part of

Salem's 200th Anniversary in 1966

Mrs. T. E. Butterfield, Jr.

The seventh Early American Music Festival reached its scheduled climax with the final Festival Concert Sunday, June 21, in Central Church, Bethlehem, but singers and instrumentalists were looking toward future festivals as evidenced by the tone of the preceding dinner in Moravian College's Student Union Building.

During this meal the Honorary Chairman, Clarence Leinbach, Sr., announced the next festival would be held in Winston-Salem in conjunction with Salem's 200th anniversary in 1966. The production of long-neglected anthems and instrumental works was not to end with the Sunday afternoon Festival Concert of 1964, but would be another step forward, as has each past festival. More of the fine old music becomes a part of the church worship of America, musical horizons are broadened and the sturdy faith of the composers brings new inspiration to twentieth century listeners.

Dr. Thor Johnson again amazed festival attendees, whether participants or audiences, with his ability to bring together amateur and trained singers and instrumentalists and turn them into a choir and orchestra capable of presenting concerts within a few days. In this case they gave five different programs, one at Lititz, one at Nazareth, three in Bethlehem, besides instrumental groups appearing at West Side, College Hill, and Central Moravian Churches on Sunday morning.

There was also an opportunity for festival members to meet the new director of the Moravian Music Foundation, Dr. Theodore Nolte, and his wife, as well as the assistant director, Mrs. Marilyn Gombosi.

The festival was the work of many devoted men and women. Bethlehem's committee was chairmanned by Elmer Mack, Chairman of the Music Festival, center, is shown with Dr. Walser H. Allen, pastor of the host church, and Dr. Thor Johnson, Musical Director.
Mack, assisted by Walter Schrempel. Mrs. Mark Parseghian directed the youth chorus and Mrs. Richard Schantz, the youth choir. Miss Fanny M. Harrar was office secretary and the Rev. Wilfred W. Harke was executive secretary.

The Provincial Boards at Work

Provincial Women's Board

Two important dates have been announced by the Provincial Women's Board. The president's meeting will be held on Thursday, September 10, at Clemmons Moravian Church. Letters will be sent to each president giving further details about this meeting.

On Wednesday, September 23, the annual Fall Outing will be held at 11:00 at Friedland Moravian Church. There will be a pot-luck luncheon following the meeting.

Mrs. Harry E. Cook, Jr.

Provincial Elders' Conference

Br. Terry M. Jones has accepted a call to become pastor of the Mount Bethel and Willow Hill congregations. Br. Jones graduated from Moravian Theological Seminary in May and is at present serving the Center Valley Moravian Church, Pennsylvania, as student pastor. He will assume his new duties early in the fall.

Br. William A. Cranford has accepted a call to the South Dover and Fry's Valley Moravian Churches in Ohio. Brother Cranford has been serving as part-time archivist and pastor of Enterprise. He plans to assume his new duties the first of September.

Br. Clark A. Thompson has accepted a call to become chaplain and instructor in the Department of Religion at Salem College.

During the past year he has been a student at Duke Divinity School where he completed work on his Master of Theology degree. He will assume his new responsibilities on September 1.

R. Gordon Spaugh

DEATHS


WE APPRECIATE YOUR BUSINESS!

PRESCRIPTION SPECIALISTS

BOBBITT'S PHARMACY
Reynolds Building — Phone PA 2-5189

NISSEN DRUG COMPANY
Nissen Building — Phone PA 2-6129

BOBBITT'S COLLEGE PHARMACY
100 Lockland Ave. — Phone PA 3-1867
NEWS OF THE CONGREGATIONS

Kernersville Church Boards Establish Student Aid Fund

A student aid fund has been established by the Boards of Elders and Trustees of the Kernersville church to provide financial assistance for college students.

In a letter to the membership of the congregation, the boards outlined the objectives of the fund, stating, "We are concerned about helping deserving young people in our congregation who need financial aid in getting through college. We are certainly glad to see so many of our young people get to college and would pay tribute too to their ambition to better themselves and to their parents in their work and, often times, sacrifice to make it possible for their children to go.

"Sometimes cases arise among us of real need financially—so much so that the young person concerned may not be able to continue his or her college education, or not even begin it. We believe that in such instances we should help such young people."

The fund, to be administered by the Joint Boards, will not be an invested fund from which only the interest can be used but a cash fund. The boards will consider each case as it arises and determine the aid to be given.

Song, Discussion, Drama Highlight Youth Activities Week

Whether singing the verses of a popular folk song, talking over school problems, or watching a drama on family life, Moravian young people gathered to worship and learn during Youth Activities Week, July 13-17, sponsored by the youth of Ardmore, Home, and Trinity Churches.

The theme, "Christian Faith in the Twentieth Century," brought out many phases of Christian life. Monday night, a picnic supper was held at the May Dell of Salem College. Folk singing was featured at this "get-acquainted" meeting.

Ardmore Church was host Tuesday night at which time the racial issue was discussed. By the use of evaluation sheets, the young people got an idea of their own prejudices. A discussion was led by Chaplain Lewis of Winston-Salem State College and Chaplain Everett Gill, III, of the North Carolina Baptist Hospital.

A panel, consisting of young people and teachers and headed by Ken Sisk, applied the Christian faith to school situations on Wednesday night when Trinity was host.

Thursday night the Provincial Senior Young People's Rally was held at Bethania with the election of officers. After supper, the Rev. James Johnson spoke.

Ending the week was a drama, "The Maturing Family," concerning Christianity within the family, followed by a service of the Holy Communion. Calvary was the host church, and parents were invited.

Linda Perryman

RUFF'S FLOWER SHOP
612 So. Poplar Street
Winston-Salem, N. C.
Flowers For All Occasions
Phone PA 3-1051
Br. George Westphal Becomes Rondthaler Professor in Seminary

The Rev. George C. Westphal has been named to succeed the Rev. John W. Fulton, as Edward Rondthaler Professor of Practical Theology at Moravian Theological Seminary.

One of the endowed professorships at the Theological Seminary, the Edward Rondthaler Professorship in Practical Theology was established in 1947 by the Synod of the Southern Province to honor the memory of the distinguished bishop of the Southern Province of the Moravian Church.

Br. Westphal comes to the Theological Seminary from Fargo, North Dakota, where he has been pastor of the Moravian Church since 1959.

Born at Fairfield, Jamaica, West Indies, the son of a Moravian bishop, he received his early schooling at home. After attending Munroe College, a boarding school in Jamaica, he studied at Moravian, earning the Bachelor of Arts degree in 1923 and the Bachelor of Divinity degree in 1925. He was awarded the degree Master of Sacred Theology by Princeton Theological Seminary in 1926.

Since his ordination in 1926, Br. Westphal has served various churches, including Ephraim, Sister Bay, Wisconsin Rapids, and Green Bay, all in Wisconsin. During the five years he was pastor at Indianapolis he did graduate study in Christian Art and in Theology. More recently he has continued his studies at Moorhead State College, taking courses in English literature and the History of the Reformation.

---

DEATHS


Jones, Mrs. Robah Pfohl, born June 26, 1888; died July 1, 1964. A member of Home Church. Funeral conducted by Dr. James C. Hughes, the Rev. Wallace C. Elliott and Bishop J. Kenneth Pfohl. Interment in Salem Moravian Graveyard.


---

HUTCHISON-ALLGOOD
Printers, Lithographers, Rubber Stamps
Specialists in Photographic Reproductions without cuts.

Ph. PA 2-4333 Winston-Salem, N. C.

---

TRIANGLE MOVING & STORAGE CO., INC.
agents for BEKINS VAN LINES
world-wide moving & storage
Serving the GOLDEN TRIANGLE AREA
256 W. Mountain St.
Kernersville, N. C. Dial 993-2173
"Independence of the Pulpit" Stressed by Brooks Hays

Former Rep. Brooks Hays, a White House consultant and Rutgers University professor, has warned against economic, social or political pressures "to silence the utterances" of clergymen which "their conscience inspires."

It is incumbent on the church and its clergy, he said, "to make its fellowship meaningful so that Republicans and Democrats, conservatives and liberals, may experience goodwill for each other within its shelters and draw spiritual strength for the intellectual and political conflicts which find them on opposing sides."

This can be done, he emphasized, "without silencing the prophetic voices which the agencies of the church are mandated to keep strong and powerful."

Mr. Hays, a former president of the Southern Baptist Convention, addressed the awards dinner of the 14th annual Washington Pilgrimage, sponsored by Religious Heritage of America, a group seeking to foster this country's religious traditions.

Recipients of the awards, announced earlier, were Dr. Norman Vincent Peale, noted minister and author, as 1964 Clergyman of the Year; J. C. Penney, founder of the chain of stores bearing his name, Lay Church Man of the Year; and Mrs. Dale Evans Rogers, movie and television star, Church Woman of the Year.

Speaking of ways the church's "influence" may be applied in the realm of government, Mr. Hays suggested the encouragement of individuals "to participate in the efforts to find moral solutions to political problems."

He also urged the support of religious institutions concerned with current social ills and a continuing vigilance to maintain "uninhibited the independence of the pulpit."

Concerning the church-state separation tradition in this country, Mr. Hays said while "we highly revere the principle," Americans should "never come to think that the two can live separately."

"There should be no impregnable wall," he stressed, adding that there also "must be a mutual respect and interdependence." (RNS)

Consultation Asks Study Of Church's Healing Ministry

A consultation held at Tuebingen, Germany, has called for a continuing study of the role played by the church in the complete healing of a sick person and the work of church-sponsored medical institutions.

It said there was a need to re-examine Christian concepts which view church medical work as either primarily to meet the physical needs of a person or as a means of evangelism.

Held under auspices of the World Council of Churches and the Lutheran World Federation, the consultation on the church's healing mission was attended by clergymen, doctors, nurses and other medical personnel from many countries.
denominations in Europe, Asia, Africa and North America.

Delegates made a number of proposals in connection with the recommended study. These included pilot projects at selected hospitals in which a team consisting of a physician, nurse, psychiatrist and pastoral counselor would treat the patient "in the totality of his sickness."

It asserted that health "in the Christian understanding is a continuous and victorious encounter with the powers that deny the existence and good of God."

With this understanding of health, the statement continued, it follows then that the "congregation has a central and responsible role in healing."

All its members are involved, it said, not just the doctors, nurses or pastors. The congregation is the "primary agent of healing" by its "prayer, love with which it surrounds each person, practical acts which express its concern for every man, and by the opportunity it offers for participation in Christ's mission." (RNS)

**Knowledge of Bible Held Ebbing Throughout Europe**

Lutheran Bishop Hanns Lilje of Hannover, Germany, charged here that Europe is no longer aware of the importance of the Bible in the conduct of human affairs.

Even a "simple knowledge" of the Bible is fast disappearing from European life, he said.

Bishop Lilje addressed an international conference of Church leaders in connection with the 150th anniversary of the Netherlands Bible Society meeting in Driebergen, the Netherlands.

He claimed that the current trend of Biblical scholarship in Europe had made the Bible "appear to be uncertain in its message. The once commanding authority of the Bible is no longer accepted by thinking people in Europe" the German churchman added.

A similar stand was taken by Professor Murdo MacDonald of Glasgow, Scotland, former minister of St. George's West church in Edinburgh. Although every Scottish home possesses a Bible, he said, it is seldom read.

The clergyman said he knew many brilliant and clever men who were "high in their professions," but were only at the primary school level in their knowledge of the Bible.

Need of a closer relationship between Churches and Bible associations was stressed by leading speakers as discussions began at the five-day international conference. (RNS)

**Veteran Missionary Says Church Failed in China**

The Christian church was one of the agencies that caused the fall of the Chinese nation, a missionary who spent 43 years there charged.

The Rev. Leslie Kilborn, 69, told Hamilton Conference, United Church of Canada, that missions in China undermined the Chinese way of life, offered nothing to replace it and opened the doors to communism.

Christian denominational divisions did nothing to bolster the message of Christ, Dr. Kilborn added.

The missionary said the Chinese decided that arms, not religion, was the real strength of the West and promptly turned to anti-Christian Russia for help in building their nation. The Chinese also copied the racial arrogance and callousness of western nations.

Dr. Kilborn said that 43 years ago
he had been one of 23 new missionaries sent out to one mission field by just one of the three denominations (Methodist, Presbyterian and Congregationalist) that merged in the United Church of Canada in 1925.

He compared that record to a mission report presented here which showed that only 19 new missionaries were dispatched last year to serve in 14 countries. (RNS)

NCC "Streamlining" to Reflect Unity, Theological Agreement

A general re-structuring of the National Council of Churches—the first such "streamlining" of the Protestant and Orthodox agency in its 14-year history—will not only strengthen administrative procedures but also will reflect increased denominational unity and theological agreement.

Dr. R. H. Edwin Espy, NCC general secretary, in a report to the spring business meeting of the Council's General Board, said that three years of planning behind the re-structuring plan has been aimed at developing an organizational arrangement that will give the cooperative agency a "forward look."

At present, the NCC has four main divisions, two central departments, two general departments, three commissions and seven administrative offices. Under the re-structuring plan, these will be consolidated into four divisions and three administrative, or supporting, offices.

While final details are yet to be worked out in committee, the "new" Council is expected to have Divisions of Christian Life and Mission, Christian Education, Overseas Ministries and Christian Unity. The three main supporting units will be Offices of Planning and Program, Communication and Administration.

Dr. Espy said the Divisions of Christian Life and Mission and Overseas Ministries will represent program areas in which the church "engages the world... not in the geographical sense but in the theological sense of secular life—the surrounding culture."

FAMOUS MAKE QUALITY
— PIANOS —
HAMMOND ORGAN
"The World's Finest Organ"
FOR CHURCH FOR HOME
JESSE G. BOWEN MUSIC CO.
231 W. Fifth Street Dial PA 2-7923

PACK UP
YOUR TROUBLES
in a
LAUNDRY BAG
— And Call —
ZINZENDORF
LAUNDRY
PHONE PA 2-5178
Linens White and Colors Bright
Dry Cleaning
The Christian Life and Mission division will include the present Division of Christian Life and Work, the Department of Evangelism, the Division of Home Missions, the Department of Worship and the Arts (to become the expanded Department of Christianity and the Arts) and the Department of Stewardship and Benevolence.

The NCC official said that uniting all of these activities in one division is seen as a more effective approach toward coordination of efforts to remind "the Christian man in the world that he is a man of God and of the church."

The streamlining plan also will bring together the present Division of Foreign Missions and the NCC's overseas relief agency, Church World Service.

Dr. Espy said it is "imperative to draw these enterprises, which have so often been uncoordinated and even confusing in their separateness, into a united operation." (RNS)

---

**Dr. Niemoeller to Retire As Head of German Church**

Dr. Martin Niemoeller, prominent and often controversial German Protestant churchman, has announced that he will retire at the end of 1964 as head of the Evangelical Church of Hesse and Nassau, a post which he has held since 1947.

The 72-year-old clergyman said, however, that he will continue to serve in various ecumenical posts, including that of co-president of the World Council of Churches. One of six WCC presidents, he was elected to a six-year term in 1961.

An outspoken opponent of nuclear arms for West Germany, Dr. Niemoeller has frequently been the center of controversy for his stand against West German rearmament. He is a leader of the so-called "Evangelical Church fraternities," a loose organization of pastors and laymen which opposes rearmament policies.

In recent years, Dr. Niemoeller frequently has come under criticism when his anti-armament views have been utilized by Communists for propaganda purposes.

He has attended many Communist-inspired meetings, such as the World Youth Festival in Helsinki, Finland, last year and the All-Christian World Peace Congress at Prague, Czechoslovakia, this summer.

A German U-boat captain in World War I, the churchman was imprisoned by the Nazis from 1937 to 1945 for his resistance to Hitler.

Since World War II he has frequently visited the United States. This year he made a six-week evangelism tour of Eastern and Midwest states.

---

**Famed Psychologist Stresses Religion’s Link to Psychiatry**

The close relationship of religion and psychiatry was cited by Dr. Paul W. Pruyser of the Menninger Foundation as a 10-week course on "Religion and Medicine" conducted at the University of Kansas Medical Center, Kansas City.

---

**CRAFTSMEN WANTED**

Old Salem, Inc. has openings in the restored Brothers House for men under 70 to work as host-craftsmen. Must be able to work 9:00 a.m. to 5:00 p.m. hours starting in late fall, 1964. Should have experience in woodwork, metalwork, or pottery. Contact Nicholas Bragg, Director of Education, Old Salem, Inc., Box 397, Salem Station, Winston-Salem, phone 723-3688.
Dr. Pruyser, clinical psychologist, Presbyterian elder and co-author with Dr. Karl Menninger of "The Vital Balance," spoke on "Psychiatry and Religion," tracing development ties between the two fields.

"When we speak of this relationship, we must realize that it is a specific, American national phenomenon," he said. He accredited this to the pluralism of religion in America and to the status of medicine and the paramedical fields.

"Both religion and medicine are complex fields, both have their theoretical and practical aspects which never quite live happily together. Each has its own peculiar history of interpretation and re-interpretation and both are heavily exposed to the dynamics of public opinion," he said.

Dr. Pruyser likewise compared the group dynamics of "any hospital" and "any church" as being similar.

He said it is the hospital chaplain's job to question hospital workers as to their motives and the medical and paramedical personnel's mission to hold up their end of a two-way teaching role at all levels.

The history of comparisons between religion and psychiatry is extremely recent, he held. The parallels began when psychiatry became dynamic as when Freud opened areas of "taboo" and took a clinical look at religious phenomena, he added.

In religion, Dr. Pruyser stated, this was the Rev. Anton Boisen, a pastor who suffered mental illness himself and found the depths of despair—and his recovery—to be very like a religious experience.

**Over the Editor's Desk**

Miss Mavis Jackson, of Hauloover, Nicaragua, gives her impressions of the Moravian Young People's Conferences held each year in Pearl Lagoon for the youth of the province's southern district. Miss Jackson is a 1964 graduate of the Colegio Moravo, Bluefields, Nicaragua.

Racial tension and strife in British Guiana received attention in the column, "Moravian Missions — Currently Speaking." British Guiana is one of the troubled spots in the Western Hemisphere. The Moravian Church there is caught up in this turmoil.

The Rev. F. Herbert Weber, pastor of the Mayodan Congregation, writes of the Supreme Court's decision on prayer and Bible reading in the public schools. "I believe," Br. Weber writes, "that many laymen are disturbed by this matter." His article seeks to call this matter to the attention of the Southern Province.

Charles W. Miller writes in the series on the Moravian Church in the Next Decade. Br. Miller is a member of the Home Moravian Church and is chairman of the Board of Church Aid and Extension of the Southern Province.

Mrs. T. E. Butterfield submits a final report on the Musical Festival which was held in Bethlehem, Penna. Mrs. Butterfield was the chairman of the Publicity Committee of the festival.
A FOUR-YEAR COLLEGE FOR WOMEN

Awarding degrees in Arts, Science, and Music
Dedicated to the preparation through knowledge for active roles in today’s world

To the development of character
To the communication or strengthening of faith

Application: Director of Admissions, Salem College
Winston-Salem, North Carolina
In This Issue

- The Summer at Laurel Ridge
- Moravians Face the Next Decade
- Labrador Bicentennial
On His 90th Birthday

Best Wishes to Bishop Pfohl

On behalf of the people and congregations of the Southern Province, The Wachovia Moravian expresses sincere best wishes to Bishop J. Kenneth Pfohl upon the celebration of his ninetieth birthday. He was born on August thirteenth, the historic birthday of the Moravian Church which he has served so well, in 1874.

The Moravian bulletin for August 9, used by many of the congregations in both provinces of the Moravian Church in America, noted this anniversary. It said, "to reach the age of ninety is noteworthy for any person, but especially so for one who is an outstanding churchman and Christian." For more than sixty years Bishop Pfohl has been just such an outstanding Christian person and leader among us.

After serving as principal of the Clemmons School and pastor of Christ Church, he became the Home Church pastor in 1908. From 1929 to 1953 he served as president of the Provincial Elders' Conference of the Southern Province and was consecrated a bishop of the Unitas Fratrum in 1931.

One of the outstanding features of Bishop Pfohl's life of service to his church is that almost all of his years have been lived in Salem, the place of his birth. These were years of change and growth for the church and community. Bishop Pfohl has always demonstrated that he is a man of vision, seeing the need for the church to change to meet changing conditions in order to serve the present age.

A second outstanding feature of our senior bishop's record of service is that he has never really retired. In 1953 he turned over the responsibility of provincial affairs to other hands, but continued as pastor of Salem Congregation. This is a position he still holds. It was only two years ago that he ceased to conduct the Easter Sunrise Service in Salem.

Bishop Pfohl has always stood for the participation of the Moravian Church in ecumenical affairs. He was one of the founders of the North Carolina Council of Churches and served a term as its president.

(Continued on page 3)
Ten Moravians and Three Non-Moravian Groups

Use Laurel Ridge This Summer

A total of 680 campers and 131 counselors attend the eight scheduled Moravian Conferences and two out-door camps at Laurel Ridge this past summer. This total attendance was about 50 campers less than attended this same number of Moravian sessions last season.

The number of non-Moravians using Laurel Ridge increased with the result that the total for 1964 was very close to the total for 1963. The number of camper meals, for example, served this year was 22,660 compared with 22,670 in 1963. Three non-Moravian groups used the facilities this summer. They were a Boys Choir School, a Presbyterian Junior High Conference and a Methodist Junior High Conference.

Accounts of the programs and activities of some of the separate Moravian Conferences are told in the following reports.

Junior Conferences

Douglas Kimel

"In joyful hymns of praise, As one man sweetly raise Your voices quite united."

"What splendid rays of truth and grace, All other light excelling! This I know, when he in love Makes my heart his dwelling!"

Had you passed through the mountains, near Laurel Ridge, during the third Junior Conference, July 12-19, you would have probably heard the above words ringing through the valleys, as some 75 voices joined together in song.

Each day these voices would rise at 7:30 a.m., and prepare for a hearty

Best Wishes to Bishop Pfohl . . .

The actual celebration of the ninetieth anniversary was held at the Brevard Music Camp which is operated by his son, James Christian Pfohl. Consequently, few Moravians of the province were privileged to participate. At this celebration he was quoted as saying, "It's been a hard life at times and trying at times, but I've done my best." For this "best" which he has given freely over the years in service of Christ and the Church, the province says, "thank you and God bless you in days to come."
breakfast to give them strength and energy (which they were never short of) for a full day of study and play.

The theme for the Discovery Groups for the week was "God's Creation". Our aim as counsellors was to try to create a sense of awe and wonder at the magnificence of God's creation, and to stimulate the consciousness that

good portion of our time was spent learning new and less familiar hymns of our church.

After a good lunch, an hour of rest was observed—this being mainly for the sake of the counsellors. Then wide eyed and eager to go, all joined into a well organized recreation program, supervised by the Camp Staff.

Before supper, time was provided for showers and cleaning up. This particular part of the program always presents a challenge to the counsellors. Oh well, children will be children.

Each evening provided time for special interest groups. Each camper selected his own group from one of the following: Choral Reading, Brush and Pallet, Rockhounds, Naturalists, and Choir.

Our busy day was brought to a close as we all gathered around the campfire to sing and hear words of inspiration from our Dean.

Sunday the 19th kept bringing the same familiar phrase to our ears. Are you and Mrs. Kimel coming back next year? Which week are you coming back next year? Yes, children we'll be there, the Lord willing. I don't know which week, but we'll be there. Yes.

Junior High Conferences

Laurel Ridge saw another two wonderful weeks of Junior High Conferences this year. Junior High I, led by the Rev. James Weingarth, and Junior High II, led by the Rev. Taylor Loflin.

MORAVIAN GRAVESTONES
A SPECIALTY
WALL MONUMENT CO.
Up Patterson Avenue — Rural Hall Road
Winston-Salem, N. C.

THE WACHOVIA MORAVIAN
A JUNIOR HIGH DISCUSSION GROUP studies the book of Matthew. Both experienced a time of learning and worship, fellowship and fun.

During each session the campers found abundant opportunity for deep spiritual growth. Their day began with morning tryst, or meeting, with God. Their night ended with prayer in their cabins after discussing thoughts or questions which might have arisen during the day. Evening vespers services atop the mountain were times of inspiration, as God revealed Himself both through nature and through the spoken message.

Morning was a time for study. During the first conference the campers made a concentrated study of the Gospel of Mark in group discussions led by the staff of ministers. Following the discussion hour, daily field trips opened the eyes of counselors, as well as campers, to the fascinating world of nature and the parable which may be

SAVINGS—
Direct Reduction
HOME LOANS
THE STANDARD
SAVINGS & LOAN ASSOCIATION

E. L. Pfohl, Pres. and Treas.
— Established 1908 —
236 North Main Street
— Dial PA 3-1069 —

SEPTEMBER, 1964
drawn from it. The second conference, stimulated by the lectures of the Rev. William McElveen and succeeding discussion periods, gained deeper insight into Matthew's gospel.

Late morning found the campers working in small groups helping to plan almost every aspect of camp life, from worship services and the choir to campfire and fun night. In Junior High II nearly half the camp participated in the choir. Lively interest was created during both weeks by the group presenting the nightly news program of Dave and Chet "bringing the latest news of Laurel Ridge."

As can be seen, not all was serious. Afternoons teemed with sports activities. Competition among the cabins ran high since at the end of each week the champs were to win a cake—and, of course, all the prestige that goes with being "the best."

Mealtime, as always, was a time for fellowship and the singing which campers never seem to get enough of. Though the sun failed to appear until Junior High I was almost over, the campers forgot to notice and showed high spirits no matter what the weather. Junior High II, bursting at the seams with the largest conference yet to attend Laurel Ridge, enjoyed fair weather most of the week.

A special highlight of Junior High I was the Friday night lovefeast which seemed to intensify the spirit of unity which had been deepening as the week neared its end. As the campers participated in the final consecration service, they understood more fully what the week had meant to them as an experience in Christian living where they had the opportunity for a confrontation with themselves and with God. Both those who were leaving and those staying for the second Junior High session had gained a real understanding of the words of the parting hymn: "Blest Be the Tie That Binds."

Junior High II, though much larger than the first group, too achieved a spirit of unity by the end of their week. The climax of this session was a consecration service, followed by Holy Communion. One hundred and fifty campers and staff received the sacrament in the largest communion service to be held at the camp.

Leaving Laurel Ridge after such an experience was hard, especially for those of us who had been fortunate enough to attend both sessions, but it was with a deepened faith and renewed enthusiasm for life in Christ that we returned to our homes.

Senior Conference

An action-packed program was offered the Senior Highs who attended the Senior Conference, August 2-9. Dean of the conference was the Rev. Bruce Weber, retiring pastoral counselor of the Senior Young People's Union.

Morning Lectures

Each morning one of a series of lectures was given on the subject "To Love As We Are Loved". After each talk the campers broke up into four discussion groups and were given the

---

Dewey's BAKERY

114 W. Fourth St.

THE WACHOVIA MORAVIAN
opportunity to express their thoughts on the topic. Monday, the Rev. Will Harstine, from Vanderbilt Avenue Moravian Church of Staten Island, used a dialog between a person and his conscience in a presentation of “Love of Self.” Tuesday through Thursday the Rev. Tom Presley spoke on “Family Love,” Mr. Harstine on “Physical Love,” and Mr. Presley again on “Love of Friends.” Friday, Mr. Weber’s topic was “Love of and in the Church.” “How Do I Know that God Loves Me and I Love God?” was the theme for the final talk, given by the Rev. Wallace Elliott.

**Liturgies and Music**

The Rev. Ed Mickey, ably assisted by Amy Adams and Frank Timari, led the conference in a study of the liturgies and music to be in the new hymnal. Their main objective was to stress the importance of the hymns in the liturgy. A thorough study brought a deeper meaning to the following services: The Litany, General Liturgies I and II, First Sunday in Advent, Preparatory to Communion, and Communion for August 13th. The words soon became prayers and the hymns praise, as the campers sang with their hearts to God.

**Interest Groups**

A daily newspaper recounted some of the highlights of the previous day, including biographies, daily schedules, and a list of the campers.

The choir, led by the Rev. E. T. Mickey, sang at many of the programs including vespers, lovefeast, Communion, and campfire. The choir is soon to sing at the Fall Provincial Missionary Lovefeast.

The recreation interest group, under the guidance of Mrs. Ned Wallace, planned programs for the afternoons. These included staff-camper basketball

---

**THE MORAVIAN MUSIC FOUNDATION**

headquarters: Winston-Salem, N. C.

Incorporated for the advancement of Moravian Church music through research, publications, and education. Sole agent for the music archives of the Moravian Church in America, Great Britain and Ireland.

“Our Moravian forebears created great music solely for the glory of God; it is our responsibility to utilize this priceless legacy for no less exalted a purpose.”
and softball games, hikes, volleyball games, and a field day.

The Rev. Alan Barnes was responsible for the vespers committee. Under his guidance vespers was made the most spiritually awakening time of the day.

Campfire was under the leadership of the Rev. Tom Presley and the Rev. Wallace Elliott. The campfires were improved this year by the campers' conducting the programs. One of the more unusual stunts was the stuffing of nineteen people into a Volkswagen. The funniest program was a series of parodies sung by the girls of cabin Oakes 3 about various aspects of camp life. One night campers were entertained by Miss Jane Dull, a professional singer, who sang and played the guitar.

Vesper Services

Our Vesper Services, which were held in the twilight, were impressive. A certain spot was selected, and we all sat down. It seemed to make us feel like we had actually touched God; His presence being portrayed in the sunset and mountains. After the prayer Alan Barnes, the speaker, delivered sermons which were based on Jesus' parables the early part of the week, then on Joshua, Friday night. Saturday night the Vesper Committee conducted the service.

The Dedication Service was a continuation of the theme of Friday night, coming from Joshua 24:22-28. A stone was placed on the vesper site and the young people were allowed individually to stand on the rock and say either silently or aloud "my name is— and I will obey God." Later, groups of four took the stone to a permanent place where it will be used as a platform for future vesper speakers.

Evening Assemblies

Among the best features of the conference were the evening assemblies. Sunday the dean gave a keynote address; and Monday night, during a scavenger hunt, we searched high and low for objects hidden in the Assembly Hall. Dr. Ned Wallace, who served as camp physician, showed slides of Nicaragua Tuesday night. Anyone who thinks square dances aren't fun should have been at Laurel Ridge Wednesday. Dr. Jerry Drayton of New Bethel Baptist Church Winston-Salem, visited the camp Thursday to speak on "Christians and the Race Problem". A frank discussion fol-
CAMPERs HIT THE TRAIL for an afternoon mountain top hike.

followed his short talk. At our lovefeast Saturday, we received an offering with which to purchase spring apple trees for the conference grounds as a memorial to Mrs. Josephine Higgins.

**Final Day**

The final day of camp began as the bell rang to awaken us at 7:15. After breakfast, Mr. Weber gave the details of the morning which included a preparatory service for Holy Communion, cleaning the cabins and grounds, and at 11:00 o'clock, Holy Communion. We followed Mr. Weber from the Dining Hall to the Assembly Building Porch, singing hymns up the hill.

After we were seated on the porch overlooking the camp, Mr. Weber spoke about the meaning of the Communion. Following the Dean's message, the Rev. Wallace Elliott led in praying the Preparatory Service for the Holy Communion.

At 10:30, the first bell rang for the Holy Communion. Mr. Weber presided at the Communion Table, which had been placed on the grass; and Mr. Elliott helped in distributing the elements.

**Project For The Year**

The campers may leave, but not their spirit, thanks to medical missionary Dr. Ned Wallace and his wife, Emily. Together they gave the campers something that neither time nor place can take from them, the spiritual love for people everywhere. The campers decided to carry their camp spirit home with them in a project for the coming year. This project will be to help the teenagers in Nicaragua to build and attend a Moravian Church Camp. Money for a tape recorder and movie slides has been received by the Wallaces in the hope that a better means of communication can bring the two groups closer together. Complete praise should be given to these two people who helped so many teenagers find the true spirit of the conference.

**Junior Outdoor Camp**

Ten Juniors, seven boys and three girls, enjoyed the experiences of the Junior Outdoor Camp, which began
June 26 and continued for seven days.

The hard afternoon rain that welcomed campers to Laurel Ridge turned out to be but the beginning of more rain to come during the week of out-of-doors living. The dampened forest camp, however, failed to dampen spirits and enthusiasm; and the almost daily showers provided the excitement of new experiences and new challenges.

Except for one meal a day in the dining hall and almost daily dips in the lake, the program was conducted apart from the conference area of Laurel Ridge—with campers, and counselors, sleeping under canvas shelters and cooking over an open fire.

One of the most enjoyable parts of each day was the evening campfire. The girls and the boys took turns planning and conducting a campfire program each night.

A highlight of the week was a visit to Doughton Park and a morning hike under the guidance of a park ranger, who pointed out interesting plant and animal life. A scheduled afternoon hike at the park was rained out; however, the campers took to the trail “on their own” following the afternoon storm.

Leaders for the Junior Outdoor Camp were Miss June Quackenbush and the Rev. Burton Rights.

**Junior High Outdoor Camp**

The Junior High Outdoor Camp was a seven-day experience for seventeen campers—eight girls and nine boys—from August 9 to 14.

From the standpoint of the weather, the week was the most unfavorable of the summer for the outdoor living planned for the campers. The first days and nights were accompanied by torrential showers. When the rains finally ceased, the mercury took a sudden and unseasonable drop as a cold front gripped the mountains. Nevertheless, the Junior Highs proved to be real “pioneers” in their bravery toward the elements.

One day of the week was spent at Doughton Park, where the campers were led on morning and afternoon nature hikes by a park ranger. An unforgettable experience for some of the campers was a midnight star-gaze, unforgettable not only for the splendor of the skies and the spectacle of the meteorites which were observed but also for the sharp, chilling winds which cut across the mountain top.

Counselors for the Junior High Outdoor Camp were Miss Peggy Parrish and the Rev. Kenneth Robinson.
Recent Achievements Set Stage
For Opportunities and Change As

Moravians Face the Next Decade

Christian D. Weber

The assigned theme, "The Moravian Church in the Next Decade", is certainly an interesting and challenging subject. Likewise, it is one which solicits the concentrated attention of Moravians throughout our country. A number of fine articles have already been written on the subject; and, as they, this article can present only starting points for avenues of earnest consideration and planning, which should be pursued by American Moravians during the next decade. As laymen and ministers, provincial boards and congregational committees, we should be charting our course under the guidance of God.

The Past Ten Years

Some foresight into the future can be gained by reviewing the accomplishments of the past ten years. They were years of progress, highlighted by our Five Hundredth Anniversary, and we are grateful for God’s continuing use of our Church. Exciting things happened which we did not think possible ten years ago, reminding us that we must not limit what God can accomplish through our Church during the next decade of history.

As we look back over the past decade, we think first of the world-wide Moravian Church. During that time, two Provinces of the Church, Surinam and South Africa West, accomplished the transition from mission fields to full-fledged, self-sustaining Provinces of the Moravian Unity, providing encouragement for other mission areas throughout the world and adding their new strength to the total Church. The maturing strength of our foreign missions can be noted also by the fact that three ministers from the mission fields were consecrated Bishops of the Moravian Church during this same period of time, the first national Bishops to be consecrated by our denomination. The decade gave to us in America the responsibility for two new mission fields, the Eastern West Indies and British Guiana, thus adding 20,000 people to our care. American Moravians responded well to this new challenge, and it seemed to generate new mission interest in many congregations.

Growth at Home

While we were designating more men and money for Foreign Missions, the Moravian Church here in the States was also effecting growth at home by more than doubling the value and facilities of its church buildings and launching out to establish thirteen new congregations. These new congregations now have a total membership of over

Men's and boys' clothing of distinction
at reasonable prices

Stith's

WINSTON-SALEM:
West Fourth at Cherry Street
Reynolda Manor Shopping Center

HIGH POINT:
College Village Shopping Center

SEPTEMBER, 1964
The past decade was a unique period in church extension in that it evidenced bold and concentrated efforts in three geographical areas entirely new to our denomination, California, Florida, and the Washington, D. C. area. In the years to come, all three of these areas will become strong segments of the Moravian Church in America, causing us to look back with gratitude for our willingness to try new things in the fifties and sixties.

The Moravian Church has long had a role in education, and the past decade saw the American Church strengthen all of its schools and colleges. This was true of the theological seminary also, in that it added a fifth member to the faculty and greatly improved its library facilities. The student enrollment, however, now shows no appreciable increase over that of a decade ago. When we consider that the number of ministers in pastorates at home and in the mission fields has increased by 25% to 164 during this same period of time, it makes us aware of one of the real crises facing our Church. If we are to maintain just our present congregations, we must have an increased number of ministerial candidates in the next decade. We should observe, also, that our Church continues to drag its feet in one other area of education, that of giving concrete encouragement and guidance to young women desiring to enter the field of Christian Education.

There have been encouragements and accomplishments during the past decade of history; there have also been disappointments and causes for concern. We were forced to curtail drastically our efforts in Himalaya, North India, having to withdraw all missionaries from that field. Likewise, we have been saddened by the barriers which have isolated our brethren in East Germany from the rest of the Church. The past decade also has brought to us new sorrows resulting from racial strife, a growing antipathy toward the Church, and the increased threat of Communism. These areas of concern should claim the concern of all Moravians as we enter the next decade.

Looking Ahead

Now, dare we examine the crystal ball and forecast what the character, strength, and concerns of the Moravian Church will be in 1974, one decade hence? Common sense tells us we cannot stand still. Therefore, we have to prepare and plan for the future, as Christians willing to be used by our Lord.

One minister does not have the prerogative, or the knowledge, to set goals for our nation-wide Church. However, we would hope that our Provincial Boards would set before us such goals which would elicit the enthusiasm, vision, and support of all congregations.

During the forthcoming decade, Foreign Missions will continue to call to us for an ever increasing number of missionaries and continued faithfulness in financial support. We can be grateful for our Lord’s command to go into all the world with the Gospel of Christ,
and we should be constantly alert to new opportunities to be of service, as a denomination, to those who have no church to minister to them. As the past decade brought to us a much welcomed responsibility for two additional mission fields, so the next decade may take us into other new fields.

**Impact of Foreign Missions**

However, what may be far more telling and lasting to the Moravian Church as a whole will be the entirely new impact which Foreign Missions will make upon our Church during these next years. In the past we have thought of mission fields as "little children" who were to be supported and cared for. Now, two of our foreign fields have become self-supporting, and others are maturing admirably. These foreign fields will now be able to stand beside the home fields of the Church, sharing in the plans for the future, determining what the Church should be in the world, and quite possibly opening our eyes to new considerations for the Moravian Church. Will we be ready for the strength and contributions our sister Provinces will have to offer? Will we encourage them to share in interpreting what the Christian Gospel and the Christian life mean for our rapidly changing world? It may well be that

(Continued on page 16)
### STATISTICS OF THE CHURCH

**The Moravian Church in America, Southern Province — For the Year Ending June 30, 1964**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Advent</td>
<td>519</td>
<td>107</td>
<td>108</td>
<td>734</td>
<td>Thomas F. Presley</td>
</tr>
<tr>
<td>Ardmore</td>
<td>574</td>
<td>125</td>
<td>136</td>
<td>835</td>
<td>Kenneth W. Robinson</td>
</tr>
<tr>
<td>Bethabara</td>
<td>373</td>
<td>55</td>
<td>32</td>
<td>351</td>
<td>John C. Bills</td>
</tr>
<tr>
<td>Bethania</td>
<td>373</td>
<td>64</td>
<td>61</td>
<td>509</td>
<td>David R. Burkette</td>
</tr>
<tr>
<td>Bethesda</td>
<td>165</td>
<td>35</td>
<td>19</td>
<td>219</td>
<td>Henry E. May</td>
</tr>
<tr>
<td>Boca Raton (Fla.)</td>
<td>76</td>
<td>20</td>
<td>5</td>
<td>101</td>
<td>Christian D. Weber</td>
</tr>
<tr>
<td>Calvary</td>
<td>784</td>
<td>149</td>
<td>57</td>
<td>990</td>
<td>C. Truett Chadwick</td>
</tr>
<tr>
<td>Christ Church</td>
<td>551</td>
<td>137</td>
<td>116</td>
<td>804</td>
<td>Jack L. Salmons, Assistant</td>
</tr>
<tr>
<td>Clemmons</td>
<td>293</td>
<td>60</td>
<td>40</td>
<td>393</td>
<td>J. Calvin Barnes</td>
</tr>
<tr>
<td>Coral Ridge (Fla.)</td>
<td>210</td>
<td>75</td>
<td>90</td>
<td>375</td>
<td>Burton J. Rights</td>
</tr>
<tr>
<td>Enterprise</td>
<td>120</td>
<td>26</td>
<td>26</td>
<td>172</td>
<td>Marvin C. Weidner, D.D.</td>
</tr>
<tr>
<td>Fairview</td>
<td>727</td>
<td>121</td>
<td>150</td>
<td>998</td>
<td>Vacant</td>
</tr>
<tr>
<td>Friedberg</td>
<td>505</td>
<td>66</td>
<td>45</td>
<td>616</td>
<td>Vernon E. Daetwyler</td>
</tr>
<tr>
<td>Friedland</td>
<td>528</td>
<td>79</td>
<td>151</td>
<td>758</td>
<td>Henry A. Lewis, M.A.</td>
</tr>
<tr>
<td>Fries Memorial</td>
<td>376</td>
<td>49</td>
<td>32</td>
<td>457</td>
<td>Richard F. Amos</td>
</tr>
<tr>
<td>Fulp</td>
<td>52</td>
<td>6</td>
<td>2</td>
<td>60</td>
<td>Fredrick P. Hege</td>
</tr>
<tr>
<td>Greensboro</td>
<td>319</td>
<td>91</td>
<td>17</td>
<td>427</td>
<td>Howard G. Foltz</td>
</tr>
<tr>
<td>Home Church</td>
<td>1849</td>
<td>439</td>
<td>179</td>
<td>2467</td>
<td>James W. Swaim</td>
</tr>
<tr>
<td>Hope</td>
<td>161</td>
<td>42</td>
<td>32</td>
<td>235</td>
<td>James C. Hughes, D.D.</td>
</tr>
<tr>
<td>Hopewell</td>
<td>218</td>
<td>21</td>
<td>33</td>
<td>272</td>
<td>Wallace C. Elliott, Assistant</td>
</tr>
<tr>
<td>Immanuel</td>
<td>407</td>
<td>40</td>
<td>87</td>
<td>540</td>
<td>James V. Salzwedel, M.M., Associate</td>
</tr>
<tr>
<td>Kershersville</td>
<td>416</td>
<td>69</td>
<td>85</td>
<td>570</td>
<td>John M. Walker</td>
</tr>
<tr>
<td>King</td>
<td>129</td>
<td>28</td>
<td>3</td>
<td>160</td>
<td>Norman C. Byerly</td>
</tr>
<tr>
<td>Konnoak (Va.)</td>
<td>321</td>
<td>75</td>
<td>88</td>
<td>484</td>
<td>James G. Weingarth</td>
</tr>
<tr>
<td>Leasburgville</td>
<td>178</td>
<td>20</td>
<td>20</td>
<td>218</td>
<td>Jimmie L. Newsom</td>
</tr>
<tr>
<td>Little Church on the Lake</td>
<td>401</td>
<td>115</td>
<td>33</td>
<td>549</td>
<td>Harold D. Cole</td>
</tr>
<tr>
<td>Macedonía</td>
<td>272</td>
<td>45</td>
<td>87</td>
<td>404</td>
<td>George Chiddie</td>
</tr>
<tr>
<td>Mayodan</td>
<td>347</td>
<td>26</td>
<td>70</td>
<td>443</td>
<td>Herbert Spaugh, D.D.; LL.D.; (Ep.)</td>
</tr>
<tr>
<td>Messiah</td>
<td>236</td>
<td>92</td>
<td>35</td>
<td>363</td>
<td>James L. Johnson, Assistant</td>
</tr>
<tr>
<td>Mitzpah</td>
<td>179</td>
<td>40</td>
<td>66</td>
<td>282</td>
<td>J. Taylor Loftin</td>
</tr>
<tr>
<td>Moravia</td>
<td>151</td>
<td>64</td>
<td>25</td>
<td>240</td>
<td>F. Herbert Weber</td>
</tr>
<tr>
<td>Mt. Airy</td>
<td>390</td>
<td>91</td>
<td>31</td>
<td>512</td>
<td>William H. McIlvain</td>
</tr>
<tr>
<td>Mt. Bethel (Va.)</td>
<td>121</td>
<td>7</td>
<td>73</td>
<td>201</td>
<td>Charles W. Fishel, Sr.</td>
</tr>
<tr>
<td>New Eden</td>
<td>148</td>
<td>15</td>
<td>100</td>
<td>274</td>
<td>Robert L. Parks</td>
</tr>
<tr>
<td>New Philadelphia</td>
<td>827</td>
<td>157</td>
<td>155</td>
<td>1139</td>
<td>William A. Kattredder</td>
</tr>
<tr>
<td>Oak Grove</td>
<td>372</td>
<td>62</td>
<td>127</td>
<td>561</td>
<td>Robert A. Iobst, Th.M.</td>
</tr>
<tr>
<td>Olivet</td>
<td>311</td>
<td>83</td>
<td>48</td>
<td>442</td>
<td>C. Bruce Weber</td>
</tr>
<tr>
<td>Park Road</td>
<td>54</td>
<td>2</td>
<td>11</td>
<td>73</td>
<td>Elmer R. Stelter</td>
</tr>
<tr>
<td>Pine Chapel</td>
<td>283</td>
<td>45</td>
<td>54</td>
<td>382</td>
<td>E. T. Mickey</td>
</tr>
<tr>
<td>Providence</td>
<td>198</td>
<td>19</td>
<td>42</td>
<td>260</td>
<td>W. Norwood Green</td>
</tr>
<tr>
<td>Raleigh</td>
<td>113</td>
<td>19</td>
<td>18</td>
<td>191</td>
<td>William B. Kerner</td>
</tr>
<tr>
<td>Rural Hill</td>
<td>101</td>
<td>20</td>
<td>22</td>
<td>153</td>
<td>Alan H. Barns</td>
</tr>
<tr>
<td>St. Phillips</td>
<td>30</td>
<td>18</td>
<td>23</td>
<td>71</td>
<td>Howard G. Foltz</td>
</tr>
<tr>
<td>Trinity</td>
<td>637</td>
<td>112</td>
<td>102</td>
<td>851</td>
<td>George A. Hall, L.H.D.</td>
</tr>
<tr>
<td>Tenth St. Mission</td>
<td>34</td>
<td>9</td>
<td>87</td>
<td>130</td>
<td>Clayton H. Persons</td>
</tr>
<tr>
<td>Union Cross</td>
<td>251</td>
<td>19</td>
<td>57</td>
<td>327</td>
<td>C. W. Everhart, Director</td>
</tr>
<tr>
<td>Wachovia Arbor</td>
<td>49</td>
<td>2</td>
<td>7</td>
<td>58</td>
<td>John H. Kapp</td>
</tr>
<tr>
<td>Willow Hill (Va.)</td>
<td>75</td>
<td>0</td>
<td>43</td>
<td>118</td>
<td>J. George Brucher</td>
</tr>
<tr>
<td><strong>Total June 30, 1964</strong></td>
<td><strong>15702</strong></td>
<td><strong>3133</strong></td>
<td><strong>2934</strong></td>
<td><strong>21769</strong></td>
<td><strong>21420</strong></td>
</tr>
<tr>
<td><strong>Increase</strong></td>
<td><strong>297</strong></td>
<td><strong>5</strong></td>
<td><strong>57</strong></td>
<td><strong>349</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Decrease</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*The Wachovia Moravian*  
*September, 1964*
The Next Decade . . .

(Continued from page 13)

the vitality of the Moravian Church of the future will come from these younger Provinces which now have their contributions to make.

The previous articles in this series have presented the reasons church extension should be one of our main interests in the years ahead. We shall not elaborate further, except to say that if we are to set a goal for the next ten years, we certainly should set it higher than the thirteen congregations organized during the past decade. We must remember, too, that the growing strength of these thirteen congregations and the number of people who have discovered Christianity through them prove that our efforts were worthwhile.

Extension to Bring Change

The next decade will present new demands resulting from our efforts in church extension, and the Church must begin to examine its thinking to determine whether it is willing to adjust to the new nature of the Moravian Church ten years from now. By that time the Moravian Church in California and the Moravian Church in Florida will number several thousand members. Together with the other new congregations they will have valuable contributions to make to our understanding of the mission of the Church and to our ap-

Flowers For All Occasions

SIDES FLORIST
Prompt Delivery Dial PA 3-1841 Parkway Plaza
preciation of the Moravian Church. But they will require also a thorough re-thinking of the organization and administration of the Moravian Church in America.

We need not fear that the new churches will endanger our Moravian heritage and customs. In one congregation of 76 communicant members, only the pastor has been a member of the Moravian Church for more than five years. Yet, that congregation cherishes the Moravian customs and appreciates its opportunity to be associated with the Moravian Church.

Neither do we need fear that the Moravian Church is at a disadvantage in beginning churches in new areas. Quite to the contrary, our Church with its simplicity and flexibility has an appeal that many other denominations do not have. But more important still, our new churches are able to reach people who were formerly outside the Church, thus performing the real task Christ gave to His Church.

The Matter of Merger

The relationship of our Church with other denominations will likewise receive increased attention during the next decade. Until now we have stood apart from discussions about church merger, with the exception of our conversations with the Unity of Brethren's Church in Texas; and rightly so, because as a small denomination we would have much to lose. We are correct in assuming that God has preserved our Church for more than five hundred years and may still have a distinctive mission for us. Nevertheless, in the next decade we shall have to come to grips with the matter of church merger, define the areas in which we are willing to cooperate and the other areas where we must remain separate. Such decisions cannot be made quickly or without thorough study and discussion.

In this article we have attempted to forecast something of the nature of the Moravian Church ten years from now.

---

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

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

---

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

LIFE INSURANCE
CHAS. N. (Pete) SIEWERS
Chartered Life Underwriter
SECURITY LIFE & TRUST CO.
420 N. Spruce St. Tel. PA 2-2579

SEPTEMBER, 1964
and the issues which will be facing it at that time. The demands on the Church during the coming years will be much the same as those in the past, continued efforts in Foreign Missions and church extension, and the strengthening of our present congregations. Yet, even these areas of the Church enterprise will present important new questions to us. The growing pressure for decisions about church merger will be a new experience for our denomination. These areas of thought, Foreign and Home Missions and church merger, present only a partial picture of the Moravian Church during the coming years. Perhaps they demand our most immediate and concentrated attention.

Probably of even greater significance than the issues facing the Moravian Church are the new and pressing issues demanding the deep concern of each individual Christian in America. The moral tone of our country, the increasing violence and delinquency, the failure of the Church to reach great masses of Americans, the lowering of the principles and conduct of Christians, and the growing threats to Christian family life should all be matters of real concern to each Moravian.

It must be stated, too, that this article was written with the conviction that the Moravian Church from its inception has been Christ-centered in its theology and life. As we enter the next decade, that principle must continue to be at the heart of our message.

---

DEATHS

Tesh, Mrs. Ollie Disher, born May 27, 1885; died August 1, 1964. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.


Oates, Vahti Freeman, born April 21, 1889; died June 22, 1964. Funeral conducted by Dr. G. A. Hall. Interment in the Evergreen Cemetery. A member of St. Philips Church.


THE WACHOVIA MORAVIAN
September Is Bicentennial Of Missions in Labrador

(Translated by Herbert B. Johnson from "Mustard Seed," or "Sennepskornet," Danish Moravian Periodical.)

In Labrador, the easternmost territory of the Dominion of Canada, Moravian missionary labors were begun on September 4, 1764.

The first missionary was a Dane named Jens Haven. He was born in Denmark on June 23, 1724.

Early in the beginning of the eighteenth century a great spiritual awakening swept the entire country (Denmark). Jens Haven reacted stoutly against it. He called the converts hypocrites. He even aimed his father's hunting rifle at Pastor Langgaard who rejoiced over the awakening in his parish. Fortunately the rifle missed fire.

One day while he was out in the field, a violent storm broke over the land. Lightning struck the tree under which he had taken refuge and knocked him unconscious.

This experience brought about a change in his way of living. Thereafter, he now and then sought help from the parish minister and from his Moravian friends in the parish. Thus he was enabled to obtain assurance of forgiveness of his sins.

In 1748, Haven went to Herrnhut where he was received into the Moravian Church. It was there he learned in 1752 of the murder of Erhardt, missionary to Labrador, by the Eskimos. The news kindled in him the thought that he should carry on this missionary venture.

However, his way led him to Greenland in 1758 where he spent five years in missionary service and where he learned the Eskimo language.

In a dream one night he received the call to Labrador. But he had to overcome many difficulties before he arrived at the coast of Labrador on September 4, 1764.

He was greatly disappointed when the natives fled from him as he went ashore. Whereupon Haven clad himself in Greenland Eskimo clothing and equipment and shouted to them in the language of Greenlanders. Immediately the inhabitants turned about, gathered around him, and shouted, "Our friend has come! You are our countryman!"

In 1748, Haven went to Herrnhut where he was received into the Moravian Church. It was there he learned in 1752 of the murder of Erhardt, missionary to Labrador, by the Eskimos. The news kindled in him the thought that he should carry on this missionary venture.

However, his way led him to Greenland in 1758 where he spent five years in missionary service and where he learned the Eskimo language.

In a dream one night he received the call to Labrador. But he had to overcome many difficulties before he arrived at the coast of Labrador on September 4, 1764.

He was greatly disappointed when the natives fled from him as he went ashore. Whereupon Haven clad himself in Greenland Eskimo clothing and equipment and shouted to them in the language of Greenlanders. Immediately the inhabitants turned about, gathered around him, and shouted, "Our friend has come! You are our countryman!"

NORMAN STOCKTON, INC.

411 North Cherry Street
Winston-Salem, N. C.

50 YEARS OF SERVICE

Catering to the Best Dressed Men and Boys of this community.

Hathaway and Enro Shirts — Knox Hats — Hickey-Freeman and Griffon Clothes.

Expect More at Stockton's
More Style—More Quality—More Service
Flood Damage in Alaska

After escaping from the ravages of earthquake, the Moravian area of Alaska felt the damaging effects of a late and slow breakup of the ice on the Kuskokwim river. The ice jammed and backed up the water so that villages had to be evacuated because of high water. At the Children’s Home everyone was busy building dikes, taking supplies from the basement of the buildings, and moving things away from the river banks. When the ice jam, upriver, gave way, the water at the Children’s Home rose two feet in eight hours and continued to rise until the dike broke. Water rushed “like a falls into the basement of the girls’ dormitory.” Equipment was damaged, the foundations were severely damaged and the water system for the Home was contaminated. After pumping operations and repairs, things are getting back to normal.

Illness Among Missionaries

Mrs. Stanley Schlaak, Alaska Children’s Home staff, has returned to the Home after spending several weeks in Vancouver for medical treatment.

The Rev. Charles Michael, Supt. of the Alaska Church, spent some time in Anchorage during the winter for medical treatment and then had to return for additional treatment in July. He shows improvement and hopes to return to his station in August. The diagnosis is a severe sinus condition.

Mr. and Mrs. Gerald Arndt, Honduras, are both suffering from an attack of hepatitis. This tropical disease has also struck Benno Marx, son of Dr. and Mrs. Samuel Marx. Benno is visiting with his parents at Brus, Honduras, this summer.

Caribbean Moravian Consultation

The Moravian Provinces in the Caribbean held a consultation on Antigua during July. A wide range of subjects was discussed in this the first meeting of its kind in history. Uppermost in the discussion was the mission responsibility which should eventually be faced by these provinces which have been receiving aid for so many years. Definite plans have been made for a joint mission endeavor. Other subjects of mutual interest were: Theological Education, Stewardship and Finances, Problems of Congregational Life in the Caribbean, Schools and Youth Work, and closer cooperation in the future.

Those in attendance were: from Jamaica—the Rt. Rev. S. U. Hastings, the Revs. Patrick Craig and Neville Neil; from The Eastern West Indies—the Rt. Rev. Peter Gubi, the Revs. Oliver Maynard and Lloyd Kitson; from British Guiana—the Revs. Gordon Sommers and George Lloyd and Mr. Sidney Gittens; from Surinam—the Rt. Rev. Rudolph Doth, the Revs. I. Dielingen and J. Schalkwijk; and from the United States—Dr. Edwin W. Kortz, as an advisory member.

Annual Assemblea in Honduras

The Assemblea in Honduras is the legislative body for that province which meets annually to do the work which is done by the Synod of a Unity Province. This year’s meeting elected the Rev. Moses Bendless as chairman. The Assemblea was privileged to have as visitors from Nicaragua the Rev. Dannery Downs and his daughter, and the Rev. Mullins Tilleth. Brother Downs was one of the first ministers to begin the work in Honduras in 1930.
and Brother Tilleth came from Honduras originally. After years of border dispute, now settled, it was a blessing to have this exchange of visitors.

Significant actions taken were the adoption of a constitution looking toward to official incorporation of the Moravian Church in Honduras, the adoption of a plan for a unified budget for the province, plans for training sessions for the wives of lay pastors, and the election of a layman, Pineda Herrera, to the Executive Committee of the province.

The Provincial Boards at Work

Provincial Women's Board

The annual Fall Outing for all women of the province will be held on Wednesday, September 23, at Friedland Moravian Church, beginning at 11:00 A. M.

The speaker for the outing will be Mrs. M. E. Miller, past president of the Provincial Women's Board. Her topic will be "Moravian Women—Their Obligations and Opportunities". A potluck luncheon will close the day's meeting.

Mrs. Harry E. Cook, Jr.

Provincial Elders' Conference

At its meeting on July 30 the Provincial Elders' Conference re-elected Mrs. Margaret Siewers Turner and Dr. Thor Johnson to a two-year term as Trustees of the Moravian Music Foundation, Inc.

Word has been received that the British Synod, meeting in Bedford, England, last month, elected Br. John H. Foy a bishop of the Unity. Br. Foy is serving as chairman of the Unity Directory at the present time, and he will be remembered in the Southern Province by those who met him during his visit here in the late winter of 1962.

The Provincial Elders' Conference calls to the attention of each congregation the resolution passed by the Provincial Synod of 1962 asking each church in the Southern Province to "set aside one Sunday each year to be known as Salem College Day for the purpose of familiarizing its members with our educational institution and its facilities and for the collection of an offering to be used as scholarship aid for needy and properly qualified Moravian girls."

R. Gordon Spaugh

The Archives

Thursday, October 1, has been designated by the Provincial Elders' Conference as Archives Day in the Province. This day has been set aside as a time for the depositing of materials which are not in current use in the churches but should be kept in the Archives. Pastors and congregation archivists are asked to cooperate in this matter.

NO SHOE IS WORTH IT'S PRICE UNLESS COMFORTABLE

— A FIT IS THE THING —

HINE’S
Enterprise Women’s Fellowship Completes Renovation Project

The Women’s Fellowship of Enterprise Church has just completed a renovation of the church basement and fellowship hall.

The basement walls were repaired, repainted, and waterproofed; a clock was installed in the church kitchen; and concrete drains around the church were repaired.

A total of $496.80 was spent on this project which is only one of those the women have planned for the year.

Mrs. Everette Craver

Summer Is Busy Season For Moravians in Raleigh

Summer was not a dull, lazy season for Raleigh Moravians. June started with a congregation get-together on Saturday the 13th at which a ham supper was served to members and friends on the back lawn of the church followed by group singing led by Mrs. Waylon D. Snead, Jr. The Youth Fellowship staged a mock “service” with Ernie Felton in charge and Mrs. W. G. Kurdian entertained with her ukulele and several comic songs. Bible School, with Mrs. J. Stanley Fishel as General Superintendent, was held the last week in June and coincided with the start of work on the new addition to the Christian Education building.

In July, a baseball game and a hot dog supper provided fun and fellowship for the members. The game really separated the men from the boys— with the men winning 18-16. Mrs. W. C. Foil, Mrs. L. E. Denny, Mrs. R. S. Foltz, and Mrs. H. V. Marshall were in charge of both the June and July suppers and deserve a large vote of thanks for the excellent job they did. During July, Mr. and Mrs. C. W. Bostian were received as new members.

After practicing diligently for weeks, on August 22 the band under the direction of Mrs. David F. Moffett played a concert at the State House as part of the special events sponsored by the North Carolina Music Society. And in August, also, one of our members, Mrs. William Kurdian, spent a week at the New York World’s Fair, having won the trip in a drawing sponsored by several Raleigh business firms. No, summer is never a dull, lazy season for Raleigh Moravians!

With the coming of September, we are now back on “winter time” with Sunday School at 9:45 a.m. and morning worship at the usual 11:00 o’clock hour.

Mrs. Edward G. Manning

Fairview Has Service For Laying of Cornerstone

Fairview Church held a “Service for the Laying of a Cornerstone,” Sunday, August 26, 1964, at 4:00 P. M. Bishop W. Herbert Spaugh delivered the main address for the service which was held at the new church site on Silas Creek Parkway, Winston-Salem.

The church band, assisted by members of other bands in the province, announced the service with a group of chorales and also played for the program.

Following the laying of the cornerstone by Bishop Spaugh, the Rev. Vernon Daetwyler, pastor of the church, blessed it by striking it three times with
a mallet repeating these words: “In the name of the Father, and of the Son, and of the Holy Ghost, Amen.”

The mallet used in the ceremony was part of the contents of the cornerstone which was sealed in 1923 at the present church at Liberty and 18th Streets. This mallet was made of wood from one of the cedars on “The Avenue” alongside the Salem Moravian graveyard.

Other clergymen present for the service who also blessed the cornerstone were Bishop Kenneth Hamilton, Dr. R. Gordon Spaugh, the Rev. Bernard Michael from Watertown, Wisconsin, the Rev. Richard Amos, the Rev. Clayton Persons, the Rev. Conrad Schimer, the Rev. Henry Lewis, the Rev. James Salzwedel, the Rev. Roger Parks, the Rev. Herbert Johnson, the Rev. Bruce Weber, the Rev. Kenneth Robinson and the Rev. John Walker.

Following the service, the congregation enjoyed refreshments and was conducted on tours of the unfinished church by members of the building committee stationed throughout the building.

Ed Mendenhall

Bethabara Festival To Benefit Missions

A Harvest Home Festival will be held by the Bethabara congregation on September 12 from 9 a.m. to 4:30 p.m. The purpose of the festival is to raise money for missions.

There will be something for everyone:

Food Sale: For those who haven’t had an opportunity to test the culinary talents of the Moravian Sisters at Bethabara, this is truly an opportunity.

Bazaar: The arts, crafts, and hobbies of a large number of our congregation and others will be offered for sale. Many of these could not be purchased at any price but are gladly donated to further the cause of Missions.

White Elephant Sale: A potpourri of miscellaneous items will be available ranging from automatic electric washers to antiques.

Concession Stand: Hot dogs, hamburgers, soft drinks, etc. will be sold to insure that everyone will come early, browse long, and stay late.

Mrs. Richard L. Fox

P A I N T S — — G L A S S

P A I N T S — V A R N I S H E S — O I L S
W A L L P A P E R — A U T O M O B I L E G L A S S
W I N D O W G L A S S — P L A T E G L A S S
R O U G H R O L L E D G L A S S

P F A F F ’ S , I N C .
219-223 Main St. Dial PA 3-7365

C O A L — F U E L O I L

G I L L E Y & T O L L E Y F U E L C O .
Ph. 722-2024 410 E. 2nd Street

W. H. Gilley

John McMillan — H. D. Sink

SEPTEMBER, 1964
The Church Around the World

"Numerical Success" Demands Called Ministerial Problem

Demands for "numerical success" in his ministry give the Protestant pastor more headaches than his administrative and promotional chores, which are popularly blamed for low clergy morale, an expert on the ministry has said.

"Numerical success has become a fixed standard for Protestant ministry almost anywhere in this country," said the Rev. Graydon E. McClellan, chief executive officer of the New York City Presbytery, United Presbyterian Church in the U.S.A. "Therefore, the man who is not having this success is under a strain."

Mr. McClellan, a former executive director of the National Council of Churches' Department of the Ministry, told the Council of Agencies of the Christian Churches (Disciples of Christ) that there must be a deliberate effort made to "change the image of 'success' to that of 'mission' in all our enlistment of new ministers and theological preparation."

Dismissing complaints about the burdensome nature of administration, Mr. McClellan said "any mature pastor with a standard theological education"
can make of administration and denominational promotion "tools that he can use to serve his ministry rather than tyrants which badger the joy out of his calling."

Conceding that the minister's workday probably is growing longer while most people are securing more leisure, he added that the pastor who understands and loves his job "never is quite sure when he is working and when he is having the time of his life and having his whole being renewed."

Growing Protestant interest in the ministry of the laity has caused some confusion as to the role of the clergyman, Mr. McClellan said, but he saw this development as a threat to ministers.

SALEM ELECTRIC COMPANY
CONTRACTORS
Frank B. Myers

ANYTHING ELECTRICAL — ANYTIME
24 Hr. Service Dial PA 2-6174
315 S. Liberty Street

THE WACHOVIA MORAVIAN
“The church needs a tough new breed of servant-minded pastors who are willing to lose their lives in building up the ministries of their people; pastors who give themselves to enlisting, nurturing, training and directing the laity in the most significant ministry of all—the ministry outside the church building, to the world.” (RNS)

---

**Lutheran Cites Difference Between Missions, Relief**

Lutheran mission leaders were warned against using overseas relief programs as bait for Christian converts by Dr. Paul C. Empie. Dr. Empie of New York, executive director of the National Lutheran Council, addressing 150 Lutheran Church in America mission leaders from the United States, Africa, Asia and South America, defined the primary task of the church’s overseas mission program as planting and strengthening the church.

The relief program, he said, should “provide an outlet whereby Christians can carry out the impulses of their ‘new being in Christ’ by serving their fellowmen quite apart from any intent to build up the church thereby.”

---

**RUFF’S FLOWER SHOP**

612 So. Poplar Street
Winston-Salem, N. C.
Flowers For All Occasions
Phone PA 3-1051

---

Need to raise money for your Church, Sunday School Class, Circle, Women’s Fellowship, Scout Troop, etc.?

We have several fast selling items with good profit for this. Brochure and samples on request.

**JOYCE BROS. CO.**

P. O. Box 3058
Winston-Salem, N. C.
PA 2-1209

---

**THE BURIAL VAULT THAT OFFERS THE EXCLUSIVE TRIPLE WALL DESIGN**

A. Reinforced Concrete
B. Asphalt
C. Reinforced Concrete

A layer of finest water-resistant asphalt bonds together the outside and inside walls of steel reinforced concrete.

Manufactured and serviced locally by RALPH and RUSSELL KIMEL

**ALWAYS SPECIFY**

**EAGLE TRIPLEX**
Dr. Empie observed that "many recipients of charity are distrustful of religious organizations, believing that the real purpose of helping them is to 'get them on the hook' and pull them into the church."

"In other words, they regard the so-called Christian love as not an expression of spirit, valid in itself, but only as a device used as a means to an end. Thus, they prefer those who will help them 'without strings', visible or invisible." (RNS)

Methodist Missions Executive Named to World Council Post

Dr. Eugene L. Smith of New York, Methodist overseas missions executive, has been named to succeed Dr. Roswell P. Barnes as executive secretary of the World Council of Churches in the United States.

Announcement of the appointment was received here from the WCC's Executive Committee, meeting at Tutzing, West Germany.

Assuming the post on Oct. 1, Dr. Smith also will serve as executive secretary of the U. C. Conference for the World Council of Churches. The conference is made up of the Council's 30 member Churches in the U. S.

Dr. Smith, 52, has served as general secretary of the Methodist Division of World Missions since 1949, heading a missionary force of more than 1,100 persons in 47 countries. He also is president of the Methodist Council of Secretaries and a member of the NCC's Commission on Religion and Race. (RNS)

Memoir

Josephine Cummings Higgins

Josephine Cummings Higgins passed away on August 6, after an eighteen month period of declining health. Death was, however, unexpected. She was the daughter of Kemp P. B. Cummings and Carrie Snyder Cummings and was born on June 8, 1908, the year that the Fairview Church was officially organized. She was a life long member of Fairview.

The funeral was conducted by the Rev. Vernon E. Daetwyler and Dr. James C. Hughes. Burial was in the Salem Moravian God's Acre.

In 1935 she was married to the Rev. George G. Higgins, then pastor of the Greensboro and Moravia Congregations. With him she served as pastor's wife at Bethania, Olivet and Mizpah. Since 1950 she made her home on Church Street in Old Salem during which time her husband has been Executive Secretary of the Board of Christian Education and Evangelism.

Mrs. Higgins was a graduate of Salem College and taught school for many years. From 1930 to 1934 she taught at the Seminary for Girls in Bethlehem, Pennsylvania, and from 1942 to 1963 she was on the faculty of Old Town School in Forsyth County.

She is survived by her husband and one daughter, Margaret Louise Higgins.

---

A Clarification . . .

In last month's issue a report was made of the short wave radio transceivers sent to Nicaragua and Honduras by a group of Winston-Salem Moravians. According to Lewis (Tink) Kanoy, many people beyond radio enthusiasts contributed to and helped promote this project.

26 THE WACHOVIA MORAVIAN
The statistics of the membership of the churches of the Southern Province appear on pages 14 and 15. The over all increase for the year which ended June 30 was 349, which was 1.6 percent.

A look at these statistics shows that the old inner-city churches continue to decline in membership and the areas of growth are in the suburban and new or extension churches. This is a national trend experienced by other Protestant denominations.

There are eleven churches in the city of Winston-Salem. The communicant membership figures for these churches show what is happening. Two, Ardmore and Christ Church, reported the same number as the year before. Five more show a decrease in communicants. Trinity had a decrease of 32 communicants, Calvary 29, and the Home Church 8. Only one congregation of the eleven, Konnoak Hills, showed a notable growth with an addition of 21.

The eleven Moravian churches in Winston-Salem, traditionally the stronghold of the Southern Province, with 9,000 communicant members, had no net increase, in fact a loss in membership of 38. This means that what growth there was came from the other areas of the province. For example, five of the newer, extension churches ended the year with a net increase of 126 communicants. These congregations are Boca Raton, Coral Ridge, Messiah, Park Road and Raleigh.

Other congregations with good accessions for the year were Friedberg, 63; King, 44; Messiah, 31; and Bethania, 20.

Two conclusions may be drawn from these facts and figures:

1. The Southern Province needs to take a long look at the problems of the inner-city church with declining membership. This is a development that promises to deepen, not lessen, with the passing years.

2. The Southern Province needs to push even more vigorously in organizing more extension churches in new and suburban areas.

Authors in This Issue . . .

The Rev. Christian D. Weber, writing the current article in the series on “The Moravian Church and the Next Decade,” is pastor of the Southern Province’s newest congregation, the Moravian Church of Boca Raton, Florida.

The reports of camps and conferences held at Laurel Ridge this summer have been written by members of the staffs of the conferences and young people who attended. The Rev. C. Bruce Weber, pastor of Oak Grove Church and pastoral advisor to the Senior High Young People’s Union, was assisted in the preparation of the Senior Conference account by Bernardette Borden, Amanda Bullins, and Jim Rodden. Douglas Kimel, who reports on Junior Conferences, is director of the choirs of Calvary and Fairview Churches and led the music of the third Junior Conference session.

Pictures accompanying the article on camps and conferences were taken by the Rev. Norman C. Byerly, pastor of the Hopewell congregation.
Books About Zinzendorf

Zinzendorf, The Ecumenical Pioneer
by
A. J. Lewis

Count Zinzendorf
The Story of His Life and Leadership in the Renewed Moravian Church
by
John R. Weinlick

Chapter Seven of These Fifteen
by Edwin A. Sawyer
"He Knew His Familiar Friend"

These books may be purchased or ordered from
THE BOARD OF CHRISTIAN EDUCATION AND EVANGELISM
500 S. Church Street
Winston-Salem, N. C.
In This Issue

- Moravian Church in the Next Decade: The Need for Self-examination
- A Tannenberg Organ Is Restored
- The People of God
Call Is Issued

For Prayer Watch for 1964

The Southern Province has been summoned during November to participate in the Prayer Watch of the Moravian Church for 1964. This is a part of the program which calls for some group of Moravians somewhere in the world to hold a special service of prayer every day during the year.

The summons for the Southern Province states, "Each congregation will wish to select a program suitable to the needs of its members." It also admonishes each congregation to "faithfully carry out" its assignment.

The historical background for the Prayer Watch is given in the printed program for 1964 furnished by the Provincial Elders Conference as follows:

"With Christians, spiritual awakening and earnest prayer life always go together. Such was the experience of our Renewed Moravian Church. On August 27, 1727, certain members of the Moravian Church in Herrnhut, Saxony, formed a prayer union known as the "Hourly Intercession". That practice provided that for every hour of the day and night, someone of the voluntary intercessors should be bearing on the heart, in private, the interests of the Kingdom of God in the world. From the start there was freedom in the manner in which each one kept this hour of prayer.

"The program went on for 100 years before losing its impetus. The Moravian Prayer Union was formed in England on August 27, 1872, as a form of reviving the Hourly Intercession. This Union has continued and the subjects for it are always listed in our Moravian Daily Textbook.

"In 1957, in connection with the 500th Anniversary Observance, the Worldwide Moravian Unity again decided to reinstitute the original program of the Hourly Intercession. After two years it was found extremely difficult to maintain as such and the Daily Prayer Watch replaced it.

"The Daily Prayer Watch means that on each day of the year one or more congregations somewhere in the worldwide Unitas Fratrum will be spending at least one hour in prayer for our world and our church."

THE WACHOVIA MORAVIAN

OFFICIAL JOURNAL,
THE MORAVIAN CHURCH IN AMERICA, SOUTHERN PROVINCE

Published monthly under authority of the Provincial Synod by the Board of Christian Education and Evangelism.

Editor—GEORGE G. HIGGINS
Assistant Editor—BURTON J. RIGHTS
Treasurer—EDWIN L. STOCKTON

Material for publication should be sent to the Editor, Box 187, Salem Station, Winston-Salem, N. C.
Remittances for subscription and advertising should be sent to The Wachovia Moravian, Box 115, Salem Station, Winston-Salem, N. C.
Notice of change of address should be sent to The Wachovia Moravian, Box 7, Salem Station, Winston-Salem, N. C.

Subscription rates: The Wachovia Moravian is sent to each family of the church as a privilege of membership. Individual subscriptions are $2.00 per year.
Second class postage paid at Winston-Salem, N. C.
We Must In
The Next Decade

Submit Ourselves For Self-examination

Llewellyn W. Thomas

The current discussion on the Moravian Church in the next decade is an indication of our present confusion about the mission of the church. This confusion is due to a false division between what is called the sacred and the secular. It is a division which makes it hard for the church to speak to the world. Hence it is preoccupied with itself and feels a need to justify its concern with the world.

In thinking of the mission of the Moravian Church in America and how we can go about fulfilling that mission more effectively, it is well and good to consider: the man power shortage and the need for a stronger lay ministry; the need for continuing education for the clergy; the desirability of tenure for church administrators; the need for full time directors of church extension and stewardship; a re-alignment of our polity and administrative structure; the need to deal with the problem of small rural congregations; and the need for a sound program of education and promotion in our new suburban congregations concerning our mission enterprise, educational institutions and homes for the aged.

The Prior Questions

But all these internal considerations depend first upon the answers we are able to give to prior questions being forced upon us by the changing world and by our own new congregations. There we have demonstrated enough maturity to be more concerned with Christian Church than with making Moravians out of them. Those prior questions are: (1) How do we as a church feel about the world and how do we see ourselves related to the world? (2) What is the distinctive vocation of the Moravian Church to the world within the mission of the whole People of God? (3) What is the nature and task of our church’s ministry? Until these questions are answered we shall have only frustration in dealing with the internal considerations related to the effective fulfillment of our mission.

Realizing that God is all in all, that “In the beginning God . . .” and in the end God, we should recognize him in the middle, in the center, at the heart of all things. The “a b c’s” of our view of the world and our relationship to it are these: (a) God has created the world, (b) because it is God’s creation it is “very good,” and (c) God has created the church in this world. God has placed us in the world. He did not send us out against the world. Yet the church is not clear how it feels about this world in which it finds itself and which, in reality, it finds in itself!

Mission Re- affirmed

The mission of the church has been re-affirmed here as its age old mission. To be looking out upon the world and ministering the “good news” to it. Our task, as always, is to extend God’s kingdom to every aspect of life. To do this we need to be outward looking. The church must be turned outward toward the world and not inward upon itself.

OCTOBER, 1964
We must submit ourselves for self-examination. Have we been too self-centered? Perhaps it is our task in the next decade to turn ourselves toward the world rather than in upon ourselves. The twentieth century world has given us opportunities which were not offered previous generations of Moravians. But are we as a church prepared to welcome the modern world? Are we able to recognize God speaking to us through it? Do we see a world the church must redeem, but not reject?

Our church as a whole has in the past shown that it recognized its mission to the world through its extensive mission enterprise and has again given a similar indication through the resurgence of church extension. But has the local congregation recognized its mission to the world immediately around it? Or, is the local congregation expressing an attitude of distrust of today's world with a tendency to treat it like a delinquent adolescent, feeling that the world must come and listen to the church or be left to its own? If it should then happen to listen, what does the world hear? What are we saying to the world? Does the language of the church have meaning for today's world? Or, are we talking to ourselves?

The church needs new words and images for the old truths. Are we prepared to find them? Are we brave enough to dare to use them? It is a dubious assumption (and a misunderstanding of Romans 12:2) that the world must change while the church can remain much the same.

Selfish Ways Must Go

Our selfish ways must go. The church that lives to itself will die by itself. Do we have a distinctive and particular vocation within Christendom? Here opinion is divided. It is essential to the future of our church that we decide one way or the other. If we do, then we must come to understand more deeply and articulate more clearly the particular insights God may have given the Moravian Church or we shall never be able to contribute them effectively in the mission of the whole church. If we do not, we must face the possibility that the Moravian Church in America as such has done its work for Christendom and must become significant Christian History that its posterity may continue to make Christian History.

At the same time, as we try to determine what our particular and distinctive vocation within the whole People of God may be, we must remember that the disavowal of any claim to a particular and distinctive vocation within the church is implicitly in the nature of the church! Our vocation in the next decade may be the repudiation of anything distinctive in order that the whole People of God may be more evident to the world.

Task of the Ministry

Finally, there is an uncertainty in our church about the nature and task of the Christian ministry which contributes to our confusion. Changes in the church and our society have been (Continued on page 6)
An organ built in 1797 by the famous Moravian organ-builder, David Tannenberg, has been restored in the Brothers House at Old Salem.

The organ, found in an attic at Home Moravian Church, was built in Lititz, Pa. and used in the Salem Gemein Haus (Congregation House) until the 1850’s. The Saal (chapel) of the Brothers House was chosen as a reasonable substitute for housing the organ. The original Saal organ (now missing) was made by Salem organ builder, Joseph Bullitschek.

There were two organ builders in the Salem area—a most unusual thing even for an 18th century town of crafts. However, they made their living largely through other trades while Tannenberg in Lititz was a full-time musical instrument builder.

Tannenberg came to Bethlehem, Pa. in 1749. There he became assistant to Johann G. Klemm, the builder of the first Bethlehem organ, and set up a workshop. In 1765, Tannenberg moved his shop to Lititz, where he established a manufactory.

Built 40 Organs

At the time of Tannenberg’s death in 1804, he was the most famous and probably the most skilled organ builder in America. He built about 40 organs of which approximately 12 are in existence in part or in whole today. The restored organ at Old Salem is one of three most authentic Tannenbergs in existence. In 1800, Tannenberg also built the organ which was used in Home Moravian Church until 1913 (it is in storage).

Restoration of the organ was done by the McManis Organ Company of Kansas City, Kan. John Crastina of that company worked on the restoration of the tracker, chest and other mechanism, and replacement of wooden pipes.

Authenticity of the restoration work has been assured through drawings and instructions for assembling that were prepared by Tannenberg himself. Instructions, written in German, and drawings of the original pipe scales were in the vault of the Moravian Music Foundation.

Much of the 167 year old organ has survived its long sleep in the church attic including most of the case, wind chest, trackers and enough of the five ranks of pipes to enable the organ restorer to replace accurately the damaged and missing ones.

The keyboard of the organ is an unusual sight for 20th century visitors. The color of the keys on the old organ are in complete reverse to the standard color system today. The natural keys are black and the keys of the sharps and flats are ivory white.

Will Be Heard by Visitors

The organ will be an appropriate addition to the Saal of the Brothers House complete with its pews, altar table, organ and heating stove. It will give visitors a chance to hear music in an 18th century style as they see the 18th century crafts of the gunsmith, tinsmith, cooper (barrel-maker), tailor, shoemaker, potter, joiner, weaver, and dyer demonstrated in the Brothers House craft shops.
Music played a most important role in the daily life of Moravians in Piedmont Wachovia. At Bethabara in 1762, records show that "during the Singstunde in the evening, we heard an organ played for the first time in Carolina, and were very happy and thankful that it had reached us safely."

Restoration of the organ at Old Salem is a living monument to Classic organ design as practiced in America by the Moravian organ builder, David Tannenberg. But, more important, it is a reminder of the belief of the early Moravian Church that music can be used to glorify God and is a tribute to the American Moravian composers and the "Unknown Century of American Music 1760-1860."

---

The Next Decade...

(Continued from page 4)

met with some alterations within the structure and program of the church, but the understanding of the ministry has not been adequately dealt with if at all. In the changing scene the ministry is now obscured. In the minds of ministers and church members there is a great uncertainty over just what the minister is and what ordained ministers should be doing. A pastor's understanding of his function is often very different from that of the congregation. Which should prevail? How can they be reconciled? Added to this, the governing boards of the provinces and districts have other ideas of the pastor's function. The seminary implants yet other ideas. Which is the true conception?

Our congregations tend to feel that it is the ordained minister's job to carry out the work of the church and they (the laity) will do what they can to assist him. The New Testament seems to present the minister with the task of equipping and assisting the people in doing their work as a church. It is, therefore, essential to the Moravian Church that it discuss the nature and task of its ministry which because of the ambiguity surrounding it is a basic and underlying problem affecting its future.

But before we can resolve the ambiguity of the ministry, we shall have to examine the nature and task of the Moravian Church in the world as a part of the whole People of God.

These are not questions which can be left to our synods to deal with and upon which to make pronouncements for dissemination to the congregations. It is the task of the Moravian Church in the next decade both at the local level and collectively to discover and articulate how we feel about the world and understand our relationship to it; to seek what our distinctive vocation as a Moravian Church may be in the mission of the church as a whole; to discuss and re-define the ministry.

Then having examined ourselves and answered these basic issues we should equip ourselves with our plan for doing our part in "turning the world upside down" during the next twenty years. For before we can shoot, we need a target.

---

Flowers For All Occasions
SIDES FLORIST
Prompt Delivery Dial PA 3-1841
Parkway Plaza

THE WACHOVIA MORAVIAN
As "the People of God"

Laymen Must 'Do' the Work of
the Church

Henry E. May

Possibly the most meaningful statement in the New Testament about "the people of God" is made by the writer of the First Epistle of Peter. He writes:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (First Peter 2:9-10).

The writer is addressing first century Christians with a message of victory through suffering.

There are, however, implications for us today. We too should be a chosen, royal, holy, and a peculiar group. We too should be hammered into the "people of God" who have experienced the mercy of God and witness thereof. It would seem that the writer of this ancient epistle would challenge us to be the "people of God" in our own time by loving one another as God has loved us, and by granting mercy and forgiveness as we have received them from God. This call comes down through the years loud and clear, and we must listen intently.

"Our Setting in Life"

One of the most disappointing aspects of becoming a minister after spending several years in the work-day is the loss of contact with much that is going on in the factories and offices. This is not to say that I have lost contact with reality; on the contrary, I have the privilege of relating to people on the deepest level during times of illness, bereavement, and personal problems. What I miss is the thrill of trying to make my faith speak and apply to the ordinary things in life.

It would seem to me that the writer of this passage is saying that we are the people of God and should have our hands on the pulse of life, sensing the deep needs of others, and giving of ourselves as Christ gave himself for us. As the "people of God" in this place and time, we must have this living, vibrant contact with reality to the point that we can perceive what Christ would do and say if he were to face the fellow in the office who is facing a decision that could uproot his family and move them to another part of the world, or share the meaning of his Christian faith with the woman who is facing a marital problem that could separate her from those she loves. As the "people of God" we are in a position to let our faith speak in the ordinary places of life. After all, the Church got its start among ordinary people, fishermen, tax-collectors, tent-makers, and the like.

I rejoice in my calling, but I would challenge many of our people who think that the pastor can do all the work of the "people of God." I feel that the strength of our church now, as it was in the first century, lies in the hands of the layman who will go into the world...
and live out his faith in the ordinary places of life. Laymen and clergy together can extend the Incarnation and truly become the Body of Christ by putting their faith into action every moment of the day.

"Our Calling in Life"

Each of us has a calling in life. Some are called to great tasks and others to lesser tasks, but nevertheless, all have a vocation. One time Paul, who was a Christian tent-maker, wrote while in jail to the Christians at Ephesus and said:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:1-3).

Paul recognized our differing vocations and calls upon us merely to "walk worthy." This is not an outline of what the Christian business executive should do about that deal with a sub-standard contractor, or what the Christian doctor should do about overcharging that little old rich lady who keeps coming to his office, or what the Christian wife should do who is tempted to step out on her husband, or what the Christian student should do who is faced with the fact that "everyone else does it." No, Paul's advice is merely that we "walk worthy of the vocation wherewith ye are called." This demands integrity, work, imagination, and a close walk with our Lord.

Many of us are waiting for the right time, but we are blind to the opportunities of Christian service and witness that are before our eyes. No doubt but that many of us can remember such opportunities of the past and would like to go back now and redeem the time. Paul challenges us to refuse to let this happen again. We must seize every opportunity to let our faith speak to even the everyday hum-drum of life that others might come to find meaning in Christ.

Day of Specialization

In this day of specialization, we have assigned some of the work of the church to the pastors and some to the layman. The New Testament does not agree altogether with our interpretation. It stresses that Christian witness is the responsibility of the whole Christian community. In fact one writer says, "... and hast made us unto our God kings and priests" (Revelation 5:10). It was felt that even the priestly functions of the ministry of the church were in the hands of the laymen. All ministers and laymen in New Testament times were considered to be the "people of God." We tried to recapture this concept during the Reformation period through the doctrine of "the priesthood of all believers." I realize that the nature of the times in which we live
demands that we set apart certain parts of the church’s work for those who have special training; however, when it comes to living out the faith that we proclaim in the communities, factories, school and homes round about, the layman must become a “priest.” By nature of his call, the pastor cannot live, work, and witness where the layman can.

I have heard ministers say that if they were laymen again they would be the best laymen possible because they now see that the most important work of the church must be done by laymen. I share such feelings and would challenge both laymen and ministers to face the fact that the task that is laid upon our shoulders is greater than either of us can do alone, but together and with God’s help, we can do it. This will necessitate that we recognize that we are called not just to be a doctor or truck driver but that we are called to be a Christian doctor or Christian truck driver just as much as a minister is called to be a Christian minister.

Maybe we should have our bishop come to the church each time a young person makes a decision to enter a certain field of endeavor and have the young person ordained into the field by our bishop. Paul writes to Titus and says, “Exhort servants to be obedient unto their own masters, and to

For PRINTING
LITHOGRAPHING
RULING and BINDING

Oldest Lithographers in North Carolina

WINSTON PRINTING CO.
Winston-Salem, N. C.
Dial PA 2-6146

B. & O. FURNITURE COMPANY
For Quality Home Furnishings
“A Little Better For a Little Less”
We handle Philco Radios, Television Sets, Electric Ranges and Refrigerators, Alex. Smith & Sons Carpet and Rugs, Duo-Therm Oil Circulators, and many other nationally known lines.

B. & O. FURNITURE CO.
East 5th Street at Highland Avenue
— Phone PA 2-6542 —
B. C. Snyder  Roger A. Snyder

OLD SALEM CHARMS
Sterling ....................$3.00
Gold on Sterling .......$3.00
10k Gold, $20.00—14k Gold, $24.00
Plus 10% Fed. and 3% State Tax

GIFTS AND SOUVENIRS
Plates Cups and Saucers
Pitchers Coffee Pots, metal
Tiles Moravian Coffee Mugs
Napkins Color Slides of Old Salem
Post Cards Pictures of Salem
Metal Trays with 7 Salem Scenes $1.50
Waste Baskets and Trays — Scenes $4.50

NEW MORAVIAN CHURCH SEAL JEWELRY
Gold Filled or Silver
Earrings — Charms — Lapel Pins — Lapel Buttons — Cuff Links — Tie Bars
Tie Chains — Tie Tacks

BOOKS
Customs & Practices of Moravians .......... $ .50
Candle Love Feast, Street .................. $2.75
Belly that Moved, Michel .................. $1.75
Houses of Peace, Eller .................... $3.50
N. C. and Old Salem Cookery ............... $3.50
History of Mor. Church (500 yrs.) ........... $1.00
Count Zinzendorf ......................... $4.75
Early Mor. Music Records $4.95 & $6.95
Tell Me A Story, Rondihaier ................. $2.50
History of the Mor. Church, Davis ........... $ .50

SALEM BOOK STORE
Winston-Salem, N. C.
Salem Square  Phone PA 3-1122

October, 1964
please them well in all things, not an­
swering again; not purloining, but
showing all good fidelity; that they may
adorn the doctrine of God our Saviour
in all things" (Titus 1:9, 10). Even
the servant has a calling to witness and
work “as unto the Lord.”

Where does our loyalty lie? We are
proud of our family. We are proud to
be the people of a certain company. We
are filled with pride because we repre­
sent a certain political party or team or
social order. All of us are proud to be
Americans, in fact many were willing
to fight and risk death for this cause.
Why not think about our love for the
“people of God?” We are held together
by a common bond of love and concern
in that God loved us so much that he
was willing to give his Son for us. The
call comes down across the ages that we
are the “people of God” called to live,
work, witness, and serve the faith that
we acknowledge each Sunday. This faith
demands that we love as we have
been loved, forgive as we have been forgiven,
serve as we have been served, and suffer
as Christ suffered for us. This is what
it means to be the “people of God.”

—o—

DEATHS

Roper, Miss Mary Louise, born March
6, 1912; died August 19, 1964. A mem­
ber of Home Church. Funeral and in­
terment at Anderson, S. C.

COAL — FUEL OIL

GILLEY & TOLLEY FUEL CO.
Ph. 722-2024 410 E. 2nd Street
W. H. Gilley
John McMillan — H. D. Sink

Walters, Ben Russell, born August 6,
1906; died August 18, 1964. A member
of First Moravian Church in Greens­
boro. Funeral conducted by the Rev.
Lewis B. Swaim and the Rev. J. Calvin
Barnes. Interment in the Guilford Me­
norial Park.

Cameron, Clyde C., born January 5,
1902; died August 8, 1964. Funeral
conducted by the Rev. Jack L. Sal­
mons. Interment in God’s Acre. A
member of Calvary Moravian Church.

Groner, Mrs. Nettie Faircloth, born
September 17, 1893; died August 27,
1964. A member of Christ Church.­
Funeral conducted by the Rev. J. Cal­
vin Barnes. Interment in the Salem
Moravian Graveyard.

NORMAN STOCKTON, INC.
411 North Cherry Street
Winston-Salem, N. C.

50 YEARS OF SERVICE
Catering to the Best Dressed Men and
Boys of this community.

Hathaway and Enro Shirts — Knox
Hats — Hickey-Freeman and
Griffon Clothes.

Expect More at Stockton’s
More Style—More Quality—More Service

THE WACHOVIA MORAVIAN
The Rev. and Mrs. C. Bruce Weber, now serving the Oak Grove Moravian Church, Winston-Salem, N. C., have volunteered for service in the Eastern West Indies Province, and have been assigned to the Antigua Conference of that Province. Bruce is a graduate of Moravian College and Moravian Theological Seminary. He also studied at the University of Pennsylvania. Martha Ann is a graduate of Salem College and has had experience as a Director of Christian Education at the Trinity Moravian Church prior to her marriage. The Webers have one son, Christian. They will begin work on Antigua on November 1.

Pastoral Changes in the West Indies

The Provincial Elders’ Conference has announced that Br. A. C. H. Pilgrim plans to retire from active service on December 31, 1964. Br. Pilgrim was ordained in 1916 and was appointed to serve the Mt. Tabor congregation on Barbados where he succeeded his father as pastor. He has spent his entire ministry at Mt. Tabor where he was born. He has maintained a strong emphasis upon a Bible teaching ministry and has been an advocate of tithing. He has served at various times as a member of the Provincial Elders’ Conference, superintendent of the Barbados Conference, and a member of Synod.

The Rev. David Bratsch, now on St. Thomas, has accepted a call to the Barbados Conference as of September 1. He will be appointed to Mt. Tabor as of January 1.

The Rev. Robert Rierson, recently graduated from Moravian Theological Seminary in Bethlehem, Penna., has been appointed to the Virgin Islands Conference and will be placed in charge of the congregations of Nisky and New Herrnhut. He will begin work approximately on November 1.

The Rev. and Mrs. Robert Smith have accepted a call to serve the Rudolph-Veedum parish in Wisconsin. The Rev. Keith Barkley has been assigned to

October, 1964
the Virgin Islands Conference and has been placed in charge of the Christiansted Congregation. The Barkleys arrived in the Islands on September 7.

The Rev. Oliver Maynard, now president of the PEC and associate pastor of the Spring Gardens Congregation on Antigua, was assigned to the Virgin Islands Conference and will serve the Memorial Moravian Church. Mr. Thomas Christianson, now serving Memorial, will return to seminary to complete his studies.

Bishop Peter Gubi, now pastor of Cedar Hall-Grace Bay parish on Antigua, will become the pastor of the Spring Gardens Congregation and the Rev. David Henkelmann will be the Director of Christian Education there while continuing as pastor of the Potters Church.

The Rev. Bruce Weber has been assigned to the Cedar Hall-Grace Bay parish as successor to Bishop Gubi.

A Gift from British Guiana

In the midst of strife and concern in this disturbed country, the Queens­town Moravian Church in Georgetown has remembered its Brothers and Sisters in the Lord. This congregation has sent a gift of $75 (US) to assist with the construction of the church in Managua, Nicaragua, and a gift of $75 (US) for the new Trinity Moravian Church in Carrollton, Maryland.

News from Nicaragua

The newsletter from the Managua Congregation in Nicaragua carried an excellent summary of Nicaraguan Moravian news: “The Instituto Bíblico in Bilwaskarma has opened for its new term with the largest student body in its history—22. However, an outstation of the Pearl Lagoon congregation, has grown to such an extent that it has now made a separate station. Br. Leopold Cayasso has been called to serve there.—The congregation at Tasbapau­nî is making extensive preparations for the erection of a new church building. New activities in the Bonanza congregation are a Gold Miners’ Bible Study Class, a Club de Senoritas for older girls, a Boy Scout troop, a Bible Club for smaller children, and a weekly service in Spanish. Br. John Giesler is pastor of the Bonanza congregation. The La­Luz congregation recently celebrated its 25th anniversary. On hand for the occasion were the first two pastors, the Rev. Charles Moses and the Rev. John Befus, as well as Bishop Wilson, superintendent Stortz, and the Brn. John Giesler and Norman Bent. The Rev. Stedman Bent is pastor.”

Dominican Leader to Address Annual Missionary Rally

The Rev. Maurice C. Daily, field executive secretary of the Evangelical Church of the Dominican Republic, will bring the address at the annual Missionary Rally of the Southern Province at Home Church on November 1 at 3:00 p.m. The Evangelical Church of the Dominican Republic is a rapidly developing national church which is

PACK UP

YOUR TROUBLES
in a
LAUNDRY BAG
— And Call —

ZINZENDORF
LAUNDRY
PHONE PA 2-5178
Linens White and Colors Bright
Dry Cleaning

THE WACHOVIA MORAVIAN
supported jointly by the Methodist, Presbyterian, Evangelical-United Brethren, and Moravian denominations.

Mr. Daily will be the first representative of this ecumenical undertaking to address our annual rally since the Moravian Church joined forces with this Dominican Protestant work in 1960. All Moravians in the Southern Province are invited to be present for this service. A combined band representing a group of our congregations will play prior to the beginning of the service.

The first part of this annual mission emphasis program will come on October 18 when the ministers of the province will exchange pulpits and will preach on the theme of missions.

New members of the Foreign Missionary Society of the Southern Province are always welcome. Membership envelopes may be secured from your pastor. Annual membership dues are $1.00 and life membership may be secured with the contribution of $100.00. The offering to be received at the service will go toward the capital funds effort which is currently in progress in both the Northern and the Southern Provinces.

Herbert Weber

---

LIFE INSURANCE

CHAS. N. (Pete) SIEWERS
Chartered Life Underwriter

SECURITY LIFE & TRUST CO.
420 N. Spruce St. Tel. PA 2-2579

---

FOR VALUE
FOR QUALITY
FOR STYLE
FOR SERVICE

WHERE QUALITY NEVER VARIES

SHOP

THE IDEAL

Winston-Salem’s HOME owned, HOME operated department store

October, 1964
Gracehill Builds a New House of God

William E. Gramley

Before I rip in with full speed, brethren and sisters, let me pause long enough to make it clear that we could not have built this new church at Gracehill, Antigua, without your financial support. Through your gifts by way of the Mission Board we were able to get the help we needed. Thank you very much.

I guess I have something in me of that old Moravian Settlement Congregation zeal, especially when it comes to artistry and craftsmanship. I don't like to see a sloppy job. We should all have pride of workmanship—and, we should be willing to do things ourselves.

You don’t always find this attitude in our mechanized world, and sometimes we pay a high price to get things done because we are no longer able to think a little and pitch in ourselves. The old “creative challenge” I call it.

On the other hand, I didn’t have much of a choice in the matter. I was in a situation where we had to adapt to what we found. Down here on Antigua folks still do things pretty much by hand. You go through town and you see men pulling ice on lorries or whatever they call these hand-made carts. In the country the whole family gets out to work the fields, cut the cane and carry it by donkey back to the tracks—where indeed, a puffer bell of a train comes to haul it to the factory. But it's men and women with forks and hoes a good deal of the time, and, though there are plows, they run for big money, which not many can hand out. So, it’s aching backs, both human and donkey that earn the bread.

The Old Church—Its Glory Had Ceased

I sort of looked things over for a while when I got here. We worshipped in a rickety old wooden schoolhouse on top of a hill behind the village. Something of the Spirit of God was there, nevertheless, even if I didn’t often use the words: “O worship the Lord in the beauty of holiness.” There had been a fine church there once, but the glory that it was had ceased. Only the faithful hard core of members climbed the hill to carry on. This was all they had and all they knew.

It took time to get around and meet the members and urge them to some extra efforts with their stewardship.
We set a goal of having "in hand" $10,000 B.W.I. or $6,000 U.S. by the end of 1963. Meanwhile, everyone was asking, "When are you going to build the new Gracehill Church?"

THE NEW GRACEHILL CHURCH, ANTIQUA: Its construction is a story of cooperative effort and the "never ceasing watchfulness of God Himself."

Now there is a lot of innocence in a little question like that, but, brethren, if you know anything about building, which I didn't at that time, you better go slow on answering. We had to go slow simply because it wasn't time to move fast, yet. They had to learn to give first, or what would it mean to have things handed to them, even if that was possible?

Materials Collected
While we went hard for the goal financially, we began to collect stones and sand. We rounded up a trailer — and the men, and the women, and the children, and whosoever would jump aboard — loaded the stones from the fields and took them down to the new building site along the main road of the village, an ideal location. We got some nice stones from the old church foundations. Most of them were green in colour, very pretty. And visions of more sugar plums danced in my head.

I guess the members had not seen too many parsons working shoulder to shoulder with them, but I didn't care, nor did I have the courage to ask them to do things I wouldn't do myself. After a few months it got kind of hard to sit down in a quiet place to write a sermon for Sunday, but God was merciful to us there, also.

Well, after making the drawings (based on the Moravian Churches in Florida), writing the Mission Board for financial help, building a storage shed, and getting the steel rods bent for the foundation and columns, the big day came: "Groundbreaking, Sunday, Jan-

S A V I N G S —
Direct Reduction
H O M E L O A N S
THE STANDARD
SAVINGS & LOAN ASSOCIATION
E. L. Pfohl, Pres. and Treas.
— Established 1908 —
236 North Main Street
— Dial PA 3-1069 —
uary 5, 1964.” We brought down an old mud-scraping iron imbedded in a stone from the first Gracehill Church of 1744 which had been built farther out from the village on a place called Bailey Hill. This stone served as a symbol between the old and the new and was laid by the front walk with the blessings of Bishop Gubi.

**Much Free Labor**

As it turned out, the big day wasn’t on Sunday but on Monday when forty of the men came out armed with their digging forks and worked on the foundation. They dug, and the women cooked a kid (goat), and I went around kind of humble, saying, “I believe; help thou mine unbelief.”

The next Monday we cast the foundation, again on a free labour basis. Then the masons came and the walls began to grow, and I began the long process of calculating, estimating and budgeting. As I look back now and recall how our own household budget is but a false face (we divide the money into separate envelopes but take from all according to each’s need) I wonder how this dealing in thousands of dollars ever came out safely, but it did. The final cost is $29,000 B.W.I. or $17,000 U.S. Of course, we still have to build the Christian Education wing and a mission house, but we are on our way—rejoicing.

I have never seen the hand of God closer to my heart than it was during these days of construction. When we needed more stones, suddenly we discovered them. When we ran short of money, the giving increased. When we couldn’t figure out how to build a certain part, the answer soon came—sometimes in the middle of the night.

**The Stones Were Waiting**

I tried to sum up my feelings in July at the cornerstone laying, just prior to the dedication two weeks later.—When we consider the beginnings of this new Gracehill Church, we must look back not just to the day when the ground was broken six months ago, but to the beginning of time itself, to the moment of creation, when the earth and the rocks were formed. We look back to see that the stones out of which this building is constructed were waiting a long time to be used by us for this newer purpose. Over many millions of years the stones waited, with the very patience of God Almighty Himself, all of them in their places, and until recent years entirely untouched by human hands. These stones could have cried out in praise to God as Jesus suggested was possible, but they waited many years before they were given that opportunity, until our hands and our tools could shape them and place them in a house of worship.

And now these stones are gathered

---

**PAINTS — — GLASS**

PAINTS — VARNISHES — OILS
WALLPAPER — AUTOMOBILE GLASS
WINDOW GLASS — PLATE GLASS
ROUGH ROLLED GLASS

PFAFF’S, INC.
219-223 Main St. Dial PA 3-7365

THE WACHOVIA MORAVIAN
together from north and south, from east and west, to sit around the chief cornerstone which we shall lay as a symbol of our Lord Jesus Christ. It is indeed fitting that Christ should be not only the foundation and the fulfillment of the creation but also the foundation and head of His Body, the Church.

As the stones have been called out from the old cistern, from the old church and mission house and school, from Ginny Bush Estate, from All Saints, from the fields of Table Hill Gordon, from Mr. Athill’s old house, so we must remind ourselves that we too are called out and set apart to be members of the body of Christ.

While it is true that we saved much money by having no architect, no contractor, no watchman, no purchase of lumber for scaffolds and forms, and intense help and cooperation from everyone in the community, we realize that the most glorious aspect of this whole adventure has been the never-ceasing watchfulness of God Himself over our man-made efforts. This, then, is not the creation of man alone, but the revelation of God working with man. We can never enter this structure without feeling God’s presence, without feeling a sense of awe, and without trembling a bit in our hearts to know that the Lord has spoken—and behold—He brings this place into being.

TO BE SURE, BE SURE IT’S AN . . .
EAGLE TRIPLEX

THE BURIAL VAULT THAT OFFERS THE EXCLUSIVE TRIPLE WALL DESIGN
A. Reinforced Concrete
B. Asphalt
C. Reinforced Concrete

A layer of finest water-resistant asphalt bonds together the outside and inside walls of steel reinforced concrete.

Manufactured and serviced locally by RALPH and RUSSELL KIMEL
ALWAYS SPECIFY
EAGLE TRIPLEX

THE MORAVIAN MUSIC FOUNDATION
headquarters: Winston-Salem, N. C.

Incorporated for the advancement of Moravian Church music through research, publications, and education. Sole agent for the music archives of the Moravian Church in America, Great Britain and Ireland.

“Our Moravian forebears created great music solely for the glory of God; it is our responsibility to utilize this priceless legacy for no less exalted a purpose.”

OCTOBER, 1964
For a "Home of Our Own"

Managua Moravians Purchase Church Property

Graham H. Rights

“A home of our own”—this has been the aspiration of Managua Moravians since they began meeting as a congregation seven years ago. And now, after seven years of borrowing the facilities of the Baptist High School, a home has been purchased in the capital city of Nicaragua.

The newly-acquired property includes a vacant lot and an adjacent house. Eventually a church building and other facilities will be built upon the lot. For the present, however, the house will provide ample space for worship services, the Sunday school, and other activities of the congregation.

This property is located in the eastern section of Managua, where the majority of the Moravians live. At the same time, a congregation which is widely scattered throughout the city will be served, since bus routes from all areas of the western section pass within two blocks of the site chosen. The Pan-American Highway, on which travelers arriving from the East Coast enter the city, is only a block away.

The city of Managua is the center of life for this Central American republic of some million and a half inhabitants. Here is located not only the seat of government, but also one-sixth of the population and almost all the industry of the country. All international air traffic enters and leaves the country through the capital city.

The Moravian work in Managua is small, but strategic. During the past 15 to 20 years many Moravians have arrived from the East Coast, where there are approximately 100 churches and chapels and 25,000 baptized persons under the care of all of the churches. This migration has come about primarily because of poor economic conditions on the East Coast and better opportunities offered in the capital city. Many who come are young and well-educated, some having graduated from the Colegio Moravo (Moravian High School) in Bluefields.

Dewey's

BAKERY
114 W. Fourth St.

THE WACHOVIA MORAVIAN
Most “Costenos” would not have moved to Managua if there had been economic opportunities at home, and their ties to the East Coast remain strong. One could detect in some an inner resistance to organizing a Moravian congregation or building a church because these would symbolize the permanence of their sojourn away from home. Many now realize, however, that they will never return to the other coast to reside. Moreover, a new generation is growing up whose roots are taking hold in the capital city.

Future prospects for the Managua work are bright. The migration from the East Coast continues to bring new Moravians to the capital city. The relative economic prosperity of the area should enable this congregation to give significant support to the work of the entire Nicaraguan Province in the years ahead. Here are the greatest opportunities for progressing in the use of the Spanish language, the official language of Nicaragua, although the Moravian work in this country is still almost entirely in English and Miskito.

Managua is also a center from which possible future expansion on the West Coast could take place. Already there are services at two out-stations. At the same time, improved communications are helping the church here to maintain its link with the brethren on the other coast. This year a newly-completed highway made it possible for a delegation from our congregation to attend a youth conference on the East Coast for the first time.

The acquisition of property for the Managua Congregation was made possible by a sizeable grant from the Mission Board. Contributions have also come from the Foreign Missionary Society of the Southern Province, with the offering from the annual meeting of 1962, and from a number of individuals and church groups, including the Moravians of British Guiana. To all, the Managua Moravians express their gratitude for helping to fulfill their aspiration to have “a home of our own.”

---

**When Your Car Won’t Start, Call**
**PA 2-4107 or PA 2-4108**

We can repair your battery, generator, carburetor or distributor & reline your brakes.

— Prompt Service —

**Let Us Install a New Douglas Battery in Your Car.**

**DOUGLAS BATTERY CO.**

634 North Trade Street

Phone PA 2-4107 or PA 2-4108

---

October, 1964
The Provincial Boards at Work

Provincial Elders' Conference

THE REV. AND MRS. C. BRUCE WEBER and their young son, Christian.

Br. C. Bruce Weber has volunteered for service in our Mission work and has received and accepted a call to service in the Eastern West Indies Province. He will assume responsibility for the work of the Cedar Hall-Grace Bay parish on Antigua during the month of November. His final service at Oak Grove will be on Sunday, October 4.

* * *

Br. Howard G. Foltz has requested and has been granted permission by the Provincial Elders' Conference to retire from the active ministry on October 31, 1964. Br. Foltz's service in the Southern Province has included pastorate in the following congregations, beginning on July 1, 1923: Mayodan, New Philadelphia, Bethabara, Union Cross, Providence, Houstonville, Hope, Leaksville, Rural Hall and Fulp.

* * *

Br. James A. Gray, chairman of the Provincial Committee in charge of Music Festivals in the Southern Province,

FRANK VOGLER & SONS
FUNERAL DIRECTORS

Ambulance Service    Dial PA 2-6101

THE REV. HOWARD G. FOLTZ, pastor of Rural Hall and Fulp, will retire at the end of October.

Cross, Providence, Houstonville, Hope, Leaksville, Rural Hall and Fulp.

* * *

HUTCHISON-ALLGOOD
Printers, Lithographers, Rubber Stamps
Specialists in Photographic Reproductions without cuts.

Ph. PA 2-4333      Winston-Salem, N. C.

THE WACHOVIA MORAVIAN
announces that Br. R. Arthur Spaugh, Sr. has accepted the chairmanship for the festival to be held in Winston-Salem in June 1966. Br. Spaugh served as chairman of the Finance Committee for the 1959 festival.

R. Gordon Spaugh
President

Provincial Women’s Board

It is with regret that the Provincial Women’s Board announces the resignation of Mrs. K. Edwin Fussell, secretary for the Board for many years. The board expresses the feeling of all the Women in expressing its gratitude for the long and faithful service of Mrs. Fussell.

All correspondence concerning Provincial Board business should still be sent to the Provincial Women’s Board, P. O. Box 5534, Ardmore Station, Winston-Salem, N. C.

There will be an Interprovincial Board meeting on October 16 and 17 in Winston-Salem.

Dr. Otis H. Shao, an authority on Far Eastern government and associate professor of political science at Florida Presbyterian College, is the distinguished author of the Provincial Women’s current mission study, “An Emerging Africa and Our Christian Response.”

Even though Dr. Shao has never had the privilege of visiting Africa, he has learned many pertinent facts concerning the people and the development of their country through the considerable research on African development he has done. Dr. Shao has had discussions with students from that country, with diplomats from there and has consulted with officials of the Department of State. In addition, since World War II Dr. Shao has been a student of politics of developing nations in Asia, Middle East and Africa.

Dr. Shao’s teaching includes classes in political science and in Western Civilization. He also conducts public lectures at the college and is director of the Chinese Refugee Relief, a private enterprise which aids refugees from Communist China.

Both Dr. Shao and his wife are natives of Shanghai, China and naturalized citizens of the United States. Marie Shao, his wife, came to this country to attend college and received her bachelor’s degree at a college in Greensboro, North Carolina, and her master’s degree at Columbia University in New York City.

Dr. Shao was teaching at Moravian College in Bethlehem, Pennsylvania, at the time of his marriage, and he and Mrs. Shao were the first Danforth Foundation associate couple.

At present, Dr. and Mrs. Shao are living in St. Petersburg, Florida, where Dr. Shao is on the college faculty at Florida Presbyterian College and Mrs. Shao is working at Gibbs Junior College teaching classes in art. Both of them are leading extremely active lives.

Mrs. Harry E. Cook, Jr.

WE APPRECIATE YOUR BUSINESS!

PRESCRIPTION SPECIALISTS

BOBBITT’S PHARMACY
Reynolds Building — Phone PA 2-5189

NISSEN DRUG COMPANY
Nissen Building — Phone PA 2-6129

BOBBITT’S COLLEGE PHARMACY
100 Lockland Ave. — Phone PA 3-1867
NEWS OF THE CONGREGATIONS

Friedberg Board Votes To Hold Two Sunday Services

The Board of Elders of Friedberg Church voted at a meeting on August 25 to continue the plan of double morning services, at 8:45 and 11 A.M. each Sunday, which was started on a trial basis on April 5, 1964. The Board felt that since there had been an increase of more than 20% in Sunday morning attendance that the extra effort would be justified. Sunday morning attendance during the trial period, which included the three summer months, averaged 316.

At the same meeting the Board voted to appoint Mrs. Lou Weisner as Church Historian. She succeeds Miss Nannie Sue Johnson, who has served with distinction for the past three years. The Board decided that the office of Historian would in the future be a part of the duties of the Church Secretary, which position is now held by Mrs. Weisner.

James Jensen Takes Post at New Philadelphia

New Philadelphia has a new director of Christian Education. He is James E. Jensen, Jr., who just completed a 4-year Navy "hitch" this summer. Three of these years were spent at Guantanamo Bay, Cuba, where he was director of Christian Education at the base Sunday School. He also has had experience conducting services aboard ship. He is a 24-year old bachelor with two years of college—majoring in psychology—and comes from the Presbyterian Church. He has worked with young people since he was 15, was in Boy Scout work and Sea Scout work, and somewhere along the line he spent 4 years as Youth Director for the YWCA, including running the summer camp for them.

His main work at New Philadelphia will be with the young people—in the Sunday night youth groups, the Sunday School, and the Boy Scout troop—other activities will include visitation in the homes of members, and assisting with some of the worship services in the church.

Mrs. Conway Pruett

Day of Prayer at New Philadelphia Set For October 21

New Philadelphia will have its day of prayer this year on Wednesday morning, October 21, at 10:30. The topic for the day will be LIFE ETERNAL with the following speakers:

The Rev. Burton Rights—Life Eternal, What It Is
The Rev. R. T. Troutman — Life Eternal, How To Get It
The Rev. Wm. McElveen — Life Eternal, Where It Is

There will be a nursery for all sessions and a complementary lunch for all that attend.

SALEM ELECTRIC COMPANY
CONTRACTORS
Frank B. Myers

ANYTHING ELECTRICAL — ANYTIME
24 Hr. Service Dial PA 2-6174
315 S. Liberty Street

THE WACHOVIA MORAVIAN
"World Economy Under God"
Theme of World Order Sunday

Economic and social development in emerging nations will be the emphasis of this year's World Order Sunday, Oct. 18, sponsored by the Department of International Affairs of the National Council of Churches.

Theme of this year's observance is "A World Economy Under God."

A message issued by the department calls for a sound international strategy that will narrow the gap between "the peasant wading the wet rice paddy and the astronaut in orbit."

Means now exist, the message states, to "lift from the back of man the age-old burdens of disease, hunger, poverty and ignorance." But the question remains "whether men and nations can gain spiritual insight, moral vision and steadfast commitment sufficient to grasp the means now available to build up together the deprived areas of human society."

Critical areas in need of developmental help are the 60 new nations born since 1945, the message points out.

Although the United States has made "many important efforts to share skills and resources with the pre-industrial societies of Asia, Africa and Latin America, the steps undertaken to date have not matched the needs," it stated. "The hard fact is that in some areas the problems, sharpened by population pressures, have been growing more rapidly than solutions."

World Order Sunday is traditionally observed on the Sunday preceding October 24, the anniversary of the effective ratification of the United Nations Charter in 1945. This year's celebration will be tied to the year-long program of Education and Action for Peace, sponsored by the National Council.

Through this program, which began in June, the Council's Department of International Affairs is providing training conferences and study aids to "deal with the problems and potentialities of world development and peace." These facilities are available to churches, councils of churches, church women and youth groups.

The World Order Sunday message urges church members throughout the nation to make full use of these resources. (RNS)

U. S. Archeologists Unearth Biblical City of Shechem

An American archeological expedition led by Professor Ernest Wright of Harvard University has unearthed the Old Testament city of Shechem with its huge defensive walls and big gates. Shechem is the first Palestinian site mentioned in the Book of Genesis. About 31 miles north of Jerusalem in the hill country of Ephraim near the southern border of Manasseh's territory, the town had an important role in Israel's history.

The American expedition, which began work in 1956 and to date has spent $125,000 on excavations, unearthed layers of the ancient city from Islamic, Christian, Roman, Greek, Egyptian and Canaanite periods.

Dr. Awai al-Dajani, director of the Jordanian Department of Antiquities, has explained that Shechem was one of
the biggest Bronze Age cities in Jordan and the capital of a state of about one thousand square miles, with fortifications and gates built during the 17th and 18th Centuries B.C.

Professor Wright’s expedition uncovered its history from the fourth millennium before Christ to about 100 B.C., when the last Hellenistic occupation ended. Abraham encamped there when “the Canaanite was in the land,” and built an altar to the Lord, Who revealed Himself to him there.

Abraham’s grandson, Jacob, also settled near Shechem, where he buried “the strange gods” under oak and raised an altar to the God of Israel. After the Israelite conquest of Palestine and again before his death, Joshua called the leaders of the people to Shechem to renew their covenant with God.

In Shechem, the Israelites buried the bones of Joseph which they brought from Egypt. In the time of the Judges, Shechem was still a center of Canaanite worship and a great temple was dedicated to Baal-Berith, “Lord of the Covenant,” and the Book of Judges tells how Gideon’s son, Abimelech, persuaded the men of Shechem to make him king and killed off the royal family.

But one son, Jotham, escaped and succeeded in arousing the people to abandon Abimelech.

Abimelech then destroyed the city and burned the temple, together with all who sought sanctuary in it. After Solomon’s death, the assembly of Israel rejected Rehoboam at Shechem and chose as king Jeroboam, who made the city his capital.

Shechem became the chief city of the Samaritans and after the first Jewish revolt it was rebuilt and named Neapolis Flavia, after the Emperor Flavius Vaspasianus. The city’s greatest period of prosperity was in the days of the Hyksos rulers, known as the Shepherd Kings of Egypt, between 1700 and 1550 B.C. (RNS)

60% of New Missionaries In LCA Not Ordained

Lutheran missionaries whose work is not directly evangelistic outnumber

FAMOUS MAKE QUALITY — PIANOS — HAMMOND ORGAN
“‘The World’s Finest Organ’
FOR CHURCH FOR HOME
JESSE G. BOWEN MUSIC CO.
231 W. Fifth Street Dial PA 2-7923

PLEASANTS HARDWARE COMPANY
The Home of Good Hardware
PAINTS — TOOLS
Appliances For The Home
601 N. Trade St. Dial PA 4-1531

THE WACHOVIA MORAVIAN
theologically-trained workers, a Lutheran Church in America survey revealed here.

Sixty per cent of the Church’s overseas missionaries do not have theological degrees, but have some other kind of technical training instead.

Of a group of 50 missionaries newly appointed by the Board of World Missions, only 20 were ordained. Other professions and occupations represented included a radio technician, a pharmacist, a bookkeeper, an agronomist, a financial expert, teachers, nurses and doctors. (RNS)

Lack of Work Seen Raising Theological Problems

Continued unemployment of young people, shortened working days due to automation, and the growing numbers of retired persons raise “basic theological problems of a culture and a people no longer supported by work,” a United Presbyterian Church official has said.

“Human values and individual worth in the U.S.A. have been historically rooted in the principle of a day’s work for a day’s pay,” said Dr. Kenneth G. Neigh, general secretary of the denomination’s Board of National Missions. “If this is true, more than conjecture will be shredded in a culture and in a day when the main business of a man is no longer work.”

Addressing the annual three-day staff meeting of his board in Philadelphia, Penn., Dr. Neigh anticipated the sociological and economic problems which would influence the direction of the board’s work during the next decade.

Foreseeing a population increase in the United States of 35 million, the mission leader predicted that more people will move more often than at present. This will be due to the federal government’s “decisive role in regional urbanization and mobility as the world’s principal secondary employer through defense contracts,” he said.

While the church today is struggling with the “towering problems of the rotting urban core,” Dr. Neigh said that the church of 1975 must have a ministry to disenchanted suburbanites moving into high-rise apartments.

He described as “utterly unpredictable” the outcome of the war on poverty and the struggle of the nation to deal with the effects of automation.

The next decade, Dr. Neigh said, would probably see the end of most private education, a further standardization of education, and a decline of value teaching in general education. The “hysterical emphasis upon the scientific and practical,” he predicted, would “all but grind the teaching of the liberal arts into the dust of its own history books.” (RNS)

LETTERS

Dear Editor:

I have been interested in the series of articles in recent issues of The Wachovia Moravian concerning our Moravian Church during the next decade. The general impression left by the authors of these articles has been that the Moravian Church must continue to expand its area of influences through the building of new churches in the fast growing suburbs of our cities. In order to support Building and Expansion, and Church Aid and Extension, references are made to the needs of our established churches such as:

OCTOBER, 1964
"Evangelism in each congregation"
"Extending our home base"
"Personal emphasis of the Christian Faith"
"Advances in areas of Christian Stewardship"

All of these phrases hit at a basic problem which I would like to call Responsible Membership. I believe that too large a percentage of our membership does not feel any responsibility towards their church. This can be seen in Church attendance, Sunday School attendance, financial responsibility and the difficulty many congregations have, including mine, in raising their annual budgets. Unfortunately, the Church seems to condone this lack of interest on the part of its members by its own lack of interest in them.

How concerned are our pastors and boards about the inactive and those who never attend?

How concerned are our Church Boards in enforcing their membership requirements?

How frequently do we hear that the Church is the only "organization" to which one can belong and do absolutely nothing?

In an effort to avoid the criticism of legalism, our congregations may have become too lenient in their membership requirements. Wise parents discipline their children, and in so doing permit them to grow into mature adults. Do not the pastor and elected boards, as leaders of our Moravian congregations, have a similar responsibility towards their Church members?

During the next ten years, I suggest that each congregation have a thorough and complete evaluation of its purpose for existing. Declining interest in the Church may indicate backsliding on the part of the membership, but it may also indicate complacency on the part of the church towards its members. Why build new buildings when our present facilities are seldom filled? Why seek new members when our present "delinquent dues" lists are so long it would take years to visit each member?

All of us know that dead and weak branches sap the strength of our shrubbery, roses, and grape vines; these we prune off and cast away. The parable of the vine and the branches has been interpreted as applying to each individual's relationship with Christ. Yet does not this parable also apply to church congregations? "Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit, he prunes, that it may bear more fruit."

I am not opposed to expansion and growth, but I am concerned with the apparent emphasis our Church is putting on the quantity of lives rather than on the quality of life.

Sincerely,
C. T. Leinbach, Jr.

Dear Editor,
Statistics can be dull and uninteresting. We are indebted to you for your observations concerning the membership statistics of the province in the September issue. Your observations pointed out clearly the interesting and significant meaning behind the statistics.

For many denominations church extension is important: for the Moravian Church it is absolutely essential to our future existence. Because of our small size we must either grow or die. With us it is a matter of life or death. As you pointed out, the churches at the heart of the Province have been losing

The Wachovia Moravian
members. This is no reflection on them for you also pointed out that this is part of a national trend. In spite of this membership loss, we have not been very active in pushing out from the center into adjoining areas of rapid population growth. It is obvious to see what the future holds unless we launch out on a more vigorous program. The Florida churches are bringing new strength and vitality to the Province. We need to continue and increase our efforts in Florida. But we need to strengthen our North Carolina base also.

Surely foreign missions and church extension should have top priority in our church life. Both of these causes are essentially evangelism. If necessary, we should be willing to sacrifice in other matters in order that these two may go forward unimpeded. If necessary, should not our established congregations be willing to make such sacrifices as curtailing or postponing building programs of their own in order that new churches may be established at a more rapid pace? In these days when, as you point out, "The Southern Province needs to push even more vigorously in organizing more extension churches in new and suburban areas," it is discouraging to hear so many voices raised to urge that we retrench and pull back in our extension work. We in the established churches need a more unselfish spirit about this. Let us be more willing to forego some much-wanted projects in our own churches, if necessary, in order that our Province may grow and expand. Here is one small voice being raised to plead that we increase our extension efforts instead of pulling back in this vital task.

Sincerely,
Herbert Weber

Over the Editor's Desk

October 11-17 is known as Churchmen's Week and October 11 as Laymen's Sunday. These observances are symbolic of the partnership which exists in the church between the clergy and the laity. Laymen realize that they too are responsible for the total ministry of the church. In many churches laymen will lead the service of worship on October 11.

As an emphasis on the work and place of laymen in the church, The Wachovia Moravian publishes the article by the Rev. Henry E. May on "The People of God." Br. May is pastor of the Bethesda congregation.

Two young ministers from the Southern Province serving in mission provinces contribute articles to this issue. The Rev. William E. Gramley tells of the construction of a new church for Gracehill, Antigua, and the Rev. Graham H. Rights announces the purchase of property for a Moravian Church "home of their own" in Managua, Nicaragua.

Ronald Spainhour, publicity director of Old Salem, Inc., is the author of an article on the restoration for the chapel of the Brothers House of an organ by the Moravian organ builder, David Tannenberg.

The task of the Moravian Church in the next decade is the task of self-examination, says the Rev. Llewellyn Thomas. Br. Thomas is a recent graduate of the Moravian Theological Seminary and the pastor of the Moravian congregation of Edmonton, Alberta, Canada.
Remember Moravian College . . .

A will is your direction in writing, controlling the disposition of your property at death. As long as you are alive, it does not transfer any of your property or give to others any rights to your property.

Are you sure your existing will is up-to-date and still adequate to carry out your wishes for distributing your property under the conditions existing today?

Have you reviewed your will within the past year?
Serious hardship can easily result to your heirs through failure to make proper provision for:

1. Change in the value or the nature of the property comprising your estate.
2. Change in your family situation — marriage, births, deaths, a new job, retirement, children finishing school or growing up.
3. Changes in taxes and laws covering trusts and the distribution of property.
4. Possible changes in your state of residence.
5. Changes in the age, health and availability of individual executors and trustees.

Have you remembered Moravian College in your will?

"Making A Will"—a sixteen page free booklet—is available on request. Write to Development Office, Moravian College, Bethlehem, Pa.
DR. A. DAVID THAELER
a man who combined faith with work.
The Right of Appeal

To a Provincial Synod

The Provincial Elders' Conference of the Southern Province has issued a call for a Special Synod to convene at the Ardmore Church on December 4. Under the regulations of the Moravian Church the conference apparently had no other choice. The Rules and Regulations specifically state, "Special Synods may be called . . upon a written request of three-hundred or more communicant members in good standing." This requirement was fully met.

The "Church Order of the Unitas Fratrum" (the world-wide Moravian Church) provides that "members, congregations, institutions and boards shall have the right of appeal to their Provincial Boards. The final court of appeal in these cases shall be their Provincial Synods." This definition of "the right of appeal" should not be misinterpreted. Its purpose is not to broaden, but to limit the provisions for appeals. In matters relating to the internal affairs of a province, the final court of appeal is the synod of that province. The decision of the provincial synod is final in such matters and cannot be appealed to a Unity Synod.

A study of the entire section on appeals in the "Church Order of the Unitas Fratrum" brings to light a number of significant considerations. We mention two:

1. Severe restrictions are placed on the right of appeal. As an example, a minority of a synod of a Unity Province (such as the Southern Province) may appeal to the Unity Synod, but the appeal "must be supported by at least one-third of the voting members." Even then the appeal must be on "matters falling within the purview" of the Unity Synod. This rule allows for an appeal, but demands substantial support and limits it to specific subjects.

2. The regulations on appeals are careful to preserve the right of the provinces to be self-governing. This is the clear intent of the words, "The final court of appeals in these cases shall be their Provincial Synods." Only in matters such as doctrine, which is reserved for the Unity, is there a limitation on provincial self-

(Continued on page 26)
A. David Thaeler,

A Man Who Combined Faith With Work

R. Gordon Spaugh

"I've had no word about possible financial aid, but I'm going ahead at any rate." This indomitable spirit in the heart of a young doctor gave birth to the medical work by the Moravian Church along the east coast of Nicaragua.

Arthur David Thaeler saw the need and heard God's voice calling him to do something about it. He dedicated his life to the ministry of healing men's bodies and bringing eternal hope to men's souls.

On February 6, 1934, he left Managua, the capital of Nicaragua. A river journey of six days brought him to Bluefields, the largest center of Moravian work on the east coast. He left twenty-four years later for Puerto Cabezas where he met members of the governing board of the Church. After consultation it was decided that the first center of medical work should be started at Bilwaskarma, a small Indian village situated some one hundred miles inland on the Wanks river.

**A Small Beginning**

Plans did not call for an auspicious beginning, as that first budget estimate indicates. It called for only $625.00 to be spent for a clinic building, a water tank and a fence. In a letter dated March 23, 1934, he wrote, "Even if the $625.00 is not available from the Mission Board's budget, we're going ahead for I have a little money of my own."

These were the depression days "back home" and funds were scarce. Needless to say, the $625.00 was sent and during the following thirty years many thousands of dollars were forthcoming as he made the needs known throughout the Moravian Church in America.

Today, in the small Indian village at Bilwaskarma one can find a complete little community called the "Ruth Thaeler Hospital." The Doctor named this first hospital in honor of his mother, whose prayers and visits and gifts brought encouragement and hope again and again to the young physician. For there were days of discouragement when his B.A. degree from Moravian College, his B.D. degree from Moravian Theological Seminary, his M.D. degree from the University of Pennsylvania all failed to provide him with knowledge sufficient to install a power plant, run a diesel engine, operate a water system, build and install telephone communications for the growing community and plan and construct the dozen buildings.
that now stand as a lasting tribute to a man who combined faith with work.

On August 24, 1934, the first clinic building was dedicated. It was only twenty-six by thirty-six feet, but the Doctor recalls, "When we sang 'Praise God From Whom All Blessings Flow' at the dedication we really meant it. And now looking back upon that occasion, and remembering that more than 100,000 people were examined within those walls, and more than 1,000 operations were performed there, we still feel that the financial investment of that first $625.00 was good."

The First American Nurse

The Doctor has never been a person of indecision. January, 1935, brought the first American nurse to Bilwaskarma. Miss Margaret Heidenreich had answered the appeal for a nurse for the clinic. She had come to the decision to return to Nicaragua where she had taught in the Moravian School at Bluefields when her father was serving as missionary pastor there. She had responded to the need after correspondence with the Doctor.

His offer of salary was prophetic. He wrote, "I don't know where your salary will come from but I'll give you half of mine if you come." Three days after her arrival she and the doctor were engaged. One month later, on Valentine's Day—1935, they were married in the little church in the village. The Doctor's offer of one half of his salary became a reality. The hospital has grown and its influence of Christian witness has spread because of the contagious enthusiasm of this couple.

The life of a doctor and a doctor's wife at Bilwaskarma is quite different from what it is in America. The day begins at sunrise and ends when the last patient has been treated, the final visitor seen, and the growing pile of correspondence answered. This may be at eleven o'clock or later and even then, emergencies call them to duty during the night.

Duties of the Doctor's Wife

As the doctor's wife at Bilwaskarma, Margaret Thaeler has filled the role of mother to three children, David, Jr., Mary, and John. She has had full re-

LIFE INSURANCE
CHAS. N. (Pete) SIEWERS
Chartered Life Underwriter
SECURITY LIFE & TRUST CO.
420 N. Spruce St. Tel. PA 2-2579

. . FOR VALUE
. . FOR QUALITY
. . FOR STYLE
. . FOR SERVICE

— SHOP —

THE IDEAL
Winston-Salem's HOME owned, HOME operated department store

THE WACHOVIA MORAVIAN
DEDICATION OF THE GRAY MEMORIAL HOSPITAL which was acquired as a second medical center in Nicaragua under the leadership of Dr. Thaeler, who is seated third from the right.

Responsibility for the meals at the hospital; meals that come three times every day, seven days every week. There are no markets where one may purchase coffee—it must be roasted and ground. Meats are available only when local cattle are slaughtered. Vegetables are scarce. Beans are plentiful as is rice. The popular diet, someone has said, is "beans and rice for breakfast, rice and beans for lunch, beans with rice for dinner."

When the kitchen chores are through there are classes to be taught in the Nurses’ Training School, patients to be visited, mending of sheets and pillowcases, laundry and cleaning. And then, when there is a free moment, there are the flower beds to be weeded and music lessons to be taught.

Duties of the Doctor

While his wife is about her duties the doctor is filling a variety of responsibilities. There are the mornings at the clinic and thirty, forty or fifty patients waiting for treatment. They have arrived on foot, on horseback and by boat, plane and wheelbarrow. There are hospital rounds to make, operations to perform, classes of prospective nurses to teach. There is the lawn to be mowed, a radio to be repaired or the diesel engine to be worked on. New building plans must be drawn, materials ordered and finally, construction supervised. Driveways must be repaired, concrete walks laid, electric power-lines erected, transformers installed and all this maintained. When there is a spare minute the recording system in the hospital wards must be furnished with recorded music, which is played from a machine in the doctor’s three-room house.

For a while the Doctor served as agent for two airlines that flew planes into Bilwaskarma, landing on a strip cleared by him and his assistants so that patients might be flown to the hospital for treatment.

Being a musician who once directed a college glee club and played first violin in a symphony orchestra, the Doctor has served as choir director for the church in the village. There are always special musical programs at Christmas.

November, 1964
and Easter, which involve rehearsals for such programs as "The Messiah" or Early Moravian Anthems.

ESPERANZA, the T. B. Wing of the Thaeler Hospital.

With a schedule such as his and with the varied demands upon his strength and time it is little wonder that furloughs were few and far between. Only four times during the past thirty years have the Doctor and his wife taken their full furlough and even then there was deputation work to be done and refresher courses in medicine to be taken.

Through it all, this dedicated couple never lost sight of the main purpose of their life's mission.

Nurses Training

A Nurses' Training School was begun in 1935. Nearly one hundred graduates have left the hospital to become registered nurses in Nicaragua. The thoroughness of their training is recognized throughout the country and a graduate nurse from the Thaeler Hospital is in great demand.

From time to time additional buildings were added and improvements made. In 1949 a surgical wing was completed and in that same year a telephone system was installed.

One of the far reaching health improvements to the eastern coast of Nicaragua resulted from the malarial research project begun in April, 1951.

While on furlough Dr. Thaeler visited the University of Chicago Hospital. As a result of that visit an American Doctor serving as head of an Army malarial research project at the prison in Statesville, Illinois, decided to continue his program of research at the Thaeler Hospital at Bilwaskarma. The United States Army furnished the drugs and equipment while the Hospital provided a building for the research headquarters. The people of the area cooperated nearly one hundred percent and malaria was reduced miraculously during this period.

The Tubercular Wing

Three years later a dream became a reality when the tubercular wing was added to the hospital. From the early days of his ministry to the Indians, the Doctor had discovered that tuberculosis was one of the most prevalent causes of death in the area. Treatment is expensive and it requires long hos-
hospitalization. With the completion of the eighteen bed wing it was possible to isolate the T. B. patients and to give a course of treatment for their cure. The name given to this new addition was "Esperanza," the Spanish word for "Hope". It is a fitting name. The beds were soon filled and many were given a new hope for life.

As time passed it was evident that additional trained doctors must be added if the people in need of help were to be reached. Transportation remains extremely difficult along the coast. There are no highways, except the one hundred mile lumber road from Puerto Cabezas inland. This road, which has been maintained by the lumber company, has made it possible to transport shipments arriving from overseas at the ports to the hospital at Bilwaskarma. A ton truck painted brilliant red and named "Ruthie" was given to the hospital. During "her lifetime" she transported many tons of needed equipment and supplies from the dock at Puerto Cabezas. The three and a half hour trip became one of the chief means of "recreation" for the Doctor.

The Gray Hospital Begun

In 1958 the local Hospital Board recommended to the Mission Board that the disbanded Adventist Hospital at Puerto Cabezas he bought and a second medical center be established there. A gift from the Pauline Bahnson Gray Foundation was "matched" with gifts from Nicaraguan residents, and the purchase was made. In May, 1959, the new hospital was dedicated and named the Pauline Bahnson Gray Hospital in memory of a Winston-Salem Moravian who had manifested a life-time interest in the mission work in Nicaragua.

Until a resident doctor could be secured Doctor Thaeler supervised and administered the work at both centers. By leaving Bilwaskarma at 4 a.m. in "Ruthie" he could be at the Gray Hospital ready to see patients by eight o'clock. After a morning in the clinic, and an afternoon reserved for operations and hospital "rounds," he could spend the evening with records, orders, conferences and correspondence. After four or five hours sleep he would reverse the schedule and repeat his round of duties at Bilwaskarma. Only Sundays were reserved for "no traveling." But in May, 1959, help came. Dr. Anna Korterling, a former missionary doctor of the Reformed Church in India, vol-

November, 1964
unteered to bridge the gap until Dr. Ned Wallace could complete his internship and move with his family to the little coastal town.

**Clinics Established**

When help arrived further plans were begun to establish clinic centers with graduate nurses from the Training School in charge. These out-stations have been able to render tremendous service to the inland areas. By means of short-wave radio these isolated clinics have been able to keep in contact with the two doctors and receive instructions for emergency cases.

And now, after more than thirty years of dedicated service “The Doctor and his Misses” are leaving Nicaragua. There are younger doctors ready to take up the work and carry it on. The bout with illness and disease has not been won, but the hopelessness of having nowhere to turn for medical help has disappeared from the hearts of those who live on the east coast of Nicaragua.

On November 2, two passengers will board a plane. There will be moist eyes

Need to raise money for your Church, Sunday School Class, Circle, Women’s Fellowship, Scout Troop, etc.?  

We have several fast selling items with good profit for this. Brochure and samples on request.

**JOYCE BROS. CO.**  
P. O. Box 3058  
Winston-Salem, N. C.  
PA 2-1209

**THE BURIAL VAULT THAT OFFERS THE EXCLUSIVE TRIPLE WALL DESIGN**

A. Reinforced Concrete  
B. Asphalt  
C. Reinforced Concrete

A layer of finest water-resistant asphalt bonds together the outside and inside walls of steel reinforced concrete.

Manufactured and serviced locally by RALPH and RUSSELL KIMEL

**ALWAYS SPECIFY**  
**EAGLE TRIPLEX**

**TO BE SURE, BE SURE IT’S AN EAGLE TRIPLEX**
Recently I had the opportunity of spending eight days in the Thaeler Memorial Hospital for surgery. It was a wonderful experience for me. Here I was receiving the best of medical care in a once upon a time village ruled by much superstitious beliefs and practices. Thirty years ago no one had the idea that in Bilwaskarma there would be a hospital and a competent doctor. The hospital and the doctor with his staff of trained nurses and student nurses have proven a great blessing time and again.

For generations our people were bound by superstition, fear and vengeance. The common belief was that no one died of natural causes or sicknesses. Each death was the work of those who were envious, malicious or revengeful.

The missionaries realized these evils and preached conversion and the practice of love. They were quite aware of this and realized that the gospel also included healing of the sick. By medical help much of the evil beliefs could be abolished. The need for medical trained missionaries was pressing indeed. Attempts to meet this need were undertaken by sending prospective missionaries for a brief course in medicine to Livingston Medical College in England. These men were able to do much good.

It was welcome news indeed when we learned that S.P.G. (now Mission Board) had decided to establish a hospital in Nicaragua, with a well trained doctor. All were also anxious to learn who the doctor would be. It was with much joy and pleasure that I and others learned that it was David Thaeler who would be coming. I had had the pleasure of meeting him during my senior year in Seminary at Moravian College and Theological Seminary.

Men's and boys' clothing of distinction at reasonable prices

Stith's

Winston-Salem:
West Fourth at Cherry Street
Reynolda Manor Shopping Center

High Point:
College Village Shopping Center
Our points of contact were in the Glee Club and in Cominius Literary Society. I returned to Nicaragua after graduation and David continued his studies for the ministry. Then he received medical training and his internship before coming to Nicaragua. There in the hospital I thought of the humble beginning; a small house serving for all purposes as compared today to the larger buildings with electric lights and running water and a staff of efficient nurses. What a transformation had taken place in this faraway once isolated Bilwaskarma.

The Doctor a Builder

The doctor came not only as a medical man to heal the sick, but also as a builder. He had to be carpenter, electrician, plumber, as well as mechanic. It was uphill work to build, using local men who had little experience. This demanded patience and an indefatigable spirit. The doctor can look back with pride and satisfaction on his creation.

SAVINGS—

Direct Reduction

HOME LOANS

THE STANDARD

SAVINGS & LOAN ASSOCIATION

E. L. Pfohl, Pres. and Treas.

— Established 1908 —

236 North Main Street

—Dial PA 3-1069—

His influence extended beyond the walls of his medical compound. He was able to instill his love and appreciation of good music in our people, around Bilwaskarma. Working through the Bilwaskarma choir he was able to influence other villages. The male section of the choir was made up more or less of the students at the Instituto Biblico. As they graduated and were sent out they took with them what they learned to the places where they were called to

OLD SALEM CHARMS

Sterling .................$3.00
Gold on Sterling .......$3.00
10k Gold, $20.00—14k Gold, $24.00
Plus 10% Fed. and 3% State Tax

GIFTS AND SOUVENIRS

Plates — Cups and Saucers
Pitchers — Coffee Pots, metal
Tiles — Moravian Coffee Mugs
Napkins — Color Slides of Old Salem
Post Cards — Pictures of Salem
Metal Trays with 7 Salem Scenes $1.50
Waste Baskets and Trays — Scenes $4.50

NEW MORAVIAN CHURCH SEAL JEWELRY

Gold Filled or Silver
Earrings — Charms — Lapel Pins — Lapel Buttons — Cuff Links — Tie Bars
Tie Chains — Tie Tacks

BOOKS

Customs & Practices of Moravians . . $ .50
Candle Love Feast, Street ........... $ .75
Belfry that Moved, Michel .......... $1.75
Houses of Peace, Eller ............. $3.00
N. C. and Old Salem Cookery ....... $ 2.50
History of Mor. Church (500 yrs.) .. $1.00
Count Zinzendorf .................. $4.75
Early Mor. Music Records ..4.95 & $5.95
Tell Me A Story, Rondthaler ...... $2.60
History of the Mor. Church, Davis .. $ .50

SALEM BOOK STORE

Winston-Salem, N. C.
Salem Square Phone PA 3-1122

The Wachovia Moravian
NURSES’ CHOIR composed of nurses from both Thaeler and Gray Hospitals is directed by Dr. Thaeler. "He was able to instill his love and appreciation of good music in our peoples."

serve. Visiting village after village one can note the improvement in singing where a graduate of the Instituto has been serving.

The doctor is responsible also for a first in establishing a nurses' training school. The graduates of this school have established a reputation for reliability, courtesy, cheerful disposition. At the hospital one can sense the Christian influence of doctor and nurses.

Slowly but surely one can note the change that is taking place in the beliefs about sickness. Our people are also learning to take better care of the sick and to be more careful where contagious disease is concerned. There are those who will advocate seeing a doctor in place of the sukia or witch-doctor.

When Doctor Thaeler is gone from Nicaragua, he will leave behind a monument that will speak of him as a good doctor, a Christian, a musician and a competent teacher.

In Mrs. Thaeler he had everything that he could wish for as a helpmeet.

She is competent, capable and never seems to become weary or discouraged. There are many who can play the organ among our lay-pastors who got the start from her.

Speaking as a national and on behalf of the many who know the Thaelers we say God bless you in your retirement from Nicaragua. Our love, appreciation and prayers will always be yours.

PACK UP

YOUR TROUBLES
in a
LAUNDRY BAG
— And Call —

ZINZENDORF
LAUNDRY
PHONE PA 2-5178
Linens White and Colors Bright

Dry Cleaning
Mrs. David Thaeler—

"As a Teacher She Has No Equal"

Miss Maggie Harrison
Graduate Nurse, Thaeler Hospital

During the years that I have spent at Thaeler Memorial I have had to answer many questions concerning the doctor’s wife; but the one I have to answer most frequently is, “Who is the Doctor’s wife? I haven’t seen her since I am here.” Sometimes my answer would be, “She just passed here a few minutes ago.” “Do you mean the one with the apron on who was carrying the big box?” At other times it would be, she is out in the yard right now wearing blue jeans weeding the flowerbed. On many occasions I have taken them to where she was standing on a scaffold painting the ceiling of one of the wards in the hospital. Many times I would be asked when she takes a rest and my answer is, when she sits down to mend the hospital linen while she listens to the news on the radio. That’s one of the pictures of Mrs. Margaret Thaeler.

A favorite expression when lessons are being discussed is, “What you don’t learn with Mrs. Thaeler, you won’t learn with anyone else.” As a teacher she has no equal as far as we are concerned. The patience and understanding shown to each girl is a big factor in the success of the Bilwaskarma nurses.

“Why didn’t she come to dinner, is she not feeling well?” No plate is left turned down at the table that misses the eyes of Mrs. Thaeler. “You look sad today, is something wrong?” Nothing is hidden from our Mrs. Thaeler. “The dame didn’t eat well today. Ask him if there is something special he would like,” usually is heard whenever a tray goes back with too much food on it and at the next meal he gets what he would like whether it’s some “wabul” or a cup of tea and toast.

One of the first persons to be told any good news from home is Mrs. Thaeler and the genuine happiness she expresses makes the good news seem even better.

Christmas in Bilwaskarma cannot be compared with Christmas in any other place because of the loving concern and careful planning of those whose aim is to “keep Christ in Christmas,” so, many hours of willing and joyful work go
into weeks of preparation. Nobody has ever been disappointed! Each year the “Putz” seems better than the year before!

THE HOME OF DR. AND MRS. THAELER at Bilwaskarma, Nicaragua.

Then there are the graduation dinners and picnic suppers which involve so much work but are done so cheerfully that each heart goes out to her filled with gratitude.

Can we ever forget the words of praise and encouragement for little things? Mrs. Thaeler lets no opportunity pass in letting us know when she is pleased because of something she saw or heard.

Mrs. Thaeler will always have a special place in our hearts and we'll always look up to her as one who has made our lives better for having been a part of her family whether it was for three or twenty-three years.

DEATHS


Whitaker, Cora Lee Dean Smothers, born January 20, 1890; died September 22, 1964. Funeral conducted by the Rev. Henry A. Lewis. Interment in the Friedberg Graveyard.

NOVEMBER, 1964
Task of Next Decade,
Turn Energy of Church

To Christian Witness to the World

John Fulton

Since World War II the church has lived through several formative influences which have in part set our future course. These forces stand out so clearly that all of us recognize them. True, we may differ as to the degree of influence any one of these forces has upon the church but hardly over their presence in the church.

Looking at these tendencies will focus our attention specifically on what confronts us in the next decade. Widespread economic growth coupled with the population explosion has catapulted us into the day of mass urban society with its roots deep in the outlying towns and villages. To keep up with the life of our times we have started twenty new churches of largely suburban middle-class character. We have accepted fuller stewardship opportunities to the point where our church nears the mark of giving $100.00 per communicant member per year. We have just experienced a period when we have either remodeled or totally rebuilt the large majority of our churches.

Furthermore, wide interest in education, particularly for adults, has produced vital study groups, a large quantity of new publications and a real interest in our past made obvious by restoration of our early Moravian centers. When this new adult activity is added to our Church School attendance, the vigor of our educational program speaks for itself.

Our mission fields, moreover, have taken the advantage of our age with the same emphasis on building, education, conferences, and, interestingly enough, lay fraternal visits from one area of the church to another, larger local autonomy and closer filial ties all taking place at the same time. Both at home and abroad we think of ourselves more in terms of one church and one gospel than in the pre-war years.

Lay strength has everywhere been increasingly felt and encouraged the church with its new devotion, activity and progress. Among the laymen also the spirit of one gospel and one church has grown immeasurably.

The tide of growth we have experienced, no matter what label we put upon it, has inestimably strengthened the life of the church. The question we face in the next decade shapes up somewhat as follows: Shall we merely move with the tide in the church's life or shall we try to direct it so that we can more nearly conform to Christ's own mission for his church?

We agree that we must try with dedication and patience to direct the life of the church where Christ leads. If we are to attain this we must see as clearly as possible Christ's program for his church.

The Bible emphasizes Christ's position in creation in his taking upon himself human form and in God's making this earth the sphere of redemption. Catch the New Testament note that Christ will come again to this world, perfect creation and deliver the kingdom complete to the Father. These difficult expressions grasp something of
the fulness of our salvation which closes not only the gap between man and God, but also seeks to remove the conditions in ourselves and in the world where we experience brokenness and alienation in our relationships to each other, to God and to creation itself. The church cannot be content preaching a gospel of merely personal salvation without speaking to the social need of our times. Without question the personal message of salvation comes first, but without doubt the Bible never forgets our responsibility before God and our brother. We cannot settle for any ideal other than the full gospel for our times.

Gospel For Our Times

If this criterion becomes our guide in the next decade, we will of necessity have to pay less attention to the cloak in which the church is dressed, namely, its services, its meetings, its buildings and more attention to the needs of humanity outside the church, without neglecting services held in the church edifice itself. To do this we will unavoidably be called to grapple with policies, (the place where helpful or destructive decisions are made), business, (the sphere of our daily work), with race, (our most pressing problem), and with such things as poverty.

The Incarnation points toward living for the world, not just for the church. The Atonement presents what God has done for us and what God does in us and through us.

Closely related to living for the world is the fact of the church’s separation from the inner city, its poor and their ways. Strangely enough church people are often afraid of the downtrodden and of what they may do to us and to our way of life. Is it any surprise that those outside the church scorn her?

Moving in such a direction means going beyond establishing a few congregations downtown. It calls for a ministry by Christians participating in the efforts of the community and in government as each attempts to deal with the needs of humanity. It means that those who rub shoulders in the inner city must not only extend the cup of cold water but also pour oil and wine into the wounds of the wayfarer.

Church Union

Certainly the mission of the church to the world requires seeking unity with
other Christian bodies. As a denomination we have long been in the position of supporting the ecumenical movement, a stance which grows out of the spirit and efforts of Zinzendorf. The time has come when the Moravian Church should actively seek unity with other Christians. Whether or not this will mean organic union no one can say, apart from emerging opportunities in the years ahead. We can realize that the time when the Moravian Church had a unique mission in its emphasis on the centrality of Christ, or of a close-knit world-wide fellowship or a special task in ministering to neglected peoples has passed. The time for meeting our own age has arrived.

When the hour comes for a closer unity with a sister denomination, we should think in terms of sharing strengths. For example our heritage of liturgy, music and customs must not be given up but shared in a larger way. Unfortunately we often speak and think of losing this or that rather than of sharing strengths. Recall that a marriage where both parties contribute forms a bond, not of weakness but of strength.

A Balanced Authority
Our spirituality today must not hesitate to deal with church organization or church government where these matters need attention. Such efforts to help the church serve Christ in the world go beyond tinkering with machinery. As Bishop Kennedy of the Methodist Church said at the time of their recent conference, “Programs will never be a substitute for the work of the church, but whatever work gets done does so through a program.” In our particular case we need to seek a balanced authority so that it does not rest too greatly in a few, but spreads to district and even local church levels. Our day demands sufficient concentration of power to provide for quick, forthright action, but likewise needs its counterbalance in wide-spread responsibility.

In the past decade the church has laid emphasis on its mission to itself by stressing its own edification and expansion. These things we should continue to do, but we should turn our energy and that of our people to Christian witness in the world. We cannot remain little islands set apart. We need to build great causeways to the world. We must become the church in the world, not like it, not against it, not above it, but for the world because this is our Lord’s commission.

RUFF’S FLOWER SHOP
612 So. Poplar Street
Winston-Salem, N. C.
Flowers For All Occasions
Phone PA 3-1051

PLEASANTS HARDWARE COMPANY
The Home of Good Hardware
PAINTS — TOOLS
Appliances For The Home
601 N. Trade St. Dial PA 4-1531

THE WACHOVIA MORAVIAN
Moravians of Europe
Warmly Welcome

Salem College Choral Ensemble

Clark A. Thompson

SALEM CHORAL ENSEMBLE prepares to take off for three week tour of England and Europe. At the extreme right are the adult leaders of the tour. They are Miss Litwinschuk, Miss Hodges, Paul Peterson, Mrs. Peterson and Clark Thompson.

Filled with many expectations and a few apprehensions, thirty-three Salem College girls embarked for Europe early in July. Just as excited as the girls, was the man who was responsible for all the plans, Prof. Paul Peterson, the director of the Salem College Choral Ensemble. What had once been just a dream became a living reality due to the help of many friends of the college and the Church, the untiring efforts of the civic clubs of the city, and the hard work of the girls.

Accompanied by Miss Alice Litwinschuk, principal of the Academy; Miss Mary Hodges, dean of Academy students; and the Rev. Clark Thompson, college chaplain, the Choral Ensemble with its director and his wife flew from New York City to London where three wonderful weeks of touring and singing began.

Moravian Centers Visited

Concerts were given in the Moravian churches at Hornsey, London; Zeist, the Netherlands; and Bad Boll and Koenigsfeld, Germany. For many of the group the Moravian visits were the highlight of the trip, for here they saw what most tourists don’t see and here they met and stayed with European friends. Singing to over 1500 Moravians in Europe was indeed a thrilling experience. But words and numbers can’t capture the real meaning of what they experienced. There are many things that will be remembered—the laughter of the children of Koenigsfeld as they piled into the back of the tour bus anxious to go back to America with the girls—the eager and attentive faces of the listening congregation at Zeist—the welcoming hands and voices at the beautiful old Kurhaus at Bad Boll—the

November, 1964
cup of coffee and friendly conversation after the morning service at Hornsey.

Nor will the beauty of the girls' voices echoing in the spacious white churches of our Moravian brethren be soon forgotten. Dr. Heinz Motel, president of the Continental Province, writes, "Our Church was overcrowded with people which is not too often the case. Everybody enjoyed the wonderful choir-singing of these young girls, and we all would have liked to have this performance extended... no doubt it caused a closer contact between our people and the American people."

The Hand of Friendship

In a world such as ours, torn apart by distrust and fear, the out-stretched hand of friendship can have a great deal of meaning. While traveling on the Rhine steamer, some of the girls, anxious to experiment with their German, began talking with some young campers. Soon, these young boys and their counselors were gathered in a large circle with the boys, swapping songs and singing together. In those few happy moments the world seemed very small and all people one.

But there were also times for quiet meetings over a cup of coffee or a shared meal in a German home. Here was the time to speak with one another, share questions, talking of hopes and fears, and smiling over differences. Everything from American election politics to popular music and the Beatles was a topic for discussion. Traveling with members of the Koenigsfeld congregation in the Black Forest, the bus was alive with people getting acquainted, sharing addresses and experimenting with German, French, and English. The world needs so badly the sense of community that seems to live in the Moravian congregations—a place where the barriers of division are broken down and where men learn to speak the truth in love.

Nor will the worship of the various congregations be soon forgotten. From the moment when the girls were overwhelmed by the white beauty of the Zeist sanctuary to the evening when they listened with wonder to the unaccompanied singing of the more than 700 people in the Koenigsfeld Church, they experienced a sense of worship that shall never leave them. On one evening in Koenigsfeld a worship service in German and English concluded the day's activities. That which drew everyone together was the love of Jesus

(Continued on page 25)
D.V.B.S. in British Guiana—
A Unique Experience

"Since I have been in British Guiana I think my greatest thrill was when we conducted our first Daily Vacation Bible School at Sharon Moravian Church. Concordia Publishing Company sent us left-over materials from 1963 free although we had to pay the postage of $90.00 in our currency.

"At the school we had an enrollment of 230 children between the ages of 4 and 14, more than we anticipated. Because of the great enrollment we had to have three children to a book. It was a great joy to see so many children of non-Christian parents coming to the school. Some of them were using the Bible for the first time. In many cases we put a Christian child with a non-Christian so that they could be helped in looking up the Scripture passages. Some of the children were so pleased with the Art Project Package, they either came before class or they stayed after session working on projects. Since the school we have some non-Christian children attending Church School regularly.

"In the country areas this is probably our most effective method of reaching the young ones, and I hope the school will continue in the future. This is a unique mission. The teachers in evaluating the school had this to say: 'It was a wonderful experience both for the teachers and the pupils. Spiritually, the participants will realize that Christian principles are the same regardless of which Church one attends. Intellectually the approach to Scripture through the 'Do It Yourself' method should have a lasting influence upon the lives of the participants. Socially, the spirit of camaraderie is sustained especially at this time when there is so much disparity among the people of the different ethnic groups.' Next year we shall have to purchase the material for ourselves because the material used in 1964 would not be appropriate here." (From a letter by George Lloyd, pastor)

United Theological College of the West Indies

The Moravian Church of Jamaica, the Eastern West Indies and British Guiana is uniting with other Protestants to set up a theological seminary which will be a part of the University of the West Indies at Kingston, Jamaica. This new seminary will replace the present Union Theological Seminary and several other denominational schools. The student body is expected to number over 100.

Denominations participating are: Methodist, Anglican, Baptist, Presby-
terian, Disciples of Christ, Congregational, Evangelical Lutheran, and Moravian. Each Church is being asked to contribute to the capital funds necessary to erect buildings and in return will be guaranteed places for students in proportion to these capital contributions. The College will be assisted by a major grant from the Theological Education Fund of the World Council of Churches. The Theological College will serve the entire Caribbean and will be governed by a Board of Commissioners which will include two Moravians, Bishop S. U. Hastings of Jamaica and the Rev. G. Oliver Maynard of the Eastern West Indies.

Alaska Bible Conference
The annual Bible Conference for the Alaska Province was held in Bethel. The Rev. Wilton Schwanke directed a successful and effective program from August 12 to 15. Special guests were the Rev. and Mrs. Kenneth Hughes of Big Lake, Alaska, affiliated with Arctic Missions. Mr. Hughes spoke each evening and Mrs. Hughes gave illustrated talks to the children's session. The morning speaker was Calvin Coolidge who spoke on "Stewardship of Nature, Family, and the Gospel." In the afternoon Joseph Albrite brought messages on "Stewardship of Talents, Health, Money." Morning devotions were conducted by Lay Pastors, J. P. Andrew, William Beaver, and Frank Paul. The afternoon devotions were led by the Brethren Schattsschneider, Schwanke and Schlaak.

"International Family" Increases On Moravian College Campus
The 'international family' on the Moravian College campus has continued to increase in spite of graduations.

Last year there were 24 students from other lands studying at the college. This year there are 27 registered from 16 countries.

Among the six new students, the one country new to the roster is Greece, represented by John Bariamis. The other new students include Yvonne Francis and Lois Trotman from the Virgin Islands; Joseph Mitchell, Jamaica; Gisela Thoemmes, Germany; and Rebecca Yang, Indonesia.

In addition there are students pursuing their studies at Moravian College from the West Indies, France, Nicaragua, Switzerland, Korea, Ecuador, Brazil, Jordan, Kenya, Cuba and Italy.

Eight of the international students are from the Virgin Islands, four from Nicaragua and two from Jamaica. Each of the other countries is represented by one student on the campus.

---

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

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

REAL ESTATE, RENTALS & INSURANCE
200 West 3rd Street
Phone PA 2-6133 Winston-Salem, N. C.
The ProvIncIal Boards at Work

Provincial Women’s Board

The annual Fall Outing for all the women of the Province was held on Wednesday, September 23, at Friedland Church.

Mrs. Douglas Kimel, chairman of the Provincial Women’s Board, presided. The welcome was extended by Mrs. Robert Snipes, president of the Women’s Fellowship of the host church. The Rev. Richard F. Amos, host pastor, offered the prayers.

A scroll was presented by Mrs. Douglas Rights to be given to Mrs. K. Edwin Fussell, who has resigned as secretary of the Women’s Board after many years of service. The scroll read as follows: “In Grateful recognition of loyal and faithful service to The Provincial Women’s Board Moravian Church in America Southern Province Velma Edwards Fussell is presented this Scroll by the Women of the Province this 23rd day of September 1964. Her Faithful performance of duty, her wise counsel and her constant devotion have contributed immeasurably to the Women’s Work of the Province.”

The speaker for the day was Mrs. M. E. Miller, past chairman of the Women’s Board. Her topic was “Moravian Women—Their Obligations and Opportunities.” Her talk was an inspiration to all who heard it. Mrs. Miller also paid tribute to Mrs. Fussell and to the late Mrs. T. Holt Haywood.

A beautiful day contributed to the enjoyment of the outdoor pot-luck luncheon which was held following the meeting.

Mrs. Harry E. Cook, Jr.

Provincial Elders’ Conference

The Provincial Elders’ Conference announces that Br. Frederick P. Hege has accepted a call to become the Associate General Secretary of the Board of Christian Education and Evangelism. This is a new position in the work of Christian Education in the Southern Province. He will have primary responsibility for Camps and Conferences, Youth Work and the Post-High Program.

Br. Hege will conclude his pastorate at Fries Memorial on November 30.

Special Synod Is Called For December 4 at Ardmore

In accordance with the Rules and Regulations of the Moravian Church in America, Southern Province, the Provincial Elders’ Conference issues a call for the convening of a Special Synod of our Province on Friday, December 4, 1964 at 7:30 p.m. at Ardmore Church, Winston-Salem, N. C.

The Provincial Elders’ Conference, having received a petition signed by more than three hundred communicant members in good standing of the Moravian churches in the Southern Province requesting that a Special Synod be called for the purpose of considering the appeal of certain members of Bethania congregation from the action of the Provincial Elders’ Conference, hereby calls a Special Synod in accordance with the Rules and Regulations, Article I, Section 2, which states “Special Synods may be called in the interval by the Provincial Elders’ Conference or upon a written request of three hun-
dred or more communicant members in good standing.” The action of the Provincial Elders’ Conference which is being appealed is contained in a resolution which was passed by the conference on July 13, 1964 and states:

“The Provincial Elders’ Conference in considering the appeal placed before it by seven members of the Bethania congregation has arrived at its decision after prayerful investigation of the facts involved in the case. The conference met with six of the seven members who initiated the appeal on Monday evening, July 6. A second meeting was arranged for Friday evening, July 10, at which time the conference met with members of the Board of Trustees and the pastor of Bethania Congregation.

“The Provincial Elders’ Conference is convinced that the Church Council for members of the Bethania Congregation called for March 8, 1964, was properly called and that 76 voting members were present. The records of the meeting show that by a secret ballot 52 of the voting members cast their votes in favor of enlarging the present sanctuary according to plans shown and explained at the meeting. Twenty-four members voted against the proposal. By this majority vote the Council authorized the Board of Trustees to appoint a building committee to proceed with preliminary drawings and construction. Since this procedure was in full accordance with the Rules and Regulations of the Southern Province and since the government of each congregation is vested in the local Church Council whose function it is to consider and determine all matters of general interest and importance and to lay down the general rules for the management of the spiritual and temporal affairs of the congregation, the Provincial Elders’ Conference finds no error in the constitutional procedure by which the decision to renovate the present sanctuary was adopted and, therefore, it will not intervene in the decision reached by Church Council.

“In rendering this decision, the members of the Conference earnestly pray that within the Bethania congregation the spirit of Christian brotherhood which finds its fullest expression among those who are true disciples of Jesus Christ will bear witness to the unity we have in our crucified and risen Lord as members of the Unitas Fratrum.

“Signed: PROVINCIAL ELDERS’ CONFERENCE”

The Special Synod will convene on Friday, December 4, at 7:30 p.m. and continue, if necessary, on Saturday, December 5, until a decision on the appeal is reached.

---

Dewey’s
BAKERY
114 W. Fourth St.

FAMOUS MAKE QUALITY
— PIANOS —

HAMMOND ORGAN
“The World’s Finest Organ”

FOR CHURCH FOR HOME

JESSE G. BOWEN MUSIC CO.
231 W. Fifth Street Dial PA 2-7923
Families of Hope Congregation
Spend Week End at Laurel Ridge

Forty members of Hope Church, ages two to eighty-two, traveled to Laurel Ridge on Friday, September 11, for a week-end of fellowship, program planning, fun and recreation, and worship.

Many and varied topics related to the Christian life were discussed during the conference periods, and the number of ideas approved by the adult confer­ees will provide a full year of Christian Family Education subjects!

The oldest member present was Mrs. Lula Jones, while the youngest was Janet Cook, daughter of Fred and Betty Cook. Mrs. Linnie Todd was present as a "younger" companion (age seventy-one) for the oldest, and Lisa Bean (age three) provided companionship for the group’s youngest member.

The experience of truly living to­gether, as a family in the Lord of life, Jesus Christ, was not only meaningful in those days but also gives fresh un­derstanding of the power and purpose of the Christian family in every day!

Clemmons Honors Teacher
Of More Than Half a Century

Mrs. W. T. Jones was honored at the homecoming festivities of Clemmons Church on October 4 for over 50 years’ service as a teacher in the Sunday School.

Mrs. Jones began work in the Sunday School as teacher of a girls’ class upon her reception into the congre­gation in 1912. Her teaching career, however, extends prior to this date, for she assisted in the Sunday Schools of the churches served by her Methodist min­ister father.

For many years she was teacher of the Ladies’ Bible Class, which several years ago honored its teacher by re­naming the class The Elizabeth Jones Bible Class. Last winter, at her own re­quest, she stepped down from her position as teacher of the class, but con­tinues to serve as assistant teacher, always ready to assume her familiar and well respected position at the teacher’s desk when called upon.

In addition to her teaching duties, Mrs. Jones is an active member in the Women’s Fellowship and until recent years was a faithful member of the choir.

Graham Hodnett, superintendent of the Sunday School, presided at the sa­lute to Mrs. Jones and presented her with a certificate of recognition and a gift of appreciation for her more than

November, 1964

23
half century service in the Clemmons Sunday School.

---

**Pine Chapel Softball Team Wins Third Championship**

Chalk up another victory for the softball team from Pine Chapel Church. The team defeated their neighbors, Trinity, in play-offs for the championship in the local church league. This is the third consecutive year that Pine Chapel has taken first place honors, with John Holleman as manager.

A large trophy has been presented to the club, in addition to each player's having received a miniature gold softball. Players were also honored at a victory dinner by the church.

The pastor, the Rev. W. Norwood Green, and V. C. "Bub" Atwood again shared the pitching duties this year. Other players included Ronnie Sebastian, Wayne Simmons, Jerry Sims, Doug Newsom, Eddie Teague, Ken Hayes, Ronnie Hutchins, Wayne Lewis, Richard Vestal, A. L. Sprinkle, Velt Penly, Gene Scales, Ted Moore, Ray Mayberry, Ronnie Caudill, and Bob Holleman.

---

**Messiah Moravian Mart To be Held November 14**

Again this year, Messiah Women's Fellowship is sponsoring a bazaar, the MESSIAH MORAVIAN MART, to be held at the church on Saturday, November 14, from 10:00 a.m. till 4:00 p.m. Mrs. W. L. Smith is chairman. Proceeds from the bazaar will go toward the building program.

Members at Messiah are busily engaged in many hand crafts to be sold at the bazaar. Besides original Moravian items, there will be for sale toys, knits, wood work, Christmas decorations, needle craft, baked goods, and other original crafts. A snack bar serving sugar cake, coffee, and barbeque will be open.

---

**Auction, Fellowship Event Begin Fall Program at Raleigh**

September brought renewed activity to the Raleigh church as students returned to N. C. State, Meredith, and local colleges and the fall and winter congregational activities got under way.

On Wednesday, September 23, the Women's Fellowship held their second annual auction of handmade and homemade items. With Mrs. Clarence Parker as the very able auctioneer, everything (jellies, pickles, cakes, aprons, hats, decorated mints and decorated soap, shell jewelry, doll clothes, and even "a red cent") was sold to realize $112.30. The 24 present for the auction agreed that this way of raising money was the most fun and brought the best return on the investment.

The following Saturday the last Summer Fellowship Event (postponed from August) took the form of a barbecue

---

**DOUGLAS BATTERY CO.**

634 North Trade Street
Phone PA 2-4107 or PA 2-4108

THE WACHOVIA MORAVIAN
supper followed by a trip to the Holy Land via colored slides. Mrs. H. V. Marshall, chairman, assisted by Mrs. T. L. Norris, Jr., Mrs. L. E. Denny, and Mrs. R. S. Foltz served a delicious supper to approximately 100 eager eaters. Dr. Margaret Wilson then showed the slides she took on her spring trip to the Holy Land.

Mrs. Edward G. Manning

Raleigh Plans Seventh Annual Candle Tea for December 5

The Seventh Annual Candle Tea at the Raleigh church will be held from 2:00 to 7:00 p.m. on Saturday, December 5. As in past years, the Women’s Fellowship will be dressed in Moravian costumes and will serve coffee and sugar cake to all who attend. Advent stars, large and small candles, Moravian Christmas cookies and homemade sugar cake will be on sale. There will also be a continuous demonstration of candle making by Mr. and Mrs. Jack Griffin and a putz constructed under the direction of Putzmeister Dan Grosch will be another feature.

The night before the Tea the congregation members will meet for a potluck supper and will then decorate the church for Christmas.

Mrs. Edward G. Manning

Salem Ensemble . . .

(Continued from page 18)

Christ who seeks out all men and makes them brothers.

Yes, it is true that much was to be seen and enjoyed in those busy weeks

SALEM ELECTRIC COMPANY
CONTRACTORS
Frank B. Myers

ANYTHING ELECTRICAL — ANYTIME
24 Hr. Service Dial PA 2-6174
315 S. Liberty Street

THE MORAVIAN MUSIC FOUNDATION
headquarters: Winston-Salem, N. C.
Incorporated for the advancement of Moravian Church music through research, publications, and education. Sole agent for the music archives of the Moravian Church in America, Great Britain and Ireland.

“Our Moravian forebears created great music solely for the glory of God; it is our responsibility to utilize this priceless legacy for no less exalted a purpose.”
of travel from London to Stratford-on-Avon; from Amsterdam to the Rhine; from the mountains of Switzerland to the beauty of Paris. But what shall always be cherished is the international language of music, the fellowship of meeting, and joy of Christian brotherhood. A great deal was learned from the rich storehouses of Europe, but the most precious gift of the trip was the love of the human heart reaching across the divisions of the world.

Bishop Newbigin Tells Disciples Church Must Cope “Creatively” With Secularization

A World Council of Churches leader has said that secularization, which has been seen by many as a threat to religion, can also be recognized as “something which follows the preaching of the Gospel.”

Bishop Lesslie Newbigin of Geneva, Switzerland, director of the WCC’s Division of World Mission and Evangelism, declared in an address at an ecumenical service during the 115th assembly of the International Convention of Christian Churches (Disciples of Christ) that the church must learn to cope creatively with secularization.

“Secularization is going on in every part of the world and in every part of life,” he said. “It is a stage, it is God’s dealing with men, setting them free from old bondage to make their own decisions for or against Christ.”

He also said the church should seek “to find a Christian style of life for a society enslaved by the idolatry of consumption, to find a form for the Christian congregation which will say to everyone not just ‘come’ but also ‘go’ (into the world).” (RNS)

“Monday School” Plan Proves Successful

A “Monday School” plan which was started at Trinity Episcopal Church, Tilton, N. H., a year ago has proved to be such a successful experiment in religious education that it is beginning its second year.

By holding the church school on Monday afternoon rather than on Sunday morning, it was hoped that more children could be reached in a more relaxed atmosphere in which to teach, and teaching could be done in more depth than had been possible in the busy Sunday morning school.

Another advantage was the fact that the rector, the Rev. Charles D. Brand, would be able to participate in the “Monday School” himself.

Children come directly from school to the church, are given refreshments provided by the mothers, and then attend an assembly to learn hymns and prayers for about 15 minutes. All students attend classes for 45 minutes, then go into the church in procession for closing hymns and prayers. (RNS)

The Right of Appeal . . .

(Continued from inside front cover)

determination. Within the framework of the Unity the provinces are self-governing.

The calling of a Special Synod to consider an appeal on the part of a minority of the members of the Bethania Congregation requires the Southern Province to
look carefully at its provisions for appeals. Indeed this is the problem. The province has no regulations on appeals. Up to now they have not been necessary.

Following the lead of the Unitas Fratrum, the “Book of Order of the Southern Province” might have contained a provision that “A minority of a church council may appeal to the Provincial Synod, provided the appeal is supported by one-third of the voting members of the council.” It doesn’t, and as a consequence seven members of one congregation could file an appeal and bring about the convening of a Special Synod. Some future synod might well give time to consider defining the limits under which appeals may be made.

In defining the procedures for appeals (should some future synod elect to do this), the synod should be careful to preserve the right of the local congregation to be self-governing. It is a principle of the Moravian Church that each local congregation is self-governing subject only to the regulations laid down by synods. It should be careful also to seek to preserve the rights of the individual members. One of these rights is the right to appeal. From the standpoint of church government, the basic right of the individual member of a Moravian congregation is the right to participate in meetings of the church council. He has the right to be present, to be heard and to vote. That the decision of a council may go against the wishes of even a sizeable minority is in itself no denial of the rights of that minority.

The synod has been called. It must now make a decision on the issue placed before it. Beyond that decision the Southern Province would do well to chart a clearer course for the future.

Over the Editor’s Desk

In this issue the Moravian Church pays tribute to Dr. and Mrs. A. David Thaeler. The occasion is their retirement as medical missionaries to Nicaragua. In a very real sense Dr. Thaeler is the pioneer for the Moravian Church in America in the ministry of healing as a part of the mission enterprise. As a trained surgeon and physician he went to Nicaragua about thirty years ago. Mrs. Thaeler, a fully trained nurse, soon joined him. Together they built and established the medical center at Bilwaskarma.

The article, “A Man Who Combined Faith With Work,” was written by Dr. R. Gordon Spaugh. Dr. Thaeler was long the medical missionary of the Home Church of which Dr. Spaugh was pastor. There was voluminous correspondence between them over the years. Out of this association Dr. Spaugh writes of those early and later years.

Two other articles appear as a part of the tribute to the Thaelers. One is by Bishop Hedley Wilson, a native Nicaraguan, who has observed first hand the achievements of Dr. Thaeler and the Thaeler Hospital. The other is by Miss Maggie Harrison, a graduate nurse of the hospital. Miss Harrison speaks of her appreciation of the work and service of Mrs. Thaeler.
Salem College

WINSTON-SALEM, NORTH CAROLINA

OPENING FOR THE 193rd SESSION

A FOUR-YEAR COLLEGE FOR WOMEN

Awarding degrees in Arts, Science, and Music
The Fairview Moravian Church
The Old — (see page 3)

In This Issue

- A Willingness to Experiment
- A Caribbean Consultation
An Editorial

What Does Christmas Mean To You?

Christmas is the season of wonderment, the season throbbing with promise. There is something subtle in the air of Christmastide that warms hearts and makes tired mouths smile. Indeed, the very word “Christmas” falls on the ear like the music of merry bells.

But Christmas means and needs something more! Christmas without Christ is shorn of its significance.

Yet, throughout the world today, millions of men and women, boys and girls, have never known the warmth of Christmas nor the Christ whose birth it commemorates.

Perhaps this Christmas should be a time of self-examination. What does Christmas mean to you?

☐ A time for giving gifts?
☐ An occasion for gay parties and entertaining?
☐ Ornate trees and glittering decorations?

Or also—

☐ A serious reminder and observance of the Saviour’s birth?

Americans possess half of the world’s wealth. For many of them the first three items have become synonymous with Christmas. They forget that CHRIST IS CHRISTMAS—that without Him it has no real meaning.

Furthermore, millions are indifferent to or have never heard the Good News of the Gospel. Today 70 million Americans, plus countless millions overseas, do not possess even a Portion of God’s Word. Will YOU help us make known to them the Saviour of mankind and the true meaning of this holy season as we again celebrate the anniversary of His birth?

Once again the American Bible Society is making available the Christmas Story from the Gospel of St. Luke (St. Luke 1:5-2:40) in attractively designed, individual Portions. Available in the King James, Revised Standard and New

(Continued on next page)
The Fairview Congregation expects to be in its new home on Silas Creek Parkway by Christmas. This was the projection made at the middle of November on the basis of the completion schedule at that time.

The date of December 11 was set by the contractor, Frank L. Blum and Company, for the completion of the contract. On that date the building is scheduled to be finished and the keys turned over to the congregation.

With the end of construction will come the laying of the carpet and the

**Editorial . . .**

(Continued from inside front cover)

English Bible versions, the Portions contain clear, easy-to-read type. Useable for public worship, in private devotions, on hospital trays, in homes for the aged and as greeting cards, they may be secured from the American Bible Society at $3 per 100 copies—$4 with envelopes. To guarantee delivery, orders must be received by December 10.

*Reprinted from the Bible Society Record*
installation of pews and chancel furniture in the sanctuary for the Christmas Eve lovefeast and candle service.

End of an Era

With the removal of the Fairview Church to the Silas Creek Parkway site, an era comes to a close for this congregation. Fairview grew up with that North Winston community in the early years of this century. The work began as a Sunday School in 1895. At first the leadership came from Salem, but before long the people in the Fairview area were in positions of leadership in the developing congregation.

The first church was begun in 1900. It stood on Liberty Street just to the north of the present church at Liberty and Eighteenth. The congregation was organized in 1908 and the Rev. L. G. Luckenbach was the first full-time pastor. It was also during Br. Luckenbach's pastorate that in 1923 construction was begun on the second church.

It is this building that has been rendered obsolete by the building of the North-South Expressway. In 1957 the boards of Fairview were informed that the new highway system would replace much of the property and specifically the much-used auxiliary buildings at the rear of the church.

That Fairview would have to move to a new location soon became apparent. After long and careful study the Silas Creek property was decided on. Eight acres of land were purchased originally. As the planning and construction proceeded, it became obvious that additional land was needed for the protection of the over-all development. As a result two more acres, or five building lots, were recently purchased.

A New Plant

It was on this spacious property that Fairview has built a new church plant to serve a new community. The plans were drawn by the architectural firm of Adams and Pegram. The builders were Frank L. Blum and Company. The new complex of buildings is described as follows: "The church has more than 27,000 sq. ft. of floor space. The sanctuary will seat approximately 640 people in the nave, transepts, choir loft, and balcony. The transepts will be used when the congregation cannot be seated in the nave and balcony. There is a building for adults with 7 classrooms;"
and a youth building with 17 class-
rooms. There is a kitchen, fellowship hall that will seat over 400, visual aid room, stage, church parlor, a chapel, and administrative offices for pastor, pastor’s secretary, and Christian Educa-
tion Director. There is a band room, choir practice room, and a large cham-
ber for a pipe organ. There is a lovefeast kitchen located a few feet from the sanctu-
ary and it will contain coffee urns and sinks. It may also be used when refreshments are served in the church parlor."

“...The congregation is vitally interested in serving the new community with a strong spiritual and moral program,” said the pastor, the Rev. Vernon E. Daetwyler. As a part of Fairview’s hopes and plans for the future, he listed the following as part of a projected pro-
gram:

1. The employment of a “trained person in the field of Christian Education” to “add vitality to our Church School and Sunday Night Family Fellowship program.”

2. To establish a kindergarten for pre-school age children.

OLD SALEM CHARMS
Sterling .................. $3.00
Gold on Sterling ....... $3.00
10k Gold, $20.00—14k Gold, $24.00
Plus 10% Fed. and 3% State Tax

GIFTS AND SOUVENIRS
Plates Cups and Saucers
Pitchers Coffee Pots, metal
Tiles Moravian Coffee Mugs
Napkins Color Slides of Old Salem
Post Cards Pictures of Salem
Metal Trays with 7 Salem Scenes $1.50
Waste Baskets and Trays — Scenes $4.50

NEW MORAVIAN CHURCH SEAL
JEWELRY
Gold Filled or Silver
Earrings — Charms — Lapel Pins — Lapel
Buttons — Cuff Links — Tie Bars
Tie Chains — Tie Tacks

BOOKS
Customs & Practices of Moravians ... $ .60
Candle Love Feast, Street ................ $2.75
Belfry that Moved, Michel ............. $1.75
Houses of Peace, Eller .................. $3.00
N. C. and Old Salem Cookery ........ $3.50
History of Mor. Church (500 yrs.) ... $1.00
Count Zinzendorf ...................... $4.75
Early Mor. Music Records ............ $4.95 & $5.95
Tell Me A Story, Rondthaler ........ $2.50
History of the Mor. Church, Davis ... $ .50

SALEM BOOK STORE
Winston-Salem, N. C.
Salem Square Phone PA 3-1122
Our Goal: To be Sure Enough of our Faith

To Be Willing to Experiment

Warren A. Sautebin

In the past few months various authors have laid before our denomination through the pages of The Wachovia Moravian their best thoughts on

THAT WHICH IS MOST TYPICAL of the Moravian Church is not its lovefeasts...

where our church ought to be going and what it ought to be emphasizing in the next decade.

We have been told that the church needs to be relevant to the present age; that it needs to see its “backyard mission” and tackle its task without allowing the usual stereotypes of men and church organization to pre-determine its success or failure; that it needs to emphasize stewardship, overseas missions, church extension and Christian education; that it dare not hide from taking an honest look at church merger, race relations and an involvement with “tainted” politics.

Our church has been told that during the next ten years we ought to be less concerned about ourselves; we ought to spend our time looking at the world to which we are called to minister, for only then can we become the kind of witnesses we ought to be.

From all these helpful suggestions it would seem that the mission of the Moravian Church in the next decade is clear: to give a faithful witness to our new life in Christ, and to bear that witness in a world which is rapidly changing and which is becoming increasingly complex.

... or its brass band or its hooded doorway

If this goal for our denomination seems too vague, let me remind you that we are living in a world of change that is so dynamic that to set hard and fast specific goals is likely to find us applying ten years from now the solutions to problems faced by our church ten years ago. In an age when an airplane is obsolete before it has been test
flown, the church had better be careful about substituting specific goals (like ten new churches in California, five in Florida and every church in the West Indies self-supporting) for the more general goal of making the best possible witness to the world in which we find ourselves.

Our problem, then, is not so much to re-define the mission of the Moravian Church in the next decade, as it is to guard against accepting goals too easily attained or too unimaginatively projected. We are forced to think, then, about how to carry out the mission of the church. What stance does our denomination need to take as it faces the next ten years?

I would propose that as a church we need: (1) to be sure enough of our faith to be willing to experiment with new forms and (2) to be obedient enough to venture out into costly endeavors.

Secure Enough To Change

If the world to which we are to witness is a changing world, it is obvious that our way of witnessing must be constantly changing. But the church does not easily consider changing its patterns. There is security in doing things "as we always have." All too often, however, the church is not continuing its old methods because it is convinced that they are the best, but rather because it is afraid to change. One must be sure of himself before he dares to question himself. That which is true of persons can also be true of a church—the insecure person resists change and seeks security in familiar patterns.

If we would be true to our Moravian heritage in the next ten years, we would probably find ourselves more ready to experiment. When one looks at the Zinzendorfian period of our history, one is led to say that that which is most typical of the Moravian Church is not its lovefeasts, its Daily Text Book, its brass band, or its hooded doorway, but its willingness to be extremely flexible and experimental. One might conclude that the early Moravian Church was free to experiment because it was sure of what it believed.

LIFE INSURANCE
CHAS. N. (Pete) SIEWERS
Chartered Life Underwriter

SECURITY LIFE & TRUST CO.
420 N. Spruce St. Tel. PA 2-2579

...FOR VALUE

...FOR QUALITY

...FOR STYLE

...FOR SERVICE

"Where Quality Never Varies"

THE IDEAL

Winston-Salem’s HOME owned, HOME operated department store

DECEMBER, 1964
It is an interesting aside that the denominations which are the most theologically sure of themselves, like the Roman Catholics and the Lutherans, have been the most ready to experiment in church architecture. Apparently, if you know what you believe your new church doesn’t have to look like a church looked when your grandfather knew what he believed.

I am not arguing for theological rigidity, which is, I propose, just another indication of personal insecurity. I do believe that we would be more ready to face the decade that begins ten years hence if during the decade immediately before us we could become a more theologically enlightened church and a church that was more certain of what God is saying to us through the Scriptures.

It is interesting that most of the recent changes in our denomination have taken place at the level of our top administrative boards. In the Northern Province there has been an effort to change the basic structure of the Provincial Elders’ Conference at each synod for the past twenty years. Much thought and effort have gone into deciding how many PEC members there ought to be and what they ought to have as job assignments.

But in that time, I have known of no concerted thought being given to the organizational structure of the local congregation. With all due regard to the importance of top-level denominational government, I would like to propose a ten-year moratorium on changing PEC. I further suggest that the best minds of the church spend the next decade examining that over-looked citadel of church strength—the congregation.

It is a growing matter of concern that we are not always “tooled up” on the local level to do the best job. Are we structured so that some group in the local church is ready to guide the congregation’s worship, education, social concern, missionary outreach, stewardship, etc.? If we believe that the real job of the church is being done in the life of the congregations, then we could well put our best minds to work helping the average parish to realize its true potential. This will never be done, however, until we are ready to be experimental and flexible.

Obedient Enough To Venture

But the minute we begin to experiment we will find that we are faced with hard choices. The vital question is

---

PLEASANTS
HARDWARE COMPANY

The Home of Good Hardware
PAINTS — TOOLS
Appliances For The Home
601 N. Trade St. Dial PA 4-1531

---

JOYCE BROS. CO.
P. O. Box 3058
Winston-Salem, N. C.
PA 2-1209

THE WACHOVIA MORAVIAN
whether we are ready to be obedient enough to move ahead at the cost of giving up what we have sometimes considered to be vital and essential.

In a declining population area are we ready to be obedient if we are convinced that the Lord and church members could best be served by realignment or closing churches? Are we ready to be obedient if it means integrating our congregation? Are we ready to consider costly cooperation with other churches or outright merger? If the effective work of our two provinces could be strengthened only at the cost of losing some local or provincial autonomy, are we ready to be that obedient?

DAVID DAY, JR.
Interior and Exterior Painting
Complete — Satisfactory Service
free estimates
ST 8-5229
if no answer call
ST 8-4182

The mission of the Moravian Church in the next decade is merely the sum of the goals of our local congregations. We will be ready for the decade beginning in 1975 only if we spend the next ten years centering upon the life of our congregations with the determination to be both experimental and obedient.

TO BE SURE, BE SURE IT’S AN . . .
EAGLE TRIPLEX

THE BURIAL VAULT THAT OFFERS THE EXCLUSIVE TRIPLE WALL DESIGN
A. Reinforced Concrete
B. Asphalt
C. Reinforced Concrete

A layer of finest water-resistant asphalt bonds together the outside and inside walls of steel reinforced concrete.

Manufactured and serviced locally by
RALPH and RUSSELL KIMEL
ALWAYS SPECIFY
EAGLE TRIPLEX

DECEMBER, 1964
A dinner honoring Dr. and Mrs. A. David Thaeler was held at the Home Church on November 12. The occasion marked the beginning of their retirement after thirty years of service as medical missionaries to Nicaragua.

Approximately 350 were present to join in the tributes paid the Thaelers as pioneer doctor and nurse. Dr. Edwin W. Kortz of the Board of Foreign Missions was the principal speaker. He recounted as results of the thirty years of service in Nicaragua, the programs for the control of malaria and tuberculosis, the training of nurses and the establishment of the two Moravian hospitals on the East Coast of Nicaragua.

Dr. R. Gordon Spaugh, president of the Provincial Elder’s Conference, summed up the Thaeler’s contributions as giving “hope to the hopeless and light to those in darkness.”

Dr. Kortz spoke of the inspiration that Dr. and Mrs. Thaeler had been to the people of the Moravian Church in the support of missions. He specifically pointed to the fact that there are now three doctors serving in Nicaragua and Honduras and as many more doctors now in training at home in schools and
Frederick H. Wilhelm, retired Bethlehem businessman, has memorialized his late son, F. Harlan Wilhelm, through the creation of the F. Harlan Wilhelm Endowment Fund of $130,946 which will become available to the college for general purposes.

The Wilhelm endowment is the second major contribution made by Frederick H. Wilhelm in memory of a member of his family. He presented the college with $130,000 which made possible the construction of the Imogene Beck Wilhelm Dormitory, named after his late wife. The dormitory, now under construction, is expected to be ready for occupancy in September of 1965.

---

SALEM ELECTRIC COMPANY
CONTRACTORS
Frank B. Myers

ANYTHING ELECTRICAL — ANYTIME
24 Hr. Service Dial PA 2-6174
315 S. Liberty Street

THE MORAVIAN MUSIC FOUNDATION
headquarters: Winston-Salem, N. C.

Incorporated for the advancement of Moravian Church music through research, publications, and education. Sole agent for the music archives of the Moravian Church in America, Great Britain and Ireland.

“Our Moravian forebears created great music solely for the glory of God; it is our responsibility to utilize this priceless legacy for no less exalted a purpose.”
DEATHS


McKaughan, Mrs. Mamie Tise, born September 28, 1890; died November 2, 1964. A member of Home Church. Funeral conducted by Dr. James C. Hughes and Dr. R. Gordon Spaugh. Interment in Salem Cemetery.


Crouse, Miss Agnes Elizabeth, born October 21, 1874; died July 23, 1964. A member of Fries Memorial Church. Funeral conducted by the Rev. Fredrick P. Hege. Interment in the Salem Graveyard.

Barbee, Mrs. Jemima Leora, m.n. Sapp, born July 17, 1889; died October 22, 1964. A member of Fries Memorial Church. Funeral conducted by the Rev. Fredrick P. Hege. Interment in the Salem Graveyard.

Weaver, Beulah, born November 18, 1884; died August 22, 1964. A member of Boca Raton Moravian Church. Funeral conducted by the Rev. Robert M. Rierson. Interment at Boca Raton, Fla.

Sohn, George Adams, born March 18, 1898; died November 9, 1964. A member of Boca Raton Moravian Church. Funeral conducted by Dr. Mervin C. Weidner. Interment at Boca Raton, Fla.


WHEN YOUR CAR WON'T START, CALL
PA 2-4107 OR PA 2-4108
We can repair your battery, generator, carburetor or distributor & reline your brakes.
— Prompt Service —
Let Us Install a New Douglas Battery in Your Car.
DOUGLAS BATTERY CO.
634 North Trade Street
Phone PA 2-4107 or PA 2-4108

Essentials in the true American way of life are to establish a home of your own, provide for that home and your loved ones to the best of your ability.
Attend your church, take part in its work and help to support it in a moral and financial way.

THE WACHOVIA MORAVIAN
The Unity Committee of the Moravian Church met in South Africa in 1962. One of the decisions of that meeting was to call for "consultations" among the provinces of the Moravian Church according to geographical and ethnic grouping in various parts of the world. The "Caribbean Consultation" was held in July. The Rev. Gordon L. Sommers of Queenstown, British Guiana, attended and submitted the following report of the consultation.

The familiar Moravian dictum "In essentials unity, in non-essentials liberty, in all things charity" came to life and to new meaning in the First Consultation of the Moravian Churches in the Caribbean held in Antigua from July 14 to 23, 1964. Members of the Provincial Elders' Conferences in the provinces of Surinam, Jamaica and the East West Indies and the Mission Council of the British Guiana Province came together upon the suggestions of the Unity Committees to share their common problems, discuss the future of the Moravian Church in the light of ecumenical developments in their area, and re-examine our church's mission in the world.

Unity and Diversity

We discovered that heritage and calling as Moravians unites us on the one hand. At the same time, in our diversity brought about through the varying influence of early German or Dutch or British or North American missionaries, we compliment one another in the full body of Christ.

In this experience of sharing we observed that in our provinces, all traditionally tied to the North American and European provinces, stewardship emphasis is developing an increasing degree of self-support. Concern for the problems of congregational life led us to recommend that parents and god-parents be given suitable teaching on the meaning of baptism whenever they bring their children for this sacrament. The disruptive influence and the one-sided emphasis of many active sects can best be countered with intensive preaching and teaching of Christian doctrine in its entirety. Family life is disrupted by a dual standard of morality, one proclaimed by the church the other encouraged by surrounding society. The church, through the teaching of youth as well as parents, must spell out a Christian understanding of courtship, love, marriage and parental responsibility. Christian stewardship re-emphasized as a commitment of all of life, will lead to a stronger witness of the church in day-by-day life, work and worship.

We recommended that the three English speaking provinces, sharing common needs, should cooperate in the exchanging of ministers compiling a hymnbook and catechism, and publishing a West
Indian church magazine and other Christian literature. The most immediate need for cooperative action is the appointment of a tutor from the West Indian churches to the Union Theological College in Jamaica. Such an appointment will provide the essential guidance and oversight of our students being trained for the Moravian ministry.

The Church and its Ministry

Notwithstanding our projected cooperation as provinces of the Moravian Church we must continue ecumenical cooperation with our sister communions. Ecumenical consultations and contact with other denominations, reveals that we have a church order and government which we can contribute to the enrichment of the Universal Christian Church. However, we need to re-examine continually what we believe. Special study must be given to our understanding of the nature of our church and the orders of its ministry.

The year 1968 has been fixed as the time when our Caribbean provinces will begin their own mission work. Until that time, the Surinam province will continue its missions to the Javanese, East Indian, Chinese and Bush Negro peoples. Our immediate contribution will be to supply a nurse, along with her support, to Honduras and a second nurse to Surinam. We will continue to participate in “inter-provincial church aid,” and to emphasize that our mission as disciples of Christ begins at home with the outreach to the unchurched and the non-Christians in our own communities.

The nature of our coming together as a “consultation” prevented us from legislating action for our provinces. Undoubtedly the consultation led us to a new awareness of our “unity” as “brethren.” Long known as “foreign mission churches” our greatest task is to become “the household of faith” in our own right. Towards this goal our recommendations, and the direction of the Holy Spirit, will lead us.
Moravian Missions

Moravians in the Dominican Republic

Moravian work in the Dominican Republic is now a part of the United Protestant Church in that country but still very much in the thoughts, prayers and plans of the Moravian Mission Board. Santa Fe was begun on a sugar estate as a preaching place served from San Pedro de Macoris. The congregation became organized and began a campaign for a church building. The Mission Board matched the congregation dollar for dollar until $3,000 was raised. Then with volunteer labor and gifts of materials a church was built. The people do not like to worship in a school building or a lodge hall as they have had to, but are looking for the day of dedication of a church. This day will probably be in February when the Moravian Executive Director of Missions will visit them.

The members of the LaRomana congregation have also been working to improve their congregational life. One of their projects is a new parsonage. The Mission Board has offered them $3,500 when they have raised an equal amount. Their building fund is growing and at the same time they are paying rent for a parsonage and have increased their payment to the salary of the pastor.

The Moravian Church in America keeps a direct contact with this work through an inter-denominational board which assists this united church—the Board for Christian Work in Santo Domingo—of which the Moravian Executive Director is secretary.

Summit Conference on Alaska

The mission executive of the Evangelical Covenant Church has invited representatives of other protestant churches working among the Eskimos of western Alaska to an initial meeting to discuss common interests in Alaska. Early in 1965 this meeting will be held in Chicago and will include mission directors from the Evangelical Covenant Church, the Moravian Church, the American Lutheran Church, the California Meeting of Friends, and the Arctic Missions. Even though the work of these groups does not overlap greatly geographically, there are many ways in which cooperation and the sharing of ideas and facilities will benefit the total cause of Christ.

Alaska General Church Conference

The annual Church Conference was held at Bethel with 52 delegates in attendance: 22 lay delegates, 17 lay pastors, 1 ordained national pastor, and 12 missionaries. The conference made plans for a three-year cycle of evangelistic services. The first year a preacher will be invited from the Moravian Church in the “lower 48.” During the second year a preacher will be invited from another denomination in Alaska. During the third year the preaching will be done by lay pastors who will have been assisting the guest preachers in the previous two years.

Plans were completed for the publication of an Eskimo language edition of the Passion Week Manual. A new and larger budget for the province was adopted. The Rev. Joseph Albrite was re-elected to the Provincial Board.

Missionaries’ Children Receive Special Care

Mrs. John Bebus brought Timothy to Winston-Salem for special treatment and care by speech pathologist, Mr. Evans. She reported that Tim received
exceptional help and that she will be able to continue the treatments in her home at Puerto Cabezas, Nicaragua.

Deborah Giesler has been suffering from Legg-Perthe's disease and has been in a cast and a brace for almost two years. Her progress is slow and it has been decided that she should be brought to New York City for special diagnosis and treatment.

Among Protestant Churches

Contributions Reach a New High

Church contributions continue on the increase among Protestant denominations in the United States according to a report issued in November by the Department of Stewardship and Benevolences of the National Council of Churches.

Forty-one churches participating in the survey reported total contributions in 1963 of $2,858,600,845. This was $58,930,268 more than was contributed in 1962.

Benevolences, including home and foreign missions, amounted to $300,908,204 or 18.57 per cent of the total. For local congregational items and operations the sum was $2,327,692,641 or 81.43 per cent.

The Rev. T. K. Thompson, executive director of the department, noted that the per-member amount of $69.87 for all causes of the 41 communions reflects the over-all increase in giving. He listed the previous record, reached in 1962, as $68.76.

Heading the list of the denominations was the Free Methodist Church with a per capita average of $358.17 for its total of 53,601 members. Of the top sixteen denominations only three have a membership of more than 65,000. The Church of the Nazarene in ninth place was largest with 342,032 members and an average of $153.57.

The Presbyterian Church, U. S. (Southern) with 937,558 members had the best average of the larger denominations and was in seventeenth place. Its average was $109.46. The two largest Protestant churches in the United States, the Methodist Church and the Southern Baptist Convention, were last in the per capita average. Both report a membership of just over ten million.

The Methodist average was $59.60 and the Southern Baptist average $53.49.

The Northern Province of the Moravian Church appeared in twentieth place with an average of $89.29 for its 27,688 members. The Southern Province did not report its financial statistics and is not listed in the statement issued by the Department of Stewardship and Benevolences.

Provincial records, however, show that for 1963-1964 the 15,702 communicant members of the province contributed $1,310,848 for an average of $83.48 per member.

In one category of giving the Southern Province does undoubtedly rank high. This is the average per member for benevolences. In the year just closed the Southern Province gave for missions and other provincial causes a total of $349,622 or an average of $22.26. This is 26.27 per cent over against the national average of 18.37 per cent.

FRANK VOGLER & SONS
FUNERAL DIRECTORS
Ambulance Service Dial PA 2-6101

THE WACHOVIA MORAVIAN
The Provincial Boards at Work

Provincial Elders’ Conference

The Provincial Elders’ Conference announces that Br. Mervin C. Weidner

DR. MERVIN C. WEIDNER, who pioneered the development of the Moravian Church in Florida, accepts call to Calvary Church.

has accepted a call to the pastorate of Calvary Church. Br. Weidner will be installed at Calvary on Sunday, February 7, 1965.

Br. Terry M. Jones was installed as pastor of the Mount Bethel-Willow Hill congregations at ten and eleven o’clock respectively on Sunday, November 15, by Dr. R. Gordon Spaugh.

Br. Wallace C. Elliott has accepted a call to become pastor of the Oak Grove Congregation. He began his pastorate there on December 1 and was installed at the morning service on December 6 by the president of the Provincial Elders’ Conference.

December, 1964

Word has been received that Bishop Adolph Hartmann passed away on October 25 at his home, St. Michaels on Sea, South Africa. His funeral was conducted on Thursday, October 29, at Myenyane, South Africa, where he had lived for many years before retiring as superintendent of the South Africa East Province. Br. and Sr. Hartmann have many friends here who will remember their visit in 1957 following the General Synod.

Br. C. Truett Chadwick has accepted a call to become pastor of Rural Hall Congregation. He was installed at the eleven o’clock service on Sunday morning, December 6, by the president of the conference.

Br. John Franklyn Fry, a lay leader from our Macedonia Congregation, will serve as regular supply minister for the Fulp Congregation beginning in December. He will be introduced to the congregation at the morning service on December 13 by the president of the conference.

R. Gordon Spaugh, President

Board of Christian Education and Evangelism

The Rev. Fred P. Hege became the Associate General Secretary of the Board of Christian Education and Evangelism on December 1. In this position he will be responsible for the camps and conferences of the province at Laurel Ridge. He will also direct the Youth work in general for the province and supervise the Post High program.
Br. Hege and his family will live at 455 S. Church Street. He will have an office in the office of the Board of Christian Education and Evangelism at 500 S. Church Street.

Br. Hege has been active during his ministry in work with youth and in camps and conferences. He has served as conference dean for Junior and Senior High ages and pastoral counsellor for the Senior High Fellowship. He developed and put in operation several years ago the present small group program for Junior Conferences.

The Associate General Secretary began his ministry as Assistant Pastor of the Home Church. He held pastorate subsequently at Advent and Fries Memorial. For the past two years he has taught courses in Bible at Salem Academy. By arrangement with the Board he will continue this work at the Academy.

**NEWS OF THE CONGREGATIONS**

**Friedberg Congregation Concludes Fund Drive For New Building**

MASTER PLAN FOR FRIEDBERG REBUILDING PROGRAM as prepared by the architects. The sanctuary at left is to be constructed as a second phase of the over-all development.

Friedberg Congregation has gone over the top in its drive for funds to begin a new building. The initial goal was of $70,000 in pledges for 140 weeks. A recent report to the congregation showed that over $94,000 had been pledged.

The report also showed that more than $22,000 had been given to the fund prior to the campaign. This adds up to the fact that the congregation now has $116,000 in cash and pledges as they begin the first stage of a two-stage building program.

The first phase, which will include Christian Education, fellowship and administrative facilities, will cost about $225,000. The second phase, which will be a new sanctuary, choir rooms, and additional offices, will cost about the same amount, for an estimated $450,000 total.

A master plan has been prepared by Adams-Pegram Architects of Statesville, N. C. and the firm is now busy on working drawings for the first phase. As soon as these drawings are completed, they will be put out for bids and a contractor will be selected, and work will begin. The pastor, the Rev. Henry A. Lewis, states that construction should get underway about the end of February or the beginning of March.

Friedberg is located south of Winston-Salem, just off the Peter's Creek Parkway. Founded in 1773 by Adam Spach and others, it is currently the fastest growing church in the Southern Province, having added 105 communicant members in the past 15 months.

Work on the building fund campaign was done by the laymen of the congregation with the pastor as director.

**THE WACHOVIA MORAVIAN**
The Church Around the World

United Church Cites Unique Ministries

United Church of Christ missionaries now work in night clubs, hotels, national parks and ski resorts, a denominational official reports.

"You can tell more about a civilization by what people do with their free time than by what they do in their work," said Dr. Truman B. Douglass, executive vice-president of the United Church's Board for Homeland Ministries. "The use of leisure should be an area of serious concern for the Christian church."

He explained that in Las Vegas, the Rev. Richard Mawson got acquainted with persons on the gambling strip by running a miniature golf concession.

"He talked to show girls, bell hops, tourists and gamblers," Dr. Douglass said. "At 2 a.m., he held his first worship service in a ballroom after the band had moved on. Later he became a hotel clerk and many people came to him for counseling."

In San Francisco, another missionary and his lay helpers spend time in night clubs, restaurants and theaters to reach the "night people"—actors, night workers, entertainers or revelers. "For many people, this kind of informal communication has much more meaning than a formal liturgical service which may frighten them away," Dr. Douglass said.

Ski ministries at Squaw Valley, Cal., and Mount Hood, Ore., are staffed by young ministers who are experts on skis, he said.

"Because a young man likes skiing, such a young man is much more approachable by other enthusiasts," Dr. Douglass observed.

The Church also has missions in communications, industry and on farms. The Rev. Abner Frost lives and works with migrant farm workers as they travel all over the United States.

"He tries to get them to do something with their leisure besides sitting around drinking rotgut," Dr. Douglass said. (RNS)

New Testament In U. S. Idiom Published By Bible Society

The American Bible Society, which for nearly 400 years has been distributing millions of Scriptures around the world, is translating the New Testament into English for the first time since it was founded in 1816.

First to be published in the paperback series of translations is the Gospel of St. Mark, under the title "The Right Time," from Chapter 1, Verse 15: "The right time has come, and the Kingdom of God is near."

The translation, based on a Greek text, is in the American idiom and in prose, with short, simple and direct sentences. Type is set in modern, paragraph format with section headings in bold face.

PAINTS — GLASS

PAINTS — VARNISHES — OILS
WALLPAPER — AUTOMOBILE GLASS
WINDOW GLASS — PLATE GLASS
ROUGH ROLLED GLASS

PFAFF'S, INC.
219-223 Main St. Dial PA 3-7365
Dr. Eugene A. Nida, the society’s secretary for translations, said the new edition of the Scriptures “recognizes the need for a more easily understood English Bible.

“We have used simpler versions in other languages in the missionary field overseas because people have different levels of education and comprehension. Now we have one in English which can be used both overseas and here at home.

“The translation of the Scriptures is a continuing process and no translation is ever final. Our goal is to give every man a copy of the Bible in his own tongue and in the form he best understands.”

Basic translation of the New Testament books is being done by Dr. Robert G. Bratcher, research associate of the ABS’s translation department. He is being assisted by an interdenominational committee of clergymen and scholars. (RNS)

“Strenuous Ministry” To Need Held Challenge For Churches

The Christian church should go “head over heels in debt” if necessary, not for new buildings, but to minister to human needs in every community, the National Convocation on the Church in Town and Country, meeting in Atlanta, Georgia, was told.

Speaking to some 500 clergy and lay rural experts on the convocation’s theme “The Church Meeting Human Needs,” Dr. Harold M. Warehime, of Louisville (Ky.) Theological Seminary (Presbyterian), said:

“If the church now spends itself in ministering to people’s most crucial needs, it has a grand future. If it fails in this, I believe God will reject the church and seek some more willing and courageous agent to express His love for men in need.”

Dr. Warehime warned that if the church is to make any crucial difference in people’s lives, “it must do business with the spiritual and moral dangers of affluence, separation from God, the experience of emptiness, and other conditions which plague the hearts of modern men.”

The seminary professor said that “God will supply abundant resources for meeting modern man’s needs, if and when the church commits itself to dealing with them. He added that the “muscles of the church can be developed only in the exercise of strenuous ministry.” (RNS)

Free Churches Warned Of Continuing Decline

Britain’s Free Churches have been warned that the process of decline which
has marked their membership this century is “more likely to be accelerated than suddenly reversed.”

The warning came from Christopher Driver, author of “A Future for the Free Churches?” at the fall meeting of the Free Church Federal Council, in London.

“In declining over a period of 50 years from perhaps 12 per cent of the population to 3 per cent,” he said, “the Free Churches as institutions have in fact been pushed much further towards the margins of English life than the Christian faith itself has been.

“It is not that they have declined more than the Church of England, but the general direction of 20th Century social history is more likely to be accelerated than suddenly reversed.

“There is no reason to suppose that over the next 50 years, however many evangelistic campaigns you promote, the generality of people will be prepared to devote more of their leisure and more of their intellectual energy to serving Christian institutions whose life and liturgy offer so little that is excellent . . . or of giving their ordinary lives a meaning.”

Mr. Driver created controversy in the Council, however, when he declared that one of the most serious failures of the Free Churches in recent years had been their failure to do anything to match the Church of England’s research and information services.

This suggestion was severely criticized by Dr. Aubrey Vine, secretary of the Council. “We are neither incompetent nor fools, and if people think

---

NO SHOE IS WORTH IT'S PRICE UNLESS COMFORTABLE

— A FIT IS THE THING —

**H I N E ’ S**

**B. & O. FURNITURE COMPANY**

For Quality Home Furnishings

“A Little Better For a Little Less”

We handle Philco Radios, Television Sets, Electric Ranges and Refrigerators, Alex. Smith & Sons Carpet and Rugs, Duo-Therm Oil Circulators, and many other nationally known lines.

**B. & O. FURNITURE CO.**

East 5th Street at Highland Avenue

— Phone PA 2-6542 —

B. C. Snyder Roger A. Snyder

DECEMBER, 1964
we or they are misinformed,” he declared. “We count for much more than is realized.” (RNS)

---

**Opening of First Christian Healing Hospital Reported**

The opening of the first Christian Healing Hospital was reported at the International Conference on Spiritual Healing, in Philadelphia, Penn., by Dr. William Standish Reed, the Episcopalian surgeon—president of the Christian Medical Foundation.

A modern, 102-bed hospital at Medford, Ore., it constitutes a “major step in faith” taken by the foundation, said Dr. Reed.

The hospital will be staffed by “committed Christians” and employ the “power of prayer and the Holy Spirit,” and be in accord with such healing movements as the Order of St. Luke the Physician and Camps Farthest Out, Dr. Reed explained. The Oregon hospital still lacks surgical facilities, but they are in prospect, he said.

With the support of the Order of St. Luke and kindred groups, contributions and grants, the foundation hopes to open similar hospitals elsewhere in the U. S., Dr. Reed said.

They are needed, Dr. Reed contended, to “pioneer in the coordinated study and treatment of the whole man—body, mind and soul” and as institutions in which “the doctor will never give up his patient (as incurable), nor neglect to pray for him.”

He questioned why cancer research should exclude study in the area of Christian healing, “especially since chemical and destructive methods show so little results.” He also said that while “the thymo-psychosomatic approach is being commonly discussed in Europe, it seems to be a closed book in the U. S.” (RNS)

---

**Washington Moravian Church Conducts Attendance Crusade**

An Attendance Crusade was conducted by the new Moravian church in the Washington, D. C., area in November. The Trinity Church of Lanham, Maryland, reported a generally friendly reception for its visitors who went out to call at each house in a selected area of the Washington suburb. The visitors extended a personal invitation to people to attend the services and left with them literature on the Moravian Church.

The pastor, the Rev. Clement Suemper, reports an increase in attendance during the crusade. On November 15 there were 137 in church and 17 in the church nursery. On the same Sunday, Church School attendance reached a new enrollment high of 171 enrolled.

---

**MORAVIAN GRAVESTONES**
**A SPECIALTY**
**WALL MONUMENT CO.**
Up Patterson Avenue — Rural Hall Road
Winston-Salem, N. C.

---

**WE APPRECIATE YOUR BUSINESS!**
**PRESCRIPTION SPECIALISTS**

**BOBBITT’S PHARMACY**
Reynolds Building — Phone PA 2-5189

**NISSEN DRUG COMPANY**
Nissen Building — Phone PA 2-6129

**BOBBITT’S COLLEGE PHARMACY**
100 Lockland Ave. — Phone PA 3-1867

---

**The Wachovia Moravian**
During the month of December the Fairview Congregation will be in the process of moving from its old location to its new home on Silas Creek Parkway. Individuals and families that have been uprooted can understand something of the experience through which the people of Fairview are going. It is not easy to break the ties of sentiment and remembrance that go back through generations. To pull up roots, to move, to find soil in which to take root anew is not easy.

Yet the experience through which Fairview has been going is one of the most common experiences of life in America today. Thousands, even millions of people are on the move. Industry and businesses move their employees at will. Forces such as industrial blight, the obsolescence of homes, and urban renewal drive people to the suburbs of our cities. Family farms give way to schools. Highways are built through the heart of a city and businesses and homes are condemned.

This is what has happened to Fairview and for a while threatened the Pine Chapel Congregation. The construction of the North-South Expressway was the immediate and most pressing reason why Fairview was impelled to move from its North Liberty Street location. There were others, however, equally impelling.

In terms of what is happening in American cities such as Winston-Salem, this will hardly be the last congregation of the province that will have to face the issues of a changing community. In the course of time and change others are bound to follow.

For some congregations a change in residential pattern may raise the issue of a change in ministry rather than a change in location. For Fairview this was really not an issue. The highway construction reduced the property, parking areas and buildings to such an extent that the site was no longer suitable for a church. Congregations in changing areas should be alert to what is taking place and give objective study to the future.

Objectivity, as all who have been unrooted know, is hard to achieve. Our sentiments and emotions become involved and identified with things and places, and perhaps we all need from time to time to be reminded of a simple truth. This is the truth that a building is not the congregation. The congregation is made up of people. Fairview as a people, as a congregation, will continue to exist in its new home and new community. There it may continue its tradition of service for Christ and love of the brethren.

In This Issue

The last in the series of articles on the "Moravian Church in the Next Decade" was written by the Rev. Warren A. Sautebin, who is the pastor of the Moravian Congregation in Sturgeon Bay, Wisconsin. Br. Sautebin calls upon the church to be sure enough of its faith "to be willing to experiment with new forms."

Pictures of the new Fairview Moravian Church were taken by Mrs. Brooks (Cookie) Snyder. Mrs. Snyder is a member of Fairview and a photographer with the Winston-Salem Journal.
Remember Moravian College . . .

A will is your direction in writing, controlling the disposition of your property at death. As long as you are alive, it does not transfer any of your property or give to others any rights to your property.

Are you sure your existing will is up-to-date and still adequate to carry out your wishes for distributing your property under the conditions existing today?

Have you reviewed your will within the past year?
Serious hardship can easily result to your heirs through failure to make proper provision for:

1. Change in the value or the nature of the property comprising your estate.
2. Change in your family situation—marriage, births, deaths, a new job, retirement, children finishing school or growing up.
3. Changes in taxes and laws covering trusts and the distribution of property.
4. Possible changes in your state of residence.
5. Changes in the age, health and availability of individual executors and trustees.

Have you remembered Moravian College in your will?

"Making A Will"—a sixteen page free booklet—is available on request.
Write to Development Office, Moravian College, Bethlehem, Pa.