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Guest Editorial

Where Am I Going?

G. K. Chesterton once took a train trip and on the way became so engrossed in his reading that he forgot where he was going. A station stop aroused him; startled, he said to his wife, "Where am I going?" She replied, "Look at your ticket."

In the past year most of us have been engrossed in many things: getting and spending, talking and tasting. We have been very busy. As we look back now and count our profits and losses, perhaps we are startled at how little last year produced—in our personal lives, in the church, in the world.

The speed with which things happen, the shifting of populations, people leaving home to go to new locations leave us breathless.

We watch helplessly as our nation moves to de-Christianize itself, trying to wipe out mention of God in schools, feeling guilty about the mention of God on coins or stamps or in legal ceremonies.

We try not think about the frightening things by getting engrossed in buying pleasure boats and summer cottages and taking more trips away from home.

But every now and then something happens to make us look up startled and say, "Where am I going?" We look then for leaders who have great enthusiasm for God and great intelligence and great love to tell us.

We go back also to "look at the ticket," to see what our Maker says in the Bible about where we are going. As we study His message, our fright gradually turns into faith. As we trust Him more and more with our lives and our possessions, the ocean does not look quite so big nor our craft quite so small. He says to us, "Greater is He that is in you than he that is in the world" (1 John 4:4). Believing this, we say as Marshall Foch once did, "There are no hopeless situations; there are only men who have grown hopeless about them." We believe the best is yet to be.

Robert A. Iobst

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In Special Session

Synod Reaffirms Congregational Authority

Fredrick P. Hege

BUILDINGS OF THE BETHANIA CHURCH. The old parsonage at left has been removed. The sanctuary is in background with the coffee-kitchen and chapel annex in the center. In the foreground is the Christian Education building.

A Special Provincial Synod in session December 4 reaffirmed the principal of the authority of the Congregational Council in the local church. The affirmation was unanimous.

The synod was called by the Provincial Elders' Conference on behalf of more than three hundred petitioners seeking a hearing for a group of Bethania members, who object to the proposed alteration of the sanctuary of the old church. Delegations were present from all of the Moravian churches in the Southern Province.

Prior to the call of the synod, the dissenting faction of the Bethania Congregation had shocked the entire province by resorting to the civil courts to seek an end to the move toward renovation. The judge suggested that the
group pursue its cause in the official channels of the Church.

This resulted in an appeal to the Provincial Elders' Conference that it intervene in the decision of the Congregational Council. The appeal was denied by the P.E.C., which, in its action, evaluated the council as properly called and administered, and therefore refused to take sides in the issue.

Following this decision, the dissenting faction sought and obtained approximately 1,000 signatures on a petition expressing the desire for a synod to be called to consider the appeal from the decision of the conference, and also stating the support of the signers for the preservation of the historic Bethania structure.

As a result of the petition, the Provincial Elders' Conference on October 1 issued the call for a synod on December 4, which convened at 7:30 on that date at the Ardmore Moravian Church. The synod was opened with a period of devotion led by the veteran missionary, the Rev. Conrad Shimer.

Dissenting Report Heard

After the election of Bishop Kenneth G. Hamilton as chairman of the synod, Dr. George Higgins as the vice-chairman, and Dr. E. L. Stockton as secretary, the synod proceeded to hear the report of the dissenting faction as presented by Dale M. Hoagland.

In this report two basic questions were put before the synod. They were the following:

1. "Are you going to allow the old Bethania Church, which belongs to the Southern Province—YOU—to be mutilated by adding a leanto to the front of it?"
2. "Are you going to try to heal the serious breach which has occurred in the Bethania Congregation?"

To enlighten the delegates concerning the questions, the report stressed the value of such historical tradition and heritage which the Bethania structure, as one of three oldest church buildings in the province, holds for future generations. They also maintained that to alter the structure, gutted by fire in November 1942, would seriously endanger the front wall.

In regard to the breach in the congregation, the appellants stressed that the Congregational Council, though called according to custom, had only 20% of the communicant membership voting in the decision. They also pointed to the fact that 80 Bethania members (out of 373) were among the petitioners, and that this represented a considerable portion of the congregation.

Clearly stated, the objections to the
The renovation of the sanctuary are quoted as follows:

1. "It would destroy the appearance of a unique architectural landmark of this Church Province."
2. "No need for increased seating capacity existed then, does not exist now, nor in the foreseeable future. We cannot fill the church regularly now."
3. "The tremendous financial outlay is an unjustified additional burden on a church membership already deeply in debt."
4. "The structural changes in altering the building could dangerously weaken the stability and durability of the building."

**Court Action Explained**

In respect to their move to the courts, the group spoke of efforts to halt the alteration by appealing to the PEC to stop financing procedures. (This appeal was made after the court had refused to issue a restraining order.) Their second move into the court came when they were unable to stop the alteration they considered undesirable. Their appeal to the PEC, which in turn had investigated the local council at which the renovation was approved, had been denied. The conference had found the council duly constituted according to the rules and regulations of the Southern Province. This second attempt in the court resulted in a restraining order to last until the dissenters had ample opportunity to secure a sufficient number of petitioners to call a synod. The honorable Walter E. Johnston, Jr., issued the order for about 60 days to expire on October 1.

The presentation of Mr. Hoagland was concluded with the submission of three possibilities to the synod, that of denying the appeal, that of calling for the alterations to cease, or that of ordering the factions to compromise. Underscoring the latter of the alternatives, he agreed on behalf of the dissenters to agree with interior changes to increase the seating capacity.

**P. E. C. Reports**

Following this report was that of the Provincial Elders' Conference presented.

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**January, 1965**
by the president, Dr. R. Gordon Spaugh.

In his presentation, Dr. Spaugh began by upholding the right of the group of Bethania members to appeal to a synod, but stated also that the conference felt the appeal to the civil courts was contrary to the spirit and practice of the Church.

He then carefully rehearsed the events leading up to the calling of the synod. The first notification of the dissent received by the conference was reported to be a letter received in March of 1963 which had been mailed to the Bethania Congregation in general, expressing the opinion of some 18 members on the planned renovation. The conference, feeling the matter outside the scope of their authority, responded to each of the members, suggesting that they present their feelings to their joint board. To the knowledge of the conference, this was never done.

The next concrete opposition brought to the attention of the conference was that which was made public in the local press, stating that legal proceedings were taken in the court against the members of the Board of Trustees and the pastor of the Bethania Congregation. In the hearing of the matter the presiding judge denied the motion for a restraining order on June 27.

Immediately following this action on June 28, an appeal was made by letter to the conference, requesting the Provincial Financial Board not to approve Bethania’s application for permission to borrow funds. The PEC then requested the Financial Board to table the request.

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and heard on July 6 the appeal of seven members of the Bethania Congregation. The report continued to state that the conference had met with the Bethania boards and reviewed the procedure leading up to the contested decision. Convinced of the conformity of each step to established procedure, the conference stated to the appellants that “it finds no error in the procedure . . . and, therefore, it will not intervene in the decision reached by Church Council.”

Petition for Synod

On July 17, the members of the group opposed to the alteration notified the PEC of their intention to petition for a Provincial Synod to review the decision of the conference. Once again court proceedings were instituted (to halt the work now beginning on the alteration). A temporary restraining order was issued, the work halted, and petitions were presented on September 29. The conference responded by issuing the call for the synod on the basis of the first paragraph of the petition quoted as follows:

“We, the undersigned members in good standing of the Moravian Church in America, Southern Province, do hereby petition for a special meeting of the Provincial Synod, for the purpose of considering an appeal of members of Bethania Moravian Church from action of the Provincial Elders’ Conference declining to intervene in the controversy concerning proposed renovation of Bethania Moravian Church.”

In his concluding remarks, the president of the conference added that a search of the records of the conference nowhere revealed a precedent for conference intervention in the decision of any congregation to alter, add to, renovate, or tear down its sanctuary.

Following these two presentations, there was a time for informal discussion. During this period a report was presented by Roy Bovender, the chairman of the Bethania Board of Trustees, reviewing the orderly procedure adopted and followed in reaching the decision to alter the sanctuary. Attendance figures were presented indicating a steady growth in attendance prior to and during the time of the controversy.

First Resolution

In the ensuing discussion, Charles F. Vance, Jr., delegate to the synod and local attorney, presented a resolution that the “action of the Provincial Elders’ Conference be upheld, that the appeal be dismissed and the matter remanded to the Board of Trustees of the Bethania Congregation who are hereby authorized to proceed with the renovation of its church sanctuary pursuant...
to the authority granted by its own Church Council on March 8, 1964."

Though the resolution expressed a part of the will of the synod, it was evident immediately that it was not complete. Speaker after speaker struggled to present that which would further express an underlying feeling in the body . . . a feeling of heartbreak at the confusion and suffering within a sister congregation. A casual observer might well have decided that the synod was at odds and the decision would be a long time coming.

But it was simply a matter of discovering suitable words that might be added to express the loving concern and hope of the synod. These were found in the following:

"In rendering this decision, the members of the synod 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 that we have in our crucified and risen Lord as members of the Unitas Fratrum."

A Unanimous Decision

The amended resolution thus presented to the synod passed without a dissenting vote.

The synod was then concluded by a period of devotion led by Bishop Herbert Spaugh. His Scriptural appeal for agreement and harmony touched many hearts as did the moments of prayer as the synod dropped to its knees to commend the Bethania Congregation and themselves to the care of the Lord. There followed the benediction pronounced by the aged Bishop J. Kenneth Pfohl.

Thus the action of the synod might be summed up in these words: The principle of the authority of the congregational council operating under the established rules of the province was clearly and unanimously reaffirmed. The yearning of the delegates for the healing of the wounds of conflict within the congregation was given voice. Then all alike presented themselves in prayer for Christ's blessing upon this troubled congregation as it continues to seek to serve to the best of its ability.

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Millions of Christians of all confessions on all continents will again join in prayer during the Week of Prayer for Christian Unity, January 18-25.

The annual observance is sponsored by the Commission on Faith and Order of the World Council of Churches and the Roman Catholic Association for Christian Unity in Lyon. The Faith and Order office of the National Council of Churches co-sponsors the North American observance.

In many communities across the world Roman Catholic, Protestants, and Orthodox will observe the week together. The theme of the 1965 observance is "Behold, I make all things new."

At the request of the World Council of Churches articles were written on this year's observance by churchmen representing the three divisions of Christendom.

The Roman Catholic Archbishop of St. Louis, Joseph Cardinal Ritter, speaks of the "unmistakeable workings of the Paraclete in the growth of the ecumenical spirit in these days." "Nevertheless," he writes, "we experience a deep distress over the divisions that persist among us."

"The Week of Prayer for Christian Unity," Archbishop Ritter concludes, "affords Christians of every Communion opportunity to unite in heartfelt prayer that the wounds of Christendom may be healed."

Dr. Eugene Carson Blake of the United Presbyterian Church speaks in his article of the "kind of unity for which we are being called to pray." "It is not a unity of absorption," he said. "Unity does not come by all other Christians becoming like us." "Nor is it a unity of compromise," he concludes. "However much we may long for unity, we all know better than before that Christ's unity does not come by the sacrifice of truth."

The third article was by Archbishop Iakovos of the Greek Orthodox Church of North and South America. He notes that among Christians, "prejudices and religious bigotry have vanished long ago. Provocations and mutual accusations are lessening. Excommunications against one another are a past experience. Understanding has replaced misjudgment, and genuine respect for one's belief and practices characterizes our present attitudes."

"Common prayer," he said, "is recommended now as being more in accord with true and genuine Christianity rather than prayer behind walls of partition."

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JANUARY, 1965
Young People Share in

A Work Camp on Antigua

Curtis W. Clump

As the jet made its final approach to the runway at the airport in St. John's, Antigua, we peered from the window

THE WORK WAS HARD. The teacher's house was re-roofed, repaired and painted.

and saw mostly darkness. Here and there on the ground we could see spots of light, but the general impression was one of uncertainty. The plane bounced to a landing. Our six weeks' Moravian work camp was about to begin. In the darkness the beginning was filled with anxiety, concern, adventure, and anticipation of the unknown.

An Idea Was Born

The idea for a Moravian Church work camp on the West Indian island of Antigua began nearly two years ago when the Boards of Foreign Missions and Christian Education were made aware of a need for a work program on the island.

At the village of Old Road, about fifteen miles from St. John's, you will find the Gracebay Moravian Church. This church was begun in the late Eighteenth Century to minister to the slaves of the area. In addition to the church, there is a school building, a teacher's house, the missionary's house, and the cook house. These buildings stand high on a bluff overlooking the beautiful Caribbean. It was here that the Rev. David Henkelmann, of the Spring Garden church, saw an ideal location for the establishment of a youth and adult conference center.

Two significant problems had to be met: first, the concept of a church camp was unknown to the local young Moravians; second, to renovate and repair the buildings constituted a big job. If attempted by local volunteers on a casual, part-time basis, it would stretch over many months, and consequently the ultimate goal would lose some of its impact. Thus, the sending of a group of young American Moravians to Antigua to work with the youth of the island Moravian churches was designed as a way to supply a church camp experience and manpower over an extensive period of time.

WASHING CLOTHES THE HARD WAY was one of the ways the campers and the islanders found a common fellowship.
The campers' group consisted of seven college students, plus two adult advisors and their daughter, giving a 50-50 division of male and female members. Six of the students were from North Carolina and the remainder from Pennsylvania. Travel and food expenses were paid by the campers although in some cases subsidization by home congregations was possible. The group first met in St. John's—spirits were high, friendships already established, and the group appeared ready to start work.

Orientation and Work

Our first days on the island were spent in St. John's learning about the West Indian, culture, the island and some Moravian history. For a work project we removed the structure that served as a temporary church during the Spring Gardens building program. We also did some painting at the new Gracehill church. All was not work during those early days for we also participated in Carnival activities and did sightseeing.

The day finally came for us to depart St. John's and travel to Gracebay to begin work on the campsite. As a group we thought of ourselves as dual workers—workers with sweat and muscles, and workers for Christ. Our goal was not only to work with the Antiguans who would be joining the project, but also to get to know our co-workers as fellow Moravians and brothers in Christ.

This latter objective was met by living and working together with volunteers from several of the local Moravian congregations. During the five weeks we were at Gracebay, about thirty young men and women stayed with us. There were teachers, clerks, students, and skilled workers who were using their vacations to be part of the camp. The duration of their stay varied from two days to four weeks, most staying for a week.

The work was hard, but eventually the jobs were completed. The mission house was painted; the cook house had its floor paved and was also painted; the teacher's house was re-roofed, repaired, and painted; and a vesper site created on a beautiful hill-side spot overlooking the sea. These will all now be part of the conference site facilities.
These were the visible accomplishments. But what about the invisible?

Living, working and playing together with fellow Moravians of a different culture and race presented the opportunity for the greatest accomplishment. Our differences were obvious and readily apparent, yet we did have one strong common bond—Christ and His love.

Who can say when and where our experience during this work camp will influence our lives. Certainly the West Indian is an impressive individual. He is an individual with dignity, who is capable, proud, ambitious, concerned, kind, generous, and happy. He is serious about his religion. He cannot understand the racial strife in the United States. He was curious as to why we should want to spend six weeks working under conditions which were quite different from our customary life. He was anxious that we should get to know him. He was anxious to know us.

Our Last Sunday

Our last Sunday at Old Road was most memorable. During the afternoon we participated in a missionary service at the church. No doubt before we arrived at Antigua we thought of the work of the Moravian church as mission work on the island. Bishop Gubi's "mission festival" awakened us to the fact that the island Moravians share Christian concern for others. Their concern is shown by their raising money for mission work elsewhere; and by trying to find personnel to staff nursing needs in Nicaragua. These efforts hardly fit our picture of a mission field!

As we gathered around the final camp fire and shared thoughts at a fag-got service, we Americans had to feel that we were personally much richer than when we had arrived. We were taking home with us much more than we had given. This was truly an emotional last gathering.

Weeks have now passed since we departed Antigua, but memories linger—memories of new friends, beautiful beaches, braying donkeys, tarantulas and scorpions, the bus to St. John's, hurricane Cleo, mangoes, the hot sun, the cooling breeze, and countless other experiences. But most of all, we think constantly of Christian love, and how, despite differences in color and cultures, true brotherhood in Christ is possible.

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On Fortieth Anniversary

Bishop Spaugh Is Honored

The Christian Ministers' Association of the Mecklenberg County at its regular meeting on December 11 honored Bishop Herbert Spaugh for his forty years' ministry in the city of Charlotte. Bishop Spaugh is the founder and only pastor of the Little Church on the Lane.

The observance which came as a surprise to Bishop Spaugh was in the form of a moving and often humorous tribute. It began by telling of his arrival in Charlotte in 1924, "He arrived with a tiny black mustache and a twinkle of mischief in his eyes to be of all things the pastor of a broom-sage field."

"As we have said," the statement continued, "Herbert Spaugh was called to be pastor of a broom-sage field. Well, that's not quite accurate. Those dreamers of dreams, the official denominational officers, did stuff five thousand dollars in his pocket, and said, 'Go build a Moravian Church.' He came, and he saw, and what he saw would have sent many men back home. But he stayed... he stayed and he built a building. He lived in the building and he held church in the building. He stayed when the depression came and there was little money to pay his salary; he stayed even when he had to buy coal to heat the building for services. He stayed when offers came to move to greener pastures - - -"

Bishop Spaugh's wider ministry to the city of Charlotte is spoken of as follows, "He has been chaplain of Horset's Nest Post #9 of the American Legion, State Chaplain of the American Legion. He has served as president of the Mecklenburg Chapter of the American Red Cross. He is chaplain of the Charlotte Police Department. He organized and directed the Charlotte Boy Scout Band which was later adopted as the marching band of Central High School, and was the impetus for the instrumental music system in the public schools. Starting in Charlotte, he stumped the two Carolinas to establish the Alcoholics Anonymous program. He was a leader in establishing the Opportunity Foundation to provide greater cooperation between the races. He has been the guiding spirit behind the Community Good Friday and Easter Services."

The citation called special attention to Bishop Spaugh's service as a member of the School Board. It noted that he had served for twenty-seven years "as a member of the Charlotte-Mecklenburg Board of Education, retiring only this month. He served as its Chairman during the difficult days of the school integration controversy. As much as any one single man, he is responsible for the peaceful and orderly fashion in which school integration is taking place in our community. He has done much to promote the feeling of good will and cooperation that exists between the leaders of both races."

"He was also chairman during the difficult merger of the Charlotte School System and the Mecklenburg School System, a merger which was often referred to as a "shotgun marriage." In the light of this fact, it was particularly fitting that they should choose Brother Spaugh, one of Charlotte's leading marriage counselors, to serve as the first chairman of the combined board. Under his leadership Charlotte College

January, 1965
was born, and old Central High School converted into the Central Piedmont Community College, one of the finest of these facilities in the state. Through the use of his famous "lovefeasts," good judgment, and irrepressible sense of humor, and above all, a dedication to serve the Lord in this community, Brother Spaugh has led the educational system of the city of Charlotte through a quarter of a century of orderly and far-seeing progress.

Danish Periodical Reports on Missions in Tanganyika

Herbert B. Johnson

From SENNEPSKORNET, the Danish Moravian Mission's periodical, we glean these items concerning conditions in Tanganyika, Africa.

In Palestine one person in ten thousand is a leper, but in Tanganyika, Africa, leprosy claims one person in three hundred. Miss Martha Pedersen, R.N., and superintendent at Kidugalo, leper colony at Sikonge, writes that there was great rejoicing at Kidugalo when Christmas gifts from Denmark included three wheelchairs. Almost immediately one of the lepers requested permission to ride in one of them. She was a small girl named Anna.

No longer would she have to be brought to church in a wheelbarrow. But even a wheelchair was too much for her to operate because she has no fingers on her hands. So another leper, who still has fingers on his hands and toes on his feet, must provide the motive power. Now little Miss Anna can attend instruction classes for women every day.

When the wheelchairs were unpacked, one of the patients shouted to Sister Pedersen, "How much the good people in Denmark must love us!"

Recently eighteen lepers were dismissed as cured. Most of them had been at Kidugalo from six to eight years. They had come as heathens but they returned home as Christians, thanking God for what He had done for them.

Tanganyika is quiet and peaceful, but in the lands around that nation trouble is brewing and smouldering. Refugees from Burundi and Ruanda are coming constantly. Two thousand refugees have come from the Congo.

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Top Religious News Makers

For the third straight year and the sixth in the last seven years, the Pope was rated by the Associated Press as the biggest newsmaker in religion during 1964.

Cited was the strength of Pope Paul’s leadership of the Roman Catholic Church, his support of Vatican II, and his visit last month as the “missionary Pope” to India.

Pope Paul also made headlines when, last January, he became the first pontiff to take a plane ride. His historic meeting with Patriarch Athenagoras, supreme spiritual leader of Eastern Orthodoxy, in the Holy Land marked the first meeting in 500 years of the leaders of the two branches of Christendom.

Also high in AP’s ranking of religious newsmakers were Nobel Prize winner Dr. Martin Luther King, Jr., symbol of resistance to racial bias around the world. The Negro American Baptist minister heads the Southern Christian Leadership Conference.

Evangelist Billy Graham, particularly on the strength of his Boston campaign late this fall, rated high as a newsmaker. A highlight of the campaign came when Richard Cardinal Cushing, Archbishop of Boston, told Catholics of his See they could attend Dr. Graham’s services. Dr. Graham was rated top newsmaker for three years running among religious leaders—from 1955 through 1957.

Last year, as in 1962, the late Pope John XXIII was named top religious newsmaker, as he was for three successive years (1958-1960). In the intervening year, 1961, Dr. Eugene Carson Blake, chief executive officer of the Presbyterian Church, was named top religious newsmaker, largely for his forthright espousal of the civil rights cause.

While the Pope was named the top religious newsmaker, the Ecumenical Council itself failed to be listed among the top 10 stories of the year.

Indirectly, clergymen and religious issues figured in the story AP rated at the top of the list, namely, the political campaign and election of President Johnson. To a degree not witnessed in any other election, the influence of the clergy was felt in shaping opinion on both sides of the political campaign.

The civil rights struggle in the U. S. was ranked second. In this, not only Dr. King, but numerous religious leaders played a prominent role, pushing for strong legislation and creating a climate not only for its passage, but for compliance to its requirements. Khrushchev’s ouster was rated third.

The fourth-ranked story, the Good Friday earthquake in Alaska, was another in which church interest ran high, when church property sustained heavy damage. Among leaders in rehabilitation programs were the various church-related agencies of the 49th State.

Ranked after the Vietnamese war, Red China’s explosion of the A-bomb, and the Warren Report on President Kennedy’s assassination, was the eighth-rated story—the savage violence in the Congo, with most of the attention focused on an abortive attempt to save the life of Dr. Paul Carlson, a medical missionary from Rolling Hills, Cal.
Several other American, Canadian and European—Catholic and Protestant—missionaries also were slain or maltreated when Communist-led rebels vented their revenge for American and Belgian rescue operations which eventually led to the downfall of Stanleyville, virtually crushing the rebellion.

President Johnson's legislative program, the ninth ranked story, was not without interest to religious leaders, since it embraced such things as civil rights, Medicare and anti-poverty measures.

The 10th story selected by editors was the historic decision by the U. S. Supreme Court that the state legislatures must be reapportioned on the basis of districts of nearly-equal population proportions. (RNS)

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**N. C. Council Meets On January 26 and 27**

The twenty-eighth Annual Meeting of the North Carolina Council of Churches will be held January 26 and 27 at the Central Methodist Church in Asheville. United Church Women of North Carolina will hold their Annual Meeting in Asheville's First Christian and First Presbyterian Churches beginning on January 25.

The Pastors' Conference will take up the first day of the Council's meeting, January 26. The program which has been prepared by a committee headed by Dr. Robert G. Tuttle, pastor of the First Methodist Church, Hickory, is designed especially for ordained ministers, although laymen and lay women may attend. The theme of the Conference is "The Spiritual Renewal of the Church."

Among the featured speakers of the Pastors' Conference will be Bishop Earl G. Hunt, Jr., resident bishop of the Charlotte area of the Methodist Church, and Dr. Charles W. Ransom, a native of Ireland and dean of the Theological School of Drew University.

The annual business meeting of the Council will be held on January 27.

The sessions of United Church Women will begin on Monday at 3:00 p.m. with the meeting of the Board of Managers at the First Christian Church, followed by their dinner at 6:00 at which Mrs. Hugh Holcomb of Mt. Airy and Mrs. Charles L. McKee of Black Mountain, the former and present chairmen of the Department of Christian World Relations, will speak on "Our Summer at the UN." Mrs. Holcomb is the former Rachael Luckenbach of Winston-Salem, the daughter of the late Rev. L. G. Luckenbach, who was pastor of the Fairview Congregation for many years.

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THE WACHOVIA MORAVIAN
Adversity in Nicaragua

From Dr. Howard Stortz, the superintendent of the Moravian Church in Nicaragua, comes the following report of difficulties in that country: “You may have heard over the radio that we had a heavy wind down this way on November 6 and 7. The wind was blowing at 90 miles an hour. It blew down quite a number of trees and took the zinc off roofs. It disrupted our electric power for about 24 hours. No lives were lost.

“During the week I have spoken with folks who have come in from outlying villages. They also report trees blown down and due to the heavy rains flood conditions on the creeks. This flooded their plantations and destroyed lots of food. The poor people were just getting over the heavy floods of July and had food again and now they have to undergo this again. This damage to plantations is widespread and I am afraid that in the next few months our people will be called upon to suffer.

“Due to the heavy floods one of the large bridges on the road to Bilwas-karma was washed away completely. I was told this morning that it will take several months before they can rebuild it so communications with the Wangks will be disrupted for a time. This will make it hard for the merchants and others to get their supplies for they buy most of them here in Puerto Cabezas.

“Just now the plane service is irregular. There are no direct flights to Bluefields nor do they keep regular schedules. One plane was wrecked on Corn Island recently. There is only one passenger plane left.”

Progress in Honduras

Navarro Allen, a Moravian who has had a good educational background, is completing his studies in the Latin American Seminary in Costa Rica. When he returns to Honduras shortly he will be placed in charge of the congregation at Brus. At that time the Rev. Stanley Goff, now in charge of the Kruta congregation, will be given a leave of absence for some additional studies at the same seminary.

The work is growing and the Executive Committee on the field finds it necessary to put lay pastors at three more places, thus forming new congregations—Prummitara, Mucurun, and Raya. Evangelism-in-depth has been partly responsible for this growth.

Another West Indian Tour Planned

The Mission Board is announcing another tour to the West Indies. This one is to the island of Barbados where the Moravians are celebrating the 200th anniversary of the beginning of Moravian work. The dates: July 3 to 12.

Join in a special John Hus day. See the bicentennial pageant. Enjoy the hotels, beaches, and shopping in this lovely island often referred to as “Little England.” Most important of all, meet fellow Moravians and join in their celebration. Churches are encouraged to send an official representative. For further details write to Mr. Theodore Hartmann, 823 West Market St., Bethlehem, Penna.

Michaels on Emergency Furlough

The Rev. Charles Michael, superintendent of the Moravian Church in Alaska, and his wife are now on furlough in California. Br. Michael was
stricken with an unusual disease and was sent to Seattle for the diagnosis and treatment. It was discovered that he had priaparteritis and he is responding to treatment. Because of his illness and the necessity of a trip to the "lower 48" the Michaels will begin furlough. Their address is: 4918 N. Buffington Road, El Monte 4, California.

Laymen's Seminary
Announces Courses

The Winter session of the Laymen's Seminary will offer four courses of study during the five week period beginning on Tuesday, February 2, 1965. The classes will be held each Tuesday night at Salem College from 7:30 to 9:30.

**How to Lead Bible Studies**

The Rev. William H. McElveen will teach a course on "How to Lead Bible Studies." This course is designed primarily for those who are involved in leading adults and youth in Bible Studies. It will introduce and use a variety of teaching methods as applied to Bible study.

Mr. McElveen is pastor of the Messiah Moravian Church and taught a similar course in the seminary in 1963.

**Home and Family Nurture**

"Home and Family Nurture" is a new course and will seek to tell something of the why of this aspect of the Covenant Life Curriculum. It will be concerned with methods that can be used to introduce this phase and with the materials that are available.

Leadership of the course will be shared by Miss Faye McDuffie and Reinhard Martin. Miss McDuffie has had experience in introducing the Home and Family Nurture aspect in a local Moravian Church. Mr. Martin attended a workshop on the subject at Montreat last summer.

**Music and the Moravian Church**

Mrs. Marilyn Gombosi, assistant director of the Moravian Music Foundation, will offer a new course for the seminary on the general subject of "Music and the Moravian Church." The course will offer a brief survey of music in Moravian Church history which will be followed by study of particular musical practices and institutions of the Moravians: —hymns and chorales; anthems and arias; the function of the organist; instrumental music in the Moravian communities. Discussion of present-day problems will be encouraged.

**Old Testament Survey**

Dr. E. W. Hamrick, who has taught several times before in the seminary, will continue the "Survey of the Old Testament" which he began in the fall semester. Dr. Hamrick is Professor of Religion at Wake Forest College. This course is especially significant this year as the adult study in the C. L. C. is on the one story of the Bible.

Registration cards are available in every local church and from the office of the Board of Christian Education and Evangelism. The registration fee as in past years in $3.00 per person.
The Provincial Boards at Work

Provincial Elders' Conference

The Provincial Elders' Conference at its meeting on November 25, 1964, appointed the following committee to study the relationship of the Moravian Church, Southern Province, to the National Council of Churches:

- Mr. Jack M. White, chairman
- Mrs. Stuart Bondurant
- Mrs. Peter Blum, III
- Mrs. Cromer Grubbs
- Mrs. William Park
- Mr. Hamilton C. Horton, Sr.
- Mr. Henry Masten
- Mr. Charles Vance
- Dr. George G. Higgins
- Dr. J. C. Hughes
- Rev. David R. Jones
- Rev. Robert A. Iobst
- Ex-Officio Members: Bishop J. Kenneth Pfohl, Bishop Herbert Spaugh, Bishop Kenneth G. Hamilton, Mr. Thomas A. Kimball

This committee will report to the synod of the Southern Province in November 1965.

R. Gordon Spaugh, president

Provincial Women's Board

The Provincial Women's Board is pleased to announce the appointment of Mrs. H. W. Dotson as the secretary for the board office. Mrs. Dotson's given name is Laura. She comes to us with varied experience in office work and is well qualified for our needs.

Mrs. Dotson lives with her husband and one ten year old child at 3811 Sandalwood Lane. She is a member of the Bethania congregation and has had an active role of leadership in all phases of work within her church.

The office hours for the Provincial Women's office are 9:00 a.m. to 12:30 p.m. on Monday, Tuesday, and Friday.

Mrs. Harry E. Cook, Jr.

Board of Directors of Foreign Mission Society

At the meeting of the Board of Directors of the Foreign Missionary Society of the Moravian Church, South, which was held November 27, the following action was taken: "Moved that our Society sponsor a fund to be called the George R. and Margaret Mellowes Health Fund, the income of which will be used for Moravian missions in Central America." Contributions are to be given to E. L. Stockton, treasurer.

Herbert Weber, Chairman

DEATHS


Moravian Girls at WCUNC
Hold Candle Service

The Moravian group on the campus of the Women's College of the University of North Carolina was host to more than 600 fellow students gathered in Elliot Hall for a Christmas Lovefeast and Candle Service. The service was held Wednesday evening, December 16.

The service has grown rapidly in a few years. At first the congregation numbered about 150. This year, though plans were made for 600, the supply of coffee, buns, and candles proved inadequate.

Speaker for the evening was the Rev. Fred Hege, Associate General Secretary of the Board of Christian Education and Evangelism. Presiding during the hour was Almeda Tesh of the Advent congregation, a senior at the college.

Moravian students served as dieners aided by brothers, fathers, and other young men. From the Greensboro congregation came David Oehman who sang the Morning Star.

A high point of the evening was the playing of carols by the combined bands of the Advent, Pine Chapel, and Mizpah congregations. Of their own accord stu-
dents, hearing the music, re-lit their candles and gathered in the yard, singing the carols as they were played.

At one point, from out of nowhere, there even came a man in a red Santa Suit who waved a merry Christmas to all ere he dashed out of sight.

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NEWS OF THE CONGREGATIONS

A History of the Moravian Churches in Virginia

"The Moravians in Virginia," a history of the Mt. Bethel and Willow Hill Congregations, is being compiled and should be ready for distribution in early January. The material for the history was gathered and prepared for publication by Mrs. Luke F. Dawson.

The Rev. Terry M. Jones is the recently installed pastor of Mt. Bethel and Willow Hill Congregations.

The booklet begins with the formation of the Moravian Home Mission Society that sponsored the work in the Virginia Mountains. The Rev. Van N. Zevely was elected the first missionary.

The story tells of Br. Zevely's first work, of how he was at first ridiculed and of how the people later came to love him. The booklet gives the account of the other men who served the mountain churches as pastors. "The widespread efforts of these men has been one of the more amazing aspects of this booklet," according to Mrs. Dawson.

Among the pastors was the Rev. C. D. Crouch during whose pastorate the Grace Church of Mt. Airy was organized. The Virginia Congregations organized by the Moravians were Mt. Bethel, Willow Hill and Crooked Oak. Crooked Oak is no longer an organized congregation of the province.

Thanksgiving Lovefeast at Bethania

A Thanksgiving Eve Lovefeast was held by the Olivet and Bethania congregations this year. This was the first Thanksgiving Eve Lovefeast to be held at Bethania. The service was planned jointly, with the Bethania Congregation serving as host this year, and the Rev. Elmer G. Stelter, pastor of the Olivet Congregation, bringing the message.

The fellowship and spirit of thanksgiving afforded by this service was much enjoyed. It is hoped this joint service will be repeated next year as planned, with the Olivet Congregation serving as host, and the pastor of Bethania, bringing the message.

Mrs. A. W. Beroth, Jr.

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JANUARY, 1965
The Church Around the World

Nigerian Diplomat Says Christianity in Africa Paved Way to Independence

Christianity has not failed in Africa, according to an African Christian diplomat.

Chief S. O. Adebo, Nigeria’s ambassador and permanent representative to the United Nations, told a World Council of Churches gathering in New York that in his country the Christian church had paved the way for a peaceful transition to political independence.

“We revere the missionaries who came to Nigeria and laid the foundations for a Christian life,” Chief Adebo said. He credited missionaries with bringing education and health and social services to his country. Nigeria is now 10 to 20 per cent Christian, he said.

Christian Churches led the way in Nigeria’s quest for independence, he said, by transferring authority and responsibility for the churches from the missionaries to Nigerians.

“Even the Roman Catholic Church, which up until recently we think of as moving slowly, had several Nigerian bishops by the time we had achieved political independence,” said Chief Adebo, an Anglican.

He addressed about 200 Friends of the World Council of Churches at their annual luncheon meeting. The African leader is chairman of the Working Committee of 21 Nations concerned with the financing of peace-keeping efforts of the United Nations.

Chief Adebo said the three ways in which American churches can help Christians in Africa are through material assistance, training programs for lay men and women “particularly for lay women, since women are the most important instruments of God,” and “by setting us a good example.”


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New Approach to Urban Ministry Set For St. Louis Riverfront

A round-the-clock Protestant church center designed to minister to luxury apartment dwellers, harried office workers, and tourists and urban derelicts will play a prominent role in riverfront redevelopment in St. Louis, Missouri.

The center, sponsored by six Protestant denominations in the St. Louis area, will appear amid the towering apartment buildings of the $45 million Mansion House complex on the Mississippi river in downtown St. Louis.

The complex of apartments, shopping facilities and tourist accommodations and the new Riverfront Church Center is scheduled for completion in 1966.

Representatives of the six church groups signed a lease agreement. The center will consist of a chapel, offices, counseling rooms, meeting rooms and an outdoor garden.

“This is the first time anything like this has been tried in the United States and maybe the world,” said the Rev.
J. Bruce Melton, a suburban Presbyterian minister, who is chairman of the Riverfront Church Center steering committee.

"The church needs to be where the people are—in the heart of the city," he said. "We need a focal point in the urban area to express the Christian witness. The Christian faith must be applied during the day in the business world and at night when crime, suicides and alcoholism are rampant."

"The riverfront redevelopers originally asked the Metropolitan Church Federation to build a memorial to Protestantism," he said, "but the federation turned the idea over to the individual denominations.

"Six of us got together—the Disciples Council of Greater St. Louis, the Episcopal Diocese of Missouri, the Missouri Conference of the United Church of Christ, the Presbytery of St. Louis of the Presbyterian Church, U. S., the Presbytery of St. Louis of the United Presbyterian Church, U. S. A. and the congregation of Third Baptist Church. We decided we didn't want a tombstone to the past but a real, live, dynamic Christian ministry."

In downtown St. Louis there are 135,000 office workers, shoppers and other persons milling around in ten blocks, Mr. Melton said. "These are people with real spiritual needs."

"An office worker may go to my suburban church in Glendale every Sunday but during the week—eight hours a day, five days—he has nowhere to go," Mr. Melton said. The center will provide a place for countless people to come under Christ's influence every day of the week, said the Rev. James E. Spivey of the Presbytery of St. Louis, United Presbyterian Church.

"A daily luncheon center supplying Christian literature for browsing and discussion, a coffee house open after sports events and the theater at night, and top-level Christian music and drama are but a few of the programs being planned," he said.

During the evening hours in a great metropolitan area, the drama of human life continues to "unfold" but churches too often "fold up," said Mr. Spivey.

"Incidents of tragedy, heartbreak, crime violence, alcoholism, sickness and accidents are constantly present in the downtown area. This is a time when a ministry oriented to broad public serv-

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January, 1965
ice and people of all faiths or no faith at all is urgently needed."

Mr. Spivey said a night-time minister will be on duty to make the rounds of such places as police headquarters, hospital emergency wards and hotels. He would be in constant touch with telephone service volunteers who would inform him of persons reporting emergency problems. (RNS)

---

Religion in Communist Germany
Strong on Farms, Weak in Cities

Religious life in the Soviet Zone, East Germany, is marked by "extreme contrasts," with Christianity holding its own in rural areas, but losing in large cities, according to a report presented at the regional synod of the Evangelical Lutheran Church of Berlin-Brandenburg in East Berlin.

Because of the Berlin Wall, the Church has been forced to hold its synods in two sections, one in West Berlin and the other in East Berlin, both meeting simultaneously.

Reporting to the East Berlin gathering was Dr. Guenther Jacob, administrator of the Church's East Berlin and Brandenburg areas. He said that while in many small communities, especially in rural areas, of East Germany, church life seems to continue intact, elsewhere de-Christianization has made so much progress that only tiny parish cores remain.

Dr. Jacob said that in East Berlin and other large centers, only about 10 to 13 per cent of Christian children participate in catechism classes, while in industrial areas the percentage is between 20 and 30, and in rural areas, between 50 and 100.

He also said that generally speaking there were signs of an increased religious interest among young people, with over-crowded Bible retreats and well-attended youth meetings. (RNS)

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Dr. Henderlite to Assume Seminary Professorship

When Dr. Rachel Henderlite becomes professor of Christian education at Austin (Texas) Theological Seminary in June, 1965, she will be the first woman to hold a full professorship in a Presbyterian, U. S. (Southern), seminary.

She is also taking steps to be one of the first ordained women ministers in her denomination.

Southern Presbyterians authorized ordination of women to the ministry only this year. Dr. Henderlite, currently director of curriculum on the denomination's Board of Christian Education, has taken the first step in the ordination process by coming under care of the Hanover Presbytery in Virginia.

Although ordination is not necessary to her work in Christian education, Dr. Henderlite feels "it opens up a broader way of service. To be a professional worker and be outside the ordained ministry is disconcerting and frustrating. It limits the work one can do."

Dr. Henderlite earned her doctorate at Yale Divinity School. She is the author of six books and has served as visiting professor at Kinjo College in Nagoya, Japan. (RNS)

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THE WACHOVIA MORAVIAN
National Council Budgets
Large Overseas Expenditure

A budget of more than $16 million for 1965—with more than half earmarked for cooperative mission and service projects overseas—has been adopted by the policy-making General Board of the National Council of Churches.

The total for basic ongoing programs and projects—$16,078,540—represents an increase of $665,880 over the current budget.

A financial summary presented to the board noted that the higher level of proposed spending was largely accounted for in increases for overseas projects, $436,520; the Mississippi Delta Ministry, a long-range relief and education project, $260,360; and the Commission on Religion and Race, $144,210.

Sizeable decreases were noted in the Division of Christian Education, $75,750 and the Long Range Planning Department, $94,790 due to completion of various projects in 1964.

It was estimated that $7,948,780, or about 50 per cent of the 1965 budget, will come from member denominations, boards, agencies and local churches. Other expected income is from individuals, corporations and foundations, regional councils and cooperating agencies, community offerings and sales of publications, films and other materials and services.

In addition to $8,900,810 for overseas mission and service projects, expenditures include $1,962,460 for extension of the ministry in the U.S. “through personal Christian commitment and witness to persons, groups, institutions and the culture of our times.”

The budget includes $1,636,710 for publishing operations and film productions and $1,275,570 for Bible study, Christian education and strengthening preparation for the ministry, other church occupations and the lay ministry.

A total of $885,760 was budgeted for faith and order studies, dialogue with non-member Christian bodies and

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JANUARY, 1965
strengthening of local Christian unity.

Other main items included $744,320 for evaluating, planning and coordinating Council programs and interpreting and communicating the Council through press, television, radio and films. Administration and supervision costs were set at $294,680 and other operations, $378,230.

The NCC president, Senior Bishop Reuben H. Mueller of the Evangelical United Brethren Church, was authorized to visit chaplains and U. S. Armed Forces personnel in the Far East during the 1965 Easter season. He will be joined by his executive aide, the Rev. Fred S. Buschmeyer.

It has long been the custom of the NCC to send its president on an annual visit to overseas military personnel. Last year Bishop Mueller traveled to Spain and Germany. (RNS)

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**Right Wing Groups and the Church**

One of the results of the last presidential election was the attention which it called to the activity of the ultra right wing organizations in this country. Many of these organizations took an active part in the past election campaign. What brings these groups to the attention of the churches is not their political activity. If they were purely political or propaganda groups, they might be dismissed as a part of politics that had best be forgotten.

This, however, is not the case as there are religious overtones and implications in much of the right wing movement. For one thing, many of these groups have names that imply church associations. “The Christian Crusade” of the Rev. Billy James Hargis and Edgar Bundy’s “Church League of America” are examples. Another is the “Christian Freedom Foundation.”

During the month of December a number of items have passed across the editor’s desk that call attention to the church’s concern for the work of the right wing groups. Most significant is the announcement in this issue of the appointment of a committee to study the relationship of the Southern Province to the National Council of Churches. This committee will report to the synod of 1965.

For the past several years the National Council of Churches has been under heavy attack. This attack comes primarily from groups that are aptly described as “right wing.” They are politically reactionary and religiously ultra fundamental. To study the work of the National Council as the committee appointed by the Provincial Elders’ Conference is asked to do is to study the charges against it and the organizations that make these charges.

This is one of the reasons that the church’s concern for these ultra right wing groups is taking an added significance. One reaction of the church is noted in a recent release from a religious news service. This release announced the formation of a “Council for Civic Responsibility” to launch a nationwide effort to combat the “ominous” increase in the “radical reactionary propaganda” being disseminated by the John Birch Society and related organizations. The purpose of the new
organization is described as opening a broad campaign to counteract "misstate­ments" and "distortion of fact" by ultra-conservative groups. Its announced hope is to bridge the gap in communication between church officials and church goers.

A reaction from the standpoint of the Moravian Church is observed in the December issue of The Moravian of the Northern Province. In an informal column called "A Chat With the Editor" the following appeared:

"A number of well-meaning persons have sent us copies of the book None Dare Call It Treason. We scanned the first copy that reached us and decided not to waste time reading it after we noted that it concluded by encouraging readers to join the John Birch Society and listen to Carl McIntyre. Apparently the book is having a wide circulation, however, (with many ministers receiving copies from anonymous donors) so we were glad to see in the October 14 issue of The Christian Century a review of the book reprinted from the September 20 issue of The Minneapolis Tribune, titled "A Package of Political Poison." After giving half a dozen examples of the type of misquotations with which the book abounds, the article notes that the American Legion in Cleveland, Ohio, cancelled plans to distribute the book after checking some of its supposed "documentation."

"The October issue of The Interchurch News also carries a review of this and a number of other similar publications. Of particular interest is the habit such publications have of quoting J. Edgar Hoover when it happens to suit their purposes, but of ignoring other things he has said (or another part of the same remark) which doesn't fit their own warped perspective. For example, when one publication quoted a remark Mr. Hoover is supposed to have made against the National Council of Churches, Mr. Hoover responded with a letter that said, "The quotation which you set forth was taken out of context from the remarks I made ... I want you to know that neither on this occasion nor at any other time have I made any statement criticizing the Federal Council of Churches or the National Council of Churches." On June 13, 1960, the FBI director again found it necessary to disclaim that he had ever said that "the National Council is under the control of Communists." He wrote, "I have made no statement, either personal or official, such as you have mentioned concerning the National Council of Churches." But these publications do not mention such facts as these."

Writers in this Issue

Dr. Curtis W. Clump is a professor at Lehigh University in Bethlehem, Pennsylvania. He and his wife, Marian, served as advisors to the group of college students who made up the work camp on Antigua this past summer. The six who attended the camp from the Southern Province were Kathryn Borden, Douglas Caldwell and Herbert Schoaf, Jr., Little Church on the Lane, Charlotte; Almeda Tesh, Advent; Melinda Lou Lee, Christ Church; and William Nifong, Clemmons.

The Rev. Robert A. Iobst, guest editorial writer for this New Year issue, is pastor of the New Philadelphia Congregation.

The account of the Special Provincial Synod was written by the Rev. Fred P. Hege. Br. Hege is the Associate General Secretary of the Board of Christian Education and Evangelism.
BUILDING AND EXPANSION PROGRAM

SOUTHERN PROVINCE 1948-1964

WHAT IS IT?

A laymen's effort instituted by the Synod of the Southern Province (in 1948) to raise $100,000.00 or more each year for the following purposes:

(a) To build new churches in new localities.

(b) To assist congregations which cannot finance their building program.

(c) To help finance other building and expansion projects in our provincial program.

WATCH FOR FUTURE ISSUES

What Has It Accomplished? What Is Needed?
"Christ and Him Crucified Remain
Our Confession of Faith"
A crucifix, carved from wood, by Valentine Haidt

In This Issue

- Complacency, Tradition, Heresy Hinder Evangelism
- Evangelism in the Suburbs
- Visitation Produces Amazing Results
Guest Editorial

Extension Looks for Places of Need

In these last months there have been published in *The Wachovia Moravian* pertinent, far-thinking and dedicated articles and letters of great concern about the Extension Program of the Moravian Church. Nothing could be more heart-warming to members and officials of a Christian Church dedicated to the spread of the Gospel of Christ, whether it be at home or abroad. In these days of crisis and increasing difficulty for the Church, none dare be indifferent or lacking in support of the cause of Christ, which, by His own prophetic teaching, is the only hope of the individual and of the nation and of the world itself.

Our Lord must certainly be pleased that our public utterances have been positive and determined on this subject. It need not surprise us, however, when obstacles of all sorts present themselves. The obstacles have to do primarily with the difficulties of finance, manpower and administration. There are others, too, such as indifference, opposition, ignorance and lack of faith. It remains for us to be sure that these obstacles remain outside—that none of them arise within us, to whom are entrusted the task.

The first question regarding extension which always arises is, "Where?" For this there is but one answer: where there is need. Need must be considered from two related, yet separate standpoints. First, always, must be the need for a local church to win souls to Christ and to minister to people in a given community. The second standpoint from which extension must be viewed is the total work of the denomination. Is the proposed new church necessary for filling in the total fellowship and administration of the Moravian Church? Does it have a contribution to make to the Christian Church as a whole?

Following hard upon this thought of need is a question equally as difficult: "What is the will of the Lord?" "My ways are higher than your ways and my thoughts than your thoughts" is not an idle quotation. Our plans and our human wisdom can all too easily get in His way. Again and again we are faced with the necessity to ask ourselves honestly, "Is this my will or God's will?"

(Continued on inside back cover)
"Deception Identified"—
Complacency, Tradition, Heresy
Hinder Evangelism

Paul A. Snider

(Editors note: This article was condensed, because of the requirements of space in this issue, from a longer article by Br. Snider.)

"We don't need any new members!"

The man who spoke to me was the chairman of the Board of Trustees of a nearby congregation.

"We don't need any new members!"

His words bristled with antagonism. He had no vision which lifted his eyes to the fields "white unto harvest." He for one was not praying that the Lord of the harvest would thrust forth laborers into the fields. He personally had no intention of going anywhere in response to any imperative. There was no "Go ye" in his dictionary of Christian terms.

His attitude could be easily explained. The disturbing influence of new life in an old church was more than he could bear. After all, it was his church and his family had worshiped more than a century with that congregation.

Tradition Hinder Evangelism

Needless to say, such an attitude in laity or clergy has no sympathy for any activity even remotely associated with evangelism. In one sense, it is easy to understand how a sleepy, self-contained, and contented congregation would resent the vigorous activity and the consecrated daily living necessary to reap the harvest surrounding every church. St. Paul refers to immature Christians as "babes in Christ." No baby enjoys having his nap disturbed, even if the house is on fire.

For our Church to remain relevant, it must continuously engage in that purpose for which Jesus said He came, "To seek and to save that which was lost!" Dr. Donald Miller's words in "The People of God" stand as a penetrating indictment: "In so far as the church exists merely for the sake of serving its own members, or meeting the needs of a select few who have banded together for mutual betterment, it ceases to be the Church." The Church is an army, committed to the sacrifice of self, engaged in costly action in God's warfare against evil, looking forward to that day when "the kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

Procrastination Hinder Evangelism

The natural tendencies of a church turn its interests away from its primary mission to preach repentance and the remission of sins in the name of Jesus among all nations. "Its own problems are endlessly absorbing," Dr. George E. Sweazey states in "A Year of Evangelism in the Local Church." He continues, "No minister ever catches up with his duties to the members the church already has. Church officers are likely to intend to make evangelism the very first thing they will take up as soon as the unfinished business with the Church School and the budget is cleared away—which time never comes. A church must, therefore, take arms against this
natural pull away from evangelism.”

Complacent, ingrown traditions and current self-absorbing natural tendencies may prevent the evangelistic activities of an otherwise Biblical, Christ exhalting, evangelical congregation.

Doctrinal Heresies Destroy Evangelistic Fervor

More likely than not, however, there is a deeper reason for a lack of evangelistic motivation. Christianity Today in the issue of November 23, 1962, suggests that “the Barthian narcotic that all men are already in Christ and need only to be informed of it” has destroyed the evangelistic fervor of many. To “rise instead to a new era of evangelistic greatness” the church today must rediscover the Biblical imperative. Unbiblical universalism which maintains all men are already saved is sweeping Protestantism. This distorted “gospel” cuts the nerve both of evangelism and of missions.”

Universalism Ignores Jesus

The dissemination of this doctrine that all men will finally be saved destroys the evangelistic passion of those deceived by its clever corruption of Christian truths. This insidious mission is accomplished by denying the responsibilities placed upon the Church by the Lord of the Church. Jesus Himself said, “that repentance and remission of sins should be preached in his name among all nations” (Luke 24:47). Jesus also said, “Go ye therefore, and teach all nations…” (Matthew 28:19); “Ye shall be witness unto me…” (Acts 1:8); and “As my Father hath sent me, even so send I you” (John 20:21).

Universalism Denies the Nature of Man

Furthermore, the heresy of universalism denies the Biblical teaching concerning the nature of man. The Bible teaches that man is not in the process of evolvement; he is caught in the desperate contortions of a continuing disintegration. Sun-crowned, he began “a little lower than the angels” (Psalm 8:5). Sin-scarred, he gropes in “the blackness of darkness” (Jude 13). This is the experience of every man. “There is no man that sinneth not” (I Kings 8:46).

Men are not lost because they have not heard of Jesus. Men are damned because they sin. Men are saved when with the heart they hear and believe on Jesus.

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The Biblical Imperative Includes The New Birth

Not only does the heresy of universalism deny the Biblical teaching concerning the nature of man, but “The Barthian narcotic that all men are already in Christ and need only to be informed of it” also denies the necessity for the new birth, an inner spiritual transformation. Mr. J. Edgar Hoover, Director of the Federal Bureau of Investigation of the U. S. Department of Justice, in a little pamphlet, writes of “a certainty—steadily reinforced by observation and experience—that man is a creature incomplete of himself and whose need of God is overwhelming” (“Why I Go to Church,” Tidings, Nashville, Tenn.). If man is to dwell in peace with God for whom he has this overwhelming need, he, like Nicodemus, must be born again.

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Jesus said it.

“Ye must be born again!” (John 3:7)

Contrary to the Destiny of Man

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Jesus separated the sheep from the goats. He spoke pointedly of only two ways: a broad way leading to destruction and a narrow way leading to life.

"Marvel not," Jesus said, "at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 28:29).

These are divisive words. They are not words of universalism. Universalism ignores the imperatives of Jesus; it denies the Biblical definition of the nature of man; it avoids the necessity for the new birth; and it distorts the ultimate destiny of man.

The Church must not let comfortable traditions, natural tendencies, nor doctrinal heresies turn it from its central purpose to preach repentance and the remission of sins in the name of Jesus to all nations.

"The lessons of history are clear to him who would learn," Dr. Roland Q. Leavell writes. "American Christians must evangelize, or else God will move..."
Need for New Churches Spurs

Evangelism In The Suburbs

John M. Walker

We are living in a day in which the mass shifting of population takes place on an unprecedented scale. There are today more Americans living in communities which have no churches than ever before. Materialism is becoming the pattern of life in whole areas because they are cut off from religious influences. There are many new communities where former church members are settling into habits of godlessness because there is no church near them. Evangelism is frustrated by the lack of churches. Countless numbers who are ready to be won will not be won because there is no church or church school near enough to reach them.

Winston-Salem is an example of what is going on all over America. The Moravian Church has a number of churches located at or near the center of the city. The majority of the members of these old city churches live in the suburbs. In some of these suburban districts there are small Moravian churches struggling to grow. In other areas new Moravian Congregations need to be started.

What is the result of this shifting of population for the life of the church? For one thing many members of downtown churches living miles away in a suburb tend to become irregular in attending services and to grow disinterested. No pastor or church in the community is responsible for such families who in a way are neglected. While this situation exists, the small suburban Moravian Church sees its program suffer through lack of strength that more members could give.

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Some of our church leaders feel that starting new churches in suburban developments is *evangelism in action* today! Truly, there is a need for churches in new centers of housing developments, in order to hold people for Christ and the Church, as they move out away from their old church homes. Parents ought to have the opportunity for acceptable community church programs; most of them work and worship wherever they think best for their children! Children should be allowed to attend church and Sunday School with their friends in the neighborhood.

Locating New Churches

It has been agreed that the proper site for a church should be selected as carefully as a site is chosen for a business establishment or a public school. Thus, we may well look to the location of new shopping centers and places for schools in order to find guidance in making our choices. Naturally, a final decision will be further determined by economic factors, population trends, facilities for the operation of public and private transportation, and the number and type, if any, of existing churches in the area.

In the past, settlements grew up along the available lines of transportation; in most cases this was the railroad. Today one finds many of our churches located quite near to these lines of transportation and commerce (however, what was once an advantage has now become a disadvantage!). It is reasonable to assume that future residential growth will follow our expand-
ing network of highways. Major traffic arteries are now being completed; older, overloaded highways are to be widened and otherwise improved.

In the area surrounding Winston-Salem, consider the North-South and East-West Expressways; Silas Creek Parkway, and the belt-line of which it will be a part in the future; Highway 311, which is to be made dual lane; Highway 52, North and South of Winston-Salem; Highway 421, already relocated and made into a four-lane expressway; the Interstate System highways, as they approach and leave the city where the work of our denomination in the Southern Province has its center.

Potential for Building New Churches

An expanded work in building new churches will require increased leadership potential. As one views the limited number of fully trained, ordained ministers available for this task a sense of frustration readily grows. However, can we not make a fuller use of lay workers, particularly those who have participated fully in the training offered through the Laymen’s Seminary, in establishing and maintaining churches in the suburban areas of Winston-Salem?

Many large churches are putting out colonies. It requires courage for a church to detach a portion of its members who are living in an under-churched area so that they may be the nucleus of a new congregation. Likewise, it is an inspiring evidence of devotion when a church gives a generous portion of its finances to help such a congregation get a building and survive for the first few years. Yet that is just what is being done with increasing frequency!

The Moravian Bulletin message for Sunday, January 17, 1965, was entitled, “An Experiment in Florida.” The facts set forth in this article clearly indicate the success of our beginning endeavors in that state. However, we should remember that what has been accomplished there would not have been possible without the support of a strong home base! The work in and around Winston-Salem, a powerful center for our Moravian Church, will remain strong only in proportion to its own growth and expansion!
In Visitation Evangelism
Witness of Lay Members

Can Produce Amazing Results

David R. Burkette

Why evangelize? We might answer this with another question. Why breathe? As oxygen is essential to the human body so is evangelism essential to the Church.

However, on the part of many churchmen there is a great deal of apathy toward the work of evangelism. For some reason it seems to be that part of the Church’s program to receive the least attention or at best to be done when all the other duties are fulfilled. Some feel that a “revival” once each year is sufficient. The week or a series of services is helpful but we cannot put evangelism on a once-a-year basis.

Someone has said, “The Church that fails to reach out fades out.” The Book of Acts shows the Church actively involved in “reaching out.” The early Christians were vitally concerned over the implications of Jesus’ words, “You shall be my witnesses.” It is important that we recapture some of their enthusiasm today.

This era is one of revolution. Man is launching out in attempts to conquer space. His knowledge of the universe is expanding at a rapid rate. And at the same time man’s morals are reaching to new lows. We are told that illegitimacy has increased by 300% in ten years. Pornography has become a 500 million dollar a year business. Our crime bill has reached twenty billion dollars per year and continues to increase at an alarming rate. While man’s intellect advances, his morals decline; certainly a strange duo. The answer to this must be that man has forsaken God, thereby creating a spiritual vacuum in his life.

What can the local church do about these conditions? We might say, first of all, that the church itself can be Christian. The church needs to look at its calling and purpose again. When in the history of man has the gospel of Jesus Christ been more needed than today? The local church must become missionary minded. The word missionary is used advisedly and not with the usual connotations being placed on the word. With rare exception the local church can find a vast mission field within its own neighborhood. But the church must be aggressive.

Vitality of Witness

I would suggest that the laymen of our local congregations give more time to evangelism. This is an area where the layman can supplement the work of the pastor. An active, vigorous and consistent lay visitation program can produce amazing results. This, many churches have discovered.

One Moravian congregation in the Southern Province has had a Committee on Evangelism active for over ten years. Membership on the committee has changed over the years. As new members come into the work, the training program for visitation evangelism has been repeated. This has served as introduction and instruction for new-comers and as a refresher and stimulant for the older members.

During this ten year period over three hundred new members have come into
this congregation. No statistics on this are kept or desired, but it is estimated that one out of every three new members came into the church through the efforts and concern of this Committee on Evangelism.

The impact of laymen upon an unchurched person can be greater than that made by the minister alone. If such unchurched people (those with whom we work and live and play) can see that the faith one professes is meaningful and vital, it seems perfectly logical that they would be drawn to that faith and desire it for themselves. In this way a group of dedicated lay people who will witness to their community concerning the vitality of their faith can be of importance to the church in its work of evangelism.

Dr. D. Elton Trueblood, noted Quaker educator, said recently at the fourth annual New England Conference on Evangelism, “Millions of churchmen are merely back-seat Christians willing to be observers, ready to criticize or to applaud, but not willing even to re-consider the possibility of real participation. A person cannot be a Christian and avoid being an evangelist and make contact with the life of the world.” “We of the church,” he continued, “must face the brutal question: What do I have to offer in Christian faith and witness, or am I just like everyone else after all?”

It should also be said, that the task is not completed with just “winning” a person. There is something to be said for “growing in the grace and the knowledge of Jesus Christ.” We call this Christian nurture. The various organizations of the church (Women’s Fellowship, Church School, Choir, even the Scouts) all have a share in this work. The task of the church, therefore, is not just to win a person for Christ, but to provide the atmosphere where his faith will find opportunity to grow.

So each congregation of our province should re-evaluate, quite critically, its program of outreach and nurture to determine if the full potential of the congregation is being realized. The Commission on Evangelism of the Board of Christian Education and Evangelism, is available to any congregation desiring assistance in its evangelism program.
"Marching Orders" Is Subject of Pre-Lenten Provincial Rally for Evangelism

"Marching Orders" by the author of "The Church on the Move" will be the subject of an address at an Evangelism lovefeast and rally at the new Fairview Church on Sunday afternoon, February 28.

The speaker at this service will be Dr. Robert P. Parker of Richmond, Virginia. Dr. Parker has written two books for Tidings, the publishing agent for the Department of Evangelism of the Methodist Church. In addition to "The Church on the Move," which is a study of the Book of Acts, he has written, "How to be a Dynamic Disciple."

The rally is sponsored by the Commission on Evangelism of the Southern Province of which the Rev. David R. Burkette is chairman. This will be the first provincial gathering to be held at the recently completed Fairview Church on Silas Creek Parkway.

The purpose for this calling together of the people of the province is to focus attention on the need for renewed effort in evangelism, according to Br. Burkette. "A recent survey," he pointed out, "indicates that church membership in the United States last year increased by a little better than two per cent. In the Southern Province the increase was just over one and one-half per cent." "Does this indicate," he asked, "that we are falling behind or that we are not as concerned as we should be?"

"It is our hope," the chairman of the Evangelism Commission concluded, "that our rally will point out ways to extend the outreach of the church."

The plans for the lovefeast and rally seek to challenge Moravians to redouble their efforts in the coming season of Lent. The date of the rally, February 28, is the last Sunday before Lent. The gathering of people concerned for others and for their relationship to Christ and the church should give inspiration for the task ahead.

As a note of fellowship the rally will began with a lovefeast. The combined choirs of Moravian Churches in the area will sing under the direction of Douglas G. Kimel.

Dr. Parker has held a number of responsibilities under the Virginia Conference of the Methodist Church. These include district missionary secretary,
dean of the Virginia pastors' conference and writer of Sunday School lesson materials. He is at present director of the association of Educational Institutions of the Virginia Conference.

He has also held the pastorates of a number of Methodist Churches in Virginia.

—o—

Moravian College Increases Tuition Charge to $1,400

The comprehensive tuition charge of Moravian College has been increased from $1,250 to $1,400 effective in September.

Announcement of the action, authorized by the Board of Trustees, was made today by Dr. Raymond S. Haupert, college president, in letters to parents of undergraduates.

Dr. Haupert points out, "Moravian faces the same dilemma which confronts other private schools and regrets that continued rising costs make tuition increases inevitable." He informs students, "The increase must be met if the Moravian from which you graduate is to be as good or better than the Moravian to which you first applied."

Moravian has an enrollment of 1,016 students in the current academic year. There are 617 men and 399 women.

—o—

DEATHS


Idol, Ivan D., born May 13, 1908; died January 8, 1965. A member of Oak Grove Church. Funeral conducted by the Rev. Wallace C. Elliott. Interment in Oak Grove Graveyard.


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THE WACHOVIA MORAVIAN
Konnoak Hills

Begins Construction of Sanctuary

Harold D. Cole

CONSTRUCTION on this addition to the Konnoak Hills Church will soon begin. The present building not shown is at the left.

On January 10, just two weeks prior to the 14th anniversary of the formal organization of the Konnoak Hills congregation, a groundbreaking ceremony for a new sanctuary and additional educational facilities was held. The special service was conducted by the pastor, the Rev. Harold Cole, with Mr. Alton F. Pfaff as the guest speaker. Mr. Pfaff, a member of the Provincial Elders' Conference, was also a member of the committee that organized the Konnoak Hills congregation.

With this service, hopes and plans which date back to 1959 are being fulfilled. The building fund was started

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and plans were first drawn in May of that year while the Rev. James Wieggarth was the pastor; however, no definite date was set for the beginning of construction. Since then plans have been altered to blend with the German colonial architecture of the present building. The basic preliminary plans were drawn by Architect Robert Arey, and the building will be constructed by the Tierney Construction Co. of Winston-Salem at an estimated cost of $98,752. The new unit is expected to be ready for use in approximately six months.

**Interior Features**

The new building will be joined to the North end of the present educational unit by a vestibule and will run parallel with the present sanctuary and fellowship hall facing Luther Street. The air-conditioned sanctuary will seat approximately 375 on the main floor and 75 in the balcony. The interior will feature walnut stained exposed beams with a white ceiling. A large cross in the chancel with a stained-glass window of the Victorious Lamb above it will be the focal point for the worshipers. Six classrooms in the basement area will provide space for senior highs, young adults, and grades one through four.

The building chairman of the project is Paul R. Johnson, who is assisted by the following committeemen: Harold Atwood, D. Elmer Combs, Grover Fishel, Ralph Kelly, Thomas Logan, T. W. Manning, Bobby Pope, J. R. Sanders, David Terry and Lawrence Yow. The finance committee includes James Spainhour, chairman, E. T. Carter, Walter Crouch, Paul Crouse, Roy Minor, J. Smith Nifong, Olin C. Perryman, Jr., Charles Snyder, N. B. Spainhour, Charles Timmons, and Silas T. Wild.

This happy occasion brings back to many members of the congregation memories of the first service on May 28, 1950 held in a tent on a meadowy corner in Konnoak Hills. The Young Adult Fellowship of the Southern Province raised the money to purchase the lot. Two weeks after the first service in the tent, there was a groundbreaking ceremony and six months later, on Sunday, December 10, 1950, the first service was held in the new building. On January 21, 1951, 82 persons became charter members of the Konnoak Hills Moravian Church, with the Rev. John Goserud as the first pastor. At the time of the 10th anniversary in 1960, the congregation had 291 communicant members and today it has 321. The members have been active in serving the Lord in these past 14 years in the Konnoak Hills community and are thrilled to be a part of building the much needed permanent sanctuary and Sunday School classrooms in order to continue the work.

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THE WACHOVIA MORAVIAN
The Rev. Melvin Klokow, pastor of the Moravian Church in Wayne, Michigan, has volunteered for service in Alaska and has been appointed to the pastorate at Bethel. He has been in the service of the Western District of the Moravian Church since his ordination in 1947 having served the Bethesda-Elim parish in Minnesota, the Daggett and Menominee congregations in Michigan and was the founder and first pastor of the church in Wayne, Michigan.

Mrs. Klokow is the former Helen Keil of the First Moravian Church of New York City and has been a teacher in the Wayne public school system. The Klokows have four children: Christine, Linda, David, and Jonathan.

The Bethel congregation has been without a pastor since August when the Rev. Charles Eichmann accepted a call to Hope, Indiana. The Klokows expect to be settled in Bethel by March 15.

Students to Nicaragua for Summer

Mr. and Mrs. Theodore Wilde will spend the summer at Bilwaskarma, Nicaragua, where they will assist with the teaching at the Instituto Biblico. Both Theodore and Margaret will have received a Bachelor of Divinity degree from Union Theological Seminary in New York and will be prepared to teach in English and Spanish. Mrs. Wilde is proficient in the Spanish language because her childhood was spent in Venezuela. In the fall they will return to the United States for graduate study.

Mr. and Mrs. Theodore Rights will spend the summer at the Gray Memorial Hospital at Puerto Cabezas and the Thaeler Memorial Hospital at Bilwaskarma. Theodore is completing his third year of medical studies in preparation for medical missions. He is studying at Wayne University Medical School after having completed his college work at Moravian College and after having one
year of Seminary studies in Germany.

**Depression in Nicaragua**

A sequence of misfortunes has meant hard times for the east coast of Nicaragua where the Moravian churches are located. Superintendent Howard Stortz paints the picture in this summary: "In my 38 years as a missionary I have not seen conditions as bad as they are now. The lumber company closed down at Puerto Cabezas and this put many people out of work. . . Bonanza and LaLuz mining companies began to lay off workers. . . We had heavy rains in July. Here in Puerto Cabezas we had 124 inches of rain in June of this year. This flooded plantations and destroyed produce which was trucked into Puerto Cabezas for sale. This past November we had heavy winds which blew down banana, plantain, plas and breadfruit trees. . . To make matters worse a new disease has gotten into the bananas on the Wangks river. . . In spite of all this our churches raised C$6,000 more than they did last year."

**Heath and Thaeler Funds**

The David and Margaret Thaeler Medical Mission Fund was established in appreciation for the work of these two missionaries in Nicaragua. The announcement was made at a testimonial dinner held in November at the Home Church in Winston-Salem, North Carolina. The income from this fund will be used in Central America.

The Foreign Missionary Society of the Southern Province voted to establish the George R. and Marguerite Mellowes Heath Fund in memory of two devoted servants of the Church who have many years in Nicaragua and Honduras. Sister Heath was called to her eternal reward in December. Her husband had preceded her in death in 1956.

Contributions for these funds should be sent to Edwin L. Stockton, 500 S. Church St., Winston-Salem, N. C.

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Schedule For Laurel Ridge

The regular season at Laurel Ridge will begin as the summer staff reports to the grounds Monday, June 14. The camp will then get into full swing the following week-end with the ADULT CONFERENCE opening the season June 18-20 and will continue in full operation through the Methodist Conference to be held August 9-14. Ten conferences, eight of them Moravian, are planned for the coming summer.

Following the Adult Week-end the Winston-Salem Presbytery will hold their Pioneer Camp. This may prove to be their last visit with us as their own camp is at present under construction.

At the conclusion of the Pioneer camp, the various Moravian sessions will be held as follows:
- Junior No. 1—June 27-July 3
- Junior No. 2—July 4-July 10
- Junior No. 3—July 11-July 17
- Junior High No. 1—July 18-July 24
- Junior High No. 2—July 25-July 31
- Senior Conference—August 1-8

The Adult Week has been dropped from the schedule this year because of lack of participation in previous seasons. The director states that an experiment in family camping is under consideration as a possible means to broaden the outreach of the Laurel Ridge program.

Post Highs will have their usual Labor Day Week-end which falls on September 3-6 this year.

Weekend Reservations

The Rev. Fred Hege, director of Laurel Ridge, states that reservations are now being taken from church groups for the week-ends from April 4 through June 13 and for the fall from August 21 through October 31. Such reservations are usually made for one of the available unit lodges and the four surrounding cabins. Moravian groups may reserve these units for a cost of $15.00 for each week-end. Non-Moravian groups must pay the basic charge of $15.00 or $1.00 per person if more than 15 are in the group.

It is possible to rent the entire camp for the week-end as has been done by several of the congregations. The cost of such a reservation, which includes the use of kitchen and dining facilities, is $75.00 plus $1.00 per capita for each person over the basic figure of 75. The use of the kitchen equipment necessitates the presence of a dietitian approved by the commission as qualified to operate the large equipment. Non-Moravian groups pay $100.00 plus $1.00 for each person in excess of 100.

Only three of the units are available each week-end for small groups. These units are rented on a "first come" basis. The director urges groups planning spring and fall retreats to make their reservations at the Board of Christian Education and Evangelism as early as possible to avoid disappointment.

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FEBRUARY, 1965
Raleigh Congregation Expresses Gratitude for Assistance

A new Christian Education wing has been added to the Raleigh Church building without adding to the indebtedness of the Congregation. The cost of approximately $30,000.00 was covered by a grant of $15,000.00 from the Building and Expansion Board, a challenge gift of $5,000.00 from an individual and $10,000.00 raised by gifts from members and friends.

The Raleigh pastor in a letter sent to the cooperating boards of the province expresses the gratitude of the Moravians in Raleigh for this out-pouring of help and expression of confidence in the young congregation in the capitol city of the state.

The Rev. Alan H. Barnes writes:

"This is to bring you up-to-date on what has been taking place at Raleigh since late 1962 when we first appealed to the Provincial Boards for financial assistance to build a new Christian Education wing.

"At that time we wrote and visited, requesting a gift of $15,000.00 and promising that we would underwrite an additional $15,000.00. This space was badly needed for a congregation which is growing rapidly from within, slowly from without, and is financially unable to help itself. The Church Aid and Extension Board and the Building and Expansion Board responded favorably to our request and we began working on building plans.

"Some months after our planning began, Mr. Alan O’Neal, a local businessman and the donor of the organ which we have in our church, challenged our congregation with a gift of $5,000.00. It was his feeling, shared by many both in Winston-Salem and Raleigh..."
eigh, that our congregation was too small to undertake an additional $15,-
000.00 indebtedness. In responding to this challenge gift, we have combed the woods and streets in both cities, and friends have responded with gifts which range from $5.00 to $5,000.00 (gifts outside our congregation—$6,370.00; within our congregation—$3,630.00). I can, therefore, now report to you that we fully met Mr. O'Neal's challenge and have raised $10,000.00 to meet his $5,000.00. This, plus the $15,000.00 promised by the Building and Expansion Board, guarantees this new building with no increased indebtedness on the part of the Raleigh congregation.

"Not only do I convey this to you so that you can share our joy (this is such a weak word to describe how we feel), but also to convey to you the importance of the original $15,000.00 grant. Had the Provincial Boards lacked courage and/or generosity at the time of our first request, we would have been unable to proceed, in spite of our great need, and no challenge-gift would have been offered and no money would have been raised from friends. It seems important to us at Raleigh that this information be conveyed to all our Provincial Boards to encourage them to make such grants in the future with great faith, because surely God has guided and blessed us in this undertaking from the very beginning. We are so grateful to God and to all who had a hand in this and we wish them to know of our appreciation."

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First Lovefeast at Boca Raton Marks Memorable Christmas Eve

One of the features of the Christmas Eve service of the Boca Raton Church this year was a traditional Moravian lovefeast. Although the customary candle service was held in 1963, the lovefeast was an entirely new experience for the young Boca Raton congregation.

Two hundred and nine people were present to take home memories of a very moving and inspiring service. The congregation had been asked to think of themselves as early Christians. As the service progressed, many seemed to sense the real significance of Christ's coming into the world.

The church has many people to thank for its memorable Christmas Eve lovefeast and candle service. The candles were made by the women of the Mayodan congregation, trimmed by Boca Raton's own Women's Fellowship. Lovefeast baskets were woven by a blind man in North Carolina, an acquaintance of Mr. Frank Fulcher of the Oak Grove congregation. Dr. Edwin L. Stockton, provincial treasurer, handled the shipment of twenty dozen coffee mugs from Winston-Salem, and Mr. Thurman Bollinger, a Boca Raton member, made...
the coffee trays. Eighteen church sacristans, who had never attended a lovefeast, received instructions well and served the lovefeast and candles beautifully.

During the distribution of the candles, Margaret Bollinger and Wayne Abernathy sang "Morning Star" antiphonally with the youth choir.

*Christian D. Weber*

**Boca Raton Congregation Sets Goals for Second Year**

During the first anniversary observances of the Boca Raton congregation in November, three goals were set for the coming year.

The first goal is that of one hundred communicant members by Easter 1965. The second goal is an average attendance of one hundred for church services during 1965. The third goal is the raising of $1,000 before construction is begun on a parsonage in the late spring.

Recently the parsonage fund goal was increased to $3,500. The fund is dependent upon special donations from members and friends above their contributions toward the congregation's $16,500 annual budget.

**DEATHS**


*Wooten*, Mrs. Ethel Jester, born January 16, 1900; died December 17, 1964. A member of Home Church. Funeral conducted by Dr. James C. Hughes and Dr. R. Gordon Spaugh. Interment in Salem Moravian Graveyard.

*Coghan*, Mrs. Bessie Speas, born September 27, 1889; died December 22, 1964. A member of Home Church. Funeral and interment at Clinnison, N. J.


*The Wachovia Moravian*
The Provincial Boards at Work

Provincial Elders' Conference

The Provincial Elders’ Conference has set the dates for the next Triennial Synod of the Southern Province. The synod will be held at the Home Church in Winston-Salem, N. C., on November 15, 16, 17 and 18, 1965.

* * *

The Rev. Alan H. Barnes, pastor of the Raleigh congregation, has accepted a call to the pastorate of the Coral Ridge Moravian Church, Fort Lauderdale, Florida. He was installed in Florida on Sunday, January 31, by Dr. R. Gordon Spaugh, president of the conference.

* * *

The Rev. Jack L. Salmons has accepted a call to become pastor of the Enterprise Moravian Church and will be installed at their 11:00 o’clock service on Sunday, February 14, by Dr. R. Gordon Spaugh. He will be the first full-time pastor of the Enterprise congregation.

* * *

The Rev. Christian D. Weber has accepted the appointment as Director of Church Extension in Florida. He will succeed the Rev. Mervin Weidner who has accepted a call to Calvary Moravian Church in Winston-Salem. As Director of Church Extension in the State of Florida, Br. Weber will be responsible for recommending areas and supervising the organization of new Moravian congregations. He will also serve as the official representative of the province in that state. He will assume this position in addition to his pastorate at Boca Raton.

R. Gordon Spaugh, president

Provincial Women’s Board

Announcement is made through the Provincial Women’s Board of the Days of Prayer scheduled for the Season of Lent, 1965. All, with the exception of the service at Christ Church, are on Wednesday beginning with Ash Wednesday.

The schedule is given below:

DATES FOR DAYS OF PRAYER, 1965

Wed., March 3—Home Church  
Sun., March 7—Christ Church  
Wed., March 10—Trinity Church  
Wed., March 17—Ardmore Church  
Wed., March 24—Calvary Church  
Wed., March 31—Fairview Church  
Wed., April 7—Konnoak Hills Church

Mrs. Douglas G. Kimel

Wanted: Stove and Refrigerator

The fourth unit lodge at Laurel Ridge is now available for use by week-end groups if furnishings for the kitchen can be found. The laundry which has been housed in Oaks Lodge has been moved to a room prepared last summer adjacent to the kitchen.

Items essential to opening up a kitchen in Oaks are a refrigerator and electric stove. Anyone having a good used stove or refrigerator that they would like to donate to Laurel Ridge are asked to contact the Rev. Fred Hege at the office of the Board of Christian Education and Evangelism.
The Church Around the World

Church Membership Gain in 1963 Exceeds Population Rate Rise

For the first time in three years church and synagogue membership in this country for 1963 grew faster than the population increase—by 1.1 per cent—and totaled 120,965,238.

A gain of some 3 million over the 1962 membership statistics, the new total represents a record 64 per cent of the total population. This compares with 63.6 per cent in 1960, the previous all-time high, and with 63.4 per cent in 1961 and 1962.

The percentage increase of church membership in 1963 was 2.6 per cent, while that of the population was 1.5 per cent. In 1962 both gained 1.6 per cent, but membership lagged a little behind the population growth in 1961 after showing a .2 per cent gain in 1960.

Released by the National Council of Churches, the statistics are based on its 1965 Yearbook of American Churches published Jan. 15. They were compiled by the NCC's Bureau of Research and Survey and are mainly for the 1963 calendar year or the fiscal year ending in 1963.

The yearbook traces church and synagogue membership as a percentage of the population since 1850, when it was 17 per cent. It rose to 23 per cent in 1860, declined to 18 per cent in 1870, and recovered only in the last decade of the century when the figure for 1890 was 22 per cent and for 1900, 36 per cent.

In the current century, the largest increase in any decade was reported in the World War II years, when membership gained from 49 per cent of the population in 1940 to 57 per cent ten years later. During World War I there was no increase, with church membership remaining fixed at 43 per cent from 1910-1920.

The 1963 statistics are based on reports from 253 religious bodies in the 50 states and District of Columbia. Of these 253 groups, 224 were Protestant—two more than reported the previous year.

Major breakdown of the 120,965,238 membership grand total showed 66,854,200 Protestants, a gain of 3.2 per cent over 1962; and 44,874,371 Roman Catholics, a 2.4 per cent increased. The yearbook pointed out that the Protestant figure included 500,000 members reported by one denomination for the first time, and if this number were deducted from the Protestant total, the gain of 3.2 per cent would be reduced to 2.3 per cent. (RNS)

Christianity Called Catalyst Of "Authentic Revolution"

Revolutionary changes in the world today should not create fear or surprise among Christians because the Christian faith is the "catalyst of authentic revolution," a theological professor said to some 3,500 Methodist students and campus ministers.

"The God with whom the Christian faith is concerned," declared Dr. Paul

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THE WACHOVIA MORAVIAN
L. Lehmann, associate professor of systematic theology at Union Theological Seminary in New York, "is not one who lives in some external dimension nobody has ever located but is one who goes before his people like a cloud by day and a pillar of fire by night."

He addressed the Eighth Quadrennial Conference of the Methodist Student Movement, meeting in Lincoln, Nebraska, which was attended by delegates from all 50 states and 40 nations.

Gathered under the theme, "The Church in the World," the students and campus pastors engaged in both general sessions and "living encounter" discussion groups to explore the relationship of Christianity to educational disciplines and to discuss "basic issues of the contemporary world."

Methodist Bishop James K. Mathews of Boston, Mass., who delivered five sermons to the delegates, also stressed that revolution is the natural environment of Christians. Current world change can be seen in scientific, urban and secular areas, he said, declaring that God is at work in each.

"If we can discern what God is doing, we can respond to His action with our own deeds and become fellow-workers with Him in the accomplishment of His will," the bishop said. "On the other hand, if we fail to see or refuse to see what God is doing, we are at a complete loss to know what we must do, so that significant living becomes impossible for us.

"The man of faith acknowledges that God is indeed at work in the world making all things new. The Biblical perspective is that the old has passed away and that the new has come."

(RNS)

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New Stewardship Methods Advocated For Laymen

Release of the church's "frozen assets"—the laity—will take place only when the men and the women in the pews are encouraged "to be like the original Apostles," some 2,000 clergy and laymen attending the Fifth Annual New England Conference on Evangelism were told by a prominent Methodist theologian.

Dr. Franklin H. Littell of Chicago Theological Seminary, a keynote speaker at the Evangelistic Association of New

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England-sponsored event, declared that the church’s primary task today is to seek renewal through “new methods of lay stewardship and witness. . . .”

“A religion which is confined to the verbalizing of the clergy, the last generalists in an age of specialists,” he said, “will be pushed further and further to the margins of physical existence.”

While the ministry of the laity, he continued, is “the servanthip of the whole believing people to the whole world for which Christ died... belief must be welded to participation in the concrete problems of the nuclear age.

“We have reached the point where the debate within the church is less concerned with theology than mission, less adamant about dogma, more insistent on concrete commitment. For it is mission and commitment that will clarify the theology of the church, not the other way around.”

Also stressing the need for new encouragement for the laity to be “Christ’s witnesses” was the prominent Protestant Episcopal layman and attorney, William Stringfellow of New York.

“Churchly activities keep the laity so busy they are confined to the premises of the congregation and discouraged from dispersing into the world as Christ’s witnesses,” he said, and added:

“The relations of the clergy and laity then become confused and touchy because it is easily and secretly assumed by both clergy and laity that the clergy are the company of the evangelized and the laity are heathen.”  (RNS)

Automation Seen As Challenge To “Man’s Spiritual Impulses”

“The church once beat Galileo over the head in the name of Christ,” but this attitude must not prevail today in the age of automation and cybernetics if the church is to have relevancy, Dr. Albert T. Mollegan, professor of New Testament language and literature at the Virginia Theological Seminary, Alexandria, Virginia, said addressing some 500 persons gathered at National Cathedral (Episcopal), Washington, D.C.

He said that while the church must keep abreast of the changes automation will bring in every phase of life, “we must have proper control of the machines so they do not do irreparable harm to the psyche aspect of man—his animation and spiritual impulses.”

Dr. Mollegan was one of four panelists who discussed the impact automation will have on future generations, identifying some of the social and moral implications of cybernation. It was the first of a series of discussions on “This New Age.”

The Episcopal educator, who spoke most pointedly of the spiritual upheaval which could result from automation as it affects man’s inner self, likened the future age to society as pictured in T. S. Eliot’s “The Cocktail Party.” In
that play, persons are depicted as going through all the proper motions of a function, but in reality quite detached personally from what is going on.

Life in the future, he feared, can be reduced to less than its intended meaning, making of men the puppets of a mechanized society.

Another panelist, Dr. Donald N. Michael, resident fellow of the Institute for Policy Studies, said automation in the future will make it necessary that "we must manipulate the puppets. But we also must be concerned about who does the manipulating and for what purpose."

He noted since the standards which the present generation teaches its children might well be obsolescent within 10 to 15 years, the challenge of "social technology and social engineering" is incumbent upon the government, the church, and all others who deal in the well-being of mankind.

Dr. Michael foresaw an entire new realm of human enterprise developing, taking up part of the employment lag inevitably caused by automation. This is termed the "production of social goods," much the same intangible "product" produced by a minister in meeting the needs of his parishioners—"non-tangible, but of the supreme reality."
Sharing the view that automation will greatly complicate the spiritual structure of man's life were Walter N. Münster of the Atomic Energy Commission and Dr. Lowell R. Ditzen, director of the National Presbyterian Center here.

The forum was sponsored by the American Society for Cybernetics, the National Presbyterian Center and the Cathedral. (RNS)

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**LETTER**

Dear Editor,

In Christmas greetings received from Miss Johanne K. Larsen she wrote to me about a visit to her former mission field, Tanganyika, Africa. Here is an excerpt from her letter:

"I had a three months trip this summer to my old mission field.

"It was wonderful to meet old friends again, and to see how many of our Christians had grown in stature in grace and were deeper rooted in Christ. I had a blessed fellowship with them. Many asked me to stay and work again, but I am too old for that now.

"But poor Africa. The Communists are making a great impact out there. Even Tanganyika is not free, and the future is very uncertain for our missionaries.

"Since I came back, I have had no time to stay at home. I get calls from all over Denmark. They want to hear news from Africa. We are well at Christiansfeld; only Sister Knudsen, wife of Bishop Elmo Knudsen, has been ill for many months. She is, however, better now and is out of the hospital."

I am sending this along to you as information which may be interesting to the readers of our WACHOVIA MORAVIAN.

Sincerely yours,

Herbert B. Johnson

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**MEMOIR**

**MRS. MARGUERITE M. HEATH**

Mrs. Marguerite M. (m.n. Mellowes) Heath, widow of Dr. George R. Heath, passed away at Winston-Salem, N. C., on Friday, November 27, 1964, at the age of eighty-five. She had been in poor health for several years.

Mrs. Heath was born at Woodford Halse, Northamptonshire, England, and was married to Br. Heath at Kingston, Jamaica, on November 18, 1902. She served at the side of her husband in Nicaragua, Jamaica and in Honduras for nearly 43 years. Br. Heath died in 1956.

The Heaths were well known across the Moravian Church, having spent furloughs in both the United States and England. Br. Heath was a devoted missionary, skilled linguist and teacher and was also superintendent of both the Nicaragua and Honduras mission fields at various times. For a year he taught modern languages at Salem College, Winston-Salem, and for four years he was an instructor in the Teachers' Training School, Bethlehem, Jamaica.

Throughout their nearly fifty-four years of married life Sister Heath was a devoted helpmate. For more than five years they enjoyed retirement at Nisky, St. Thomas, Virgin Islands, after which they made their home in Winston-Salem.

The funeral service was conducted by the Rev. James C. Hughes and Bishop Kenneth G. Hamilton on Sunday, November 29, 1964, with burial in the Salem Graveyard. Mrs. Edwin J. Heath and Miss Emma Heath of Bethlehem, Pa., are among the survivors.

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**THE WACHOVIA MORAVIAN**
(Continued from inside front cover)

Finally, in matters of extension we ask, "How?" When one looks at the catalogue of obstacles he can name, everything human within him rises up to say, "It can't be done! The risk and the effort is more than we can bear!" And humanly speaking this will be correct. We are unequal to the task. So were the twelve and the seventy and the five hundred! So was Elijah when he thought he was alone. It must have been such a period of discouragement which preceded the words of Paul, "I can do all things through Christ who strengthens me."

Put all of these thoughts together in summary and they mean a dedication to the finding of God's will for us, individually and as a church, and a willingness to follow Him wherever He may lead. When we have settled these two matters, the men, the means and the places will be easy to find. Of one thing more we may be certain. God may well lead us in ways we have not planned or imagined. We will not be the first to find it so, for others before us have found their plans and their course of action changed when God took hold. As was true with them, so we may find the altered course better than what we had planned, and the result different from what we had expected.

Edward T. Mickey

Over the Editor's Desk

This issue of The Wachovia Moravian is devoted largely to articles on contemporary outreach of the church. This outreach is expressed in programs of evangelism in established congregations and in extensions into new areas through the beginning of new churches on a provincial level. The two supplement each other as evangelism in action today.

Writers in This Issue

The Rev. David E. Burkette is pastor of the Bethania Congregation and Chairman of the Commission-on-Evangelism.

The Rev. John M. Walker is a member of the Commission-on-Evangelism and pastor of the Hope Congregation.

The Rev. E. T. Mickey is director of Church Extension for the Southern Province and pastor of the new extension church, Park Road, in Charlotte.

The Rev. Paul A. Snider is the pastor of the First Moravian Church of York, Pennsylvania. He is from the Southern Province and his last pastorate here was Bethabara.

The Cover

The crucifix pictured on the front cover is in the Moravian Archives of Bethlehem, Pennsylvania. It was carved by Valentine Haidt, the Moravian artist of colonial days, who is most known for his religious paintings.
It may be surprising to you that Moravian Theological Seminary purchased as many as 1,923 books for the library last year. Yet if your seminary is to continue a quality program, it must have as a basic resource the world's best theological writing, past and present.

The college program requires much the same, though in less depth, for other fields.

The need to purchase and procure books, the need for proper quarters to house them and use them, will exist for as long as the church, college and seminary exist.

Much of the resources to meet this and similar needs have come through bequests.

If you have thought of including Moravian or some other cause in your will, or simply would like information concerning a will, write to Development Office, Moravian College, Bethlehem, Pennsylvania, for the booklet, "Making Your Will."
In This Issue

- Consultation on Church Union
- Church Music for Church Weddings
- The Church's Concern for Families
The Moravians and Church Union

For many years there has been abroad in America and around the world a growing spirit that calls for a closer fellowship among those who confess Christ as Lord and Saviour. Too long the Body of Christ has been divided. The historic rupture, of course, is between Catholics and Protestants. That there is "a great gulf fixed" between these two no one can deny. It is a rift that only the ministry of the Holy Spirit can bridge. The importance of the recent Vatican Councils is that avenues of communication are now open which before were closed completely.

It is among the Protestant Churches, however, that the "scandal of division" is seen at its worst. The number of Protestant denominations, each going its own separate way, are myriad. In the past few decades a number of these separate denominations have sought and found organic union.

Into this movement that seeks to unite rather than divide, the Moravian Church has at long last been caught up. Evidence of this fact is seen in the Consultation on Union that for the past two years has been taking place between the two provinces of the Moravian Church in America and the Unity of the Brethren in Texas. This consultation has now completed its preliminary studies and formulated a Proposal of Merger.

Not in America alone are Moravians wrestling with the problems and challenges of union. The annual mission report, The Gospel Under Palm and Pine for 1964, calls attention to this consideration by several of the provinces of the Unity. The report from Western Tanganyika states:

"Church Union is the news in East Africa as elsewhere, and our own Moravian Theological Panel met in March at Chunya (Southern Highlands) and again in October at Tabora. We hope that from these discussions will come some concrete proposals for a closer fellowship with others who bear the name of Christ."

This is a movement which the peoples and congregations of the Southern Province can no longer ignore. With all its probing, penetrating questions it now comes before us demanding an answer.
Moravian Provinces
and Unity of Brethren

Complete Proposal of Merger

The Consultation on Union of the provinces of the Moravian Church in America and the Unity of the Brethren in Texas met for what will probably be its concluding session in Atlanta, Georgia, January 5, 6 and 7.

At this meeting the draft of the Proposal of Merger was revised and brought into its final form. It will now be presented for consideration to the legislative bodies of the three groups making up the consultation.

The first group that will officially consider the proposal for merger will be the Convention of the Unity of the Brethren which meets in July. Next will be the Synod of the Southern Province that has been called to convene on November 16, 1965. The Synod of the Northern Province will not meet until the summer of 1966.

The final gathering of the Consultation, like all of the previous sessions, was attended by representatives of all three of the consulting groups. The first meeting was in Nashville, Tennessee, in September, 1963. Two others, in January and May, 1964, were also held in Atlanta.

Relation to the Unity

Much of the discussion during the three days in Atlanta was centered around the manner in which the proposed merged church would relate to the world-wide Moravian Unity. The final agreement was that this should be referred to the next Unity Synod.

The Proposal of Merger begins, "It is proposed that the merger of the Northern and Southern Provinces of the Moravian Church in America and the Unity of the Brethren in Texas be consummated within the framework of the Unitas Fratrum and that the details of the merger be presented to the Unity Synod in 1967 with the request that the Unity Synod approve the merger and indicate how the merged provinces shall relate to the Unity organization and its constitution."

The Consultation did, however, recommend that the American provinces should use as a basis for developing a proposal to the Unity Synod the following resolution:

"That the merged Church shall be related to the Unity as one American Church, provided that adequate arrangements can be made with the Unity Synod of 1967 for equitable representation of the American Church in Unity affairs."

An Official Name

Another problem dealt with in every session of the consultation was the official name by which the proposed merged church would be known. This was resolved with the approval of Unity of Brethren—Moravian Church. The draft of the Proposal of Merger notes that "by using the English translation of Unitas Fratrum we will be conforming with many of the provinces throughout the Unity and at the same time we will be using the legal name of the Unity of the Brethren in Texas."

This will allow the congregations in various localities to continue to use the name by which they are locally known.

March, 1965
The Hope Moravian Churches of Indiana and North Carolina, for example, would continue under the name of Hope Moravian Church. They would be allowed and encouraged to use as a subtitle Unity of Brethren. The reverse would be true of the Brethren Churches in Texas.

The name, Unity of Brethren — Moravian Church, would primarily be a legal and official designation.

Location of Headquarters

A third obstacle hurdled was the arrival at a decision regarding the location of headquarters for the proposed merged church. The consultation affirmed that "a central headquarters for the United Church is desirable at some future date." It recognized, on the other hand, that the selection of a national headquarters for all agencies should await experience in these matters and until "sufficient funds are available."

It was agreed that in the beginning the location of the various departments would be as follows:

1. Bethlehem, Pennsylvania
   The Board of World Missions and the Board of Christian Education and Evangelism.
2. Houston, Texas
   The Board of National Missions
3. Winston-Salem, N. C.
   The Executive Office of the President of the General Board and the office of the Director of Stewardship.

The provision was included in the proposal "that at the close of the first six years the subject of a central headquarters be considered."

Four Provinces

One provision of the merger which was agreed upon almost from the beginning was that the Unity of Brethren—Moravian Church would be composed of four provinces. This division does not presume to indicate the relationship of the provinces or the merged church to the Moravian Unity.

The congregations of the Unity of the Brethren in Texas would be known as the Southwestern Province. To this group would be added the Moravian congregations in California.

The Southern Province would remain unchanged.

The greatest change for any of the existing groups would be for the Northern Province. The California churches, as indicated, would be associated with the Southwestern Province. The congregations of what is now the Eastern District would become the Eastern Province. The present Canadian and Western District will be known as the Western Province.

Those who attended the consultation in January from the Southern Province were the Brn. R. Gordon Spaugh, Kenneth G. Hamilton, Richard F. Amos, Clayton H. Persons and George G. Higgins.

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THE WACHOVIA MORAVIAN
Church union and the Moravian Church today was the theme of the Regional Conference of the four Moravian provinces of Africa held last year in Rungwe of Southern Highlands, Tanganyika. The report of the conference was recently received from Bishop P. W. Schaberg who served as chairman.

Bishop Schaberg tells of the difficulty in getting passports, "especially the permits from Tanganyika to enter this country." In fact the delegate from South Africa East did not arrive until after the conference had completed its work.

"We gathered each morning," Bishop Schaberg wrote, "in the spacious meeting-room of the Southern Highland’s Provincial Board and started with a short morning prayer and a thorough Bible exposition and discussion. Nine brethren took their seats round a big table: Schaberg, Beck, Jongo, Msinjili, Habelgaarn, Nielsen, Sorensen, Kisanji and Preiswerk, as minutes secretary.

According to good African custom we were able to come always by discussion to a common decision. No formal voting was ever necessary."

"One aim of the Conference," the report continued, "was to come to know one another. All these days served this aim including visits in the congregations especially scheduled for Sunday. This aim was also served by the reports about work and development in our provinces which had been exchanged beforehand. We used the first morning to discuss them, answer questions and in particular to draw attention to some of the main problems in each province.

"Without losing any more time we started in the afternoon with the question which became the principal theme of our deliberations: Church Union and the Moravian Church today."

**Decisions Reached**

Bishop Schaberg lists a number of decisions reached by the conference.
Among them are the following:

1. We consider that the division of the Unitas Fratrum into associate, synodal and unity provinces and the subdivision of Unity Provinces into four kinds is antiquated. We feel that it is no reason for a province not to become a Unity Province if it is still in receipt of financial assistance.

2. In our quickly moving times Unity Synods every ten years cannot keep pace with rapid developments. Therefore Unity Conferences, particularly after the experiences of the Cape Town meeting, should have the right to bring motions of constitutional changes to Unity Directory which again should have the power to give effect to such motions.

3. We decided not not to recommend acceptance of the invitation extended by Czechoslovakia to hold the next Unity Synod there. We strongly recommend, however, that after such a synod in the Continental or British Province a visit to the country of the fathers should be arranged.

The Office of Bishop

4. Finally we want to mention our thorough discussion on the office of bishop which resulted in the acceptance of the following resolution:

We agree that the office of the bishop is a spiritual one. The bishop is the spiritual leader in his province and is entrusted with all ordinations and the spiritual care of the pastors. To fulfill his spiritual duties, however, the bishop should have certain administrative duties. Administration in a Church is also a spiritual concern.

The bishop should be an ex-officio member of the Provincial Board. To make it clear that the spiritual office is the highest in the Church, whenever possible we consider it to be desirable to have him as chairman of the board.

The bishop should be constitutionally authorized to visit the congregations.

The bishop should represent the Church on public occasions, national and local, provincial and congregational.

As a rule there should be one bishop in each province. Larger provinces may have two with the consent of Unity Directory, each one having a definite part of the province under his care.

The conference closed with a Cup of Covenant and, in the words of Bishop Shaberg, “Everybody returned safely home with the prayer in his heart: May the Lamb guide our Unitas Fratrum into a new future.”

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THE WACHOVIA MORAVIAN
Disappointment Noted
In the Results

Of Session III of Vatican Council

(The following report was prepared by the Press Service of the World Council of Churches).

The third session of the Vatican Council ended in late November. During its last meetings it adopted a series of texts which were solemnly proclaimed by the Pope. The most important of these were the Schema* on the Church (especially its definition of the collegiality of the Bishops), the Schema on Ecumenism, and the Schema on the Eastern Catholic Churches.

Schema on Ecumenism

Many commentators have stressed the importance of the Schema on Ecumenism. The New York Herald Tribune, recalling that "Christian unity was one of the great dreams of Pope John XXIII," drew attention to the fact that "this is the first time that the Council devoted a whole Decree to this subject." It added that it is significant that the Schema recognizes that "the responsibility (for the divisions) must often be laid to the charge of men on both sides."

The Council approved a statement on relations with non-Christians, which includes a chapter on the Jewish people, absolving them of the charge of "deicide" in the crucifixion and condemning anti-Semitism. A final vote on this statement will be taken at the fourth session.

Most of the commentators agreed that this chapter constitutes a considerable improvement upon the previous text, but expressed regret that it was included in a statement which also deals with relations with Hinduism, Buddhism, and Islam. The discussion on this text evoked heated discussion, and the Council vote adopting the statement aroused immediate negative reactions in the Arab world.

In Israel, Zerah Warhaftig, Minister for Religion, said: "the decision would be important if it were confirmed by the next session of the Council." But, he added that it shows "a certain degree of remorse for persecutions" of the past, and "appeals to Christians to beware of stirring up hatred of the Jews in the future."

Cyril II, Patriarch of the Coptic Orthodox Church, strongly criticized the text and stated that he hoped a Council of Coptic Orthodox Bishops would be held in order to study it.

Negative reactions

However, some reactions were considerably more reserved with regard to certain events which marked the final sessions of the Council. The point which aroused the most controversy within the Council itself was the decision taken by the 12-man Presidium, and supported by the Pope, to postpone until the fourth session the vote on the new text of a statement on religious liberty. In spite of lively protests, notably a petition signed by some 850 Bishops, the Presidium refused to alter its decision.

A leader of the Dutch Reformed Church expressed "tremendous regret" because the third sessions of the Council closed with a postponement of the religious liberty statement. He said it is

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now feared that "the maneuvers which have gone on at the Council may prove unpropitious for eventual passage of this statement. "Tremendous hopes had been raised. Now the postponement of the schema threatens them with extinction," he commented.

The Paris daily Le Monde said that although the decision of the Presidium was administratively correct, its psychological effect was "deplorable... It is most regrettable that some compromise was not found in order to permit the gathering to vote, and thus to show clearly that the Second Vatican council regards religious liberty as an infinitely precious possession," it said. "The prestige of the Pope has suffered somewhat as a result. In his desire to gain the support of the minority, Paul VI has ended by offending the majority. In this light (this development), however painful, may have salutary results (if it helps) to show the Pope the psychological of the College of Bishops; and if (the Bishops) stimulate him to take the necessary steps to renew the atmosphere at the Vatican."

A second point about which misgivings were expressed was the introduction "by a higher authority" of 19 amendments to the Schema on Ecumenism which had already been discussed and voted on in detail. Although most of these modifications are minor, some of them have evoked criticism. For instance many Protestant commentators considered it in bad taste to alter one of the phrases in the Schema which declared: "Protestants find God who speaks to them in the Bible" to "Protestants seek God as if He spoke to them in the Bible."

A third action which has been widely criticized was the Pope's decision to proclaim Mary as the "Mother of the Church," whereas, as Le Monde commented, the Council "had carefully avoided this expression in the chapter on the Virgin." It said it regarded this action by the Pope as an indication that he wants "to show his independence of the Council."

**Mgr. de Smedt speech welcomed**

But the commentators have not been entirely critical. An extremely warm welcome has been given to the report of Mgr. de Smedt, Bishop of Bruges, on the statement concerning religious liberty. Special significance is attached to his affirmation that: "No-one can be the object of concern by other men... Religious liberty is a requirement imposed by human dignity itself. Religion lies beyond the sphere of authority of the state. The state must recognize and defend the freedom of all its citizens to practice their religion freely. The state has neither to direct the course of religion, nor to prevent it." He continued: "Religious liberty is excluded

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where, even if a religion enjoys certain privileges, a citizen is not free to practice the religion of his choice. Whether the church is a minority or a majority church, it demands the same thing.”

Lastly, the fact is stressed that, contrary to the rules of the Council, Mgr. de Smedt’s speech was applauded several times, especially when he stated: “Confidence in the Church of Christ must never depend on a secular power. In its difficulties the church must not be forced to seek refuge in the arms of the public authorities. The best testimony the church can bear to the truth of the Gospel is to show itself so confident in the power of truth that it does not need to rely on the public powers.”

Mixed marriages

Commentators have also stressed the significance of the votum concerning the sacrament of marriage, and especially that section dealing with mixed marriages. The text, which will be voted upon at a following session, includes the passages:

“In all mixed marriages, in order to apply for special dispensation, the Catholic partner must be seriously obliged, and must sincerely promise, to have all the children baptized and brought up in the Catholic faith, to the utmost of his or her ability.” This last sentence would be a considerable modification of the present practice, because it removes the unconditional and juridically absolute obligation to bring up the children.
in the Catholic faith.

In addition it states that “the non-Catholic partner must be informed in due time” of the promise made by the Catholic partner, and it should be “verified that (this promise) is no repugnant to him.” Similarly, “the non-Catholic partner must be informed of the ends and characters of marriage which must not be rejected by either one of the partners.”

“Mixed marriages must be contracted in accordance with the form laid down in the Canon. But if serious difficulties prevent this, in order to ensure the validity of marriages contracted through genuine consent, the local Bishop shall be given authority to grant dispensation from the Canonic form.” Here again, this text would be a substantial modification of the present state. It would allow the possibility that a bishop could authorize mixed marriages to be blessed by a Protestant pastor or by an Orthodox priest, and still regard them as valid. “This abrogates the excommunication decreed by the present Canon Law against those who have contracted a marriage before a non-Catholic minister.”

Towards a reform of the Curia

Another noteworthy point is that in his closing address Pope Paul VI gave an assurance that he would ask the Bishops for their co-operation not only

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on the Commission after the Council is concluded, but also in the central government of the church. "That will also be useful" said the Pope, "in view of the fact that the renewal of the Roman Curia" is under examination at the present time.

**World Council View**

The Information Department of the WCC has published the following communiqué concerning the postponement to the fourth session of the Council of the vote on the new version of the statement on Religious Liberty:

"World Council leaders point out that they had very often expressed the hope that the Roman Catholic Church would, at the earliest possible moment, make a clear and positive statement about religious liberty. When a large majority of the Council expressed itself in favor of religious liberty, it was therefore thought that the time had now come when one of the most difficult problems of relationship between the Roman Catholic Church and other churches could be solved. It is therefore a very real disappointment to find that the present session of the Council is ending without a vote on the subject and that there remains, at least for the time being, a great uncertainty as to the official position of the Roman Catholic Church in this matter."

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**DEATHS**


*Fisher, Mrs. Alice Werner, born March 26, 1880; died January 26, 1965. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.*

*Kessler, Francis, born May 12, 1883; died January 26, 1965. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.*

*Meinung, Mrs. Lucy Reavis, born September 30, 1879; died January 27, 1965. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.*


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Church Music For Church Weddings

James V. Salzwedel

Associate Minister in Music and Christian Education
of the Home Moravian Church

Congratulations to the prospective bride and groom! Your courtship has reached the point that you have decided to get married. You will want the very best for this wonderful event in your lives. You will want to meet with your minister and discuss the marriage service and the nature of a Christian home. You will also want the church wedding service to be one in which you and the congregation come together to give thanks and praise to God for this union of husband and wife in Christ and the Holy Spirit.

We are reminded of this fact at the conclusion of the wedding ceremony where it reads: “In the Name of God the Father, the Son and the Holy Ghost, I now join you together to live in holy wedlock, as husband and wife.” The congregation should share in the service through prayer, song and oral response. They must not be considered spectators at a well-planned wedding pageant. It is right that the Christian community gather to worship as well as to witness.

The sanctity of the church wedding has been weakened by an invasion of secular influence, especially with the commonly used music. A bride will spend months planning the dresses, flowers and color scheme but never gives a second thought to the music. Whereas we strive for the finest in every detail, we frequently settle for second best in music. Please do not let sentimentality and tradition overshadow an improvement in the church wedding service. If a tradition is incorrect at the start, it is not made correct by repeated use.

To look at music for the wedding service in more detail, let us divide this article into two areas: first, the prelude of music; and second, the music within the service.

The Prelude of Music

The music performed before the wedding ceremony should be music that is suitable for the weekly Sunday service. The text may be more directed to the union of man and woman than general worship music, but it must be musically and theologically sound. There is no
need for the organist to create a “sweet” atmosphere at the wedding. There will be tears without encouragement from a love song saturated with tremolo. The organist is charged with the responsibil-

ity of expressing through music the joy of the union of man and woman in the presence of God and the Christian community and he cannot allow secular music to invade and destroy this holy service.

Along with the organ, a solo instrument will prove excellent for the pre-ceremony music. Small string, woodwind, or possible brass ensembles will work well also. There has been much music written for various ensembles that is superb for this use. The use of a choir lends itself well to the wedding service and the use of fine choral music contributes greatly to worship.

Music for vocal solo is probably the most abused area of wedding music. The words for many popular songs may be perfect in a parked car, but there is no place for them in the Christian Church. Most are degrading to the entire service. Some of the better known “wedding hits” contain words that might be repeated at an early stage of courtship, but not at the time of a wedding service. One can continue through the entire list of popular love songs and eliminate, if not for the text, surely for the weak musical structure. Do not be satisfied in using music you’ve heard often, but rather music you would be accustomed to hearing in well-planned church services.

**Music Within The Service**

An organist who is loyal to his profession and obligated by his Christian convictions meets more opposition with the processional and recessional than with any other part of the wedding service. So many brides feel they will not be fully married unless they have Wagner and Mendelssohn to march them in and rush them out. If your organist objects to this music, please be considerate. He is not critical of your personal desire nor of the music, but rather, the use of the music and the place it is used. He would welcome the works at the Metropolitan Opera House, but not in the church. This music is used in the operas in settings that are not at all in keeping with the sanctity of a church wedding. This music of the “well-known” marches has also become commercial in addition to being secular. If a new bride doll is introduced and promoted on TV, your attention is captured quickly by the promotion music of the “wedding march.” It is not of the caliber that we should condone for use in the church for any service.

*MARCH, 1965*
Leonard Ellinwood makes a careful observation and statement in his article, "Wedding Traditions", *The Diapason*, XLVIII, 8 (July, 1957), p. 28: "It is a sad witness to the nature of American civilization that in the United States alone the secular strains of Wagner and Mendelssohn should have become so constantly a part of the average wedding ceremony." A recessional doesn't have to be loud and fast, although this is usually preferred, but it must be in keeping with the service and place of worship. A congregational hymn serves well as a recessional, followed by an instrumental postlude.

In planning your wedding service, it is hoped that you will receive satisfaction in knowing that you have chosen the finest in church music for the most wonderful day in your life.

The following printed material will help you greatly in planning your wedding service.

*Planning the Wedding Service*, by Carl F. Schalk — Augsburg Publishing House, 57 E. Main Street, Columbus 15, Ohio.


*Music for Church Weddings*, by The Joint Commission on Church Music of the Protestant Episcopal Church—The H. W. Gray Co., Inc., 159 E. 48th St., New York 17, N. Y.
New Curriculum Reflects

The Church's Concern for Families

Faye McDuffie

The Church's concern about the situations in which families find themselves today is reflected in the development of the Home and Family Nurture Aspect of the Covenant Life Curriculum.

Many questions have been raised with the introduction of this aspect. Some have questioned its initiation on the grounds that it is just another program to involve people and to take up time.

This is not the meaning of the Home and Family Nurture Aspect. It is not a program to take up the minister's time or the work of a few people. As the American family changes, the needs of families are expressed in many ways. Home and Family Nurture is one answer to these needs. It is a new ministry the Church is offering to deal effectively with families.

Three Convictions

The Home and Family Nurture Aspect of the Curriculum is based on three convictions. First, the Church is convinced that the basic nurture in the Christian faith takes place in the home; it is in the home that we come to our first and most lasting personal relationships. The home offers us the opportunity for intimate relationships on a very deep level.

According to Dr. Richard F. Perkins, author of the Home and Family Nurture Manual, the home is also the most influential educational institution in a child's life. Dr. Perkins writes, "under normal circumstances . . . a child assimilates the habits, values, attitudes, moral code, and religious sensitivity of his parents. In the relationships within the home all members of a family find opportunity to grow in understanding of the meaning of God's love for men and of the difference such love makes in their relationships with their fellowmen."

The Primary Witness

The second basic conviction upon which the Home and Family Nurture Aspect rests is that the home is the primary witness of the Church in the community. Members of one family have opportunity to minister to the needs of another family because they are an accepted part of the community. This ministry will include sympathetic and understanding relationships, working for standards of justice and decency in a neighborhood, and being a transforming agency. Parents will minister to the needs of the community further through their children for their attitudes and emotional reactions will be reflected through their children. The family makes clear pronouncements to the community by the extent to which it reflects the Christian faith or a lack of it.

Families Need Help

The third basic conviction is that Christian families need help in fulfilling their roles as a Christian family. The family needs help in understanding what a Christian marriage is and interpreting what a Christian family is. Parents need help in fulfilling their roles as seen in the light of God's grace and love. Parents are instruments and witnesses to God's love. Families need
clear pronouncements from the Church on social issues which affect the family.

The Home and Family Nurture Aspect of the Curriculum is undergirded by two very important principles. The first is that God has revealed himself to us in Jesus Christ and has made a way for our relationship with him to be made right. Secondly, the Christian family is a part of the Covenant Community, the people of God who are redeemed and forgiven and who are called to serve him. This must be the experience of all members of the home as they help one another know and accept God's love and experience.

Distinctive Features

This ministry to families has three distinctive features. First, it offers the Christian interpretation of the nature and mission of the family, sex, marriage, and parenthood. Second, it provides resources to help families live under the Lordship of Christ. Third, it provides specific ways by which the Church may help each family.

On the whole, this program should help the Church become sensitive to its own nature and mission and the significance of the Christian family in fulfilling its mission. It will provide the opportunity to group families for fellowship purposes, and it will help the Church develop channels for ministering to the needs of each family and helping each family fulfill its role in the community.

The Home and Family Nurture Aspect of the Covenant Life Curriculum is not a ministry of planned study, but is planned so as to strengthen the homes so that they can fulfill the charge in Deuteronomy:

“And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down and when you rise (6:6-8).

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THE WACHOVIA MORAVIAN
A pioneer Moravian Missionary to Greenland has been honored with the printing in 1964 of a memorial stamp. News of this fact with a copy of the stamp came through Bishop Elmo Knudsen of Christiansfeld, Denmark.

The missionary honored was Samuel P. Kleinschmidt, who was born in Greenland of Moravian parents on February 27, 1814. At the age of nine he was sent to school in Germany. From 1836 to 1840 he taught in the Moravian boys' school in Christiansfeld. It was in 1840 that he returned to Greenland as a missionary.

Bishop Knudsen tells of the man and his accomplishments as follows:

"Right from the very beginning Kleinschmidt showed his independence and wish to go his own ways. He refused to be taught the Eskimo language by the older missionaries and stated frankly that they did not know the language. He learned it from the Eskimos and after two years, when he was asked to preach his first sermon, his colleagues were surprised that he did not follow the usual custom and let them see his manuscript so they might correct it. He went to church without any script; he did not read his sermon; he spoke freely without any notes.

"This was only the beginning to many misunderstandings which made life very difficult for the lonely man who never married. Finally in 1859 by mutual agreement he left the Moravian Mission and joined the Danish State Church work as a teacher. He, however, never left the Moravian Church, but remained a member until his death on February 9, 1886.

"He was a genius in the way he handled the language. 'The books talk to us now,' the Eskimos said. During nearly 30 years he wrote and taught and printed books in the Eskimo language.

"Often in the long arctic nights he went from Godthab to Neu Herrnhut to share the fellowship with his Moravian brethren. Halfway between the two places he erected a pole, and on this pole he hung his lantern so that he might find his path on the return journey.

"The pole has disappeared long ago but in its place a memorial stone was erected. The inscription reads:

'World known scholar teacher and friend of the people of Greenland used to hang his lantern on a pole at this place to mark his path between Godthab and Neu Herrnhut.'

"During his 46 years on Greenland he never went home on furlough. It is told that the Danish King wanted to honour him and awarded him a medal.

MARCH, 1965
of merit, but he refused it with the words, 'such a medal cannot be worn on a parka.'

"Samuel (the Eskimoes called him by his Christian name) greatly influenced the development also on the cultural and social side. He was a keen cartographer and made meticulous meteorological observations. It is, therefore, not to be wondered at that the Administration in Greenland wanted to honour his name by issuing this stamp in commemoration of his birth."

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Moravians Influenced
James Fenimore Cooper's
"Leather-Stocking Tales"

"The most significant influence of the Moravians upon a literary figure has been upon the American novelist James Fenimore Cooper." It is with this statement that Dr. Edwin L. Stockton, Jr., introduces his Dissertation on The Influence of the Moravians upon the Leather-Stocking Tales.

The Dissertation was recently published as the "Transactions of the Moravian Historical Society" of Bethlehem, Pennsylvania, for 1964. Originally it was written in partial fulfillment of the requirement for the degree of Doctor of Philosophy which was awarded the author by the Florida State University in 1960.

In his research Dr. Stockton traces the extent to which James Fenimore Cooper relied upon the literary works of the Moravian Missionary John Heckewelder for his Indian lore in writing the Leather-Stocking Tales. The missionary's chief works were a "History of the Indian Nation" and a "Narrative of the Mission" both of which were well known to Cooper.

It was from Heckewelder, according to Dr. Stockton, that Cooper "learned not only the nature of the 'Moravian Indians' but also the characteristics of the 'Moravian Doctrine'." Among the reference in The Tales to the Moravians are the words of Leather-Stocking in The Prairie, "Many is the long winter evening that I have passed in the wigwams of the Delewares, listening to the good Moravians."

The 191 page volume is number twenty of the Transactions of the Historical Society. It may be ordered through the Board of Christian Education and Evangelism of the Southern Moravian Church.
Province.

Dr. Stockton is the son of Dr. and Mrs. Edwin L. Stockton of Winston-Salem, North Carolina. He is a professor on the faculty of Radford College in Virginia.

City View School Renamed Petree Elementary School For Member of King Church

The Forsyth County Board of Education voted to change the name of City View School to Petree Elementary School in memory of its deceased principal, Mr. David Hoke Petree.

Mr. Petree was an active member of the King Moravian Congregation and at the time of his death was superintendent of Sunday School, teacher of the Young Adult Class and member of the Church Board.

The Memoriam given to him in the current year book at Petree Elementary are the sentiments of the people in the King Congregation.

Words cannot express our sincere tribute to one so dear to us as was our late principal, Mr. David Hoke Petree.

Mr. Petree’s kindnesses, generosity, and cheerfulness will always be remembered by everyone with whom he came in contact.

As Angelo Patri has said:

“In one sense there is no death. The life of a soul on earth lasts beyond his departure. You will always feel that life touching yours, that voice speaking to you, that spirit looking out of other eyes, talking to you in familiar things he touched, worked with, lived as familiar friends. He lives on in your life and in the lives of all others that knew him.”

March, 1965

Mr. Petree is survived by his wife, and three sons, Hoke, Keith and Lewis, who are continuing with the work of their father in the church.

Mrs. Omnie O. Grabs, Jr.

DEATHS


Reich, Mrs. Irene Yokley, born March 29, 1905; died February 6, 1965. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.


Colonialism Was Instrumental In Establishment of Christianity in Africa

Bishop S. H. Ibsen

(Translated and condensed by the Rev. Herbert B. Johnson.)

In the eighteen-eighties the great nations of Europe began to divide large portions of Africa among themselves. The Germans took what is now Tanganyika, Ruanda and Burundi. England chose Kenya, Uganda and Nyassaland. These are samples of colonialism.

Colonialism has become a grim word in the ears of native Africans today. But it is worthy of note that Christian missions followed in the wake of colonialism. This is not quite true of all of East Africa, for the German, J. L. Krapf, landed in Mombasa in 1844 and the London Missionary Society established Urambo in 1878. Nevertheless, God used the colonial powers as the indirect means to open the way, to promote mission work and to prepare East Africa for its evangelization.

Colonialism put an end to the slave trade and to intertribal warfare; highways and railroads were built; and law and order were established in the land. Colonialism has likewise become the reason for independent states and national unity. Take, for example, the Republic of Tanganyika, where there are over one hundred different tribes who now constitute one people, one nation.

In all this I see the hand of God. He used colonialism to prepare the way for the miraculous change which he, in recent years, has brought to pass in the lands of East Africa.

The Christian missionary has made good use of all this for the spread of the Gospel everywhere, so that in Tanganyika today there are no large areas where the people have not had an opportunity to hear the Gospel. As you think of this, remember that Tanganyika is as large as Germany, France, and Belgium combined.

In Nyassa, Uganda and Kenya over half of the inhabitants are Christians; in Ruanda and Burundi two fifths of the people confess the Christian faith. In Tanganyika a scant fifth of the population is reckoned as Christians. There are two reasons for this difference in the number of converts to Christianity. The first is World War One and World War Two; and the second reason is the

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THE WACHOVIA MORAVIAN
overwhelming influence on Mohammedanism in Tanganyika.

In the opening years of World War One the German authorities there interned all the English missionaries; but in 1916 the British returned the compliment by interning all German missionaries. Thus the missionary enterprise in Tanganyika suffered a serious setback. German missionaries returned in 1925, and for fourteen years did effective service for the cause of Christ and Christianity. Then World War Two broke out and all Protestant German missionaries were once more interned. Their work, however, was immediately taken over by neighboring missionaries as a helping hand to their displaced German brethren in Christ.

But God did not leave his struggling Church in the lurch. In spite of all shortages caused by the war, missionary activity went forward at a brisk pace. As the war drew to a close it was discovered that ninety per cent of all children were pupils in mission schools. The leaders of present-day governments received their education and training in mission schools. This fact carries a great significance for the Church today.

From the days of slave trading, Mohammedan influence has been powerful. The city of Tabora alone has more than twenty mosques. Our largest Christian congregations are found where Mohammedan influence is felt the least. Fifty per cent of the people of Tanganyika are Mohammedans.

It cannot be denied that Islam is now becoming more and more aggressive, and its influence will be even greater in years to come. Hitherto no hindrances were placed in the way of the Christian missionary and the Church. Consequently it holds good that the new native and independent churches, facing such strong and energetic competition, may not be sufficient unto themselves to carry on unaided by Christians in other lands but must continue as missionary churches as long as the prospects remain as they are.

In conclusion, let me make an appeal to friends of our missions for continued support of our work in Africa. Work and pray!

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MARCH, 1965 21
Moravian Missions — currently speaking

A Great Christmas

Although Christmas is several months passed it is an inspiration to know how much the Children’s Home in Alaska was in the thoughts of so many people at that season. From the Home we received this message: “The children received an abundance of gifts this year. A lady in Iowa sent individual gifts; a Girl Scout troop in Anchorage sent gifts; men at the Air Force radar sites sent oranges, apples, and nuts; our fresh goods dealer and a Lutheran Church in Anchorage sent fresh fruit. We have also received two toboggans which everyone will enjoy. All these came beside the gift items we had saved from boxes sent by churches ‘outside.’”

Provincial Conference in British Guiana

The annual Conference (Synod) of the Moravian Church in B. G. reflected a Church which is alive to its opportunities and responsibilities in that land of friction and strife. Since the recent elections there has been an easing of tensions and a sense of relief. Someone said: “We have been for too long in the midst of a dark and violent storm. We have now passed out of the storm into the sunlight. We thank our God for his mercy and guidance even in the storm.”

The business of the conference was handled by standing committees: The Teaching Ministry; Outreach Evangelism, and Ecumenism; Congregational Life; Laymen’s Retreat; Moravian Schools; Improvement and Expansion; and Budget. The deliberations of these committees and the subsequent actions of the conference reveal far-reaching plans and a concern for the Christian witness. Some of the most significant actions were:

— The decision to use the new Caribbean Church School materials.
— The plans for training of Church School teachers
— The declaring of 1965 as a year of outreach in each congregation with plans for training members in visitation evangelism
— The formulation of statements on Christian race relations and responsible Christian citizenship
— To approach the Methodist Church of B. G. expressing the willingness of the Moravian Church to explore the possibility of cooperative efforts and organic union.

Good News

Mrs. John Giesler brought her daughter, Deborah, to the Philadelphia Children’s Hospital for special consultation. Debbie is suffering from Perthe’s disease which affects the hip. She is in a cast. The specialist reported that Debbie is making satisfactory progress and no surgery is necessary. This is not only reassuring to her parents but confirms the diagnosis and treatment of Dr. John Gilliland.

Charles Michael, now on furlough in California for reasons of health, is making steady progress and is recuperating slowly. He and Mrs. Michael will be on furlough until summer at the home of her father, the Rev. D. C. Helmich.

Klokovs Travel Plans

The Rev. and Mrs. Melvin Klokov, whose acceptance of a call to Bethel, Alaska, was announced last month, are planning to leave their present parish in March. They will drive to the West Coast and fly from Seattle. The installation has been planned for March 28. The Rev. D. C. Schattschneider, at
present assisting with the work at Bethel, has written to say that "the Klokows will receive one of the biggest welcomes ever recorded in Bethel." The congregation has been without a pastor since last August.

Missionaries Needed

1. For Nicaragua — an ordained man who is willing to enter language study and serve for several terms at least.
2. For The West Indies—several ordained men for long or short terms.
3. For Honduras — a registered nurse.

Northern Province Leader, Victor L. Thomas, Dies

With a deep sense of loss and profound regret the Provincial Elders' Conference of the Northern Province announces the death of our colleague, Dr. Victor L. Thomas, early on Monday morning, February 15, in the General Hospital, Madison, Wisconsin. Br. Thomas has been a member of the Provincial Elders' Conference since August 19, 1956, and a highly valued fellow worker.

Late in December of 1964, Br. Thom-
as was aware of a feeling of exhaustion. Early in January his doctors ordered him to the hospital for rest and extensive medical tests. On the afternoon of January 21, he was stricken with a very severe paralytic stroke, which left him entirely helpless. The doctors from the date of the attack held out very little hope for improvement or recovery, and he was finally granted peaceful release early on Monday morning, February 15.

Br. Thomas was ordained in 1930 and served as pastor of a number of Moravian Churches, all in the state of Wisconsin. Over the past decade he made several visits to the Southern Province as a delegate to Provincial Synod or to participate in inter-provincial meetings.

In 1957, he and Mrs. Thomas were members of the official visitation group which visited Moravian centers in England and in Europe in connection with the 500th Anniversary of the Moravian Church. In 1960, he represented the Moravian Board of Foreign Missions at the seventy-fifth anniversary celebration of the Moravian Mission work in Alaska and again, in 1962, he represented the Board of Foreign Missions on an official visit to the Eastern West Indies Islands.

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March, 1965
The Rev. David R. Burkette has accepted a call to the pastorate of Fries Memorial Congregation in Winston-Salem. He was installed by the president of the conference, Dr. R. Gordon Spaugh, at the 11 o'clock service on Sunday, February 21.

The provincial calendar for the year 1965 has been compiled in the Provincial Elders' Conference office and is available for distribution. The calendar contains the dates for numerous provincial occasions which have been scheduled by the provincial boards and committees, as well as days of prayer during the Lenten season. Copies will be mailed to persons requesting them, or they may be secured in person at the office.

The annual budget dinner for all members of official boards of local congregations has been scheduled for Thursday, April 8, at 6:30 p.m. in the Fellowship Hall of the Home Church.

R. Gordon Spaugh, president

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Provincial Women's Board
Migrant Ministry

Before we know it, the migrants will be coming back to North Carolina to harvest the 1965 crops. We need their help; they need ours.

In assisting them, money is needed first — then supplies. Please look over the list of needs — this was handed out at the President's September Workshop. And how about brightening up our clothes packages a little more — perhaps with some bright towels, or sewing kits with pretty pieces of cloth for the mothers; toys for the children; games or something for older boys and girls.

It's so fine — the definite Moravian Mission Projects — you of our Fellowship are working on right now, and if we can give something for the migrant work, too, we will be going that extra mile that Jesus talked about.

During the month of March, instead of calling me at my home in Kernersville, please call 722-3655, Miss Anna Rights' apartment, Belo Home, Winston-Salem.

Thank you again for all you are doing to help the migrants.

Eugenia Stafford,
Chm. Migrant Work

THE WACHOVIA MORAVIAN
The Church Around the World

Church Union Movement
Problems Cited To WCC

A "critical point" has been reached in the Church union movement in many areas of the world, the World Council of Churches' Faith and Order executive secretary stated.

The Rev. Patrick C. Rodger told the WCC's policy-making Central Committee, meeting at Enugu, Nigeria, that many Churches have reached a point where it is "difficult and costly" to go forward but "unthinkably dangerous to go back."

Mr. Rodger, a Scottish Episcopal clergyman who has been nominated to succeed Dr. W. A. Visser 't Hooft as WCC general secretary, stressed the World Council's duty to give advice and information when requested to churches considering union plans.

The Faith and Order secretary — whose department helps churches in their study of Christian divisions — called attention to a digest compiled last year which showed there were 39 negotiations for organic union underway in 29 nations. Fifteen other conversations are in the early stages.

Mr. Rodger said that at the close of the sessions here he would meet with the East African Consultation on Church Union at Dodama, Tanzania.

German Church Plans Aid For Negroes In St. Louis

The "Token of Repentance Action" of the Evangelical Church in Germany (EKID) has announced it will send a group of German young people to the United States this year to do social work in a Negro district of St. Louis, Mo.

This will mark the first time that the organization — dedicated to goodwill projects abroad as an expression of contrition for Nazi-inflicted suffering — has commissioned a group to work in the United States.

Groups of Repentance Action comprise more than 500 West German young men and women who have worked in Holland, Norway, England, France, Israel, Greece, Yugoslavia and the Soviet Union. Their projects have

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MARCH, 1965
included the erection of churches, homes for the aged and disabled, social care centers and medical stations. The movement was initiated in 1958.

—o—

World Day of Prayer Service
Written by U. S. Negro Woman

For the first time since the annual World Day of Prayer began in 1887, an American Negro woman has written the service of worship to be followed by millions of Protestant and Orthodox women in this country and abroad who observe the day on March 5.

The prayer service was prepared by Mrs. Jesse Jai McNeil of Pasadena, Cal., a former vice-president of United Church Women, which sponsors the observance. She is a member of the National Council of Churches’ General Board and belongs to the National Baptist Convention, U.S.A., Inc.

Each year the service of worship is prepared by church women in a different country. This year’s international theme is “What Doth the Lord Require?” (Micah 6:8).

Services will start at dawn on the Tonga Islands and move with the clock from east to west around the globe. The final service will be held on St. Lawrence Island in the Bering Sea. During the observance, prayers in more than 60 languages and 1,000 dialects are said in about 125 countries or territories. (RNS)

—o—

Fulltime LCA Ministry
To Serve Jazz Musicians

A Lutheran pastor who has gained wide attention for his part-time ministry to jazz musicians in New York City will soon be devoting full time to that work.

The Board of American Missions of the Lutheran Church in America, at a meeting at Indianapolis, Ind., voted to extend a call to the Rev. John G. Gensel to serve as a missionary to the New York jazz community.

Informed of the board’s action at his church, Lutheran Church of the Advent on upper Broadway in Manhattan, Mr. Gensel said he would accept—willingly but not without some sadness.

“I’ve got the glad-sad blues,” he commented, referring to the “wonderful cooperation” of his congregation during the years of his dual-ministry. He has been pastor of the Broadway church—an interracial, active congregation known for its chancel drama productions as well as jazz worship services—since 1956.

As he takes on the full time jazz ministry, he said, he will be “not only going to the musicians . . . I feel I’m an agent of the church who will be out learning from them.”

His denomination missions board, extending the call, directed that the clergyman make an annual report on the progress of the ministry to include an evaluation of the prospects for establishing a congregation of musicians.

At the same time, the board recognized that “for most working musicians, it is a practical impossibility to tie in with the church schedule . . . A few can probably be related to churches, but these are exceptional cases.”

The 48-year-old clergyman held pas-
For June Brides

For brides planning now for a June wedding the article by the Rev. James V. Salzwedel in this issue is of special significance. Why, it may be asked, publish an article on “Church Music for Church Weddings” in March when the month of brides is June? The answer is that plans are usually made long before the actual event. The choice of music for the service is of great importance in giving emphasis to the religious and spiritual significance of marriage.

The pamphlets mentioned by Br. Salzwedel at the end of his article may be secured from the office of the Board of Christian Education and Evangelism.

Miss Faye McDuffie again calls the attention of Moravians in the Southern Province to the importance of the Home and Family Nurture Aspect of the Covenant Life Curriculum. Miss McDuffie who is a teacher in the Winston-Salem City Schools is a former teacher in the Children’s Home in Alaska.

On Church Union

Other articles which make up this issue call attention to a major emphasis of present day Christianity, the forces at work for closer union among the many divisions of Christendom. This movement runs all the way from talks between Catholics and Protestants to those of the provinces of the Moravian Church in America and the Unity of the Brethren in Texas.

Bishop Elmo Knudsen of Christianfeld, Denmark, supplied us with the article on the issue of a memorial stamp honoring the memory of Missionary Samuel Kleinschmidt of Greenland. Apart from the stamp itself, the value of this article is the moving story which it tells of another pioneer of Moravian Missions. This is a story of dramatic proportions.

Bishop Knudsen was consecrated a bishop of the Moravian Church in Bethlehem, Pennsylvania, when the General Synod was held there in 1957. He visited in the Southern Province after the close of the synod.

Cover Picture

In 1962 the Southern Highlands became a Synodal Province of the Moravian Church. In the same year Tanganyika became a Republic. These events are typical of the changes taking place on the continent of Africa. After becoming a Synodal Province, Southern Highlands held its first provincial synod at Ibungu. The picture on the front cover is of the landscape near Ibungu and is typical of the mountainous terrain of this part of Africa.
It has re-vitalized the Southern Province of the Moravian Church as follows:

(1948-1965)

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seven new churches</td>
<td>$440,218.43</td>
<td>47%</td>
</tr>
<tr>
<td>Twenty-nine churches received appropriations for new buildings</td>
<td>355,720.00</td>
<td>38%</td>
</tr>
<tr>
<td>Sixteen new parsonages received appropriations</td>
<td>86,007.38</td>
<td>9%</td>
</tr>
<tr>
<td>Other appropriations to special efforts of the Southern Province</td>
<td>43,201.82</td>
<td>4.6%</td>
</tr>
<tr>
<td>Expenses, including the annual fellowship rallies</td>
<td>13,585.00</td>
<td>1.4%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$938,732.63</strong></td>
<td><strong>100.0%</strong></td>
</tr>
</tbody>
</table>

LARGEST PERCENTAGE APPROPRIATED TO NEW CHURCHES AND NEW PARSONAGES.

AVERAGE — ABOUT ONE NEW CHURCH EVERY TWO YEARS.

IN A FUTURE ISSUE — WHAT IS NEEDED?
In This Issue

- Forty Years in Mt. Airy
- Survey of Ministers' Salaries
- Counseling at Summer Camp
Stewardship and Tithing

Stewardship is often understood narrowly to mean personal giving, usually with an emphasis on tithing—and this is certainly an important part of stewardship! But the primary concept in stewardship is that everything, including our money, comes from God and should be used to His glory. Christians ought to give of their material resources for the support of the Church and many worthy causes, for the extension of the Gospel, and for the relief of human need. This is indisputable!

That our giving should be on the mathematical basis of the tithe is open to question. For some this may indicate too much to give, but in many more cases it represents too little. The amount of personal sacrifice involved in setting aside the tithe varies greatly from the one-thousand to the ten-thousand-dollar income, and still more as incomes go up. The truth of the matter is that the observation of the Apostle Paul that the Christian should put aside something "as he may proper. (I Corinthians 16:2), if taken seriously, would yield larger gifts, and with more Christian dedication, than the Old Testament provision of the tithe.

The appealing point about the tithe is that it is so immensely practical, and offers such a fine place to begin in determining how much one shall give to the Church. The indefinite expressions concerning giving "according to your ability," or "giving proportionately" immediately raise the question. "What proportion?" While it is possible that tithing can be taught too legalistically, this does not weigh against the teaching of this basis for giving as the historic and honored tradition of the Church.

There are no theological objections to presenting tithing as a goal, as a method which has been the source of endless blessing among Christians. The Church has not yet discovered any other teaching which is better calculated to give church members a start in the use of their money. Those who recognize that Christians should be free to give more than a tenth may still permit tithing to be urged until there are more in the various congregations who approach at least this standard.

John M. Walker
Fortieth Anniversary
Recalls History of

Mt. Airy Moravian Congregation

THE BUILDINGS OF THE MT. AIRY CHURCH as they appear today. The recently constructed Christian Education Annex is at the center, right.

The Grace Moravian Church of Mt. Airy observed its 40th Anniversary on Sunday, March 14. The special anniversary service was a lovefeast at 7:30 p.m. Dr. Eugene Poston, president of Gardner-Webb College, preached the anniversary sermon.

Dr. Poston, a Baptist minister, was the leader of a tour of the Holy Land in the summer of 1964 of which the Mt. Airy pastor, the Rev. R. T. Troutman, and his wife were a part.

Both the Senior Choir and the Youth Choir sang during the service. B. Clyde Pucket, vice-chairman of the Board of Elders, offered the invocation and Br. Gary Pruett, secretary of the Board of Elders, presented a brief history of the congregation.

**Charles Crouch, first pastor**

The Moravian Congregation in Mt. Airy was organized on March 15, 1925, under the leadership of its first pastor, the Rev. C. D. Crouch. Br. Crouch, who was resident pastor of Mt. Bethel and Willow Hill, began holding services in Mt. Airy as early as May, 1923. The lot for the building of a church was purchased in 1924.

The first church services, as well as the Sunday School, organized in February, 1925, were held in a rented store building.

A series of evangelistic meetings were begun on Sunday, February 15, which continued for two weeks. The Rev. Edgar A. Holton, who was the director of church extension at that time, assisted in the revival. There were about seventy-five professions of faith in this meeting of whom about forty-five signified an intention of uniting with the new Moravian Church. “We now have,” wrote Br. Crouch, “a total of eighty-seven names for the new organization.”
Ninety-six members

The Wachovia Moravian of April, 1925, tells of the formation of the congregation.

"Sunday, March 15, was a notable day for our Mount Airy people. In a store building Bishop Edward Rondthaler, Charles D. Crouch, pastor, and Edgar A. Holton, field secretary, conducted a two-hour service. Ninety-six were baptized and received; the largest number to be added at one time and at one place in our history. Twenty-eight persons were received by adult baptism, sixteen by the right hand of fellowship from other denominations and fifty-two by transfer from other Moravian churches, mostly from Mount Bethel, Virginia."

The Cornerstone of the church building erected of Mt. Airy granite was laid on September 13, 1925, by Bishop Edward Rondthaler.

More recent years

The more recent years of Grace Church are described by the Rev. Herbert B. Johnson in a historical sketch which he prepared while serving as pastor.

"Great progress was made during the pastorate of the Rev. Edward T. Mickey, Jr. The pipe organ was acquired and installed, our graveyard was accepted and dedicated, the property lying between the church lot and the graveyard was purchased and the parsonage was erected. The membership was greatly increased, so that at the conclusion of Br. Mickey’s pastorate the membership stood at a total of 400.

"The present pastorate (Br. H. B. Johnson) began on March 15, 1944. The Lord has laid his blessing on the congregation in the ensuing years. The congregation has come up to the help of the Lord in many ways, particularly in that of liquidating the indebtedness resting upon the parsonage. On May 20, 1942, the mortgage was drawn up at $5,600.00; on March 3, 1950, the mortgage was cancelled as having been paid in full."

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A Plan for Giving

Do feelings of tension rise up in you when you talk or think of giving to the church? Does the subject of contributing to the Lord's work ever make you uncomfortable? If the answer is yes, you certainly should read this article prayerfully and thoughtfully. Even if the answer is no, you should read it. You may be satisfied with what is "too little and too late."

Giving can be a cause for conflict and tension or it can be a source of joy and satisfaction. Which it is depends upon you.

Roots of tension

Making an offering to the Lord should never be a thing left to chance or become a matter of impulse. Giving should not be motivated primarily by appeals such as those heard on the radio. Many of them are unworthy. Above all else our gifts to the Lord's work should never be thought of in terms of what we can afford after the expenses of our home and family are provided for. These are some of the roots of tension and are all destructive to the joy of giving.

A plan for giving

Giving to the church can be free from these tensions and a source of satisfaction only to the extent that it is based on a worthy plan for giving. All offerings should of course be made "according to ability" and freely and willingly, but beyond these concepts, which have to do with the attitude of heart and mind, God has also given a specific plan for giving.

This plan is simple. It is that we should set aside a fixed amount of our income as "holy to the Lord." Paul, in stating that "God loves a cheerful giver," observes first that giving is something in which "Each one must do as he has made up his mind" (II Cor. 9:7).

Make up your mind

After his vision at Bethel, Jacob said, "Of all that thou givest me I will give the tenth to thee" (Genesis 28:22). Jacob there "made up his mind" that throughout his life he would return to the Lord the tithe of all his increase.

Every Christian who would adopt a plan for giving must look at his income which represents to him as it did to Jacob "bread to eat and clothing to wear" and say, "I will give . . . . . . to thee."

A good place to begin is to figure out, in terms of a percentage, how much of your weekly or monthly income is now being given to the Lord. When this has been done, enter the percentage figure in the paragraph above. Each person must decide for himself if this percentage is adequate. Many people
believe that Christian giving begins with 10%. About this each must "make up his own mind."

Make it workable

Planned giving means more than making up your mind to give a proportionate share of your income to the Lord’s work. It should include a workable provision for setting aside this amount as separate from all other income. This can be done by writing a check as soon as the income is deposited, or placing cash in the weekly offering envelope, or maintaining a separate checking account for offerings and contributions, or designating the amount and keeping a record of expenditures in a family budget.

The plan should also provide for bringing regularly the offering and presenting it as a part of worship. And finally, the plan should provide for the keeping of dependable records not only for income tax purposes, but as an accounting of our stewardship to our Lord and Master.

Planning beyond . . .

Planned giving for the Christian should go beyond a concern for his weekly offerings. By making a bequest to an agency of the church one’s money can become immortal and continue to advance some part of the Lord’s work beyond life itself.

In the Moravian Church bequests may be left to support the work of Foreign Missions, Church Extensions, Ministers’ Pensions, Schools and Colleges, Christian Education and Evangelism, Summer Camps and Conferences, and Homes for the Aged.

The proper title of the agency to which bequests may be made should be secured from the provincial treasurer:

Mr. E. L. Stockton
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Copies of this article may be secured in leaflet form from the office of the Board of Christian Education and Evangelism at a cost of 2c per copy.

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THE WACHOVIA MORAVIAN
National Council
Completes

Survey of Ministers' Salaries

Most Protestant ministers' salaries are not keeping pace with the times, according to a report on clergy income released by the Department of the Ministry of the National Council of Churches.

In fact, survey findings show a great majority of clergymen—81 per cent—are subsidizing their ministries by paying a portion of auto expenses incurred in church business and one-third of the ministers have watched their debts increase over the past five years.

Supervised by the Department's Advisory Committee on Clergy Support, the study was conducted by the NCC's Bureau of Research and Survey under a grant from Ministers Life and Casualty Union of Minneapolis.

It randomly sampled about 10 per cent of approximately 110,000 local parish clergy in 15 predominantly white Protestant communions. Of the 8,492 ministers actually selected for sampling, 5,623, or 66 per cent, responded by completing a detailed eight-page questionnaire.

The survey was termed "the most comprehensive study of clergy compensation that has ever been undertaken," by the Rev. Charles N. Forsberg, director of field services of the Ministers and Missionaries Benefit Board of the American Baptist Convention and chairman of the Advisory Committee on Clergy Support.

A Clear Picture

"The results should erase the myths about ministers' incomes and provide a clear picture of just what constitutes clergy compensation," he said, "and the comparison of ministers' salaries to other occupations, when clearly understood, will increase the support for a more adequate salary structure for ministers."

Over 200,000 copies of a guidebook, containing preliminary findings, are being distributed to local churches to help them determine whether their pastors' salaries and expense allowances are adequate and realistic. A more detailed analysis of the data, which cover professional background and experience, family situation, sources of income, business costs and clergymen's preferences and opinions, will also be available.

The median cash salary of all ministers is $5,158 (50 per cent receive more and 50 per cent receive less), the survey shows. Median value of housing is $1,300, utilities—$459, and fees—$89. Regional variations are relatively minor, the study indicates, and the determining factor in clergy income seems to be the size of the church, regardless of the size of the community, although metropolitan salaries tend to be generally higher.

A denominational breakdown shows median cash salaries range from $5,669 for one communion to a low of $3,750 for another.

Even with approximately $1,200 added to the average clergy salary (housing and utility allowances minus average auto operation loss), ministers received $1,000 to $1,900 less in 1963 than comparably educated, lay compatriots in non-church work, stated the Rev. Dr. Ross P. Scherer, director of research operations for the NCC's Bureau of Research and Survey.

APRIL, 1965
Below Most Professions

The minister's income falls far below averages for most professionals and white collar executives, below salesmen and public school teachers, and only a little above clerical workers, craftsmen and factory workers, he said. The clergy median also falls considerably below salaries of professors in church-related colleges.

Only 18 per cent of the parish clergymen reported receiving regular annual salary increases. Of those who do not receive the increases, 38 per cent reported receiving regular annual salary reviews but 27 per cent reported receiving no reviews. "On the basis of this report, it would seem that the Protestant communions need to give some thought to spelling out adequate personnel policies and standards which could be adopted by local congregations," Doctor Scherer suggested.

Already underpaid, the minister often must dip into his own pocket to subsidize his ministry, the survey finds. Some 81 per cent of the pastors reported paying part of the auto expenses involved in church business. Based on nine cents per mile, half reported annual losses of at least $685 with 23 per cent reporting losses of $1,000 or more and only eight per cent reporting they were fully reimbursed. Again, breakdown by denominations shows median loss ranging from a high of $966 for one communion to a low of $430 for another.

Only 44 per cent of the pastors reported having their entire expenses to official denominational meetings in the last four years paid for them. The 53 per cent who had to pay part of this cost reported they paid, on the average, 80 per cent of their expenses. Some 74 per cent of all the respondents reported receiving nothing for "attendance at ministers' institute, workshop, study conference, college or seminary course work in 1963."

As a result of inadequate provision for automobile expenses, utilities and housing allowances and other business costs, the survey finds only four per cent of American Protestant ministers actually receive the full value of their cash salaries.

"Moonlighting"

Contrary to popular opinion, American pastors receive relatively little in fees, free goods or services, and discounts. They receive an average (median) of only $89 per year for fees and about half the ministers participating in the study reported receiving an average of $81 in goods and services "in kind" per year.

Ministers' types and amounts of debt generally parallel those of the American public, Doctor Scherer pointed out.

Examining "moonlighting" among clergymen, the survey found 15 per

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THE WACHOVIA MORAVIAN
cent of the respondents received income in 1963 from work outside their parish duties for a median of $672. These men worked an average of 9.4 hours per week at supplementary employment which ranged from driving a school bus to serving as a prison chaplain. Four per cent of the pastors reported working 20 hours or more per week in addition to congregational work. About five per cent of the total American labor force is engaged in dual job-holding working an average of 12 hours per week, Doctor Scherer noted.

Twenty-one per cent of the pastors who are married reported their wives were employed and one-half of these were working full-time, primarily to supplement family income. This is somewhat less than the 30 per cent of all married women who are in the “paid labor force” as reported by the Department of Labor.

The guidebook for local churches stipulates the minister’s salary should take into consideration the standard of living the pastor must maintain in order to do his best work in his parish and should enable him to devote his full time and energies to the work of the church.

The cash salary should not anticipate the minister’s receiving or needing clerical discounts for goods and services, a practice which “embarrasses the minister and lowers the dignity of the church,” and it should not anticipate his receiving fees for weddings, baptisms, funerals and other special services.

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Would You Like to Be

A Counselor at Laurel Ridge?

JUNIOR HIGH BOYS meet in one of the lodges for informal discussion under the leadership of Reeves Gardner, a layman of the Macedonia Moravian Church.

Perhaps there is a form of service to God that you may never have shared. That is being a cabin counselor at Laurel Ridge for one of our summer conferences. It takes a week of your time, but it offers rewards far above the inconveniences. It takes time to attend a few meetings prior to the camping season, but these are fun in themselves. You will be amazed at just how much good there is in this service.

The staff for the summer is in the process of being formed right now. There are devoted workers from all congregations whose names are making up the list. Some are experienced. Some are new. There might well be just the spot where you could render excellent service on one of the staffs.

What are the Requirements?

The first requirement of every counselor at Laurel Ridge is that he be a Christian, a follower of Jesus Christ. He must love the way of faith and have a real desire to follow in it. He should be a person who has found happiness in the Christian faith. If there is one thing that camp doesn’t need, it is a sour-faced, downcast Christian. Such people should first go to a camp session especially for them so they could catch some of the joy.

The second requirement is that the counselor love children. There is a difference, of course, in Christian and sentimental love. A person who has a sentimental, indulgent attitude toward children doesn’t do much to educate
in the Christian faith. The Christian love that is needed is an intimate concern for the welfare of the child and desire to let the child feel the love of Christ in the counselor's love.

Little campers are often mixed up and lonely when they come. At times they come from homes where they feel left out. What better illustration of God's love could be given the child than a counselor at Laurel Ridge who will take the time to show interest and affection for a lonely little one?"

Experience as a teacher helps, but it isn't absolutely essential. In building the staff we do favor those who are dedicated enough to be involved in the ongoing program of their local church. We make many exceptions to this rule, however. This is especially true of young college students who have a special interest in working in the Junior conferences.

The teaching methods at camp are quite informal. In the junior camps, teaching groups are small and meet in the woods. Teaching includes activities as well as Bible study. The teacher must be ready and interested in trying such new methods.

The preferred age ranges from sophomores in college up. We have had some good counselors who were retired from their work.

A final requirement is that the counselor be open to doing old things in new ways. He must be ready to withhold judgement and to work in harmony with the other counselors. Camp living is like family living. It requires give and take.

**A Day in the Life of a Counselor**

What is the day of the counselor like? It begins with the sound of the "wake up" bell at about 7:00. Breakfast is served at about 8:00 and really tastes good in that mountain air. Camp family devotions around the table get the day off to a good start.

Then comes the clean up time. The counselor helps with the cabin clean-up, acting essentially as a guide for the children. The object is for them to learn to make their own bed well, carefully police the area and sweep the floor clean.

From cleanup one goes to teaching sessions which consume the morning. Responsibilities there will depend upon the particular camp he attends. More teaching responsibilities fall upon the Junior staff. In the older groups many counselors merely attend so they can think together with their campers about the topics of the study.

Lunch follows and then comes an hour for rest. Activity resumes in the afternoon with crafts, athletics, swimming, and hiking. The main task of the counselor through this time is to be available for the children as needed. This is a pleasant time. It is a time when he gets acquainted with other counselors from other churches. He grows friendships that are never forgotten.

**THE REV. WILLIAM KERNER,** pastor of Providence Church (center, back to camera) leads a group of girl campers in class study.
The supper hour marks the beginning of the evening program. The food is good, but the walking keeps it from troubling one's physique. Supper is followed by some major evening activity in most of the conferences. It is a vespers service in the senior or Junior High camp. It is an interest group in the Junior program. There are also recreational hours from time to time for the older ones.

The whole-camp day closes with campfire. Campfire is a time of singing and fun, mixed often with a deep note of spiritual significance. It draws the day to a happy conclusion. The campers return to their cabins, prepare for bed, and share a few moments of devotion in the cabin which the counselor leads prior to drifting off to sleep.

In the Junior camp there is time for counselor fellowship after the 9:30 bedtime. Discussion centers around lesson plans or events of the day. In other camps the counselor is usually ready for some sleep himself when the young people have settled down.

**How Do I Join the Staff?**

The new camp director, the Rev. Fred Hege, is responsible for staffing the summer conference program. If you are interested in sharing this type of service experience, write him at the Board of Christian Education and Evangelism, Box 10488, Salem Station.

It will be difficult to find a more wonderful way to spend a part of one's vacation. There are few ways in which one can be more effective in serving the young people of our church.

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**Comenius Award Given**

**Mrs. A. David Thaeler**

Mrs. A. David Thaeler has been named recipient of the Moravian College Alumni Comenius Award for 1965 for her contribution in the missionary-nursing field.

Mrs. Thaeler is the former Margaret Heidenreich, who received her B.A. in 1924 from Moravian and her R.N. in 1934 from the Kahler School of Nursing, Mayo Clinic. Dr. and Mrs. Thaeler retired from missionary work and returned to the United States in November. They live at Penny Farms, Florida.

The award was presented by the alumni association at a dinner on Saturday, April 3, in Moravian's College Union Building. The association annually presents the award for outstanding achievement in commemoration of the anniversary of the birth of John Amos Comenius, 16th Century Moravian educator.

The Comenius Alumni Award was given to Dr. Thaeler in 1950.

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DEATHS

McGimpsey, Mrs. T. B. (m.n. Leola), born June 15, 1894; died December 26, 1964. A member of The Little Church on the Lane. Funeral conducted by Bishop Herbert Spaugh and the Rev. James Johnson. Interment in Elmwood Cemetery, Charlotte, N. C.

Thorpe, Jacob H., born February 7, 1890; died February 7, 1965. A member of The Little Church on the Lane. Funeral conducted by Bishop Herbert Spaugh and the Rev. James Johnson. Interment in Forest Lawn Cemetery, Charlotte, N. C.

Parm, Dr. Henry C., born March 11, 1910; died February 24, 1965. A member of The Little Church on the Lane. Funeral conducted by Bishop Herbert Spaugh. Interment in Sharon Memorial Cemetery, Charlotte, N. C.


Wicker, Mrs. Anna Pattishall, born February 12, 1880; died February 25, 1965. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Oaklawn Memorial Gardens.

Lineback, Harry Vogler, born August 26, 1867; died February 27, 1965. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.


Carter, Anna Jeanette, born March 10, 1874; died February 16, 1965. Funeral conducted by Dr. Mervin C. Weidner. Interment in Salem Moravian Graveyard. A member of Calvary Church.


Seminary Will Teach

Church History, Bible Survey, Music and Child Development

The Spring session of the Laymen's Seminary will be held at Salem College from April 20 to May 18. Classes will be held each Tuesday from 7:30 to 9:30 over the five week period.

The spring session will present four interesting courses taught by outstanding leaders. These courses are "Introduction to the History and Heritage of the Moravian Church," "Music and the Moravian Church," "Survey of the New Testament" and "Spiritual Development of Children."

Moravian Church History

The course on the "History and Heritage of the Moravian Church" is to be taught by the Rev. Clark A. Thompson. He is the chaplain of Salem College and former minister of Christian Education at the Home Church.

This course is especially significant for adults and teachers of young people and adults in the Covenant Life Curriculum for next fall. The theme of next year's study for youth and adults will be on the Christian Church.

Music and the Moravian Church

Mrs. Marilyn Gombosi will lead the study in "Music and the Moravian Church." This course was introduced for the first time in the winter semester and met with such enthusiasm that the many participants requested it be repeated. There will be a brief survey of music in Moravian Church history which will be followed by study of particular musical practices and institutions of the Moravians: hymns and chorales; anthems and arias; the function of the organist; instrumental music in the Moravian communities. Discus-
sion of present-day problems will be encouraged.

**DR. ROBERT DYER:** The Spiritual Development of Children.

Mrs. Gombosi is the assistant director of the Moravian Music Foundation.

**Survey of the New Testament**

Dr. Mary Stewart Hill, chairman of the department of Philosophy and Religion at Salem College, will teach the course on the "Survey of the New Testament." This study is essential for the understanding of the Bible as a whole. It is designed to bring the individual to a clearer understanding of God's complete revelation in Jesus Christ as it is understood by the writers of the books of the New Testament. Groups from adult classes studying "The Mighty Acts of God" will find it especially helpful if several members could attend this course together. Dr. Hill herself is participating in this study and is thoroughly familiar with Dr. Rhodes' book.

**Spiritual Development of Children**

Dr. Robert Dyer, who is on the faculty of Wake Forest College in the Department of Religion, will offer this course for the second time to students of the Laymen's Seminary. It was acclaimed by those who participated in it last spring and is being repeated at the request of parents and teachers of children.

An understanding of this subject is essential in homes where there are small children. This is a rare opportunity to understand child development in light of God's Word. Limited class size necessitates an early registration.

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APRIL, 1965
"Festival of Moravian Music" 
Presented by Washington Church

Moravian music presented by a Baptist Church! This indeed is news, and thrilling news at that. And all the more so when the church is one of the large and influential churches of Washington, D. C., the First Baptist Church of Washington, at 16th and O Streets in the nation's capital.

It was called "A Festival of Moravian Music" and was presented in line with the church's program of periodic Sunday night musical services. The 65 voice choir of the church was ably supported by the large pipe organ and by a group of 15 instrumentalist from nearby University of Maryland, all under the direction of Charles M. Margason, director of music at the downtown church.

Anthems, arias, and several of John Antes' string trios were included in the program. Typical of the choir numbers were these, "Shout Ye Heavens," "Go, Congregation Go," "Hearken! Stay Close to Jesus Christ," and the choir sang them with much feeling. Dr. Donald M. McCorkle, presently on the music faculty of the University of Maryland, helped to arrange the program. An appreciative audience of about 800, of whom at least 700 were non-Moravians, enjoyed the evening.

The Moravians did get into the act also. Upon hearing of this program being planned by the Baptist church the Washington Moravian Fellowship agreed wholeheartedly to support the event by means of publicity, including a paid advertisement in the Washington Post. The Rev. Clement E. Suemper, pastor of Trinity Moravian Church in nearby Lanham, Maryland, wrote a brief historical sketch for their printed program, and was also invited to pronounce the benediction at the close of the evening's worship.

In his brief remarks the pastor of the church, Dr. Edward H. Pruden, paid high tribute to the Moravians as being the kind of people whose theology shows in their music as well as in their way of life.
Consultation on Alaska

On February 5 a new committee was formed in Chicago known as the Consultative Committee on Christian Mission in Alaska. The purpose of the committee is to bring together representatives of those groups working in Alaska, mainly in Western areas and among Eskimos and Indians. A summary of the work being carried on by the five boards represented indicated a similarity in the present efforts — training of lay pastors, Children's Homes, High Schools, annual conferences for Bible Study and young people, stewardship and self-government.

Major decisions include: (1) The sharing of reports by Board Executives; (2) The holding of another consultation in March of 1966 in Alaska at which field superintendents shall be present; (3) Cooperative use of Children's Homes, High Schools, conference grounds, Radio Station KICY, the Moravian Book Store in Bethel; (4) Further discussions on the subject of the training of lay pastors; (5) The education of the members of each Church with regard to the work of each of the other groups and an exchange of evangelists, youth leaders, etc.

The Board representatives present at the meeting were the Rev. John M. Gillespie of Arctic Missions, Dr. Philip S. Dybvig of the American Lutheran Church, the Rev. Keith Sarver of the California Yearly Meeting of Friends Church, Dr. L. Arden Almquist of the Evangelical Covenant Church, and Dr. Edwin W. Kortz of the Moravian Church. Dr. Almquist was named chairman and Dr. Kortz secretary.

Encouragement in Nicaragua

Dr. Howard Stortz, superintendent of the Moravian Church in Nicaragua, wrote recently: "I was encouraged this week. We had the Middle District Young People's Conference here (Puerto Cabezas). There were 230 registered delegates. Night services were well attended by the town people who came in. Some nights there were over 900... Last night at the consecration service 23 answered the altar call. Last year this group pledged C$2200 toward the support of a National worker. The full quota was met. When the new pledges were taken they amounted to C$500 more than last year's promises."

Revival in Honduras

Mrs. Clark Benson described Caurquira, Honduras, as she and her husband returned from furlough: "The Western District Conference had begun the night before in Caurquira. We were met at the plane and greeted by a welcome song by over 200 people. Many people were very ill (Nora Adam, a nurse and the wife of superintendent, Lorenz Adam, accompanied us to Caurquira)—measles still raging, a virus and much pneumonia. The people were desperate for help. One man said that when he saw the plane coming he felt as if the Lord was coming.

"People did welcome us and appreciate the mission more because they had suffered while we were gone. We also found a real spiritual revival and many evidences. With a two weeks notice (the conference was to have been held at Cruta) the Caurquira people put on their best efforts and took care of the people for 8 days. It was a fine example of indigenous work because it was largely planned and managed by
nationals. At the evening services I estimated 500 people. There were about 70 professions of faith. . . Last Sunday we thrilled to see over 100 children in Sunday School with 7 classes and as many teachers. For the first time it appears that I will not be needed for this type of teaching."

New Address for Sommers:
The Rev. and Mrs. Gordon Sommers
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Governor of North Carolina Calls For Special Week on Aging

The spotlight will be on aging during the week of May 2-8, 1965, North Carolina’s Special Week on Aging. For the eighth year, a week is set aside for the recognition of the State’s 344,000 citizens who are 65 years of age or older. This event was started by Governor Luther H. Hodges in 1958.

County committees on aging throughout the state will again sponsor special events. Among the events planned are open houses for nursing homes and homes for the aged, picnics, concerts, bus trips, special exhibits of handicrafts, luncheons, and many other activities in which the older citizen can take an active part.

The North Carolina observance coincides with Christian Family Week in the church calendar. Churches are requested as a part of both observances to make recognition of their members who are over sixty-five years of age.

This week also stresses further study of the needs of older citizens and provision of more opportunities for community service, for suitable living arrangements, for employment opportunities, for recreation activities, for Social Security and other benefits for the aged citizen.

There are now 18 million men and women in this country who are 65 years of age or older. Of this number, 12,000 have passed the century mark.

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THE WACHOVIA MORAVIAN
The Provincial Boards at Work

Provincial Elders' Conference

Members of the Moravian Church in the Southern Province will be interested to learn that $1,120.56 has been contributed by members of the province toward the Heifer Project. The funds will be added to those contributed by the Northern Province and used for the purchase of Jersey cattle to be sent to the Agricultural Academy established by our Church in South Africa, West.

Miss Margaret Louise Higgins has accepted an appointment as the Director of Christian Education at Trinity Moravian Church. She began her service there upon completion of her work for her Master's degree at Scarritt College on March 18.

The Southern Province extends its deepest sympathy to the Northern Province, the Western District, and the family of Br. Victor L. Thomas. His passing on February 15 followed a three-weeks' illness. Funeral services were conducted in the Watertown Moravian Church on February 18. In his passing, the Moravian Church has lost one of its outstanding present day leaders.

Bishop John H. Foy, Chairman of the Unity Directory, was a visitor to our province during the week-end of February 26.

On March 1, he and the president of the Conference left for the province of Jamaica where they represented the Unity in an official visitation of that work.

The following pre-synod committees have been appointed by the Provincial Elders' Conference:

1. Committee to Study Spiritual Needs and Organizational Requirements for Meeting These Needs in our Province for the Coming Decade (1965-1975)

Mr. Theodore C. Kerner, chairman, Mrs. E. R. Hamilton, Mr. Graydon O. Pleasant, Mr. Ralph Van Lehn, Rev. William McElveen, Mr. Howard Gray, Mrs. Sam Pruett, Mrs. I. B. Southerland, Mr. Douglas Carter, Dr. Mervin C. Weidner, Rev. David R. Burkette, Rev. Richard F. Amos and Mr. Hamilton C. Horton, Jr.

2. Committee Regarding Plans of the Southern Province for Observing the 150th Anniversary of the Founding of the American Bible Society

Rev. R. T. Troutman, chairman, Mr. Charles L. Burchette, Jr., Mrs. R. W. Newsom, Rev. Elmer Stelter, Mr. Alton F. Pfaff, Mr. Wayne Shugart, Mrs. Thomas F. Presley, Rev. Henry E. May and Mr. Robert Thomason, Jr.

3. Committee on the Ministry (Recruitment of Ministerial Students, Salaries of Ministers, Pension Plan)

Mr. Richard D. Riersten, chairman, Mr. Claude Phillips, Rev. Fredrick P. Hege, Mr. Frank Price, Mr. E. L. Stockton, Rev. Clayton H. Persons, Mrs. James Fulp and Mr. Jack Austin.

4. Committee to Study the Constitutional and Educational Relationship of the Boards of Church Aid and Extension and Building and Expansion

Mr. Wilson E. Edwards, chairman, Mr. Kenneth Leinbach, Mr. R. E. Foltz, Jr., Mr. W. H. Petree, Mr.
Charles W. Miller, Mr. C. L. Ray, Rev. Harold D. Cole, Mr. Harvey Price, Mr. W. C. Park, Mr. Charles Perry, Mr. Ralph Bowman, Rev. Herbert Weber and Dr. R. Gordon Spaugh.

R. Gordon Spaugh

Provincial Women’s Board

The Provincial Women’s Board is planning a presidents’ meeting to be held Wednesday, April 21, at Mizpah Moravian Church. The meeting will begin at 10:30 a.m. and be followed by lunch at 12:30 p.m. It is vitally important that every church be represented at this meeting.

The Spring Outing will be held on May 19 at the First Moravian Church in Greensboro, N. C. The meeting will begin at 11:00 a.m. The speaker will be the Reverend Clark A. Thompson. A pot-luck luncheon will be served at 12:30 p.m.

All Moravian women are invited to join in this day of fellowship.

Mrs. Harry E. Cook, Jr.

The Foreign Missionary Society

The Rev. J. Taylor Loflin has accepted an invitation extended by the Provincial Board in Nicaragua to conduct an evangelistic mission for the English-speaking congregations in that province. He expects to leave shortly after Easter on this mission. Brother Loflin is the pastor of the Macedonia Congregation.

F. Herbert Weber

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THE WACHOVIA MORAVIAN
NEWS OF THE CONGREGATIONS

Excavations at Bethabara Will be Seen by Visitors At Open House at Easter

This Easter will mark the 5th Annual Open House at Old Bethabara Moravian Church under the sponsorship of the Bethabara Historical Society.

In addition to guided tours of the old church, weather permitting, visitors will be allowed to stroll over the grounds of the former stockade area, recently uncovered and stabilized by State Archeologist, Mr. Stanley South, and his assistants. Artifacts recovered from these diggings will be on display in the old church.

As in the past no charge will be made and free coffee and sugar cake will be served. Open House hours: Saturday, 1:00 - 5:00 p.m.; Sunday, 2:00 - 5:00 p.m.; Monday, 10:00 a.m. - 5:00 p.m.

Immanuel Members Recognized For Many Years of Service

Mrs. Irene Libes Hicks was given special recognition at the morning worship service on March 7 for her long service to Immanuel Moravian Church. Mrs. Hicks was baptized on May 7, 1912 by Bishop J. Kenneth Pfohl and her association with Immanuel has been continuous since that time.

Seventeen other members of the Congregation were awarded forty-year pins by the Young Men’s Bible Class. Among them were three couples: Mr. and Mrs. Harvey B. Masten, Mr. and Mrs. C. L. Houston, and Mr. and Mrs. Roy B. Vaughn. Two sisters, whose membership has been continued although both live at great distances from the community, are Mrs. Eva Smith Hill and Mrs. Eugenia Smith Schoenfeld. Mrs. Hill now lives in Arlington, Virginia, and Mrs. Schoenfeld in Dallas, Texas. In addition to those already named, the following received forty-year pins: Mrs. Sarah Hampton, Mrs. Elizabeth E. Hartle, Mr. James R. Kimble, Mrs. Pearl E. Lewellyn, Mrs. Eulalia E. Libes, Mr. C. A. Little, Mrs. Emma S. Martin, Mrs. Maude S. Newsome and Mr. John S. Teague.

This is the second year the Young Men’s Class has presented pins for forty years of continuous membership.

Mrs. Harry H. Barnes, Jr.

Bethesda Breaks Ground For Addition

A groundbreaking service was held at Bethesda Moravian, February 6, 1965. The church has begun a $60,000.00 enlargement program of its church plant.

Featured speaker for the service was Dr. Edwin L. Stockton, son of a former pastor at Bethesda.

Work on the construction of the new educational wing and enlargement of the sanctuary was begun February 7 by Tierney Construction Company. Completion of the project is expected within four months.

Architect for the new wing is Robert Arey Associates.

The new wing when added to the present unit, will turn the facilities into a T-shaped structure. The new two-story brick unit will include a Fellowship Hall, six classrooms, and a kitchen.

The sanctuary will be extended 14 feet into the existing Sunday School wing. It will be increased by approximately 60 seats.
Bethesda began as a Sunday School in 1896 and was then an affiliate of New Philadelphia Church. The original cornerstone was laid by the late Bishop Edward Rondthaler in 1897. The congregation was organized on October 22, 1899. The church building was moved to the present location and enlarged to include a kitchen and classrooms. This work was done mostly through the efforts of the late Robert D. Shore. The church building was enlarged in 1954 to incorporate more classrooms, the sanctuary was renovated and the parsonage was added.

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Raleigh Congregation Reports
On Special Events

During this period in which the Raleigh Moravian Church has been without a pastor, congregational activities have continued under the leadership of William A. Diehl, vice chairman of the Church Board.

A very successful potluck supper was held on Sunday evening, February 7, followed by the Walt Disney film, "The Mystery of Time." Over 60 people enjoyed the food and especially the two-minute trip to the Grand Canyon and the 60-second football game which were featured in the movie.

The Friday following the supper, the new wing of our Christian Education Building received its official inspection and, with a few minor exceptions, was accepted and immediately put to use. We are grateful for this added space and are enjoying the new addition very much.

On Sunday, February 28, our newly organized Boy Scout Troop No. 346 received its charter in a brief but impressive ceremony at the morning worship service. Scoutmaster for the Troop is William McCuiston, formerly of Greensboro, assisted by Walter Brothers, Phil Schweers, and Jim Ingram. These four men are all Eagle Scouts so that we really have quality leadership. Lawrence E. Denny is our Institutional Representative.

Mrs. Edward G. Manning

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THE WACHOVIA MORAVIAN
The Church Around the World

**Political Instability of Congo**

**Is Factor in Mission Planning**

Continuing political instability in large portions of the Congo may call for major changes in mission strategy in that country, a Presbyterian missionary in Leopoldville, Congo, suggests.

Concentration of work in urban areas, closer Catholic-Protestant cooperation, increased emphasis on training Congolese medical personnel and the recruiting of more Negro missionaries for the Congo, "who, by their very presence can witness to the universality of the Gospel," were suggested by Dr. John R. Crawford, professor of Bible and theology at the new Protestant University, Leopoldville.

In an article written for publication in the United States, Dr. Crawford called on all mission boards to reconsider the advisability of sending missionaries with families to isolated and politically unstable areas.

"While I cannot defend the position of asking only single men and women to come to the field, the situation of families being tossed back and forth by circumstances, across a number of years, reduces their effectiveness as missionaries, and frustrations are heightened if they find themselves unable to fulfill the particular work to which they were called."

He suggested that as an alternative, city-based missionaries in the Congo might visit remote areas by plane for a series of meetings, classes or medical work. But the main responsibility for the programs in such areas would be borne by Congolese Christians.

Dr. Crawford suggested relief work and Bible translation as two obvious areas in which Catholics and Protestants might work together. Recent crises, he said, have brought closer "emotional relationships" between Protestant and Catholic missionaries.

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**Church Held Losing Role**

As Molder of Opinion

Churches appear to be more concerned with "denominational advertising" in their press and broadcasting activities than with "publishing the good news of the Gospel," a United Church of Christ official said at an international gathering of newsmen, broadcasters and theologians in Bossey, Switzerland.

Dr. Truman B. Douglass of New York, executive vice-president of the United Church's Board for Homeland Ministries, said an "alarming lack of seriousness" in religious communication is evident in the use of press, radio and television "to publicize strictly denominational interests or to give a few ecclesiastical big wheels a chance to bask in the limelight."

He addressed a consultation attended by some 40 secular Protestant and Roman Catholic journalists, and members of the staffs of the World Council of Churches and the United Church of Christ. The WCC and United Church offices of communications jointly sponsored the event.

The historic role of churches as molders of public opinion, Dr. Douglas said, has been lost to newspapers, magazines, television and radio. He noted that studies in the U. S. show that people derive 80 per cent of their ideas from these sources and added: "Sermons were not
A major factor in the loss of public influence by churches, the churchman maintained, has been their failure "to deal seriously with the responsibility and opportunity" to use mass communication media.

"When I speak of taking seriously the media of communication," he said "I have in mind a resolute attempt to understand these instrumentalities—their possibilities and limitations—and more especially an attempt to understand them from the perspective of the concerns and purposes of the Christian church."

Dr. Douglass said the "primary task of the Christian communicator" is to abandon "intellectual pride and subtlety" and be willing to narrate honestly "the things that God has done and is doing in His church and in history."

"It is by fidelity to his journalistic vocation that the communicator fulfills the highest Christian vocation," he added. "That vocation is called by many names—witness, apostle, herald, evangelist, minister. They all mean communicator." (RNS)

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Bible Society Publishes "Translator's Translation"

A "translation for translators" of the New Testament commissioned by the British and Foreign Bible Society has been completed by a group of British scholars.

Carried out under the guidance of Professor W. D. McHardy of Oxford University and Professor William Barclay of the University of Glasgow, the group's translation—in simple, clear English—was designed to help translators in many different parts of the world who are unable to go to the original Greek and Hebrew in preparing translations.

A spokesman for the Bible Society said the translation is to be printed in diglot fashion, with the original New Testament Greek on one page and the English version on the opposite page.

Explaining that there are now more than 300 different Bible translations in various stages of progress and that not all these translations can be done by experienced translators, he said the new Translator's Bible was expressly designed to help them.

It has not been possible, the spokesman said, to adopt the use of any of the new modern translations into English because these translations are intended for English-speaking peoples and contain phrases, idioms and metaphors which are unintelligible for people of other cultural backgrounds.

It was felt, therefore, he added, that if translators cannot go to the original Bible languages, the next best thing was a translation into straightforward, unambiguous English, and this the Bible Society believes it has provided.

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Minister Conducts Service For Ash Wednesday On the "606"

It was standing room only for the Ash Wednesday service conducted by the Rev. Craig Biddle III on Erie-Lackawanna Train 606 as it sped between Short Hills and Hoboken with commuters bound for New York.

The nondenominational service began shortly after the train pulled away from Short Hills at 7:45 a.m. The Episcopal clergyman read the Ash Wednesday Penitential Office, after which he told the worshippers:

"THE WACHOVIA MORAVIAN"
"I'm going to level right off the bat with you. You and I are not here to play church or perform an experiment. This non-sectarian service is basically taking the ritual of the commuter and adding it to the liturgy of the church."

The service was held in the last car—the smoker. Those who usually occupy it normally play cards on each trip, but this time the men sat with bared heads and all listened as Mr. Riddle told them of the inescapability of the Divine Presence, based on the 139th Psalm as a theme.

"The church is the corporate action of people of God in the world. Generations have so separated the church from the world that it is a genuine struggle to find the church actually among men and women in our business lives," he declared.

Mr. Biddle allowed himself just 20 minutes for his sermon and as the train drew into the Hoboken station at 8:25 a.m. he completed the benediction.

The service was the direct outcome of a conversation Mr. Biddle, curate of St. Peter's Episcopal church, Morris-town, had with one of his parishioners, Henry Shaw, who expressed his opinion that religion should not be confined to a weekly hour-long service.

That others agreed with Mr. Shaw seemed evident by the more than 100 persons who entered the car bearing a big sign: "Ash Wednesday Worship Services This Car—Short Hills to Hoboken."

Fourteen girls, Sophomores at Kent Place School, Summit, took the train specifically to attend the service—the commuter special passed their station on its non-stop trip to Hoboken. All agreed the service should be continued on "special occasions" as they hurried across the platform to take a train back to Summit and school.

Two other worshippers also took the train only because of the service. They were Mrs. Jack Everman of Dover, a bookkeeper, and Mrs. Clarence D. Winkler, a clerk, both employed in Newark.

"We usually pass this one (train) up since it doesn't stop in Newark, but we are going to Hoboken just to attend the service, and we'll take a train back to Newark," they told newsmen as they boarded the 606. When they reached Hoboken they expressed their gratitude and hope that a similar service could be conducted at least once a week.

Mr. Biddle also was enthusiastic. The attendance was "very gratifying," he said, adding: "I hope eventually we can use additional cars." (RNS)

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APRIL, 1965
Congregation “Expendable,” Says Lutheran Theologian

Possible radical changes in the congregational form of church life should not be a cause for regret among Christians, a Lutheran theologian told participants at the third annual stewardship conference of the Lutheran Church in America.

Dr. Robert P. Roth, professor of systematic theology at Northwestern Lutheran Theological Seminary in Minneapolis, stressed in his address that Christian stewardship goes beyond the offering of money and services to a congregation into the area of service to the world.

"The work of the congregation," he told the approximately 100 stewardship officials, "is not to build itself into a power structure so that it may perpetuate itself.

"The congregation must use all the power it can command to expend itself. Indeed, the congregation is expendable, and if the radical burst of the Spirit upon our age disrupts the forms of our congregation in order to effect a new communion of races and nations and classes and cultures, we should not weep over this loss." (RNS)

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LETTER

Gnadenhutten, Ohio
February 17, 1965

Dear Editor,

Following the January (1964) issue of THE MORAVIAN I was talking to the editor, Dr. John Groenfeldt, in regard to his "Arts" issue. I called his attention to the error on page 14 that the wood carving was made by Haidt. At the time he told me to write a letter to that point. This I felt was not necessary.

Now, having received the February issue of THE WACHOVIA MORAVIAN, I note the error has been perpetuated and has grown to a front page proportion. For this reason I thought I better drop this note.

Bishop S. H. Gapp years ago observed that it was Haidt’s crucifix. However, he did not mean it was made by him, but rather owned by him. Haidt never was known to carve. The skill of the piece would assume considerable and daily conversation in the art of sculpture by the craftsman. If Haidt had been a sculptor the fact would have been noted for it would have necessitated much time and effort. The piece in reference could only have been the work of someone who had spent much time in wood.

Fraternally,

John F. Morman

Editor’s Note: As a part of the Five Hundredth Anniversary in 1957, a packet of photographs was made available to the editors of our church papers. One of these pictures was that of the crucifix in question. The caption with the picture stated that the crucifix was carved by Valentine Haidt. This is the source or origin of the error. We are grateful to Br. Morman for this correction.

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In This Issue

- Help for Families
- Drugs for Nicaragua
- Joint Action for Missions
The Modern Family Is Confused

“No one with eyes to see can miss the loneliness and boredom which seem to haunt our time. These malignant moods frequently invade even the most cohesive families. At times of uneasiness they ask how they can find a sense of steady purpose in the midst of the pilgrimage from birth to death. Countless people reflect a desperate attempt to dispel the meaninglessness of life by their restless urge to move, to change their jobs, and to take exciting risks. They act as if life were “full of sound and fury, signifying nothing,” as Shakespeare noted (Macbeth, Act V). They are caught in limbo between the goals for life absorbed from their parents and the values which they attempt, in trial and error fashion, to carve out of their confused experience. They find it hard to be committed to either past or future. And in the present they are rudderless, unable to design and organize a style of life to fit their families or themselves as individuals.

"Is it possible that the view of life, marriage, and family found within the Christian faith can furnish them with a solid identity, with a conviction that God has placed their own family within a stream of history-making in which he is the author? Can they, within the covenant community of faith, find that degree of certitude about life’s meaning which would enable them to hold a plumb line to vacillating moods and mores of the day? Is there, in that fellowship in which we are “members of one another,” the dynamic by which to find creative solutions to the pressures faced by all families in our society? These are a few of the questions this book seeks to answer."

From “Christians in Families” by Roy W. Fairchild
Published by the CLC Press
Help for Families
As They Deal

Redemptively With Problems and Pressures
Jack L. Salmons

Has your church initiated a real family concern? The coming months affords the needed opportunity to make a beginning. The Home and Family Nurture Aspect of the Covenant Life Curriculum offers a structured, full-fledged ministry to people in homes and families never offered before in any curriculum.

A ministry to families will enable the Church to help families as children of God within the home deal redemptively with problems and social pressures that are crushing the life out of the Christian family as it lives and works in the community. The design of the Home and Family Aspect of the Covenant Life Curriculum is not dependent on the use of the “Systematic Study Aspect of the Curriculum.” It is designed to confront families with the gospel and to help them fulfill the responsibilities laid upon them by the gospel.

Congregation Sets Own Pace

Each congregation can proceed at its own pace according to its own schedule. This is one of the unique features of the Home and Family Nurture ministry. There is no pressure to proceed at any particular pace other than the one called for in the local church. The recommended sequence is the important factor to consider.

The Board of Elders for each church is responsible for the organization necessary for their own congregation. It is therefore necessary that the board of each local church come to an awareness of the need for a ministry to families.

One suggested procedure is for the board to set aside fifteen to thirty minutes of its regular meeting time for examining the prepared pamphlet entitled “Principles for the Development of the Christian Family Life.” The board should then give serious consideration to the appointment of a Home and Family Nurture Committee, directly responsible to the board, to plan the ministry to families.

In order to prepare itself for this task, the committee should study the following material:

The Home and Family Nurture Manual
Principle Paper II
Principles for the Development of Christian Family Education: Leader’s Guide
and supplementary material;
“The Current Situation in American Family Life”
“A Biblical Foundation for Marriage and Family Education”
“Basic Philosophy of Home and Family Education”
“Basic Philosophy of Home and Family Nurture in the Covenant Life Curriculum”
and the book, “Families Within the Family,” written by Elaine Lubbers to help congregations become aware of
the great responsibility that Christian families have for communicating the faith in the world of today.

It is important that the committee discover the multiple of family types in the makeup of the membership of the church, discover family patterns, and analyze family concerns.

The committee, working with the pastor, would organize the material suggested, and any other information it may feel necessary. It would now be ready to involve members of the whole congregation in a careful and thoughtful analysis of, and involvement in, Christian family education.

**Four Weeks of Emphasis**

One congregation has found it feasible to set aside a period of four weeks for emphasis on Home and Family Nurture. A series of four consecutive sermons were preached on Family Life. Each of the four Sunday evenings were used to discuss the nature and marks of the Christian family based on the book, “Families Within the Family.” The four marks of the congregation and Christian family were repeated each week with identical presentations. The participants were divided into the four major types of families and rotated each week to share in the complete cycle of the four subjects.

The program was for the entire family. While the adult groups were in session, a planned program was scheduled for all children and youth of the church. A variation of this schedule might be for a planned program for the Pre-School child through the Elementary child, grade 3, the remaining young people to be included in the adult discussion groups.

A series of varied occasions of study and fellowship affords a possible way of scheduling “Families Within the Family.” A different interest is scheduled each week as a pattern of participation.

1. The first week, families might study individually in their homes examining the question of how the faith is communicated at home.

2. The second week, through a Church picnic or families gathered in neighborhood or area groups, the nature of Christian fellowship could be experienced.

3. The third week, groups of families might gather to study the mission of the Christian church and the mission of the Christian family.

4. The fourth week, all families might gather at the church where several families would lead the group in a study of worship.

There are many ways in which the Family Nurture material can be used in the local church. The important thing is to use the method best suited to your congregation.

**Family Books Available**

The family material mentioned is available at the Board of Christian Education and Evangelism. The following family books are also available:

*Christians in Families, An inquiry into the Nature and Mission of the Christian Family,* by Roy W. Fairchild, has been written “to provide a means

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**THE WACHOVIA MORAVIAN**
by which Christians in families can come to understand better that part of life in which they spend most of their time and energy." It proposes to seek the answers to the questions which deal with the influence of the Christian faith upon the family as the modern family finds itself in the midst of international revolution. From the perspective of the Christian faith, new patterns in morality and sexual behavior are investigated and analyzed, parents' responsibilities to their children are spelled out in specific details, and conflicting values in our modern culture are viewed from inside, over, and under.

The purpose of the book is not to solve problems. Rather, it seeks to speak to persons in families who have to face the major issues of life from the perspective of the Christian faith and the home of today.

Christian Parenthood: A Lifetime Guide, was written by Helen Hardwicke Sherrill, a professional clinician, in such a way that parents who seek guidance can find it themselves, rather than having another professional interpret its meaning. In many ways this book is a "spiritual Dr. Spock." The book was written for parents, prospective parents, and those who work with children to help them understand themselves in light of the meaning of Christian parenthood. It deals with the life cycle of parenthood by a treatment of the covenant relationship of parents with their children at each of the stages and the parent at the same

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History of Mor. Church (500 yrs.) .... $1.00
Count Zinzendorf ...........$4.75
Early Mor. Music Records ..$4.95 & $5.95
Tell Me A Story, Roadmaler ......... $2.50
History of the Mor. Church, Davis .... $ 150

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stage. These stages range from the birth of children to the birth of grandchildren. It attempts to help parents experience more fully the meaning of the fatherhood of God as (they) love and enjoy and suffer with (their) children through (their) changing relationships with them as they grow and develop, emotionally, physically, and spiritually. The book is not a set of rules or techniques to follow in bringing up a child.

The primary place to use this book is in the home by parents as a reference when particular problems arise in the life of the home.

The Blue Light, written by James M. Godard, proposes to interpret the meaning of the Christian dimension in marriage as a covenant relationship involving commitments and responsibilities of lifelong implications. The author in the "Introduction" of the book says that "The Blue Light" is not a summary of the literature already available, nor is it even an interrelating of these diverse resource materials... Its purpose is rather to unlock doors and to remove barriers so that the story written by two people will represent a fulfillment of some of their deepest longings." The author's treatment of marriage is not the typical approach made in "Christian" and "church" literature, but views persons in marriage as having the opportunity to discover the deeper reason of their oneness of commitment made through the Christ of creation and redemption.

The book is designed for those who are seeking to explore the nature of Christian marriage, for those who are preparing for marriage, and for those who desire to realize what God intended for them in marriage.

This family emphasis is a challenge to the whole church to move forward in a teaching ministry that takes seriously the Christian nature and mission of the family. Families can be blessed and nurtured in the faith through its use.

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THE WACHOVIA MORAVIAN
Interchurch Medical Assistance (IMA) was founded in 1961 to act as a single agent for the collection and distribution of drugs and hospital supplies used in the overseas medical programs of American Protestant Churches and Agencies. In 1964 over $6,000 worth of medical supplies were distributed. Dr. Ned Wallace, missionary doctor at Puerto Cabezas, Nicaragua, was asked to report on the value of this organization to the Moravian Church. In response he sent a copy of a letter which he had written to a Moravian who made a donation toward the program. This letter tells its own story.

Dear Brother:

Your contributions to the work of the hospital here in Puerto Cabezas have been greatly appreciated. The money has been used in many ways but one of the most significant ways has been in the underwriting of the cost of procuring medicine and medical supplies from Interchurch Medical Assistance. Let me tell you more about this organization.

A Subdivision of Council

Interchurch Medical Assistance was founded by and is a subdivision of the National Council of Churches. It evolved naturally in response to a common need of the many denominational members of the National Council of Churches who have overseas medical missionary programs. It is a common problem of all overseas medical programs to provide competent medical care at prices which are reasonable for those who receive the medical care. In order to accomplish this it is necessary to subsidize the medical programs. This subsidy is received from the parent church in the U. S. But the need is always greater than the available funds. So physicians are limited and frustrated by such tremendous needs and lim-
ited means and drugs to meet these needs. The more medicine and supplies that are available the more effective is the medical work.

Realizing the importance of procuring medicine for overseas work the National Council of Churches established I.M.A. This agency, under the able direction of Mr. Arthur Wilde, receives drugs from many ethical pharmaceutical drug companies and distributes the drugs to the hospitals whose sponsoring denominations are members of I.M.A.

Members are Donated

The drugs are donated by the pharmaceutical houses, sent from all parts of the U. S. to a control warehouse provided by the Church of the Brethren in New Windsor, Maryland. From here the shipments are dispatched to mission hospitals all over the world.

Any denomination which is a member of the National Council of Churches may join Interchurch Medical Assistance. The member denominations pay for the operating expenses of I.M.A. on a proportional basis. The denominations which receive the most drugs contribute the most. The Moravian Church is one of the 24 member denominations. The Mission Board provides this membership for the benefit of hospitals and clinics in Nicaragua and Honduras.

The individual hospitals pay only for transportation, crating and a handling charge of 4c per pound of supplies.

Drugs Received

Now what does all this mean in the way of actual assistance? In the past 6 months the following general items have been sent to the Gray Memorial Hospital.

Over three (3) tons of medicine in which is included: Over 40,000 children’s multivitamins, over 50,000 adult multivitamins, over 45,000 adult iron tablets, over 15,000 aspirin, over 350 pints of fluid iron tonic for children, over 500 bottles of infant multivitamin drops, over 35,000 antituberculosis tablets, over 20,000 adult broad spectrum antibiotic capsules, over 1000 antituberculosis injections, over 500 vials of long acting penicillin, over 500 antidiabetes tablets, over 10,000 penicillin tablets, over 8000 antimarial tablets and literally thousands of other tablets, capsules, supplies for the hospital.

The retail value of these supplies is more than $28,000. What did all this cost this useful hospital? 7000 pounds of medical supplies—less than $300 in handling charges. And an equal amount in inland and overseas freight. I.M.A. not only distributes a wide variety of medicine but will act as purchasing agent for any hospital items, often obtaining 30-35% off retail costs.

A Personal Visit

The spirit of cooperation of the I.M.A. personnel was exemplified last year when on furlough it was possible for me to visit the I.M.A. warehouse in Maryland. I explained to the foreman that we had received many I.M.A. drugs and wanted to thank those who were associated with the work. After acknowledging the thanks he handed me a paper and pencil with instruc-
tions to look over the present stock and write down what the hospital needed. For hours we climbed over boxes, up and down steps. It was the same thrill a bibliophile would experience with a blank check in a book store or a do-it-yourself fan would experience in a well-stocked hardware store. Three months after this trip thru the I.M.A. warehouse at least 95% of the drugs selected were in the Gray Hospital stockroom. Later in a personal visit in New York City and by several short-wave radio-telephone conversations Mr. Wilde has promptly responded to requests for help.

So the combination of interested individuals such as yourself, cooperation and assistance by the Moravian Church Board of Foreign Missions, the Medical Assistance branch of the National Council of Churches and the generosity of pharmaceutical companies has resulted in a wealth of medicine; curative, preventive, pain relieving, life saving.

The thrilling part of this work is that other forms of help, from other individuals and other organizations continue to provide assistance and to manifest individually and collectively Christian love and concern for fellowmen. Without these manifestations of Christian love we could not function; with the help of these manifestations of love the work will expand in quality and quantity.

We trust you will understand more fully how much your help has meant to the hospital and only wish we could convey adequately the gratitude of many, many people.

Sincerely,
Ned Wallace

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Overseas Cooperation Is Proclaimed as Goal of

Joint Action for Mission

John F. Schaefer*

This initial meeting of the Division of Overseas Ministries heralds a new era in the long and significant history of our cooperative efforts. The uniting of the Division of Foreign Missions and Church World Service brings into focus a wide variety of programs which have provided us with the opportunity of witnessing to people overseas in His name and serving those who are in need. This merging of our common interests and common concerns will enhance the opportunities of the church to fulfill its mission today and in its uncertain tomorrow.

This occasion demands that we make a critical evaluation of our present program to assess what we have accomplished as we have worked together and how effectively our present program meets the revolutionary world situation. It also demands that we project our long-range objectives. We must be imaginative, ingenious, and resourceful, praying to be led by the Holy Spirit in new patterns of action. The rumblings of the volcanic world situation, heard from the rising of the sun to the setting thereof, compel us to design new wineskins for the old ones are inadequate to hold the new and headier wine now produced from the grapes of wrath and hatred—hope and expectation.

One approach is suggested for us by the phrase JOINT ACTION FOR MISSION. The idea of the whole people of God joining together for the fulfillment of the total mission of God's people is neither new or novel. Like a well worn coin it has been in circulation for many years. The cooperative effort which gave birth to our interboard organization and the reorganization and reconstructing of the Division of Overseas Ministries grew from the conviction that a duplication of effort among Protestant mission boards with the inevitable competition it brought was not in harmony with God's redemptive purpose.

Formal expression was given to this concept of Joint Action for Mission at New Delhi when the Assembly, in its message to the member churches, urged us to "find out the things which we can do together now, and faithfully do them, praying and working always for the fuller Unity which Christ wills for His Church."

It may be assumed that all of us are familiar with the proposal. It is not another new program which will demand additional commitments from hard pressed mission boards and agencies. Nor does it envisage the pooling of our resources to be administered by a super board with an echelon of staff and a multiplicity of structure. It seeks rather to make more effective use of the present personnel, plant, and money already committed in a given locality.

The steps necessary to implement the plan for joint action for mission will vary depending upon the local circum-

*Dr. Schaefer is Chairman of the Board for Christian Work in Santo Domingo. This article is taken from an address by him at the opening session of the Division of Overseas Ministries of the National Council of Churches.
stances. However, the transition from “talk and study” to “joint action” might begin with the churches in an area agreeing to survey together their total task in an effort to discover the particular needs of the community and the opportunities for witness and service inherent in the situation. The importance of a Christian community’s awareness of its own environment is so basic to any kind of intelligent action that it may be assumed there is complete acceptance of the wisdom of step one.

Step two involves a complete inventory by the churches of their total resources to ascertain what is available to meet the needs of the community. This means, of course, a willingness upon the part of all who are involved to share information which sometimes has been earmarked confidential. Moreover, this demands an increasing measure of confidence and trust in one another.

We come then to the critical and decisive step—step three. This involves the discharging together of joint responsibility. It is impossible to spell out the precise action any one situation may demand, because this program must be tailored for the local needs. Generally speaking such implementation may involve several churches undertaking a common program, or one church accepting responsibility for a specific task or mission for the good of all. This requires that local churches and denominational mission boards place their resources at the disposal of the total Christian community rather than deploying them as separate sovereign powers. It may mean that some of our treasured institutions will be closed. It can also mean that certain institutions will be requested to continue contributing the type of ministry and service they are now doing so well.

Road Markers

We now turn to a more important consideration. Having sketched briefly this familiar program, we now ask that consideration be given to the implications of this new program for mission boards and agencies based here in the United States and working together through the Division of Overseas Ministries. Some definite suggestions follow. They are offered as road markers.

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pointing in the direction of where we might move together.

1. Let the boards and agencies who are members of the Division of Overseas Ministries secure from their governing agencies an endorsement of and a commitment to Joint Action for Mission. The implications of this proposal and the eventual demands it may make upon a board should be explained fully to our board members before we request their commitment to Joint Action for Mission.

2. Let us inform our related churches overseas of our commitment to Joint Action for Mission and suggest that one or more pilot projects be undertaken where local circumstances warrant. A declaration of approval in principle forwarded to our related churches would encourage exploration and study which otherwise might not be undertaken.

3. Let us give encouragement to our related churches overseas by assisting them to discover possible geographical and functional areas of witness and service where Joint Action for Mission is possible. This goes far beyond the mere granting of approval as suggested above. This suggests that in cooperation with our partners in obedience we definitely seek and find situations now ready for the application of this principle.

Resistance Expected

Resistance for the Joint Action for Mission proposal may be expected from a number of sources. Those who believe that the will and purpose of God is best served by extending the influence of one particular church will not be en-
thusiastic about this proposal for it assumes that the purpose of God is far more inclusive than the program of any one denomination. Nor will churches overseas who have benefited personally by a favored relationship with some North American based board be quick to embrace this program with its radical implications, and its threat to their privileged position.

4. Let us endeavor, as North American Churchmen, to seek to give several effective demonstrations of what joint action for mission can mean for a community in North America. Nowhere is overlapping, duplication, and competition of denominational interests more in evidence than in our own country. Joint Action for Mission is a program for us as well as a suggested program for churches on the other five continents. Strange, is it not, that we can work cooperatively in Japan, but not in the U. S.

5. The architects for the program of Joint Action for Mission have repeatedly said that the program does not have as its goal or purpose the union of churches into one body in Christ. However, in the literature available on the subject it is said that this program is not a substitute for church union. This brings me then to a final suggestion. Several of the member boards of D.O.M. represent denominations considering possible church union.

Must We Wait?

Our commission reported at a recent council meeting that papers are now being presented on the subjects of Baptism and The Ministry. These have important theological implications and it is expected that it will take some time to find a common ground of agreement. Must we wait until every theological question is resolved or until the ecclesiastical structure is determined before we begin to do what we know God wants us to do?

Should we not consider the possibility of some bold new venture, some divinely inspired breakthrough, some heroic act of faith without which we can not fulfill God’s mission in our time? The confessional differences that separate us are not easily resolved. However, as mission boards we have learned to live with them and cooperate wholeheartedly despite them. The overseas churches with which we are affiliated are often not as loyal to these earthly differences as their parent organizations. If then there is a soft spot in the walls that divide us, it is at the place where we consider our joint responsibility to witness and serve the world. The time to breach the wall is now.

Recently I was up in the north of Nigeria meeting with the TEKAS, a bush-root federation of some eight churches. An effort is being made to move from a loosely knit federation of churches to a united church. The proposal, however, was not readily accepted. Differences centered about the form and the theology of Christian baptism. It appeared that the issues cannot be resolved at this moment. Then one of the African bush pastors rose and asked, “Who introduced these divisions among us? And who now argues the most vehemently for the continuation of these divisions? You missionaries,” was his answer. Yes, in many remote corners of the world these differences began with us. Now the time has come to mend the broken body of our Lord.
Harriet J. Schirmer
Of Bethel, Alaska,

A Doctor with a Mission

Much is being written in these days about the laity in the Church. Attention has been called to the service and devotion of a lay doctor in Bethel, Alaska, by the TUNDRA TIMES, a newspaper in Fairbanks, Alaska. Dr. Harriet Jackson Schirmer and her husband are living in the former Moravian parsonage in Bethel. She is practicing medicine and he is in charge of the DEW line installation. They are active members of the Bethel Moravian Church.

The TUNDRA TIMES singles out for a North Star Award people who have made outstanding accomplishments. The tribute paid to Dr. Schirmer tells the story of a lay doctor who has discovered her own mission. "Since more than 10,000 natives live in the Lower Yukon-Kuskokwim area of Alaska. And in its hub city of Bethel there lives a woman who's having a tremendous impact on this area and its people. She is Dr. Harriet Jackson Schirmer, woman bush doctor, civic leader, philanthropist.

"A native of New York state and daughter of wealthy parents, Dr. Schirmer could have easily established a high society 'high pay' medical practice in New York. Instead, in 1954, after completing general practice residency at the University of Colorado Medical Center at Denver, she came to Alaska. 'My parents were both doctors and I grew up in medicine,' she said. 'I felt that a general practitioner would be needed in a place like Alaska and I preferred a cold climate to a hot one. I wanted to go to a place where there was plenty of water and not too many people. Alaska fits the bill well,' she said.

"For three years she was medical officer in charge at the Bethel Alaska Native Service Hospital, then she became employed by the department of Health at McGrath on an ear, nose and throat survey trying to reduce ear disease in native villages. She started her private practice in Bethel in 1959. Most of her patients came to her office but occasionally she goes to them by dogteam or riverboat. Her husband, a pilot, sometimes flies her as far as a hundred miles to see a patient.

THE WACHOVIA MORAVIAN
DEATHS


Fleshman, Mrs. Mina Pepper, born March 26, 1879; died March 17, 1965. A member of Home Church. Funeral conducted by Dr. James C. Hughes and the Rev. Dudley Colhoun. Interment in Salem Cemetery.


Bennett, Mrs. Ethel Gray (L. E.); born May 16, 1898; died April 7, 1965. A member of Trinity Church. Funeral conducted by the Rev. Clayton H. Persons. Interment in Salem Moravian Graveyard.

Goin, Elijah Edmond, born August 10, 1892; died April 4, 1965. Funeral conducted by Dr. Mervin C. Weidner. Interment in Moravian Graveyard. A member of Calvary Church.

Fischrupp, Fred Charles, born May 22, 1897; died April 2, 1965. A member of The Little Church on the Lane. Funeral conducted by Bishop Herbert Spaugh and the Rev. James Johnson. Interment in Sharon Memorial Park, Charlotte, N.C.

Charges Are Low

"Her charges for medical services are among the lowest in the U. S. despite the fact that Alaska is known for high priced services. Dr. Schirmer has been known to set a broken arm and care for the patient for the low charge of $5. When she flies to see patients, her fees at times do not even pay for the gasoline. In short, she is the type of person who is not interested in money.

"Her philanthropic deeds are many. For one thing she has worked up a program making it possible for anyone in Bethel to buy eyeglasses at cost. It's a massive program in which she doesn't make a dime. Her accomplishments along this line would challenge those of a good-sized Lions Club. She helps native girls get basic training for nursing and encourages them to go on to school to become nurses.

Mayor of Bethel

"In 1962 she was mayor of Bethel and during her tenure a new dog ordinance was passed, provision was made for centralized waste disposal, and the legislature was strongly urged to establish vocational schools to equip natives for employment. In addition to everything else, people come to her with their problems. She's always a good listener and counselor. The list of her accomplishments goes on and on. It's hard to assess the king-sized impact of what this modest, hard-working woman, in her quiet way, is doing. Somehow, though it does not seem adequate, the TUNDRA TIMES this week presents its fifty-first North Star Award to Dr. Schirmer along with our deep-down, heart-felt gratitude and congratulations."

MAY, 1965
Adult Conference Announces Topic

Let the Church Mind Its Business

Adults in conference at Laurel Ridge June 18-20 will consider the topic, “Let The Church Mind Its Business.” The topic will be approached from the points of view of laymen and clergy alike, with two representatives of each group making up the speakers’ panel.

The laymen scheduled for the conference are C. Douglas Carter of Trinity Church and Charles Miller of the Home Church. Each has been asked to present from his personal point of view what the business of the church must be to meet his needs together with those of his fellows.

Carter will bring to the session his experience in the Winston-Salem-Forsyth County public school system as well as thoughts grounded in work with the Sunday School of Trinity. He is also actively engaged in the work of the pre-synod committee on the “Moravian Church in the Coming Decade.”

Miller will bring to the group his experience in the business world together with background as superintendent of the Home Church Sunday School and work as an elder of the congregation. He will also voice insights gathered in his service as chairman of the provincial Board of Church Aid and Extension.

The clerical representatives are still indefinite, but the Rev. Raymond Troutman, pastor of the Grace Moravian Church and advisor to the Pfohl Fellowship, has consented to serve as a member of the speaking panel. The other representative will be announced shortly.

Children’s Program

During the various adult sessions of the conference children attending the conference (age five and older) will have a program of training and activities. These activities will be under the direction of Mrs. Edith Vaughn and the Rev. Clark Thompson. They will be assisted by volunteer workers as well as some representatives of the full-time camp staff.

Both Mrs. Vaughn and Mr. Thompson are well known in circles of Christian Education for their work with children. They will divide the ages as indicated by registrations, providing an interesting and constructive program for all present.

During the free time children will be with their families. Most of Saturday afternoon will be available for family fun. Swimming facilities will be open at that time, together with other recreational activities. The camp will likewise offer a family nature hike.

The Adult Program

The adult program will open on Friday night at 8:00 with the first presentation of the theme, “Let The Church Mind Its Business.” Each presentation will involve comment on the talk by other panel members, questions from the audience, and opportunity for small group sharing of reactions. Major sessions will be held on Friday night, Saturday morning and night, and again on Sunday morning.

The Wachovia Moravian
Also included in the plans are a moonlight crest, informal coffee hours, and a closing service of worship and sharing.

The general question around which the program will revolve will be, how can the church meet my needs? Also involved will be the question, how can I meet the needs of the church? Those working on the program plans express the hope that some concrete directions for the church of the future may grow out of this session.

Registrations for the weekend are now being accepted from all adults and children five years or older. The cost for the camp is $10.00 per adult and $5.00 per child. Children will spend the night in cabin with their parent of like sex. The price quoted covers the $2.00 registration fee that must accompany each registration form.

Registration forms, which are available at the local Moravian church, should be completed and mailed to the Registrar, Laurel Ridge, Box 10488, Salem Station, Winston-Salem, N. C.

Early registration will facilitate preparation of the children's part of the program. Non-Moravian adults and their families are welcome as campers.

Further information may be obtained by contacting the Rev. Fred Hege, director of Laurel Ridge, at the Board of Christian Education and Evangelism.

**FIRST TREES ARE PLANTED FOR ORCHARD AT LAUREL RIDGE**

The first apple trees of an orchard for Laurel Ridge were planted on April 9. In all, fifty trees were set out on the hillside above the Administration Building.

The trees were about equally divided between varieties that mature in the early summer, late summer and in the fall.

The beginning of the orchard was made possible by a gift of $100 from the young people attending the Senior Conference last August as a memorial to Mrs. George G. Higgins.

According to the Rev. Fred P. Hege, director of Laurel Ridge, an additional eighty trees are on order for delivery next December. These will include several varieties of apple trees and a number of mountain peaches.

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Further Report on Conditions in Nicaragua

Gratitude has been expressed for the gifts which have been sent by U. S. churches to assist with the famine conditions on the East Coast of Nicaragua. Some of the Nicaraguan congregations which were not in the famine area have also taken special offerings for this purpose. Dr. Howard Stortz, Superintendent, wrote: “Representatives from Dakura and Auastara congregations came to ask for more food, particularly for the children. I was glad to be able to tell them that I was able to give them rice and beans. I wish you could have seen their expression of gratitude. We will have to help these folks until the new crops come in.

“I have been in contact with those who handle the United States relief food. If ever they settle the dock strike in the U. S., food should be coming again. We have not had a ship for weeks. It is really sad that when the people do not need U. S. relief food they have plenty of it and now that they need it they do not have it. Representatives of the United Nations working here in Puerto Cabezas are supporting me in my request for relief food. They plan to help us for a period of two months.”

Fire Fighting Equipment at the Gray Hospital

Recently it was possible to have the first fire drill at the Gray Memorial Hospital at Puerto Cabezas, Nicaragua. During the drill careful instructions were given to the staff in the use of new fire fighting equipment which has just been installed. The purchase of this equipment, the funds for the drive, the crating and shipping arrangements were all handled through the enthusiasm and stimulus of Sidney Kinney, a member of the Advent Moravian Church, Winston-Salem, N. C., and a volunteer fireman. Mr. Kinney had visited Puerto Cabezas when he assisted Floyd Burge with construction there. The hospital now has several 150-ft. lengths of fire hose, eight two-gallon water extinguishers, six chemical extinguishers and an alarm system.

Church Extension in B. G.

The Moravian Church in British Guiana has made application for land in a proposed new housing area. The Government expects to sell a large plot of land to the Trade Unions who, in turn, will sponsor the housing program. It is expected that the first unit will involve five hundred new homes.

Dedication of a New Church in the Dominican Republic

The Moravian congregation at Sante Fe, now part of the United Protestant Church of the Dominican Republic, dedicated a new chapel on February 14. The congregation is served by the pastor of the church in San Pedro de Macoris and never has had its own building. With a great deal of sacrificial labor on the part of the members and their friends, and with gifts from the Moravian Mission Board and an Evangelical-United Brethren congregation in the United States, an attractive place of worship stands in a prominent place in the community.

Members of the Board for Christian Work in Santo Domingo representing the Presbyterian, Methodist, Evangelical-United Brethren and Moravian Churches in the U. S. were present.
The sermon was preached by Edwin W. Kortz, of the Moravian Church.

**Fliegel to Visit the Dominican Republic**

The Rev. Wolfram Fliegel, now serving in Bluefields, Nicaragua, will visit the Dominican Republic in June. The occasion of the visit is the 60th anniversary of the Moravian congregation at LaRomana. Br. Fliegel served as pastor of the Moravian Churches in the Republic from 1956 to 1960.

The three Moravian churches in this country are part of the Dominican Evangelical Church (a united protestant church) and are being served by bilingual, Dominican pastors. With the exception of the Sunday morning service, which is in English, all services and activities are conducted in Spanish.

Sante Fe has a new chapel. San Pedro de Macoris has made improvements to the church building and LaRomana is having a building fund campaign for a new parsonage. To this latter campaign the Mission Board has been able to make a pledge because of the funds provided by the “Strength For The Sixties” money.

**A Teacher For Alaska**

Miss Jean Trodahl, daughter of the Rev. and Mrs. Harry J. Trodahl, has volunteered to serve as a school teacher in the Children’s Home in Alaska for a one-year term. Jean is at present teaching in the public school system of Flint, Michigan, and is a graduate of Jamestown College in North Dakota. Jean was born in Bethel, Alaska, during the time when her parents were missionaries there.

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**MORAVIANS IN DENMARK ASSIST GROWING CHURCH IN TANGANYIKA**

Herbert B. Johnson

The Danish Moravian MISSION-BLAD brings us an interesting summary of Moravian missionary activity in East Africa by dedicated Danes.

**Historically**

The Moravian Church was established in Denmark at Christiansfeld in 1771. The Danish Moravian Missionary Society was organized in 1843. In 1893 this Society accepted as its mission field West Tanganyika, sharing the responsibility with the Jylland Mission Society. Entire responsibility for this mission was taken over by the Moravians in 1922.

On New Year’s Day of 1962 this mission, having grown into a Christian Church, was received into the Moravian Unity as a Synodal Province. It is now governed by a Provincial Elder’s Conference composed of four African elders and one Danish elder, and presided over by the Rev. Teofilo Kisanji, a man of outstanding ability and Christian character.

In the year 1963 there was an increase of 1217 members, and a total

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membership of 21,500 baptized church members in 124 parishes. Serving the church are 392 Africans and 26 Danes as ministers and evangelists, doctors and nurses, male and female teachers, plus a large number of candidates undergoing instruction.

The province is divided into districts presided over by African and Danish ordained ministers, with every congregation under the control of a church council. Usually, a parish has an evangelist who leads the congregation in missionary activities.

These activities are:
Church services in the churches and in the open air.
Pastoral visitation among Christian and non-Christian families.
Sunday schools attended by about 4,000 children.
Youth Fellowships are under way in ten parishes.
Bible Schools with meetings and study courses for evangelists and future leaders in the work.
Women's Instruction in Bible, hygiene, child care, and kindred subjects.
A School system with 5,600 children in 45 elementary schools and three Junior high schools.
Medical care in one hospital, four child clinics and a polyclinic, besides a leper colony with five hundred bed patients and six hundred ambulatory patients.

The African today is often rootless, listening and asking. Even today eighty per cent of the population of Tanzania has not heard or come in contact with the Gospel. There is preaching of the Word, but the need of more preachers is great.

In the homeland there is still a great need for people who will pray, people who will advocate missions, people who will give to missions, people who will volunteer for mission service.

The Savior is still saying, "The fields are white unto the harvest, but the laborers are few."

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ARDMORE CHURCH DEDICATES 21 RANK VERSCHUEREN ORGAN

A service of dedication for the twenty-one rank Verschueren pipe organ especially built for Ardmore Church was held on Sunday, March 28, at 4:00 p.m. The guest organist was John S. Mueller, M.M., head of the organ department of Salem College and Director of Music at Reynolda Presbyterian Church.

The organ chosen to accompany the congregational worship and special musical services in the sanctuary of Ardmore Church is a two-manual instrument built by the Verschueren Company of Heythusen, Holland. It was designed by their American representative, H. H. Groenewegen of the Holland American Organ Company, Harrisburg, Pennsylvania. Mr. Groenewegen also directed the installation of the organ.

May, 1965

The Service of Dedication was led by the pastor, the Rev. Kenneth W. Robinson. A capacity audience participated in the service. Bishop J. Kenneth Pfohl pronounced the benediction. Immediately following the recital, an informal reception was held in the fellowship hall.

The church's organist is Mrs. J. D. Jeffries who studied under the late Dr. Charles Vardell and John S. Mueller at Salem College.

The organ committee was composed of Mrs. Jeffries; Mrs. Frank Cook, the choir director; Mrs. Caesar Ebert; Roscoe Siceloff; the Rev. Kenneth Robinson, the pastor; and Dr. Donald McCorkle, former director of the Moravian Music Foundation and now with the University of Maryland.

A memorial fund committee, formed to secure memorial gifts to the organ fund, is composed of Charles Peterson, chairman; Gwyn Harris, vice-chairman;
and Frank Cook, treasurer. The larger portion of the cost of slightly over $20,000 is being paid by memorial gifts.

Mrs. Harry E. Cook, Jr.

MARGARET HIGGINS INSTALLED AS DIRECTOR OF CHRISTIAN EDUCATION AT TRINITY

Miss Margaret L. Higgins was installed as Director of Christian Education of Trinity Church on March 28 in Nashville, Tennessee.

Miss Higgins was certified as a Director of Christian Education on Mar. 21 at the Home Church of which she is a member. Dr. J. C. Hughes performed the Act of Certification. Dr. Hughes, the pastor of the Home Church, is also the Chairman of the Board of Christian Education and Evangelism.

HIGHWAY COMMISSION SUIT AGAINST FAIRVIEW IS SETTLED

The court action brought by the North Carolina State Highway Commission against the Fairview Moravian Church was settled on March 11.

In 1962 the Highway Commission took a considerable portion of the property occupied by Fairview for the right of way for the North-South Expressway. At that time the state offered $77,000 in damages which the church rejected as inadequate compensation.

In the court hearing a jury on March 11 awarded additional damages amounting to $48,115. The total award was $125,115. In addition the church retains possession of the remaining land and of the old church building.

Officials of Fairview have expressed the hope that they will be able to sell the building and property. Any money received from the sale of the property as well as the payment of $125,115 will be used to reduce the debt on the new church and property on Silas Creek Parkway.

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LESS THAN HALF OF WORLD'S CHRISTIAN HOMES HAVE BIBLES

Despite the fact that the Bible enjoys the reputation as the all-time best seller, a recent worldwide survey discloses that there are no Bibles in half of all Christian homes.

Further, according to the study made by the United Bible Societies, only one Christian in eight possesses a New Testament.

In North America, it is estimated that one person out of five has a Bible.

The survey, released by the American Bible Society, estimates that there are 150,000,000 Scriptures currently in circulation in the world.

Average life of a Bible is estimated at 15 years, although the study indicates that this varies with climate, quality of paper used, binding, printing, and care given by the reader.

According to the survey, religious forces have a reasonable chance of providing every person in North and South America with a Bible or at least a portion of the Scriptures within the next 20 years.

The American Bible Society is planning to celebrate its 50th anniversary in 1966 by increasing Scripture distribution from 40 million to 75 million.

Dr. S. P. Raju, who conducted the distribution study, warned that "Scripture circulation is not an end in itself."

He added that the greatest need "is to bring God and Bible from the churches on Sundays into the world's business places on weekdays." (RNS)

REHABILITATION OF JOHN HUZ RECOMMENDED TO CATHOLICS

A German Protestant churchman was reported by a communist newspaper in Prague as proposing that the Roman Catholic Church review its condemnation of John Hus, 15th-century Bohemian reformer and martyr, for "humane, religious and legal reasons."

Lidova Demokracie said it had interviewed the churchman after learning that a number of important Catholic scholars and various public figures in West Germany were planning to approach the Vatican to request that the case of John Hus be "re-opened."

The paper identified the churchman merely as Dr. O. Feger of Konstanz, Germany. It quoted him as saying that "a reconstruction of the reformer's trial might uncover its weak points."

One of Czechoslovakia's great national heroes, John Hus was born of...
peasant parents at Hussinecz, near the Bavarian frontier, in 1369. Becoming a leader of the Czech Reform movement, he was finally imprisoned and burned at the stake as a heretic on July 6, 1415, at Konstanz.

The anniversary of his death was widely observed in pre-Communist Czechoslovakia. In 1954, the Communist government restored Bethlehem chapel in Prague, where the reformer preached for ten years, and dedicated it as "a working-class" shrine. (RNS)

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U. S. CRIME INCREASES 13 PER CENT IN YEAR

The Federal Bureau of Investigation reports that serious crime in 1964 increased by 13 per cent over the previous year, with the largest percentage of gain recorded in the Southern states.

As has been the trend in recent years, the sharpest increase was in the suburbs, where the rise was 18 per cent greater than in 1963. In the nation's capital area, the suburbs showed an increase of 33 per cent, almost double the rate for suburbs for the nation as a whole.

In 18 cities having 500,000 to 1 million population within their city limits, the average rate of serious crime increase was 13 per cent. In cities of more than 100,000, but under 500,000, the increase was 11 per cent. Rural areas reflected an increase of 9 per cent.

The FBI's Uniform Crime Report for 1964, issued by Attorney General Nicholas Katzenbach, lists seven crimes in the "serious" category. They are: murder, up 9 per cent; aggravated assault, up 18 per cent; forcible rape, 19 per cent; robbery, 12 per cent; auto thefts, 16 per cent; larceny of $50 or more, 13 per cent; and burglary, 12 per cent.

In the nation as a whole, there also was an increase in arrests of persons under 18 of 13 per cent. This compares with a 4 per cent jump that year in the juvenile population (persons between 10 and 18).

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PROSPERITY CALLED FACTOR IN BRITISH CHURCH ATTENDANCE

Growing prosperity and television "immorality" were cited by a prominent Roman Catholic clergyman as major factors for the slump in the number of churchgoers in Britain.

Father Francis Ripley, director of the Catholic Information Center, Liverpool, England expressed his views when commenting on a three-year-survey he had completed of the decline in the number of converts to Catholicism in England and Wales.

Estimating that 40 million people in Britain do not attend church, he said:

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"The man in the street is dazzled by the new prosperity which has mushroomed in the last ten years. Almost everyone now has a car and an outing on Sunday seems to the masses more important than going to church.

"Television and radio have popularized a glib dismissal of religion. It is easy for a speaker to demolish a religious concept in a one-minute remark which might take an hour to refute properly." (RNS)

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EVANGELICAL INVOLVEMENT IN RIGHTS "MARCH" REPORTED

A leading conservative Protestant scholar and writer said he found evidence during the Selma-to-Montgomery march that conservative, evangelical Protestants became involved in the struggle to a degree that is "without precedent."

The statement, made by Dr. Frank E. Gaebelien, co-editor of Christianity Today, has particular significance for conservative Protestantism, insofar as it long has sustained criticism—even from within—for remaining aloof of the national social concerns which have occupied much of the thinking and action of liberal Protestantism.

Christianity Today, an influential voice for conservative Protestants, has urged, particularly through its editor Dr. Carl F. Henry, evangelicals to become more concerned but at the same time to show care that the Gospel itself is not placed in a secondary role.

Conservative Protestants generally claim the liberal branches of the church are causing moral reforms and humanitarian projects to become substitutes for the Gospel of redemption. For this reason, a tendency has been evident to shun active participation in the social movements by conservatives.

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Dr. Gaebelein's observations of unprecedented evangelical involvement in the rights movement came after on-the-spot investigation of the big drive in Alabama.

He said the unifying factor "in the midst of the theological and social diversity" was clearly the constitutional issue—protest against abridgement of the right to vote and peaceable assembly to petition the government for redress of grievances. (RNS)

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NATIONAL COUNCIL SPONSORS PROTESTANT CHAPLAINCY IN MOSCOW

The National Council of Churches has appointed a new Protestant chaplain to the American community in Moscow, U.S.S.R., it was announced in April by Dr. R. H. Edwin Espy, the Council's general secretary.

The Rev. James L. Barkenquast of Philadelphia, Pa., adult coordinating editor of the Lutheran Church in America's Board of Parish Education, has been named to the three-year-old interdenominational post, described by Dr. Espy as one of "particular ecumenical significance.

As the only non-Russian Protestant clergyman in the Soviet Union, Mr. Barkenquast will minister chiefly to U.S. diplomatic and press personnel and their families now resident in the Russian capital. The Moscow American colony is now estimated to total some 250 persons, most of whom are attached to the U.S. Embassy.

"Other English-speaking foreign residents of Moscow will of course be most welcome to attend Mr. Barkenquast's services. American tourists, businessmen and other visitors, who now number more than 10,000 annually will also be transient members of his parish if they so desire," Dr. Espy said.

Before the National Council of Churches, acting in behalf of four cooperating member denominations, established this chaplaincy in 1962, Moscow's only Protestant services in English were held monthly at the British Embassy by a visiting Anglican priest commuting from Helsinki, Finland.

"The Protestant chaplaincy in Moscow gives the National Council and its member churches an opportunity to provide Christian witness and pastoral leadership in a place where these are greatly needed," Dr. Espy said.

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Over the Editor's Desk

Dr. Ned Wallace describes the invaluable assistance which the Gray Memorial Hospital at Puerto Cabezas, Nicaragua, received over a six month period from Interchurch Medical Assistance, an agency of the National Council of Churches.

We are indebted to Dr. Edwin W. Kortz, executive officer of the Board of Foreign Missions, for the story of the award which an Alaskan newspaper gave to Dr. Harriet Jackson Schirmer of Bethel, Alaska. Dr. Schirmer and her husband are members of the Moravian Church in Bethel.

Also from Dr. Kortz comes the article on Joint Action for Mission. The article is a provocative one in terms of cooperation by the denominations in the elimination of competition and duplication of effort in the work of overseas missions.

The Wachovia Moravian
MAY BOOK SPECIAL

The School of Infancy

by John Amos Comenius

Edited with an Introduction by
Ernest M. Eller

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—Ernest M. Eller

MAY DISCOUNT

This book, which sells for $3.00, will be available from the Board of Christian Education and Evangelism only during the month of May at the special price of $2.00.

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SOUTHERN PROVINCE 1948-1965

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In This Issue

- The Juniors at Camp
- The Synod Has Power
- The Moravians and Education
Not Yet Reached Its Goal

For the first ten years of its existence the Building and Expansion Program had as its goal a budget of $50,000 annually. It was the purpose of this fund from the beginning to assist established congregations finance their building programs and to make it possible for the province to build new churches in new localities.

During the first ten years from 1948 to 1958 Building and Expansion achieved its goal and the province entered upon a new period of growth and expansion. Konnoak Hills, Messiah, Raleigh, and Coral Ridge in Florida are monuments to that achievement. Other established congregations, among them, The Little Church on the Lane, Greensboro, Olivet, Friedland, were encouraged to move forward by grants to their building program. In all, thirty congregations have received appropriations for new buildings and seventeen have received assistance in building parsonages.

At the close of the first ten-year period the annual goal of giving from the congregations was increased from $50,000 to $100,000. Since that time progress to achieve this greater goal has been painfully slow. For this year, which closes on June 30, just under $85,000 was pledged out of a total of over $100,000 requested.

Meanwhile the rate of expansion of the province has slowed down. No new church has been started in the Winston-Salem area in over ten years. In the province only two, Park Road and Boca Raton, have been organized in the last five years.

Certainly one of the reasons for the current lag in church extension is the failure to reach the goal of $100,000 a year in the budget of Building and Expansion. This has created a back-log of obligations that must be met before new commitments can be made. The most urgent need right now is for the congregations to do everything possible to help the Building and Expansion Board reach its goal of at least $100,000 each year. The growth and development of the church at home depends upon it.
Summer camping for Juniors begins at Laurel Ridge the 27th of June and continues through July 17. Junior camps are for children who will be nine, ten, or eleven years old by October 15 of this year. School-wise, this would be rising fourth, fifth, or sixth graders.

As usual, it will require three sessions of the Junior Camp to care for children registering. Each session will begin on Sunday with the evening meal, and conclude the following Saturday after lunch. The opening dates are June 27, July 4, July 11. Bus transportation to and from Salem Square will be provided for those paying the fee and indicating their need for such on their registration form.

Small Group Programming

The Junior camps feature small group learning experiences. Each study group is composed of 16-20 children and is taught by two instructors. The material for this year, designed to be taught in the natural setting, is entitled, "The Living World and the Living Word". It studies the Bible as an outdoor book about an outdoor people, pointing to the many natural things that Jesus used to teach people about the Kingdom of God.

The material is Moravian in origin. It was prepared especially for Moravian Junior camps by the Rev. Clark Thompson and Mrs. Henry Clodfelter. It was successfully employed for Juniors three years ago. One of the authors, Mr. Thompson, will be involved in pre-camp teacher training.

In the Junior camp the majority of the morning hours are devoted to instruction. In the afternoon, after a brief rest period, the program centers on crafts, recreation, and nature study.

The craft program this year will concentrate on the use of the natural materials available in the camp surroundings. There will be instruction in art forms of all sorts: drawing, wood-carving, clay modeling, painting, and the like. The Rev. Clark Thompson will be in charge of this phase of the program.

Recreation will center on more unusual activities, including some native sports and games as well as the usual swimming, ball, and other activities. Bill Pulliam will be the staff member in charge of this phase of activity.

A third part of the afternoon program will be nature study. This will be led by the camp naturalist, William Clippard of Charlotte. It will emphasize collecting specimens on hikes and their preservation and identification.

Evening Program

The evening program at the conference will include the traditional camp-
fires as well as other programs of both spiritual and informative nature. This is followed by the 9:30 “lights out” practiced at the Junior camps.

Deans of the sessions will be as follows: Session 1, the Rev. George Chiddie of Leaksville; Session 2, the Rev. Herbert Weber, pastor of the Mayodan congregation; and Session 3, the Rev. Dave Burkette, pastor of Fries Memorial Church. Staffs will be completed by lay volunteers as well as other ministers.

Registration cards for the various sessions are now available in the local congregations. Cost for the week is $30.00, the same cost that has been in effect for many years. Bus travel requires an additional $3.00.

Many congregations offer one-half of this amount as an encouragement to their young people. Such scholarship agreements are on file at the camp office. Young people attending from aiding churches will be billed for only that part of the cost not pledged by the congregation.

Further information is available from the Board of Christian Education and Evangelism which sponsors the camp program.

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Adult—June 18-June 20
Junior No. 1—June 27-July 3
Junior No. 2—July 4-July 10
Junior No. 3—July 11-July 17
Jr. High No. 1—July 18-July 24
Jr. High No. 2—July 25-July 31
Senior—August 1-August 8

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Houses of Peace, Eller ...............$3.00
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Count Zinzendorf .....................$4.75
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THE WACHOVIA MORAVIAN
In the Government of the Moravian Church

"The Synod Shall Have Power"

Just now the churches of the Southern Province are electing their delegates to the Provincial Synod of 1965. Lay men and women, along with the ministers of the province, are being asked to set aside three full days this coming November 16-18 to transact the business of the church.

In addition, since early this year, five pre-synod committees with a membership of fifty people have been at work studying the state of the church in preparation for the program of synod.

What is a provincial synod and what does it do that justifies this expenditure of time and effort?

The Powers of Synod

Section 4 of the Constitution of the province begins, "The Provincial Synod shall have power." This power is broadly defined as "the supreme legislative power of the province." Narrowly defined the synod has power:

- To examine into the spiritual and temporal affairs of the congregation
- To adopt Rules and Regulations
- To amend the Constitution
- To elect provincial boards
- To elect bishops
- To watch over the doctrine and Liturgy of the Church subject to the Unity Synod
- To supervise:
  - The education institutions
  - The Church publications
  - The provincial funds
- To exercise general supervision over the church activities of the province.

In the Moravian Church the Provincial Synod has broad, sweeping power. This power is limited only by the things committed to the Unity Synod. Among the powers reserved to the Unity Synod are the issuance of official statements on doctrine and the authority to "determine the boundaries of the provinces."

That the synods "shall have power" brings the Provincial Synod of 1965 into its proper focus. It is the "supreme legislative power of the province" and as such it organizes the Southern Province by the election of provincial boards for the period of the next three years. Out of its study of the "state of the church" it may initiate programs that affect the life and work of the province for years to come.

The Organization of Synod

The organization of synod begins with the election of delegates and alternates by the local congregations. Under a new rule adopted in 1962 each congregation is entitled to send one delegate for "every one hundred (100) communicant members in good standing."

The rules of the province require that the delegates and alternates be elected by Church Council in which all qualified members have the privilege of voting and that the election shall be by ballot. Parliamentary law states that the object of voting by ballot is secrecy. Robert's Rules of Order specifically states, "It is out of order to move that one person cast the ballot for the assembly for a certain person when the by-laws require the vote to be by ballot."

For previous synods and for the one to be held in November, the Provincial
Elders' Conference has urged that in the election of delegates for members to be chosen who are the active leaders of the local congregations. In the call for the Synod of 1965, the conference wrote, “We urge each congregation to give careful consideration to the selection of its delegates in order that it will be represented by its most able leaders.”

In addition to the representative from the churches, other delegates are the ministers of the province and individuals who hold positions of leadership in the various organizations. These include the laymen on the Provincial Elders’ Conference and the Financial Board, the President of Salem College and the Chairman of the Provincial Women’s Board.

In the actual organization of synod, the Provincial Elders’ Conference is charged with the responsibility of appointing synodal committees. These committees “shall study the state of the church in the field assigned to it, pass upon resolutions referred to it, and render a report to synod.” Much of the work of synod is done in these committees.

The Reports to Synod

A significant phase of the preparation for synod is the requirement that each Provincial Board “shall prepare a written report of its work during the inter-synodal period” and that these reports shall be “distributed at least two weeks in advance of the opening of synod to all official delegates.”

Any special study groups appointed for the purpose also render their reports to synod. One such study for the Synod of 1965 will be the report on the Consultation on Union which has been studying the proposal for the merger of the two North American provinces with the Unity of the Brethren in Texas.

The call for the coming synod by the Provincial Elders’ Conference concludes, “We urge all members of the province to unite in praying that God will lead us in planning for synod, that He will direct us in all matters to be considered in the sessions of synod and that the results will be to His honor and glory.”

The spirit of dedication to God’s will and purpose will be set as the delegates meet in advance of the opening session for the service of Holy Communion on the evening of November 15.

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THE WACHOVIA MORAVIAN
“The Pathway to a Happy Marriage” is the title of book published in 1953 and written by Bishop Herbert Spaugh, pastor of The Little Church on the Lane. “The chapters of this little book,” the forward states, “are offered as blueprints for a Happy Home — to those about to be married and to those already married.”

“The majority of the domestic problems which arise between husband and wife are caused by ignorance of these rules and plans for successful marriage,” writes Bishop Spaugh. The book endeavors to set forth these essential rules and plans for home and marriage. Among them are the “Ten Rules for a Happy Marriage” and “the Seven Marriage Adjustments,” each treated in short, readable chapters.

The opening chapter answers the question, “What Is Marriage?” This chapter in full is printed below:

“What Is Marriage? Every couple planning to marry should examine this question. Those already married should know, but many of them don’t.

“Marriage is first of all a civil contract between a man and a woman which gives them the approval of society to live together. The State grants a license for this purpose which is executed by an officer of the State, such as a Justice of the Peace, or other officers authorized by the State to perform such duties including ministers, priests, and rabbis.

“This civil contract may be dissolved under State law for certain specified reasons. This breaking of the civil contract is called divorce. Those who look upon marriage as only a civil matter should have it performed by a civil State official.

“Those who wish the blessings of Almighty God and the Church upon their marriage, should have it performed by a minister, priest, or rabbi. By this act they bring their marriage under Church law as well as State law. These laws are different. What the State recognizes as grounds for divorce is not always recognized by the Church. Many couples divorced under State law, find to their surprise that their divorce is not in accord with Church law, and they cannot be remarried by a Church official.

“Church law on the question of remarriage after divorce is based upon the interpretation by the Church of Bible teaching on this subject. The Bible does not appear to question the right of a man or woman to separate, but it does speak of remarriage after divorce. Christian teaching on this subject as given in the New Testament is found in Matthew 19:3-12; Mark 10:1-12; Luke 16:18; I Corinthians 7:10-15, while Jewish teaching is based on Deuteronomy 24. Those planning to be married should study these passages carefully, and with the aid of a good commentary which explains the meaning of the Bible verse by verse.

“There is some variation in the interpretation of these passages by different branches of the Christian Church. Some grant no permission for remarriage by the Church of a divorced (Continued on page 11)
Education in the Ancient Unity Seen

As a Workshop in Humanity

Clark A. Thompson

Note: This is the first in a series of at least three articles that the Chaplain of Salem College will write for The Wachovia Moravian.

Central to the Moravian Church and its way of life has been the conviction that education is an integral part of the Christian’s response of faith and service. In its most comprehensive sense, the Moravian Church has sought to provide an educational experience as a part of its understanding of the new life in Jesus Christ. Education as the imparting and acquisition of knowledge, skills, and understanding has been more than an institutional addition or missionary tool in the Moravian Church. It has come out of the realization that to love and serve God is a total demand resting upon the mind as well as upon the heart. Richard Niebuhr in “Conscience on Campus” has written, “Love to God is conviction that there is faithfulness at the heart of things.” Such reverence for the order and meaning of the creation acknowledges God as the source of all truth and Christ as the center of man’s quest for understanding.

John Hus

From the life of John Hus, the Bohemian reformer, the Moravian tradition can draw an initial concrete witness to the educational obligations of the Church. As a man of the middle ages, Hus knew that the stance of faith must lead to understanding and the disciplines of learning. He undoubtedly knew the injunction of the letter to the Hebrews:

“Let us leave behind the elementary teachings about Christ and go forward to adult understanding” (6:1).

As a teacher and academic administrator of the University in Prague, Hus...
also sensed that the norm and source of Christian faith and learning lay in the reading of the Biblical Word. As the people's preacher in the Bethlehem Chapel, he labored to make that Word relevant and meaningful to the ordinary Christian. His education was in order to serve God and his fellow men in the causes of a vital faith. But beyond the pulpit and the classroom, Hus knew that education and understanding was a summons to action, a summons to enter into the needs of his day. It is not insignificant that out of the academic worlds of Oxford and Prague, John Wyclif and John Hus sounded the call for reformation in the Catholic Church. For Hus the understanding heart existed for the glory of God and the service of mankind. An informed faith, examined and articulated, in search of goodness was vital to the life of Christianity—a very part of the redeemed image of man.

As the Church of the Brethren came into existence and developed in the 15th and 16th centuries, educational responsibilities became one of its many problems. Influenced by the teachings of the devout Peter Chelcicky, many of the Brethren disdained education and learning as a threat to the simplicity and purity of the Christian life. Chelcicky's other-world asceticism called upon men to live highly disciplined moral lives and to have little commerce with the things of the world. As the Unity grew the crucial questions arose regarding the educational needs of the Brethren; their relationship with the world of practical affairs, and the real basis of the Unity's life and faith.

Two bishops, Luke of Prague and John Blahoslav, each in their respective periods, struggled to widen the Brethren's faith and life beyond the narrow moralism of the Chelcicky tradition. Sensing that the Gospel must speak to the lives of men and their everyday world of practical concerns, both Luke of Prague and John Blahoslav worked to develop the tradition of education and schools to fit men for responsible Christian service.

The free schools of the Brethren provided both practical and theoretical education in a sincere Christian atmosphere. The use of catechisms, Biblical studies, contemporary books on ethical conduct, and even hymns served to underscore the unity of both sacred and secular studies. In the area of higher education Blahoslav developed a program of sending ministerial candidates to the major European Universities to broaden their understanding of the faith and training in its implications. The firm stand which the Church took on education served the future in several ways. Firstly, it laid the sure foundation for a tradition of Biblical knowledge as the center of all learning. In another way, the Moravian stance underscored the concept that education was not just the simple learning of facts, but a school in living and an essential part of the Christian response. Thirdly, the Brethren's educational efforts sent them equipped into a life of work and action as they sought to spread the evangelical faith.

**John Amos Comenius**

It was out of such an atmosphere of Christian educational concern John Amos Comenius, bishop and educator of the 17th century, developed his unique pedagogical insights. At the very heart of Comenius' work was a profound faith in Jesus Christ that compelled him to see the world and mankind in the light of eternal values. Influenced by the spreading humanism
and the rebirth of learning of his day, Comenius viewed education as a recognition of man’s longing for true knowledge. God in Christ was the source and end of all human knowing—the very dynamic behind man’s quest and fulfillment in the teaching—learning process. To this end Comenius describes the school as a “workshop in humanity,” where men came to know themselves as creatures, to see nature as the great school master, and to realize that example, not precept is what education means.¹

Essentially in keeping with the school as a workshop in humanity, Comenius saw the system and content of education as secondary to the more important atmosphere of faith, virtue, and love that must prevail the learning process. Education as a preparation for living was to reflect in its methods true Christian concern and respect for individual growth, needs, and fulfillment. His concrete contributions of many and varied visual aids, simplified textbooks, and educational plans and writings emphasized his desire to make education a joyous response to God’s world. The business of the educator was to discover:

1. How we may seize the right occasions for learning so as to learn surely.
2. How we may unlock the mind so as to learn easily.
3. How we may sharpen the understanding so as to learn solidly.²

Comenius was quick to recognize that the gift of grace and piety came from God through the mediation of the parents, teachers, and ministers. Thus, education was a communal response and task. The Biblical Word, the world of nature and the self were the foci of that response and task. Comenius gave to the Moravian tradition a true understanding of Christian humanism—the fullness of the redeemed man in search of an understanding and appreciation of the creation and himself. Experience, the senses, the natural world all became for Comenius the context for God’s full revelation of eternal values and human meaning.

Thus it can be seen that Moravian educational concern in the Ancient Church went hand in hand with the Church’s spiritual growth and active entry into the life of service. Education became a living part of the Moravian...

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⁴ FULNECK IN CZECHOSLOVAKIA where Comenius preached as Headmaster of the Moravian Church School. This is one of the few old buildings of Fulneck still standing.

¹ Essentially in keeping with the school as a workshop in humanity, Comenius saw the system and content of education as secondary to the more important atmosphere of faith, virtue, and love that must prevail the learning process. Education as a preparation for living was to reflect in its methods true Christian concern and respect for individual growth, needs, and fulfillment. His concrete contributions of many and varied visual aids, simplified textbooks, and educational plans and writings emphasized his desire to make education a joyous response to God’s world. The business of the educator was to discover:

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THE WACHOVIA MORAVIAN
vian Church's witness that Christ came not to condemn the world and its ways but to redeem and renew the world of human concerns. A sure foundation was laid for the varied educational tasks that would challenge the Moravian communities in the future.

1. Excerpts from the History of the Old Unitas Fratrum, Heinz Motel, translated by John Weinlich, personal notes.

American Bible Society Holds “Op Art” Exhibition

The American Bible Society decided, after careful thought, to display Op Art in relation to contemporary Scripture formats and translations. Just as the artists of today are seeking new dimensions and a new outlook in their field, so the American Bible Society is constantly seeking bold, creative, colorful, and imaginative new formats and translations to lead more and more people, many hitherto unfamiliar or bored with the Scriptures, to search the Bible for God’s Word for this new age.

The Society does not expect to become a headquarters for Op Art, nor does it at the moment have plans to use this current art form on covers of its paperback editions; however, it is responsive to the thrust of this new medium.

The entire first floor of its exhibition space at Bible House, Park Avenue and 57th Street, New York, was used for the exhibit held April 27 through May 26.

Seven leading artists of Op Art were represented and eleven paintings were displayed. The show was called “Op Art . . . The Bible . . . And the New Age.”

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.”

June, 1965
Christianity today stands closer to the church of the First Century than to the 19th Century situation that found it "an accepted and honored part of the established order," presidents of the World Council of Churches declared in their annual Pentecost message.

"The church today is losing much of the power that it had" in the last century, the WCC leaders said. "Very many Christians today live scattered in small groups, minorities without political power . . . ."

"But," they continued, "God has never cancelled the promise or withdrawn the gift He gave at Pentecost. That power is always available to the church which wants it enough to pay the price."

Pentecost marks the descent of the Holy Spirit on Christ's followers as they were gathered after His Resurrection. Like Easter, Pentecost is a movable festival and in 1965 its observance falls on June 6.

The message which is signed by honorary president, Dr. J. H. Oldham, St. Leonards-on-the-Sea, England, octogenarian ecumenical pioneer, and the six presidents elected at the WCC New Delhi Assembly in 1961 is as follows:

"These men have learned to know Jesus as Lord. They believe in his resurrection. They understand that his death was not defeat but victory over all that enslaves and destroys men. But they want to know what this is going to mean in practice. Does it mean the Kingdom of God now? Does it mean that we are on the winning side, and we shall forthwith see the enemies of God put to flight?

"Jesus tells them plainly that God has not given us the timetable for his campaign. We simply do not know what are the limits of human life—for good and for ill. But God is going to give them something more important. He is going to give them his Spirit, who will empower them to be his witnesses to the end of the earth." (Acts 1:6-8)

"The church today is losing much of the power that it had" in the last century, the WCC leaders said. "Very many Christians today live scattered in small groups, minorities without political power . . . ."
the ends of the earth. When this Spirit comes, they will become the evidences to the whole world that Jesus reigns, and that evil is doomed and on the way out.

"That promise was fulfilled at Pentecost. In a mighty outpouring of divine power, these doubting disciples were transformed into living signs of the reign of Christ over the whole earth. Out from Jerusalem they went, reaching for the farthest corner of the world, a great movement of resistance against the established powers of evil, living torches to illuminate the night with certainty of a new day to come.

"The Church today is losing much of the power that it had when it was an accepted and honoured part of the established order. Very many Christians today live scattered in small groups, minorities without political power. In this, they are nearer to the Christians of the first century than to those of the 19th.

"But God has never cancelled the promise or withdrawn the gift he gave at Pentecost. That power is always available to the church which wants it enough to pay the price. The price is to be made utterly one with the Lord Jesus Christ—one with his humiliation in order to be one with his victory. The power is power to believe and to help others to believe, power to hope without wavering to the end, power to love to the limit, power to make peace, to work for justice and reconciliation between men. It is the power of the coming Kingdom, given to us now. It is the pledge of glory. And it is offered to all who ask.

"We ask you, then, to join with us at this season of Pentecost, in praying the Lord to fill the whole Church afresh with the power of His Spirit, so that it may be His witness to the ends of the earth."

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Book by Bishop Spaugh . . .

(Continued from page 5)

person under any circumstances. Others permit the remarriage of the innocent party of a divorce based only on fidelity. Still others accept added grounds.

"When a minister, priest, or rabbi unite a man and a woman in marriage, he functions both as an officer of the State and as an officer of his Church or Synagogue. The contracting parties are then bound by State law and religious law.

"If a man and a woman planning to be married, desire the blessing of Almighty God and the Church upon their marriage, it should be performed by a minister, priest, or rabbi. If they are not interested in religion, such a marriage is a mockery."

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JUNE, 1965
DEATHS


Turner, Mrs. Edith Belle (E. E.); born February 18, 1890; died April 26, 1965. A member of Trinity Church. Funeral conducted by the Rev. Clayton H. Persons. Interment in Salem Moravian Graveyard.


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THE WACHOVIA MORAVIAN
**Moravian Missions — currently speaking**

**A Nurse for Honduras**

Miss Mabel Forbes, R.N., a member of the Bluefields, Nicaragua, congregation, has volunteered to serve in Honduras as a missionary nurse. Mabel is a graduate of the Colegio Moravo in Bluefields and received her nurse’s training at the Moravian hospital at Bilwaskarma. At present she is employed as a nurse at the General Hospital in Managua, Nicaragua. She replaces Lily Prochnau who left the field last December having completed a full term of service. Mabel is expecting to begin her service in June of this year.

**A Report From Kwigillingok**

The Rev. Joseph Albrite, pastor at Kwigillingok, Alaska, reports encouraging results in his congregation. The congregation recently erected a new church building entirely with its own efforts and financing. The new church is a 30’ by 60’ building and will seat 400 people. Albrite writes: “This congregation is very cooperative, generous in giving and in helping each other. It can be said that it is a praying congregation and the people are mission-minded. Four of our young men are now working as lay pastors in the upriver district. We have three choirs, ranging from 20 to 25 members each—the Junior Choir, the Young People’s Choir, and the Adult Choir. At present we have nine Sunday School classes and a membership of 145 communicants and 161 children.”

**More About Mission Radio**

Mrs. John Gilliland, wife of the doctor at Ahuas, Honduras, reported a radio contact which her husband made recently: “Johnny just happened to make a contact one night with a doctor in Roanoke, Virginia, and it has proved invaluable. He was talking with a doctor in Illinois about an orthopedic problem, but the contact was not good due to interference. When they finally gave up, the doctor in Roanoke came on, introduced himself, and had already placed a phone call to an orthopedic doctor in Roanoke for consultation.

“Since that evening Johnny has had a daily evening contact with the Roanoke doctor who has contacted specialists. He has placed long distance calls to New Jersey to learn much needed lab results on patients, without having

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to wait two or three weeks for a result to get back here by regular mail. Bob (the Roanoke doctor) has sent down needed articles, medical journals, and has really gone out of his way to help. He said that he bought his radio solely to help out medical missionaries, since it was impossible for him to go to the mission field himself."

Mission Film Available

“More Than An Ambulance” is a new 20-minute sound-color filmstrip documentary showing the scope of the service of the Missionary Aviation Fellowship to missionaries and nationals in Honduras. The filmstrip is available on a free-will offering basis and can be had by writing to Missionary Aviation Fellowship, Box 32, Fullerton, California. Allow at least ten days for shipping.

Seminary Student to Antigua

Bruce Riegel, completing his first year at Moravian Theological Seminary, has volunteered to take a year away from his studies for service in the West Indies. The PEC of that province has asked him to serve on Antigua where he will replace William Gramley, who returns to the States this summer.

Bruce is a member of the United Church of Christ in Allentown, Pa., and took his undergraduate work at Moravian College. He is engaged to be married to Miss Barbara Feller, of Cedar Lake, N. J., and a graduate of Moravian College. The wedding will take place in July and they will go to Antigua in August.

---

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The Provincial Boards at Work

PROVINCIAL ELDERS' CONFERENCE

The Rev. Edward T. Mickey has accepted a call to the pastorate of the Raleigh Moravian Church. He will be installed by the president of the Conference, Dr. R. Gordon Spaugh, at the morning service on Sunday, June 13.

* * *

The Provincial Elders' Conference has granted the request of Br. William B. Kerner to be released for service as a chaplain in the United States Navy. He will report to the Chaplain School in Newport, R. I., June 28. Br. Kerner has served as pastor of the Providence Moravian Church since September 16, 1962 and will conclude his ministry there on Sunday, June 13.

R. Gordon Spaugh, President

PROVINCIAL WOMEN'S BOARD

The Provincial Women's Boards of the Northern Province and the Southern Province have announced their decision to change the beginning time for the Bible Study and the Mission Study. This year both studies will begin in October.

The decision to begin the studies in the fall means that the timing of the women's studies will now coincide with the Sunday School studies and the beginning of all the fall work of the church. It also means that by beginning in October all women of the Moravian Church will be starting their studies at the same time.

To accomplish this, the women of the Northern Province moved their time for beginning study from January back to October, while the women of the Southern Province changed their time from July to October. Since our materials are published cooperatively, in order to supply them to the women at the nominal rate which they pay, there was great advantage to all to have a unified date.

Mrs. Harry E. Cook, Jr.

BUILDING AND EXPANSION BOARD

The Building and Expansion Board announced its appropriations for 1965-1966 at a rally held at Messiah on May 20. Nine churches will receive assistance under the program given below which ends June 30, 1966:

<table>
<thead>
<tr>
<th>Church</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Park Road, Charlotte</td>
<td>$20,000.00</td>
</tr>
<tr>
<td>Boca Raton, Florida</td>
<td>15,000.00</td>
</tr>
<tr>
<td>Raleigh</td>
<td>7,500.00</td>
</tr>
<tr>
<td>Messiah</td>
<td>10,000.00</td>
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<tr>
<td>Bethesda</td>
<td>10,000.00</td>
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<tr>
<td>Friedberg</td>
<td>10,000.00</td>
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<tr>
<td>Hopewell</td>
<td>10,000.00</td>
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<tr>
<td>Konnoak Hills</td>
<td>14,000.00</td>
</tr>
<tr>
<td>Boca Raton, parsonage</td>
<td>2,500.00</td>
</tr>
<tr>
<td>Expenses of Board</td>
<td>1,000.00</td>
</tr>
</tbody>
</table>

$100,000.00

BOARD OF FOREIGN MISSIONS

The Board of Foreign Missions of the Moravian Church in America held its Spring semi-annual meeting in Winston-Salem, May 29-31. The meetings were held at the Home Moravian Church.

Dr. F. P. Stocker is the chairman of the board and Dr. Edwin W. Kortz the Executive Officer.

While in the Southern Province, eight of the visiting members of the board preached in twelve congregations on Sunday, May 30, advocating the con-
Members of the Board of Foreign Missions from the South are the Brn. Robert A. Jobst, Theodore C. Kerner, R. Gordon Spaugh, and F. Herbert Weber.

DEATHS


Tysor, Mrs. Gertrude Talley, born October 1, 1878; died April 3, 1965. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.


Ingle, John Jackson, born February 24, 1892; died April 24, 1965. Funeral conducted by Dr. James C. Hughes. A member of Home Church. Interment in Forsyth Memorial Park.


Saunders, Jesse Omer, Sr., born September 14, 1890; died April 25, 1965. A member of Christ Church. Funeral conducted by the Rev. J. Calvin Barnes and Dr. S. J. Tesch. Interment in the Salem Moravian Graveyard.

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Laurel Ridge Appoints New Manager and Staff

HARRY L. UNDERWOOD is named manager for coming season at Laurel Ridge.

Harry L. Underwood, assistant principal of the West High School, has been secured for the coming season as manager of Laurel Ridge. He will officially assume his responsibilities when the camp opens June 13. He and his family will occupy the manager’s apartment in the administration building at Laurel Ridge.

Mr. Underwood is a member of the Bethania Moravian Church where he serves as an elder of the congregation. He is also a captain in the active reserve of the United States Army.

Before assuming his duties as assistant principal of West High School he served at the North High School as guidance counselor.

Also with him during his stay at the camp will be his wife, Sue, and his two children, Rusty and Beth.

Acting as his assistant will be Elton “Crutch” Crutchfield, an old friend to former campers. Crutch will also serve as Waterfront Director for the camp.

LAUREL RIDGE STAFF of last year with Elton Crutchfield at the wheel of one of the camp tractors.

The food preparation will be under the direction of another old friend of campers, Mrs. Ray Helsabeck. Mrs. Helsabeck is well known for her outstanding menus in the past.

Others returning to the staff from former years include: Terry Gordon, Jim Burwell, Ronald Jones, Mike Vogler, and Gray Kimel. New members include: Ted Bowman, Bill Clippard, Terry Carroll, Carl Smith, Darrell Davis, and Tommy Weavil.

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JUNE, 1965
For Moravia

A Completely New Building
Roger L. Parks

THOMAS A. KIMBALL turns the first spade of earth as Pastor Roger Parks looks on. This was in July, 1964.

The congregation of Moravia held a service of dedication, Sunday, April 4, dedicating its new sanctuary and Christian Education facilities to the Glory of God. The service consummated the dreams of the congregation that some day a modern church building and Sunday School facilities would take the place of the old out-dated building.

The building had its visible beginning, Sunday, July 12, 1964, when Br. T. A. Kimball, a member of the Provincial Elders' Conference and a good friend of the congregation of Moravia, delivered a message challenging the congregation to unite in an effort to glorify God by erecting a new place of worship. After the message, Br. Kimball led the congregation to the site of the new building and, during a lull in a rain storm, turned the first spade of earth.

The building grew rapidly during the favorable weather of the fall months and soon the walls were in place. Then on Sunday, October 4, 1964, Bishop Herbert Spaugh arrived in a downpour of rain to lead the congregation in the celebration of its sixty-eighth anniversary. After the Anniversary Lovefeast was served, with no let up in the rainstorm, Bishop Spaugh led the ministers present in tapping the Corner Stone with the service being held in the old sanctuary.

Although the congregation wanted to begin the Advent Season in the new

BISHOP HERBERT SPAUGH on October 4, 1964, presided at Cornerstone laying which was held indoors because of rain.

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building, it would have to wait until the occasion of last year's Christmas Eve Candle Light and Lovefeast service.

With the new building came also the need for razing the old one. Br. Ery Elliott, a member of Moravia, was asked to tear it down and remove it to make room for the grading of a parking lot. With the grading completed, the grass sown and the walkways in place, the building was now ready for dedication. Again Bishop Spaugh, on April 4, made the trip up from Charlotte to preside at this all important service. This time, "Thanks Be Unto God," the sun was shining brightly outside as well as in the hearts of the members of the congregation.

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JUNE, 1965
Christianity's next great thrust will come not from the United States or Europe but from the new Churches of Asia, Dr. Henry P. Van Dusen, president-emeritus of Union Theological Seminary declared.

"The churches of Asia are far more buoyant in their faith and far more contagious than churches in the United States," he told the annual dinner meeting in New York of the United Board for Christian Higher Education in Asia.

Explaining that he tended toward the pessimistic point of view, Dr. Van Dusen, a former president of the board, said: "I think this country of ours is far gone in moral decadence." He cited the crimes of violence on the streets of American cities and observed: "If law and order is the criterion of civilization, then we're the barbarians."

He added that he was more fearful in walking along the streets of New York City at night than in any city of the Orient where he recently visited.

Dr. Van Dusen stressed a need to support Christian colleges in Asia, so that they may train clergymen, evangelists, Christian educators and other leaders for Asian churches.

"The Christian movement in Asia is in the hands of Asians," he said. "They're the ones who meet you at the airport. They're the ones who run the (Christian) institutions. This is not to say they don't want missionaries. They do. They welcome them as fellow-workers."

He said relations between Asian Christian leaders and Western mission-aries were excellent.

Christian colleges in Asia, Dr. Van Dusen reported, are "stronger, more powerful and more outgoing than their Christian counterparts in this country."

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STRESS ON LAITY HELD REDUCING RECRUITMENT OF CLERGYMEN

The head of Westminster College in Cambridge, England, has said that the church may be having difficulty recruiting men into the ministry because of its de-emphasis of the pastor's role.

"We have become the victim of our own propaganda," said Dr. Alan Gordon MacLeod, principal of the school which is the Presbyterian theological seminary in England. "We've been talking about the 'ministry of the laity' by teaching people how to be Christians everywhere they are in whatever job they're doing.

"And we've emphasized this to such an extent that I think we've discouraged potential ministers from undertaking the full-time work of the church."

"Instead," he said, "we've rather encouraged them to enter other forms of service such as teaching and social service. This is a great factor, I think, in the declining number of men entering the seminaries."

He said that England, like America, saw the greatest number of ministerial candidates just after World War II but that the number has steadily decreased in both countries to the lowest point in several decades.

Dr. MacLeod, who spoke at Holy Week services at Grace Covenant
Presbyterian church, Richmond, Va., said he believes the economics of ministers' salaries is no longer a deterrent to men who might consider pastoral work.

"Now," he said, "almost any minister can live reasonably well on his salary. And we hope that men have never gone into this field to get rich."

Dr. MacLeod said the impetus for getting young people interested in church-related vocations must come from the home and church. "The church should undertake a formal introduction of the field to young people so that they will know what the church is doing and what the insights to the job of the minister are."

He also blamed the shortage of incoming ministerial students to "the general secularist attitude of today" and the question many people have about what real contribution the church has to make in today's society. "I think part of this concern for renewal of the church as seen in the ecumenical movement and elsewhere comes out of the recognition of what a desperate situation we're in."

"When we become concerned about the church's mission in the world, we then face the question of unity because we realize that disunity is the major handicap in the church's mission."

(PNS)

PAPAL ANNOUNCEMENT DUE ON MIXED MARRIAGES

Pope Paul VI will shortly issue a motu proprio modifying the Catholic Church's canon law on mixed marriages—long a major cause of Protestant-Catholic tension—according to Vatican sources.

Likely to be one of the most important changes, they said, would be the abolition of the pledge whereby the non-Catholic partner in a mixed marriage guaranteed that all children of the marriage would be raised and educated as Catholics.

This would be replaced, the sources claimed, by a promise by the Catholic partner to do everything morally possible to raise the children in the Catholic faith, the non-Catholic spouse not being expected to bind himself in the matter.

The French churchman, one of the world's leading ecumenists, was quoted in a Religious News Service dispatch as saying that the Pope would issue a motu proprio on mixed marriages in accordance with "desires expressed by innumerable prelates" at the third session of the Second Vatican Council last year.

A motu proprio is a document drawn up, issued and personally signed by a Pope on his own initiative for reasons which he himself deems sufficient.

Another major change Pope Paul was expected to make in the Church's canons was a revision of the article requiring the Catholic partner in a mixed marriage to strive "prudently" for the conversion of the non-Catholic partner.

Mixed marriage problems were discussed before the Vatican Council as part of a wide scale schema on marriage. However, just before adjournment of the third session, the bishops voted 1,592 to 427 to remove the schema from the Council and send it to the Pontifical Commission for the Revision of the Code of Canon Law.

The assumption is that the commission has now completed its study of the schema and that its findings and recommendations will be embodied in
whole or part in the motu proprio the Pope is believed ready to issue. (RNS)

FULL COMMUNION, NOT UNION, THEME OF SCOTTISH REPORT

Full communion rather than organic union with the Church of England was proposed in a report prepared for the annual assembly of the Church of Scotland.

Unity talks between the two Churches were initiated ten years ago. In 1960 the Scottish Church rejected a proposal that a united church should be governed by bishops acting through presbyteries, and the talks have been in recess since then. However, another conference between the two bodies has been scheduled for January, 1966.

The advance report states: “Scotland is still in many significant senses a nation. As a people we have a distinctive character, shaped by the events and experiences of our history. We have our own legal system, our own religious customs, our own social habits. We do not consider a ‘Church of Great Britain’ either practicable or desirable.”

JEWSHL SCHOLAR DEFINES “CHOSEN PEOPLE” CONCEPT

Despite what appears to be a disproportionate emphasis on God’s concern for the people of Israel with whom he had made a covenant, careful study of the Old Testament reveals that God was equally concerned about other peoples and nations, a noted Jewish scholar declares.

Dr. H. L. Ginsberg, professor of Biblical history and literature at the Jewish Theological Seminary of America, put into historical and theological perspective the “chosen people” concept during a press briefing.

While the covenant relationship between the Lord and Israel is “the characteristic concept of the Israelite religion,” the Biblical scholar explained, “the covenant never did preclude God’s concern for other nations.”

Citing Isaiah 19:24, “Blessed be my people, Egypt, my handiwork Assyria, and my very own Israel,” Dr. Ginsberg said the passage “amounts to God saying the special covenant with Israel will be extended to everybody. It amounts to other nations being on a par with the people of Israel.”

He explained: “It is because this covenant is a covenant with a people that most of the Hebrew Scriptures seem to be concerned on the one hand almost exclusively with Israel and to show a disproportionately small concern for the salvation and welfare of other peoples, and, on the other hand, to be concerned almost exclusively with Israel as a people and to show a disproportionately small concern for...”
the salvation and welfare of the individual."

Nevertheless, he continued, "the Bible regards ethics as having existed, and been binding on every individual, long before the Lord’s covenant with Israel." The prophet Ezekiel, in Ezek. 14:12-20, "contemplates the possibility of the existence of the righteousness in any community and cites from the past three examples of such non-Israelite saints."

Dr. Ginsberg made his observations in anticipation of the publication of a monograph on the books of Job and Isaiah. He is also writing a commentary on Isaiah for the Anchor Bible series published by Doubleday and Company, for which he is one of the advisers.

His commentary on Isaiah will record his conviction that the entire book, essentially as we have it today, was the work of the prophet and not a patchwork of emendations of later editors, as much current Biblical criticism holds.

“When I read Isaiah I’ve often had the feeling that I was reading a diary,” Dr. Ginsberg stated. “He’s constantly reacting to events as they are happening—sometimes reversing himself in the process.”

To fully appreciate the great prophet, Dr. Ginsberg said, one must understand the history of the times in which he wrote.

“The period of Isaiah’s prophetic ministry witnessed the virtual destruction of about two-thirds of the Hebrew people and the subjugation of the rest.” He compared Assyria’s King Sargon of Isaiah’s time to Napoleon in Western Europe.

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Dr. Ginsberg is convinced, on the basis of recent archeological finds, that the famous swords-into-plowshares passage in the second chapter of Isaiah was indeed spoken by the prophet. Many scholars hold that it is a later emendation.

The Jewish scholar pointed out that the trend in Biblical scholarship today is toward an interreligious approach. “Scholarship, if it is scholarly, is interdenominational,” he stated.

He praised the growing trend toward interreligious cooperation on the part of Roman Catholics and cited the sizeable number of Catholic—as well as Protestant and Jewish scholars—of international stature working on the Anchor Bible.

“This was not possible a decade ago,” he observed. (RNS)

MISSIONARIES SAFE IN DOMINICAN CONFLICT, CHURCH AGENCIES SAY

Scraps of news from the strife-torn Dominican Republic indicate that U.S. Protestant missionaries there are safe and that churches and church institutions apparently have not suffered badly.

Church and mission executives stressed, however, that all normal communication with the island republic had been cut off. Information on the churches has come almost entirely from evacuees. It is not known whether messages sent from the United States to Santo Domingo were received.

Church World Service, which for the last nine months has been conducting a community development program and feeding 15,000 persons a day in the Dominican Republic, has sent a staff member, William Strong, to the area to survey conditions and report on needs. Recommendations for further action will be developed when he returns.

Although the CWS warehouse in Santo Domingo is located in rebel-held territory, preliminary reports indicate that it is intact.

According to Wilson Radway, associate director of the CWS material resources program, all material aid programs for the Dominican Republic are being coordinated with the Organization of American States (OAS), both in Washington, D. C. and Santo Domingo.

Missionary Bishop Paul A. Kellogg of the Episcopal Church in the Dominican Republic is reported safe in his residence near the U. S. Embassy in Santo Domingo. The six missionaries of the Church — two of them women — are also safe and remaining at their posts.

One of the leading Protestant bodies is the Dominican Evangelical Church which is supported by the United Presbyterian, Methodist, Evangelical United Brethren and Moravian Churches. The Church maintains nine schools and several baby clinics. It has 19 organized churches, six of which are in Santo Domingo, and 18 missions. (RNS)
JUNE BOOK SPECIAL

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In This Issue

- John Hus — After 550 Years
- Conferences at Laurel Ridge
- A People's Church Emerging
In the Moravian Church

The Ecumenical Movement

"Is of Its Very Lifeblood"

"The Unitas Fratrum cherishes its unity as a valuable treasure entrusted to it by the Lord. It stands for the oneness of all mankind given by the reconciliation through Jesus Christ. Therefore the ecumenical movement is of its very lifeblood. For five centuries it has pointed towards the unity of the scattered children of God that they may become one in their Lord." From the "Church Order of the Unitas Fratrum, 1957"

The statement above points to one of the turbulent issues of our time. Throughout the Christian Church there are today forces at work pointing toward "the unity of the scattered children of God." World and National Councils of Churches are emphasizing the need for closer cooperation. Denominations are exploring the prospects for organic union.

This movement is declared to be of the "very lifeblood" of the Unitas Fratrum. The Ground of the Unity, found in the Church Order (1957), states, "We believe in and confess the Unity of the Church, given in the one Lord Jesus Christ as God and Saviour. He died that He might unite the scattered children of God. — The Unitas Fratrum espoused such unity when it took the name of the Old Bohemia Brethren's Church, 'Unitas Fratrum,' (Unity of Brethren)."

The first two sections of the Church Order of the Moravian Church speak often and eloquently of the transcending importance of Christian Unity. "We confess our share in the guilt which is manifest in the severed and divided state of Christendom," says the Ground of the Unity. "By means of such divisions we ourselves hinder the message and power of the Gospel," it continues.

(Continued on page 24)
His Memory Is blessed

John Hus — After 550 Years
Andrew P. Slabey

THE CONDEMNATION OF HUS. An artist’s concept of Hus before the council in the Cathedral of Constance.

In the years of 1414 to 1418 an important Council of the Roman Catholic Church was held in the German city of Constance, near the Swiss border. Historians tell us that 65,000 people came to Constance at one time or another during the Council. Among these were the Pope John XXIII of Rome, who called the Council, Emperor Sigismund of the Holy Roman Empire, 346 archbishops and bishops, 564 abbots and church doctors and 16,000 assorted princes, dukes, noblemen, counts, knights, soldiers. Among the other visitors and attendants were professionals, businessmen, wine merchants, and women of ill repute.

The Council was called to bring about better order in the corruption-wrecked church. There were three popes at that time, in different towns, waging war, cursing each other and living disgracefully. And if the leaders acted in this way, we can imagine what the rest were like. The Council deposed all three contending popes and elected a new one.

And then there was the priest and university professor, John Hus of Prague, Bohemia, who was to be tried as a heretic and punished by death. Although the Emperor had given Hus a safe conduct for the trip, the Council authorities threw him into a filthy dungeon and later imprisoned him in a cold, unheated tower which undermined his health during the six months he awaited trial.

What kind of a man was John Hus, and what did he do?
John Hus was the son of godly Czech parents who lived in the town of Husinetz. According to recently discovered records, he was born in the year 1371. His father was a miller. The family owned a house with a yard and a barn in the rear. The house stands to this day, facing a street. John prepared for the university at a Latin school in the town of Prachatice. He later entered Charles University of Prague to study for the priesthood, receiving the Ph. B., B.D. and M.A. degrees after many years of hard study and struggle. He was an obliging young man who found friends among the professors who employed him to do chores in order to help him earn enough money to stay in school.

An Eloquent Preacher

In 1398 Hus was appointed to teach rhetoric, or the art of public speaking, at the university. He was very popular with the students. In 1400 he was ordained a priest, and became a devoted and eloquent preacher. The archbishop Zbynko appointed him to preach before the Synod. In 1402 Hus was appointed head preacher of the famous Bethlehem Chapel, where his main duty was to preach the Bible in Czechoslovak vernacular twice on Sundays and on holidays. He took this appointment in a spirit of humility and prayer. At the same time he continued teaching at the university.

We don't know how and when Hus was converted to a more vital faith, but it must have been while he was revising the Czech translation of the Bible, made from the Latin Vulgate. Thus he became familiar with the Holy Scriptures and imbibed their spirit, and their teachings. In his earnest, sincere, enthusiastic preaching he liked best to take his texts from the Gospels, exalting Jesus Christ above all, as the Son of God and Savior. He exhorted the people to living in keeping with this high calling. The church was filled with 3,000 people of all classes. Czechs, Moravians, Slovaks, Poles and other Slavs were in the audience.

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A Fearless Preacher

Hus preached against the wrongs of society and spoke fearlessly against the sins of the rich and poor alike, including the clergy and even the pope. He appealed to the nobility, the landowners and employers for fair and humane treatment of the serfs or peasants, servants and workers. His words were heeded by some and they began to treat their servants better. But when he rebuked the sins of the clergy, especially the simony and the sale of indulgences by the pope to raise money for the war against the King of Naples, there was trouble. Instead of repenting, his fellow priests resented his accusations and began to work against him.

But Hus' preaching was not merely negative. He sounded a strong positive note, as well. He was seeking not primarily to change the doctrine of the church, but to reform the morals and to elevate Christian life according to the teaching of Christ and the Bible. Here, for example, is a quotation from one of his sermons preached in the Bethlehem Chapel:

“Christ is our friend, for all a man has, He gave him and also promised him. ‘Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him’ (I Cor. 2, 9), when they remain in friendship with him to the end, as the apostle says. Augustine uses this illustration: ‘If anybody lost his sight and another would restore it to him, he would love the one who recovered the sight for him. Likewise if somebody lost his mind; how he would love the one who helped him regain it! You likewise lost your sight, lost your mind, and deserved death for your sins, and if anyone regained all that for you, O how you should love him . . . ’ Paul says in Romans 5:10: ‘When we were enemies, we were reconciled to God by the death of his Son.’”

The following quotation is from a speech by Hus as rector (president) to a graduating class at the university:

“Live right!

“Those are the words of the moralist Cato, who calls with these words also to you, ‘live right!’ Because who lives
right, lives well, lives in a way that he will never perish. So then, William, live right! Don't be greedy desiring that which belongs to others. See that you abstain from unbridled laughter. Defend the truth, strive to do what is good, and thus live right! Be honest and decent. Do not mock but respect the aged people. Don't criticize anybody unjustly. Thus live right. Hold in contempt all that is evil. Look always to the future that you live right. Avoid bad women. Consider others better than yourself. For the sake of righteousness be willing to suffer. Cultivate the sciences. Exercise your self in virtues. . . . If you will live right, you need not fear malicious slanders. Our condition surely does not depend on what someone says. Then live right as you receive the bachelor's degree. In the name of our Lord Jesus Christ."

Hus repeats the "live right" fourteen times in this brief address, thus impressing it on the memory of hearers. He was a keen thinker and a good debater too, all of which helped him as a preacher.

In 1403 the books of John Wycliff, the English reformer of Oxford, were brought to Prague. As these books were written in Latin, the Prague professors and others could read them. Wycliff's forty-five articles on "The Church" made quite a stir in Prague, especially in the university which at that time numbered 7,000 students. The student body was divided mainly between the Czechs and Germans, although the Germans held three votes on the governing board while the native Czechs had only one vote. As a patriot, Hus had this reversed by the King, and the Germans protested.

Influence of Wycliff

When Wycliff's teachings came up the Germans rejected them while the Czechs, including Hus, found much truth in them. Although Hus did not agree in everything with Wycliff, yet this was the main accusation against (Continued on page 24)
The Gospel Message to Communists

In a world largely composed of non-Christian people, Christians cannot “deny the Gospel message to our fellowmen because they are Communists or atheists,” Dr. Martin Niemoeller declared at a recent meeting of the U. S. Conference of the World Council of Churches held at Buck Hill Falls, Pa.

In areas where the church has begun to reach out to non-Christians, Dr. Niemoeller said “this renewal, which has begun or is beginning in Eastern Europe, is the decisive turning-point for all church renewal.”

Dr. Niemoeller, who became a symbol of Christian resistance to the Hitler regime, stated that the church in East Germany has now returned to its status of 1932, before Hitler came to power.

For 15 years, he said, Christians in Germany had kept alive their faith by believing that reunification of East and West Germany would come about.

But “the 15 years of hope, artificially produced and artificially kept alive,” Dr. Niemoeller said, “brought no renewal” in the church’s life there.

Realization that “there is no hope left anymore that this division of a country and people will be overcome in a foreseeable future” at least opened “the moment when renewal began,” Dr. Niemoeller said.

“We are left and placed in this world, in this area,” he continued, “dominated by a Communist system, from which we Christians had hoped to be liberated. This hope now is revealed as a deception and a self-deception, and yet here we are and still we are alive.”

Also since 1945, Dr. Niemoeller noted, “the Communist authorities have not tried to oppress churches in the Soviet Union area which are licensed.” These are the Orthodox Church of Russia, the Georgian and the Armenian Church, the Baptist Church and the Lutheran Churches in Estonia and Latvia.

Noting that “persecution has not succeeded in doing away with Christianity, even if a considerable part of the formerly Christian population of the Soviet Union has given way to either persecution or state-supported atheist propaganda.” This must mean, Dr. Niemoeller said, that “some kind of reanimation or revival has occurred to those who stood through.”

The greatest problem on any European church, he said, is encountered by the Czechoslovakian church “since there the ministers are being paid by the state itself, which in this way can easily dispose of any pastor who does not act and function to the state’s satisfaction. But nevertheless . . . church attendance seems to be comparatively good and the Czech, as well as the Slovak people, including the Christians among them, are genuinely interested in the common destiny of this nation.”

“This means,” he said, “that in Czechoslovakia, maybe more than in other countries, the Christians are not tempted to live a ghetto-life for themselves only; their more dangerous temptation may be that their faithfulness to Christ and to his cause may be slighted, as happened to the ‘German Christians’ in Hitler’s day.”

JULY, 1965
A LOVEFEAST AT LAUREL RIDGE is sometimes a part of the planned evening program.

The Board of Christian Education and Evangelism will hold its two Junior High conferences the last two weeks of this month. Sessions will begin on Sunday, July 18 and on Sunday, July 25. Each session concludes the Saturday afternoon following the opening date.

The Junior High programs differ for the two weeks, making it possible for a young person to attend a two-week conference. Those attending the two-week program arrive on the grounds Sunday afternoon, July 1, and leave Saturday, July 31.

The First Session

Dean of the first session will be the Rev. Henry May, pastor of the Bethesda Moravian congregation. During this session the staff will lead the young people in answering such questions as: Why am I here? What am I like? What has God done? What must I do? What can I become? How shall I live?

These topics will be presented to the conference by the ministers on the staff, then discussed in smaller groups. This program will occupy most of the morning hours.

Also a part of the program will be the experiences in crafts, nature study, recreation and general fellowship. The evening hours will include vespers, special assemblies, and the traditional campfire fun.

The Second Session

Dean of the second session of the conference will be the Rev. James Johnson, associate pastor of The Little Church on the Lane in Charlotte, N. C. The theme for this session will be the Christian Church and its part in the life of the young people, together with their part in the church's life. Session topics include: We Are the Church, Like a Mighty Army, A Peculiar People, Why Get Involved, The Church's Brotherhood, and Where Do We Go From Here?

The methods employed in the study will be those described above. The afternoon and evening programs are
basically the same as those at the first conference.

**Who Should Register**

Junior High conference is open to all persons who will be attending junior high school this fall. Graduates from junior high should register for the Senior Conference, August 1-8.

Registration forms are available at the local church. Many congregations pay a part of the cost to encourage young people to attend. Parents of the campers should investigate their church's scholarship aid program before figuring the cost.

Standard cost for the camp is $30.00 per week plus an additional $3.00 for those campers riding the bus. Cost for a two-week camper would be $63.00 if he desired transportation to and from the camp.

**Junior, Junior High Outdoor Camps**

Registrations are also being taken for the Outdoor Camps at Laurel Ridge. The camp for Juniors will be held August 1-8. The Junior High camp is scheduled for August 8-14.

Outdoor camping is dominating the camping scene throughout the nation. In this type of program campers live, work, eat, and sleep in the woods. They experience responsibility, each sharing in preparing the meals, cleaning and improving the campsite, forming the program, and tending to other necessities. They also learn cooperation and concern for others, their actions affecting the experience of the whole group.

The nature of this program demands that the group be a small one. Only ten registrations are accepted for each group, five boys and five girls.

Leading this program for the Junior age will be Dr. George Higgins, General Secretary of the Board of Christian Education and Evangelism. Working with the Junior Highs will be the Rev. Burton Rights, pastor of the Clemmons congregation.

Registration blanks are available in the local congregation. The cost of the camp sessions is $15.00 for the week.

**The Senior Conference**

The Senior High conference will open at Laurel Ridge Sunday, August 1, and conclude Sunday, August 8. The conference this year will be under the direction of the Rev. Wallace Elliot, pastor of the Oak Grove Moravian Church.

The theme for this year's conference will be "But As For Me", based upon the writings of the prophet Micah. The young people will be led in the study by the various ministers on the staff.

Additions to the program this year will be made in the area of arts and crafts under the direction of the Rev. Clarke Thompson.

**Who Should Attend**

Senior conference is open to all young people who will be attending senior high school this fall. Those having graduated this spring may attend;
but are urged to be present for the post-high conference September 3-6.
Cost for the week will be $30.00 plus $3.00 for those wishing to ride the bus to and from the conference.

Further information on all conferences may be obtained from the office of the Board of Christian Education and Evangelism.

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DEATHS


Duncan, Lovic B., born September 25, 1892; died May 25, 1965. A member of The Little Church on the Lane, Charlotte, N. C. Funeral conducted by the Rev. James Johnson. Interment in Forest Lawn Memorial Park, Charlotte, N. C.

Scott, Mrs. Maude Giersch (C. E.); born January 26, 1890; died May 27, 1965. A member of Home Church. Funeral conducted by Dr. James C. Hughes and Dr. R. Gordon Spaugh. Interment in Salem Moravian Graveyard.


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THE WACHOVIA MORAVIAN
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Portraits by Valentine Haidt

THE REV. HENRY WILLIAMS (left) and Bishop J. H. Foy of England examine Haidt portraits of the Anton Seifferths, early Moravian settlers.

Two valuable additions to Moravian College’s permanent collection of art treasures were recently received as a gift from the Moravian Church in England.

They are two portraits by the celebrated John Valentine Haidt—one of Anton Seifferth, first Moravian clergyman ordained in the United States, and a second of his wife, who are part of Bethlehem’s early history.

Mr. Seifferth, according to Moravian history, is believed to have cut timber for Bethlehem’s first house, and was among those to observe the colony’s first Christmas there.

The portraits will be hung in the lobby of the College Union Building, the scene of art exhibits every day of the academic year.

The new additions were acquired by the Rev. Henry L. Williams, college librarian, from the Sisters’ House in Bedford, England. Haidt, after whom a room is named in the College Union, is believed to be the first religious colonial artist in Bethlehem.

Mr. Williams learned that renovations in the Sisters’ House necessitated disposition of the paintings. He simply wrote in answer to a notice in the British publication, “Moravian Messenger,” and in subsequent correspondence with the Rt. Rev. J. H. Foy of the Moravian Church House in London, and Miss I. Blake, house warden, was guaranteed that Moravian would be the recipient.

The church archives lists Mr. Seifferth as one of three men who may have “walked through the snow from Nazareth to the site of Bethlehem late in December of this (1740) year to fell the first tree for the first house in

JULY, 1965
Bethlehem."

Haidt, who lived in Bethlehem from 1754 until his death in 1780 at the age of 80, painted many portraits of church leaders. About 70 of them are in Moravian communities in Pennsylvania, including the Archives on the college campus, Central Moravian Church, the Sisters’ House in Bethlehem, the Whitefield House in Nazareth and the Lititz congregation.

Other Haidt works were believed to have been destroyed during the World War II blitz in Germany.

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**Moravian College Receives Gifts Totaling $100,000**

The endowment funds of Moravian College and Theological Seminary were increased by a total of $100,000 through recent gifts and bequests. The additions were announced by Robert P. Snyder, vice president for finance and development.

**Memmert Memorial Fund**

In the final accounting of the estate of Mrs. Wilfred R. M. Memmert of Philadelphia, a total of $32,216.19 has been received for the Memmert Memorial Fund.

The money has been placed in a memorial fund established by the Rev. and Mrs. Memmert to aid theological students who require financial assistance. Student aid is limited to $200 a year.

**Karl A. Mueller Fund**

An additional $58,706.35 has been placed in the Bishop Karl A. Mueller endowment fund at Moravian College, bringing the total to $265,943.46.

The amount comes from the estate of Helen Scull Mueller, second wife and widow of Theophil H. Mueller, who established the endowment fund in the name of his father. Bishop Mueller died three years ago at the age of 94.

**Amrhein Fund**

Another $10,000 has been added to the Amrhein Fund for the advancement of business education at Moravian College by Irving S. Amrhein, college trustee and stock broker of Bethlehem, Pa.

The fund, which now totals $50,000, was established in 1962 with a gift of $20,000 to be used by the Economics and Business Administration Department as an investment laboratory by students of the department.

Students manage funds of the investment laboratory under faculty supervision and make a daily review of the market.

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**THE WACHOVIA MORAVIAN**
In East West Indies

A People's Church Is Emerging

Donald E. Fulton

The 1964 Synod of the Moravian Church, Eastern West Indies Province, was a time of inspection and direction. The existing program of the province was carefully reviewed and a primary result of this at synod was the producing of a Book of Order to govern the work of our church in this province. With new ideas of finance being called for in this Book of Order, the Provincial Elders' Conference called upon the entire province to enter into an extensive program of stewardship.

The Provincial Board conducted a Stewardship Workshop program in every conference, demonstrating the Every Member Canvass (through visual aid) as well as presenting ideas in budgeting on congregation and conference levels. Samples of all types of materials were made available for study and adaptation to meet the local needs.

NOTE: Donald E. Fulton is pastor of the Frederiksted Congregation on St. Croix and a member of the Provincial Elders' Conference.

JULY, 1965

The P.E.C. is very pleased to be able to compliment our people for their wonderful response to this program. As someone recently said, "We have watched ourselves move away from the 'minister's church' to the 'people's church.'" Only through intensive participation by the laymen has this become a reality.

Stewardship Accomplishments

Let us look at some of the fine accomplishments which have taken place:

1. We are very pleased to note that the heavy responsibility of congregation treasurer's work has been removed from the already too busy pastor. Our congregations now have capable laymen assuming these duties. Also, three of our six conferences now have laymen caring for the duties of the Conference Treasurer, which heretofore also had been delegated to a pastor.

2. Budgeting is now an active part of each congregation's program as well as on the conference and provincial levels. It is a joy to see the concern which congregations and conferences have regarding their needs as well as seeing them growing and developing their understanding of the larger need of the church as a budget is prepared, studied, and accepted.

3. Helping greatly has been the use of the Every Member Canvass program involving many lay people and producing most effective results where it has been used. (In the conferences where the E.M.C. is not already being carried out, plans are in the making to
do so). Yes, an important result is increased giving and we commend our people for this, but other very important results are also seen, like revitalizing the interest of a backslider to return to church, or finding new choir members, Sunday School teachers, members for the fellowship organizations, and new members of the church. But probably the greatest by-product has been the individual personal spiritual growth and understanding found on the part of those lay people who have and are actively participating in the Every Member Canvass program.

4. Enlarging upon our encouraging picture and certainly a "fruit" of stewardship concern, we look now at other accomplishments. The Virgin Island Conference has established a youth camp facility at Midland, St. Croix. The first use of the camp program was held in July, 1964, and plans are now being carried out for the second such program. Building renovations are being assisted by a $1,000 gift received from the Laurance Rockefeller Foundation. The Virgin Island Conference has also established a revolving loan fund from which local congregations can borrow small amounts of money at a nominal interest for renovation projects.

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Renovation and Extension
Antigua is in the process of extensive renovation programs with two new churches already completed (Spring Gardens and Grace Hill). Grace Hill is now completing a Christian Education wing while Lebanon, Green Bay,
and Potter's are in the process of completely rebuilding their churches. Other congregations have made extensive renovations.

In Barbados, we are most pleased to see that conference establishing a new church work. In the parish of Christ Church a new congregation has been organized and the conference is now in the process of raising funds to purchase land and to build a church. This is a high point for them as they celebrate their Bicentenary of Christian work and witness this year.

The Tobago Conference met a serious setback in 1963 as hurricane damage resulted in many thousands of dollars of loss. Here again, we are most pleased to report an encouraging response on the part of the people who rallied to the need in the conference, providing temporary facilities for those churches which were destroyed. It is in order at this point to express thanks to Moravians all over the world who have contributed funds to our church's rehabilitation work on Tobago. We are glad to report that a new manse has been completed at Moriah and that plans are now in the completion stage for the new church there. Also of importance to note from Tobago is the building program at Bon Accord and Spring Gardens, where new churches are being erected. Both congregations have raised nearly all the funds needed to build these new churches.

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JULY, 1965
In Trinidad, which at the Synod of 1963 was designated as a home mission, we note effective advances in the whole area of stewardship. Two ordained ministers are now at work in this conference. It was noted in the 1965 budget received from Trinidad that it is the desire of the conference to try to carry its program without grant assistance. Certainly this marks a very forward move.

Speaking of grants, we need to note that in this 1965 Provincial year no conference is designated to receive specific grant aid. This is a great forward move, for heretofore the tendency was to look to the province for a grant. Now we are pleased to be able to say that we look forward not only to supporting our province but also to reaching even beyond ourselves in contributing to benevolent causes. This last year (1964) our province was able to contribute more than $1,500 US to varied mission causes outside of our province. One of our congregations, not involved in a building program, saw fit to give half of its limited income away to other churches in its conference as well as the province, offering a helping hand and reflecting a growing vision of Christian Stewardship.

Ministers Needed

With this picture of a growing province we also have our difficulties. Needed to meet the challenge is a dedicated, capable ministry. At the present time we could use ten ordained ministers. The opportunity for a larger education of our ministers stands before us with the development of the new Theological College of the West Indies which our province is participating in. Nevertheless, man power must be forthcoming to be trained. As we thank Almighty God for His guidance and direction in the development of a growing stewardship program, we need to ask Him to lead men into this work. We call upon the whole of the church to rise up in prayer for this great need which stands before this growing province.

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The Wachovia Moravian
Nicaraguan Nurses Honored

Latin American Nurses' Day was celebrated in Nicaragua by the Nicaraguan Nurses' Association. An outstanding event of the day was the presentation of awards of merit which took place on May 12 in the auditorium of the General Hospital in Managua. Three Moravian nurses and graduates of the Nurses' Training School at Bilwaskarma were honored.

Mrs. Mullins Tillett (Laura Wilson Tillett) was given a citation for being the first Registered Nurse to be trained in Nicaragua. She completed her training at Bilwaskarma in 1938. Married to a Moravian pastor, she has used her nurses' training in the parishes where she has served with her husband — Bilwaskarma, Raiti on the upper Wangks, and at Kruta, Honduras.

Hope Wilson Morgan, daughter of Bishop Hedley Wilson, was recognized for her long service, eight years, as a member of the staff of the National Nursing School in Managua. She is a graduate of the Colegio Moravo in Bluefields and the Training School at Bilwaskarma.

Clarissa Lewis Hysslop, daughter of the Rev. Isaac Lewis, received a citation for being the nurse with the longest service record at the Military Hospital in Managua, where she is the dietitian. She has served there for ten years. She received her general education at Kingston, Jamaica, and her nursing training at Bilwaskarma.

These awards highlight the pioneering which Dr. and Mrs. David Thaeler did in the field of nurses' training in Nicaragua. They founded the first school of its kind in the country.

Cuthberts to Stay in Trinidad

The Rev. and Mrs. Robert Cuthbert volunteered their services to the Eastern West Indies Province for one year of service in Trinidad. Coming to the end of that year of service they have offered to remain for a full three-year term. The Cuthberts are living in Port-of-Spain where he is serving as superintendent of the Trinidad work, pastor of the Rose Hill Congregation and is also assisting with the inter-denominational task of writing a Caribbean Curriculum for the churches of the West Indies.

G C C in Nicaragua

The Nicaraguan Church held its General Church Conference in May. This gathering, hereafter called a synod, is the major legislative body for the province. Convoking at Bilwaskarma there were 66 delegates and six guests who spent an entire week in devotions, Bible study and business sessions. Dr. Howard Stortz, superintendent, presided and Alice Hooker was the secretary.

The conference elected John Coleman and Stedman Bent to the Provincial Board to replace Charles Moses and Hedley Wilson. John Wilson, Livingston Cuthbert, Ernesto Hooker and

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Melius Men were elected to the Board of Christian Education. Bishop Hedley Wilson was chosen to represent the province at the next Unity Synod and Stedman Bent was chosen as the alternate.

Two major steps in progress were taken. The one was the appointment of a committee to set up goals for the province in its effort to become a Unity Province and the second was the calling for a special study of the salary scale for the ministers of the province. This latter represents a conscientious effort on the part of the province to set its own salary scale and also to make a more concerted effort to meet it.

Mission Budget

The fiscal year for the Mission Board ends on August 31. This year has seen some budget demands which were not estimated over a year ago when the congregation quotas were assigned, such as the major medical plan which now covers all missionaries and their families. The Mission Board would appreciate it if all congregational treasurers or financial secretaries would forward to the church office all monies designated for missions in order to make every effort to end the year in the black. Special contributions from individuals as an “extra” gift for missions would also be appreciated.

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The Wachovia Moravian
Theological Seminary Graduates Two From South

JEROME LIVENGOOD:
Accepts call to Bethabara.

Six Moravian Theological Seminary graduates were cautioned at graduation that "the world is in the midst of revolutionary change, but we must always remember that it is God's world and we must try to understand it in these terms."

The speaker was the Rt. Rev. F. J. Warnecke, bishop of the Bethlehem Diocese of the Protestant Episcopal Church, who reminded the future clergymen that "to understand God's world, you must love it. God did. He so loved the world that he gave his only begotten son . . ."

The commencement service, concluding the 158th year, was held in the Old Moravian Chapel on May 23. A reception for graduates, students, family and friends was held on South Campus after the service.

Candidates for degrees were presented by Vernon W. Couillard, dean of the seminary.

JULY, 1965

Bachelor of divinity degrees were conferred upon Thomas N. Christianson, Moorhead, Minn.; Franklin C. Jones, II, Allentown, Pa.; Clarence J. Livengood, III, Winston-Salem, N. C.; and Frederick W. Oleck, Jr., Wethersly, Pa.

JACK T. NANCE:
Begins ministry at Providence.

Certificates were presented to Donald O. Cottom, Madison, Wis., president of the seminary student body, and Jack T. Nance, Greensboro, N. C., a member of the Moravia congregation.

The Cora Doster Moses memorial prize for the best work in homiletics and practical pulpit work went to Clarence J. Livengood, III, Winston-Salem, N. C. Mr. Livengood is from the Friedberg Congregation.

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The Rev. Henry E. May has accepted a call to the pastorate of the Park Road Moravian Church, Charlotte, N. C. He will be installed at Park Road at the 11:00 o'clock service on Sunday, August 1, by a member of the Provincial Elders' Conference.

The Rev. Kenneth W. Robinson, pastor of the Ardmore Moravian Church, has accepted a call to become pastor of the Bethania Moravian Church and will be installed at Bethania on Sunday, August 8, at the morning service.

Br. Jack T. Nance, who graduated from Moravian Theological Seminary in May, has accepted a call to become pastor of the Providence Moravian Church. He was installed at the morning service at Providence on Sunday, July 4.

The Provincial Elders' Conference has announced that the Rev. J. George Bruner terminated his service as pastor of the Providence Moravian Church.
of the Wachovia Arbor congregation on June 27. Br. Bruner began his work at Wachovia Arbor immediately following his retirement from the active ministry on August 15, 1954.

R. Gordon Spaugh, President

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BOARD OF CHRISTIAN EDUCATION AND EVANGELISM

The Children's material of the Covenant Life Curriculum was introduced to the workers and teachers of children at three area workshops in the month of June. They were held at Fairview (June 14), the Home Church (June 17) and Trinity (June 21).

In the workshops the organization of the church school for children's work was explained; the book "The Child and the Christian Faith," was reviewed and the curriculum material introduced. Introducing the age level materials were Margaret Higgins (Nursery), Mrs. Jack Salmons (Kindergarten), Faye McDuffie (Grades 1 and 2), Mrs. Edith Vaughn (Grades 3 and 4), and Rebecca Carter and Carol Weidner (Grades 5 and 6).

The Board will stock all curriculum material of the CLC for all ages, Nursery through adults. Packets of sample copies of this material may be secured for study and for order. These packets will be available after July 1.

J. GEORGE BRUNER RETIRES FROM WACHOVIA ARBOR

The Rev. J. George Bruner who has been serving Wachovia Arbor as pastor for over ten years has asked for and been granted release from these duties as of June 27. Br. Bruner retired from the regular pastorate in 1954. It was upon his retirement from Macedonia that he accepted the appointment to Wachovia Arbor.

Other churches served by Br. Bruner were Daggett, Michigan (1915 to 1924) and Advent (1924 to 1945). He was a native of Hope, Indiana, where he was ordained to the Moravian ministry in 1915.

Br. Bruner makes his home at 716 Laurel St., Winston-Salem, where he has lived during his years of retirement.

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JULY, 1965
The Archbishop of York spoke to 2,500 men in the Cathedral at Durham in England and asked the following questions:

What pleases God most, Church extravagance or a united front against the noose that is trying to strangle Christianity?

What signifies most, a new steeple on the church at home or twelve ministers with special training for establishing new congregations?

What is worth most, a new mosaic window in our church or 100,000 New Testaments to those who have just learned to read?

In the next five years 350 million adults will for the first time learn to read. The Communists and publishers of pornography have undoubtedly laid plans to place their publications in the hands of these new readers. What is the Church doing?

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WHAT IS YOUR ANSWER?
—From the Missionsblad of Denmark

—:-

COOPERATION IN SOCIAL ACTION HELD VITAL FOR CHRISTIANS

An official of the National Council of Churches said in a Vermont address that social reforms for the common good are best brought about by all “sensitive and disciplined” Christians working together, instead of individually.

Dr. Samuel D. Proctor, NCC associate general secretary for communication, said the individual Christian, no matter how dedicated, is rarely effective in a lone fight against complex social ills.

Addressing the Vermont Conference of the United Church of Christ, he said Christians fighting society’s evils singlehandedly have an “oil lamp and stagecoach” view of today’s changing world.

Complex problems, such as discrimination, crime, political corruption and gambling, must be attacked by a common front of Christians working together, he said.

Chiding Christians who are willing to pray for peace and brotherhood, but are unwilling to take risks in working for social changes, he noted that “it is not easy to act in the name of Christ in a world that goes according to other rules.

“A secular society that assumes egocentric motives on the part of everyone and that is propelled by avarice and predatoriness will be no more charitable to those acting in the name of Jesus than the world of the first century was toward Jesus Himself.”

At the same time, he said, Christians working for peace and social justice run the risk of being called Communist sympathizers — “comsymps” — by extremist groups.

But he warned against “giving in” to the radical right groups, which, he said, “are fighting the very freedom they claim to be defending.”

Turning to church-state separation and its relation to social change, Dr.
Proctor said that while churches "should never align themselves with political parties or swear allegiance to a candidate, they cannot be timid about pursuing moral objectives that may also be identified with a candidate or a party."

If churches do not involve themselves in political and moral issues, he added, they are admitting that their "understanding of Jesus is so nebulous and their concept of a Christian community so amorphous that they cannot say that anything is Christian." (RNS)

FAR EAST CHURCHES FEAR RED VICTORY, ABC TOLD

Christian Churches in the Far East hold a vivid fear of Communist take-over and are dismayed at even the "mere threat of American withdrawal from Asia," a noted theologian told delegates to the 58th annual meeting of the American Baptist Convention in San Francisco.

Dr. Henry P. Van Dusen, president-emeritus of Union Theological Seminary in New York, discussed his visits to indigenous Churches in six Asian nations.

The threat of communism, he said, is seen in some seminaries where, while hoping for the best, preparations for the worst are being made with the addition of courses on "Christian Churches Under Communism."

The younger Churches in Asian nations were praised by Dr. Van Dusen for their vitality and he predicted that coming years may find them sending missionaries to revitalize Western Churches. (RNS)

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CHURCH MISSION AGENCIES MOVE TOWARD UNIFICATION

Directors of the United Church of Christ Board for World Ministries took a giant step toward merging the functions of their agency with the work of the world mission division of the United Christian Missionary Society of the Christian Churches (Disciples of Christ).

The action, which has as its ultimate aim the "union of all foreign missions of American Protestant Churches," was approved unanimously by the UCC board. It was to come before the United Christian Missionary Society for a formal vote June 15.

While the plan does not go into effect before the Disciples board approves it, the probability of a favorable vote was reflected in a joint statement heralding the move, made by Dr. Virgil A. Sly of Indianapolis, president of the United Christian Missionary Society, and Dr. Alford Carleton of New York, executive vice-president of the United Church Board for World Ministries.

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Most immediate effects of the merger plan, when it is approved, will be in the development of joint staff arrangements, both at mission headquarters in the United States and in the field. No immediate changes in the corporate structure of either board are envisaged.

“We hope to effect savings in money and personnel time by having only one representative attend meetings in far places,” the mission leaders said in a joint statement. “Where possible, we will appoint a single staff member to projects where heretofore we have had to maintain multiple staffs. We will allocate business matters to the Board headquarters best qualified to handle each particular item.”

The Church officials promised that any future plan to formally unite the structures of the two boards would be drawn “probably in alternative forms that will allow other overseas missionary agencies to join with us, as the denominations which we represent come closer to union with other communions in the United States.” (RNS)

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CHURCHES SPONSOR CENTER FOR TRUCK DRIVERS

A church-sponsored haven for Japan’s truck drivers on the highway between Tokyo and Shimonoseki has been opened here, some 20 miles from the industrial city of Kobe.

In addition to providing food, rest, and counseling facilities for truckmen, the project, called the Traffic Labor Welfare Center, will also encourage research on the cause and prevention of highway accidents.

Trucking companies and government officials have joined the United Church of Christ in Japan (Kyodan) and the National Christian Council in sponsoring the center. Churches in Holland, Germany, and Australia have contributed financially through the World Council of Churches’ Division of Inter-Church Aid, Refugees and World Service.

The center consists of two new prefabricated buildings which house a restaurant, Japanese-style baths, beds for 25 drivers, an office and counseling rooms.

The idea for the center came from the Rev. Michio Imai, its director. Five years ago he came to Kobe to minister to workers in this rapidly expanding industrial area. He and his wife opened a small restaurant to support their family and as a means of contacting the workers.

Mr. Imai spends much of his time at the Center counseling the men, while his wife and their three children operate the restaurant. There are six other part-time counselors, of whom two are specialists on legal problems.

When the center was dedicated, Mayor Sadao Inaoko of Kakogawa, a non-Christian, said: “We are deeply impressed with this work of love that comes from the Christian spirit of concern for one’s fellowmen. The Center will provide a warm home for those who are in the tough battle of the highways.” (RNS)

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N. C. COUNCIL OF CHURCHES EXPANDS MIGRANT MINISTRY

The North Carolina Council of Churches has appointed a full-time director to supervise an expanded ministry to migrant workers.

Appointment of the Rev. Charles L. Herron, Methodist minister of Deland, Fla., was made possible by the recent one-year grant of $270,444 to the Council from the Office of Economic
Opportunity. The grant will permit migrant worker aid in eight of the 26 state counties.

Mr. Herron formerly was chairman of the Dade County Migrant Committee in Florida. He and the Council’s migrant committee will select a staff of 55 workers for a statewide program including aid in day care for children, education, sanitation, housing and a spiritual ministry.

The Council’s OEO grant will finance a program serving more than 23,000 migrant workers this summer. (RNS)

GERMAN COURT STUDIES SCHOOL PRAYER CASE

Whether prayers and religious songs in public school classrooms are permissible under the West German constitution is being weighed by the Supreme Court of Hesse.

The case was brought to the state court by parents of a Frankfurt pupil who objected to their child’s participation in religious exercises.

When they first objected a school administrator suggested that the youngster come to school five minutes late to avoid the prayer. The parents rejected this compromise, holding that it excluded the child from a portion of class activity and was thus discriminatory.

The case has been appealed through a succession of lower courts, one of which described the parents’ argument as “essential.” It held that the school prayer was not a constitutionally guaranteed right and might be in conflict with the Hesse constitution which holds that on the basis of tolerance, teachers must give consideration “to the religious and ideological feelings of all pupils.” It also states that “nobody must be forced to or be prevented from taking part in a church ceremony or religious exercise.”

A recent public opinion survey showed that more than 60 per cent West Germans favor school prayers.

(RNS)
John Hus...

(Continued from page 4)

him before the Council at Constance.

Hus was tolerant of other Christians. He believed in freedom of religion and conscience. He was condemned without a fair trial and burned at the stake on July 6, 1415.

"We give your soul to the devil, you heretic!" the Council members angrily shouted at him.

"But I give it to my Savior, Jesus Christ," replied Hus. He denied he was a heretic. "Prove it to me from the Bible," he said.

They could not. But they removed his priest's robes and put a paper cap on his head, with the word "Heretic" and a picture of devils.

Then they marched Hus, like a criminal, down the crowded street to be burned alive. He died praying for his enemies until the flames silenced him. They burned not only his body but also all his possessions and then dumped his ashes into the river Rhine so that no relic of him should be left for his followers. But they could not burn his spirit, nor rub out his memory. It lives to this day.

July 6, A Memorial Day

His countrymen arose in his defense. They organized churches (e.g. the Moravian Brethren), produced pictures and monuments, wrote books about him and published his writings. His words later influenced Luther and other reformers. The Czechs declared July 6 a national holiday in memory of "the saintly brother John," as they called him. This holiday was forbidden under the Hapsburg monarchy, but the loyal Czechs and Slovaks observed it by ringing church bells and by speeches and writings not only in his native land but in other countries also. In the United States people of Czechoslovak background conducted mass meetings in large American cities to commemorate Hus, and encouraged other American Protestants to join them. In 1937 the famous Dr. Clarence Macartney of the great First Presbyterian Church in Pittsburgh, Pennsylvania, conducted a special Hus service.

Professor T. G. Masaryk became a Protestant by reading Hus' works and life. Only July 6, 1915, in Switzerland, he started the campaign for the liberation of Czechoslovakia. His army carried the Hussite banners. After achieving independence, Czechoslovakia did much to enshrine Hus as a national hero. In 1954 the Bethlehem Chapel was rebuilt according to its original plan. It is being used in the celebration of the 550th anniversary of the martyrdom of Hus. Services will be held in many places to his honor, including a special service at the New York Fair on July 3. His collected works will be published in twenty-three volumes, in Prague.

"The memory of the just is blessed."

In the Moravian Church...

(Continued from inside front cover)

The "Essential Features of the Unity" concludes: "The Unitas Fratrum is committed to the unity of the children of God—Its very life, therefore, is to be of service to the Church Universal."

In clear, distinct words the Moravian Church thus proclaims that "the ecumenical movement is of its very lifeblood" and "its very life is to be of service to..."
the Church Universal.” These are forceful words, but are they words only? Are they empty words that lie buried in a book that nobody reads?

This book is the Church Order of the Unitas Fratrum (Moravian Church) 1957 which contains “the principle enactments of the General Synod currently in force throughout the Unitas Fratrum.” One of the special resolutions adopted by the synod of 1957 was entitled “the Unity in its Relation to Other Churches.” Speaking of the Moravian Church’s relationship to other churches the synod said:

“It has been a cherished tradition in the Unitas Fratrum from the beginning to realize and manifest a unity of Christians on the basis of a common allegiance to our Lord Jesus Christ as God and Saviour. We have, therefore, identified ourselves with the movement in which the churches have drawn together in the World Council of Churches.

“The Synod records its deep interest in the growth of this movement as seen in the Assemblies at Amsterdam in 1948 and at Evanston in 1954, and in the establishing of regional councils, whose purpose is to enable these churches not only to stay together but to go forward together.

“The Synod urges all the provinces and congregations of the Unitas Fratrum to participate whole-heartedly in the work of regional, national and local Councils of Churches, and to take the initiative in forming such a council where none exists.”

The Moravian Church by official pronouncement gives its unqualified support of the World Council of Churches and urges the separate provinces to participate wholeheartedly in national and local Councils of Churches. This is within the heritage and tradition of the Moravian Church which is “committed to the unity of the children of God.”

The Unity Conference of the Moravian Church which met in Africa in 1962 took note of the discussions going on in many provinces looking to “the union of different denominations one with another.” The conference called for the strengthening and encouraging of all who are engaged in such discussions. It further asserted the right of the provinces “to enter into church union discussions without having to seek permission of the Unity authorities.”

In an unselfish spirit the General Synod of 1957 declared,

“The Unitas Fratrum recognizes its duty to grant the young churches (provinces) full freedom concerning the future. God’s Spirit must and will show them whether to remain a part of the Unitas Fratrum as a province of the Unity, or to become a self-dependent church, or to unite with some other indigenous church or church group.”

The way has been opened for consultations on union such as that taking place between the Northern and Southern Provinces and the Unity of Brethren in Texas. Regardless of what happens in the talks with the Brethren in Texas the issue of Union remains between the two Moravian provinces in America. Is it good Christian Stewardship to continue to operate as two administrative units?

This is one of the issues that the Synod of 1965 will have to face. That it should speak as clearly and openly as the Unity as a whole has spoken is something to be devoutly hoped and prayed for.
Graduates of Moravian Theological Seminary are shown in the procession to the Old Moravian Chapel for the commencement service in May. C. Jerome Livengood, III, of Winston-Salem, N. C. is shown in the front row at left. The seminary is convinced that a personal living faith in Christ, an accurate knowledge of the truths of the Christian religion, the ability to interpret and apply these truths and skill in the various techniques of the Christian ministry are the requirements for a successful and effective ministry. It therefore aims to guide and help each student to become "a workman that needeth not to be ashamed." For information on the seminary, it is suggested that correspondence be addressed to the Dean of the Seminary, Bethlehem, Pa.
AUGUST
1965

The Moravian Church
Southern Province

In This Issue

- What I Expect of Synod
- Children Enter Covenant Life
- Conference for Elders and Trustees
The Church in the World

The church stands accountable unto God for the fulfillment of its mission. The need for it to examine itself in the light of its task is ever present in order that it may know how effectively it is carrying out its purpose in its programs of evangelism, stewardship, missions, education, and extension. It needs, however, to be just as concerned about understanding what it is as it is about what it does.

The church is the company of the redeemed, called out from the world, brought together under the headship of Jesus Christ, and sent back into the world as the salt of the earth and as light unto the world—instruments through which God is redeeming mankind.

Just as our physical bodies are the means through which we express ourselves, likewise the church is the means through which Christ expresses himself in the world, for the church is his body. Those who belong to him are his hands, his feet, and his voice in their work and play, in their homes, community, and business. As the body of Christ, the church's one indispensable ingredient is the presence of the living Christ within the lives of those who claim to belong to him.

It is not primarily the church as an institution, or an organization, or buildings scattered throughout the communities of our land that determines its effectiveness in the world. Proportionately speaking, the church had its most rapid growth in numbers and in influence during the first centuries when there were no magnificent edifices of worship, no intricate organizational structure, and no five or ten year programs of progress. We who believe in Jesus Christ do not merely belong to the church; we are the church. Therefore, the effectiveness of the church in carrying out its mission in our day will largely be determined according to our individual practice of our profession, our faithfulness to our Christian convictions, our witness to others of our faith, and our obedience to Jesus Christ, our Head.

Burton J. Rights
What I Expect Of Synod

The editorial staff of The Wachovia Moravian asked a number of people the question, "What do you expect of the Provincial Synod of 1965?" Some of the answers are given below.

The Synod of 1965 will convene for an opening service of Holy Communion on Monday evening, November 15. The first business session will be held on the following morning, November 16.

Improved Mechanics For Voting

In answer to the question, "What I hope the Synod of 1965 will accomplish," I will mention first two things that I noticed when I was a delegate.

It would be helpful if delegates could have, in advance, more information on the agenda. It is hard to evaluate the many reports without some previous background material.

I am not suggesting voting machines, but it seems to me that some changes in the tedious and time consuming mechanics of balloting could be worked out.

Believing that from the days of John Hus the strength and growth of our church depends on the preaching of the Word, there is cause for deep concern over the loss of our ministers to other occupations and to other denominations. We hope that the underlying causes for these things may be found so that our Moravian Church may go forward at home and abroad.

Mrs. Kenneth Greenfield
Member of Kernersville Church

A Woman on Every Board

I hope the Synod of 1965 will place its emphasis on the spiritual needs of our church.

The Synod of 1962 instructed the Women of the Southern Province "to continue and even increase its efforts
to raise funds for the Moravian Church Home for the Aging."

Since that time, we have added approximately $5,000 to this fund making a total of about $7,695. This has been raised over and above our regular budget requirements, the past three years. I believe that interest is sufficient enough, and the need is certainly great enough, at this time, for our synod to come forward with a definite plan, for the raising of funds, and for the construction of this facility.

I would like to see a Provincial Planning Committee formed in our province to coordinate the work of our several different boards and committees.

In the election of our Provincial Boards, I believe that we should have as broad a representation from our entire province as possible, and that at least one woman should be placed on every board.

The Synod of 1965 must be ever mindful of all our congregations, large and small, when undertaking any project. We must remember our smaller congregations and the problems they have.

As the supreme legislative power of the province, our synod’s enactments will be binding upon all of our congregations. May we do nothing until we have given every resolution and act our most prayerful consideration.

Mrs. Douglas Kimel
Member of Trinity and
President of Women’s Board

Discuss Live Issues

Is the purpose of a provincial synod that of hearing reports, making elections, and setting up machinery for the on-going function of the church, or as the supreme policy-making body of the province, is synod charged with a decree to give vision and incentive to the People of God? Our 1965 Provincial Synod must determine its main task. But not synod alone. Provincial Essentials in the true American way of life are to establish a home of your own, provide for that home and your loved ones to the best of your ability.

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

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boards, delegates and congregations can begin even now to arouse synod to the tremendous challenge now facing the church, and thereby the Southern Province.

Expected live issues at the November synod are the results of merger talks with the Northern Province, the National Council of Churches issue, and proposals for more effective administration of church extension. That discussion time be devoted to those issues is only proper. May synod go further, however, by mobilizing the resources, manpower and congregations of the province for definite objectives and accomplishments during the next three years. After all, the total church, just as the individual, has stewardship responsibilities to God. A province of 48 congregations and 22,000 members sensing this responsibility can be a dynamic force for the cause of Christ.

Because we cannot afford to “mark time” in a world of colossal change, synod should convene in an air of expectancy. Provincial boards and pre-synod committees now making preparation have the opportunity to help make synod 1965 a thrilling four-day session of planning for new advances and new areas of witnessing by our province.

Christian D. Weber
Pastor of Boca Raton Church

To Favor Merger

I expect the Synod of 1965 for our province to be the most creative and spiritual and far-reaching of the synods that I have attended. Perhaps, it is because I have been working on the Pre-Synod Committee charged with thinking about the spiritual needs of our church for the next decade and some of the means of arriving at desired goals that I have come to have these expectations.

I hope to see synod call for a far-reaching program of study and action with reference to the basic task of evangelism which is the charge of every church. I hope that it will call for an honest evaluation of our evangelism in the past and indicate some aggressive and progressive policies for evangelism.

I hope to see the parallel to evangelism, namely, Christian nurture and education be given the same creative thought and aggressive impetus that may be given to evangelism. I should even like to see some minimum standards for satisfactory Christian Education in our province be set and our churches be encouraged to meet these standards.

I hope to see synod deal with social issues of our day and set our church on a course of action and service for the future. Just as important as the church’s commission for evangelism is its commission from our Lord to serve people. Who can forget that he said: “Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me.” I hope that our church can become more and more relevant to the needs of human beings.

I hope to see our synod take a position in favor of merger with our Northern Province and with our Czech Brethren of Texas.

To have a synod which will deal with these crucial matters involving even Christian Doctrine will call for the longer periods of committee work and longer periods of total group discussion and thinking and inspiration and challenge. This is to say, I hope this synod will not be encumbered with a mul-

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tude of trivial resolutions dealing with mechanics, etc.; but will be a synod that will deal with doctrine and spiritual matters of great import for our church. The Moravian Church and the Church Universal must become more aggressive and must go into the world more effectively than ever before if the church is going to meet the needs of our generation and not be left behind as we lose the race of population explosion and ideological struggle in the world.

William H. McElveen
Pastor of Messiah Church

Face the Needs of Our World

I expect the Synod of 1965 to face squarely the problems of our world with unanimity of pronouncement and action. We are challenged to move out in openness to the needs of our world and thus fulfill the call of our Lord to be the Body of Christ, Incarnate in the world. Yes, we have many pressing “personal” problems that must be dealt with, but we must not forget that our Lord came not “to be ministered unto but to minister.” I would like to point to some of the challenges of our times which have become apparent.

For instance, Harvey Cox in his book, The Secular City, points out that our era is characterized by the rise of urban civilization and the collapse of traditional religion. This may come as a shock to some, but there is evidence that this is true. The secularization of this urban society has brought about a new shape of our society, which Cox describes as the search for “anonymity” and “mobility.” He couples this with what he calls the style of our society which is characterized by its “pragmatic” and “profane” mentality. This is quite apart from the traditional view of society which portrays man as basically religious.


(Continued on page 24)
Children Begin CLC Study

The Children of the Church will enter into the systematic study of the Covenant Life Curriculum this fall. With this step all ages, Nursery through Adults, will now be involved in the use of the materials of the new curriculum.

A second feature of this climactic year of introduction will be the entry of Adults and Youth into the study of the Christian Church. This is the second of the three approaches to the systematic study of the faith. The first approach in which adults and youth are this year engaged is the study of the Bible. The third approach to be taken up in the fall of 1966 will be the Christian Life.

All three approaches, the Bible, the Church, and the Christian Life are covered each year in the children’s material.

Materials for Children

Materials for children are prepared for use in the two divisions of children’s work, the Pre-school Division and the Elementary Division.

In the Pre-school Division, children are experiencing rapid changes in physical and mental development. These changes of normal growth demand a great variety of materials. The Covenant Life Curriculum seeks to provide these materials to meet the needs of the growing child.

1. “The Church and Children Under Two” is a guide for those who are involved in caring for children under two years of age who are brought to the church.

2. “Claiming the Inheritance” is for teachers and parents of children who are two years of age. This book is coordinated with a packet of four children’s books.

3. The Nursery for Three- and Four-year Olds. For this age of older Nursery children there is a teacher’s book entitled “From One Generation to Another.” For parents a booklet, “Three, Four, Open the Door,” is provided. The parent’s book seeks to interpret the six books for three and four-year olds.

4. The Kindergarten material is designed for children over four years of age until the time they enter the first grade of public school. As with older Nursery children there is a leader’s book, “In Praise of God;” a parent’s booklet, “The Christian Family: A Pathway to God;” and a packet of four books for Kindergarten children.

For both the three- and four-year olds and for the Kindergarten, the parent’s booklets and the packets of children’s story books are intended for use in the home as well as in the church school. They come in a set and should be ordered one set for each child. Additional sets of the children’s books should be available at all times for each group in the church school.

In the Pre-school Division the materials are prepared for an entire year of study and activity. The three approaches, the Bible, the Church, and the Christian Life, are blended together around broad themes that are relevant to the experience of children at this age. The use of the parent’s booklets and the children’s books calls for a partnership between the home and the...
church in the Christian nurture of children.

The Elementary Division

From the standpoint of organization it is in the Elementary Division that the major changes are called for as the children move into the Covenant Life Curriculum. These are the ages, grades one through six, that include the former Primary and Junior Departments. The Elementary Division materials are published for three age groupings, Grades 1 and 2, Grades 3 and 4, and Grades 5 and 6.

The administrative unit for this six year span becomes the Division Council instead of the departmental administration for Primary and Juniors. This, it will be recalled, was the experience which was encountered this year in the Youth Division as the Junior High and Senior Departments were merged into three study groups, Grades 7 and 8, Grades 9 and 10, and Grades 11 and 12.

For the Elementary Division, sets of material are published covering a year of study. Each set consists of three books for pupils. For example, for Grades 5 and 6 the set of three books is “God Is At Work” (5 months), “Living as Disciples” (4 months) and “The Mystery of Missions” (3 months). There is a teacher’s book with the same title for each of these three course books for pupils.

In the Elementary Division the three books must be ordered as a set. The individual pieces cannot be ordered separately.

Cost of Materials

In planning for the Covenant Life Curriculum, it is envisioned that these courses in the Elementary Division will be repeated every third year. The pupil and teacher’s books can be used for the duration of the course, collected and stored for use again when the cycle is repeated. No longer will the churches be purchasing quarterly materials that will be used once and discarded. While the initial cost may seem high compared with the cost of former materials, by repeated use the cost in the long run should certainly be no greater.

This is a principle that also applies to materials for the Youth Division and for the teacher’s books in the Preschool Division.

Opportunity can be given for the purchase of books at the end of the year by pupils desiring to own them. Provision must also be made by the church schools for storing materials for use at a later date.

Youth Materials

The theme of the Christian Church has created some problems in the Youth Division for the Moravian Church. For this year, only two courses of study can be recommended even though many congregations have organized the youth into three study groups. The course for grades 11 and 12 is not recommended. The course book, “The Language of the Christian Community,” is not suitable for Moravians.

(Continued on page 8)
At Laurel Ridge
Conference Will Discuss

Responsibilities of Elders and Trustees

Elders and Trustees of the churches of the Southern Province will participate in a special experimental conference at Laurel Ridge in August. The opportunity will be given those who attend to participate in the recreational facilities at Laurel Ridge. These facilities offer a choice of fishing, hiking, swimming and general relaxation in the out-of-doors.

The conference is an outgrowth of a directive of a recent Provincial Synod which approved the following resolution:

“...that the Board of Christian Education and Evangelism annually provide a course of study in church doctrine, history, and government for all church board members, specifically describing the duties of church boards and board members and the ways in which these responsibilities can be met.”

Plans for the week-end gathering of board members are being developed by a group working on the preparation of this course. Leaders of the conference will include Bishop Kenneth Hamilton, the Rev. George Chiddie, the Rev. James Weingartb, the Rev. George Higgins and the Rev. Henry May.

The cost of the week-end is set at $10.00 per person to cover the cost of food and supervisory staff.

The first of the scheduled events will be a buffet supper at 7:00 on Friday. This will be followed by the first assembly at 8:00 in Bahnson Hall. The conference will come to a close after the Sunday luncheon at 12:30.

Each congregation is urged to register at least one Elder and one Trustee to assure wide participation. However, registration is open to as many from each church as desire to attend.

BISHOP KENNETH G. HAMILTON who will participate in the conference for Elders and Trustees.

The conference will meet over the weekend of August 20, 21 and 22.

The program is organized around a thorough discussion of the duties and responsibilities of the members of the Church boards of the congregations.

These duties and responsibilities will be considered against the background of the Biblical and theological teachings of the Mission of the Church and of the office of Elder and Trustee. The government of the Moravian Church will also be taken into consideration in the over-all presentation.

In planning for the week-end retreat,
CHILDREN ENTER . . .
(Continued from page 6)

It is recommended that for this one year the course for Grades 9 and 10, “That the World May Know,” be used for Grades 11 and 12 and that “The Church, A Believing Fellowship” be used for Grades 7 and 8 and for Grades 9 and 10.

This latter book has been revised for Moravian use by the Rev. Fred P. Hege of the Southern Province. This is an excellent book on the significance of Church Membership and should be widely and extensively used in the Moravian Church for years to come.

Adult Materials

It is in the youth and adult divisions that we meet a new concept in the Covenant Life Curriculum. This is the study of the Christian Church, the second of the three approaches to systematic study. The basic text for adults will be “Through the Ages, a History of the Christian Church” by Ernest Trice Thompson.

Each of the denominations cooperating in the CLC is appending a special history of its own to this general study. For the Moravians the supplemental volume is written by Dr. John R. Weinlick and is entitled “The Moravian Church—Through the Ages.” As “The Mighty Acts of God” was a one story of the Bible, “Through the Ages” is a one story of the Christian Church concluding with the place of the Moravian Church in that story.

By special arrangement with the CLC Press, both the Thompson book and the Weinlick history will be available as a set at the listed price of $1.75 per volume.

Supplemental Material

The list of helpful, supplemental material available in the development of the systematic study of the Covenant Life Curriculum grows constantly. There is space here only to call attention to a few of the more important.

For leaders of children “The Child and the Christian Faith” by Dorothy Fritz is essential reading. Everything else written for those working with children rests on this foundation piece. By the same author is the background work for leaders of Kindergarten children, “Christian Teaching of Kindergarten Children.”

In the Elementary Division the basic book is by Mary Rudolph, “The Church Teaching Children Grades One Through Six.”

Built into every course at all age levels are many aids to teaching and learning. Audio-visual aids are one of these resources. For the children’s groups there are picture sets and for youth and adults there are recordings, film clips and filmstrips.

A number of manuals for people in administrative positions have also been published. Among these manuals are:

The School of the Church
Adults in the Church
Youth in the Church
Children in the Church
The Church and Children Under Two

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THE WACHOVIA MORAVIAN
A Celebrated Question

Free Will and Free Grace

William E. Gramley

Donald Baillie, the Scotish theologian, once wrote, "People often think of the moral life as if it were a case of man as a rational being, with a perfectly free will, confronted with moral choices from moment to moment, and always having the power to make the right choice, though he does not always do it."

The question of man's free will and God's free grace is a complicated subject, but one which we ought to approach, if for no other reason than to say that we have mingled with one of the most celebrated questions of all time.

The first thing to keep in mind when talking about man's free will is to remember that man is not a rational being. We are made of urges and instincts and emotional springs as well as rational parts. In fact, to be rational is simply to have learned to use one's brain in a special mechanical way, and as we know, there is a limit to every mechanical process. We falsely assume that being rational means being able to choose, to have free will in matters. We are quite mistaken to assume that we can control ourselves. In no sense are we self-made, for we do not choose our place or our time, but we are born into the world to receive whatever impacts our particular parents and culture care to cast upon us. All we have at birth are the receptacles with which to "take in" the sights and sounds and feelings of our world. We have no will of our own already in place so that we can accept or reject the forces around us. We have to take all that comes to us. As Heidegger, the philosopher, says, 'We are thrown into the world.'

The poet who said, 'I am a part of all that I have met,' should have put it the other way around: 'All that I have met is a part of me.'

REBELLION AGAINST GOD

In one sense, it doesn't really matter where we land when we come into the world, for all that we see and receive is the ongoing rebellion of this world against God. Emil Brunner was right when he contended that we are born into a world that is rebelling against God and that we have no choice but to join the rebellion. And join it we do.

On top of the environmental factor of "other-directedness," we have the biological or physical pressures to consider. The baby cries until fed; he longs only for self-satisfaction; his body demands attention; it is all he knows and he can will nothing but this, his cry, his craving for self-survival. The pattern continues all through life, whether we call this love-of-self by more refined titles or not.

Even the child who is born into a Christian home feels the effects of ambiguous parents, parents who are themselves unable to keep the infection of sin from seeping into the child's life. And the Church into which the child is baptized, while being the Body of Christ, is full of spots and blemishes, so that it is often hard to tell the difference between the Church and the
world. When the child steps out into society, he meets people who seem to have only one aim: to take away his candy and to initiate him into "The Society for the Prevention of Obedience to God."

While it is not nice to say that the child is a "born sinner," it is realistic to say that he is born into something that he does not know how to avoid. And even if the child chooses "the good" through the influence of Christianity and its higher authority, so often it is something only "in the top of his mind" and not "in the bottom of his heart," as John Baillie, the brother of Donald, points out in his book, Our Knowledge of God.

The fact that our future is already determined and that we are already molded by our fellowman does not sound very fair and we may logically (or rationally) cry "foul" and protest against the rules of the game. But who said anything about "being fair?" It shouldn't take us long to find out that there has been some intentional "clipping" going on here. The game of life is "rigged." We lose.

The pressure to conform, the pressure of mass advertising and Big Business-sponsored economies or of Big Government conscriptions doesn't leave us any choice either, for we are driven like robots, and to know our fate or not to know it amounts to the same think in the end: we all arrive at the "concentration camps" that the world has set aside for us.

EVERYTHING DEPENDS UPON GOD

This sounds pessimistic. It is. But to recognize the situation is the first step toward overcoming it. Not that we overcome it of ourselves—far from it. Everything depends upon what God does. No amount of striving can correct the dents in our will, for our will actually wills only one thing: to claim some more for itself, even that which is only God's to do and to grant. Help must come from outside. And even if we do want to be better, that is, even if our wills were to desire salvation, it is not in their own power to give it or to have it. So, it's willy-nilly for us.

Obviously (or at least to those who have been saved, it is obvious), God must interfere with man if there is going to be "a change in us." He does interfere by accomplishing our salvation, doing it already for everyone. But to make or to get man to recognize what has been done for him—that is the problem. How can God save man, against man's will? One thing is for sure, if God doesn't operate, we die. But how does God get us to sign the

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release except by stepping into us ahead of time to awaken us? Again, we cry "foul play!" Or, we cry "favor-tism" if He selects some and not others—for we have already said that only God can bring about the awakening and the change.

There is one thing we must make clear, and that is the complaint about God's intrusion upon our lives. That is no more a question of being determined than our being born in the first place and being molded and scolded by our environment without anyone asking us our permission. And, as far as answering this question of our being born again into real creaturehood—as new beings—we can only say three things with any degree of certainty. First, the mystery of God's grace will always be a mystery. We know that He sends His rain (His reign, too) upon the just and the unjust—and maybe the problem of its ineffectiveness lies in the Church's failure to ring the alarm clock of the Gospel loud enough and persistently enough. Anyway, God's grace belongs to God, and our failure to understand it (and hence, our desire to control it!) is intentional.

Secondly, when God does grasp us, we may not know it and we may not like it, but we can be glad if our experience of it is like unto that of Jacob and Paul and Luther and many others whose afflictions were but the birth pangs to a new and glorious day.

And thirdly, when we look back from the hilltop of predestination, we shall be able to echo the words of Scripture and say, "You did not choose me, but I chose you;" "You are not your own, but were bought with a price;" "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." So, it ends as it began: we are the objects of some mighty strange going's-on. At first we belonged to sin; at length we belong to God. Or, did we belong to God all the while?

**NEWS OF THE CONGREGATIONS**

**ORGAN FUND ESTABLISHED AT MESSIAH**

The Women's Fellowship at Messiah Church has established an Organ Fund with part of the proceeds from their 1964 project, the Messiah Moravian Mart. The Mart was held last November. Encouraged by the beauty of Messiah's new sanctuary, the congregation is looking forward to the day when a pipe organ will further enhance worship services.

Gifts to the Organ Fund from friends or as memorials will be most welcome and should be sent to Messiah Moravian Church—Organ Fund, 1401 N. Peace Haven Road, Winston-Salem, N. C.

**VACATION BIBLE SCHOOL AT RALEIGH**

Vacation Bible School was held at the Raleigh Moravian Church the week of June 21 through 25 with Mrs. J. S. Fishel as the general superintendent. Mrs. Thomas L. Norris, Jr. and Mrs. Virginia Harper taught the Nursery; Mrs. Henry V. Marshall and Mrs. Lawrence E. Denny had the Kindergarten; Mrs. James R. Warren and Ray

September, 1965
Warren, Jr. were in charge of the Primary Class; and Mrs. Edward G. Manning had the Juniors. Miss Susan Fishel and Miss Lynda Denny were special assistants whose chores ranged from collecting the daily offerings to turning ten cooked chickens into the delectable chicken salad served at the lunch for parents and children which closed the Bible School on Friday afternoon. The pupils contributed a four-speed record player to the Sunday School through their daily offerings. A total of 32 children participated in the Bible School.

Mrs. Edward G. Manning

——

PROVINCIAL ELDERS' CONFERENCE

The Rev. William H. McElveen was ordained a presbyter of the Moravian Church at the 7:30 service on Sunday, July 18, at the Messiah Church by Bishop Kenneth G. Hamilton.

Miss Rebecca Carter has been certified as an Assistant in Christian Education. Br. Clayton H. Persons performed this certification at Trinity Moravian Church on June 20, 1965. Miss Carter was installed as an Assistant in Christian Education at the Home Church on June 27, 1965.

——

The Nominating Committee for the forthcoming synod of the Southern Province has been appointed by the Provincial Elders' Conference. Those appointed to serve on this committee are:

Charles F. Vance, Jr., chairman
David E. Day
George G. Higgins

C. Truett Chadwick
John R. Flynt
Paul Johnson
Mrs. R. W. Newsom
Mrs. Douglas Kimel
Mrs. I. B. Southerland
Ralph B. Ogburn
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The Wachovia Moravian
Giesler Ordination

At the General Church Conference in Nicaragua, the Rev. John Giesler was ordained as presbyter by the Rt. Rev. Hedley Wilson. This service is unique in Moravian history because a

BISHOP HEDLEY WILSON ords the Rev. John Giesler as presbyter.

National Bishop presided at the ordination of a missionary pastor. Not only does this symbolize the brotherhood in which all pastors work but it indicates former lines of demarcation are disappearing and the Church is one in spirit and in truth.

GCC In Nicaragua

Reported by John Giesler

Up to fourteen years ago, the Moravian Mission in Nicaragua planned its business at a Mission Conference. The foreign missionaries, who outnumbered the national ministers, were the main leaders and the nationals were invited to help make decisions. The main finances came from the USA.

This year, the Fourth General Church Conference met in Bilwaskarma during the last week of April and great changes can be noted. Of the 67 delegates, 52 were Nicaraguan. There were 6 visitors, including the Executive Director of the Mission Board, Dr. Edwin Kortz. The church has grown by 50%, the yearly giving for the work of the church at large has grown by over 400% and the mission attitude is being replaced by the idea of a Nicaraguan Moravian Church.

This growth has not been without problems and the growing pains were evidenced by the events of this conference. The vast majority of business had to do with money; personal stewardship, congregational giving, salaries of workers, pensions, and financing new ideas. With a majority of churches on a semi-barter Indian economy, nearly the whole area facing deep depression conditions and some areas in starvation, this could hardly be other-

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wise. But it is encouraging to see those congregations that are able to carry their own load, willing and able to shoulder much of their poorer neighbors' burdens.

The business sessions gave one the impression that the delegates sensed the importance of the problems and showed their serious attempts to solve them. The continuing need for the social services of schools, Christian Education, hospitals and training workers was pointed up by legislation to continue and expand in all phases.

Though no great changes were made in the machinery of the church, it was given a thorough check-up, and adjustments were made. The past strategy and goals are being reviewed and brought up to date. Increasing use of Spanish was made on the floor, in committees and in conversation pointing up a major linguistic change among the people. Rich fellowship and spiritual inspiration were also important results of the conference.

The church is aware that it must learn to live within its own income, however difficult it may be. It must look beyond its own needs and minister to others in order to fulfill its own mission. The church in seeking to adjust to internal changes in its life, witnesses to all of the Gospel it has received. It faces the future realistically but in faith that with the Lord's help great obstacles can be overcome.

Assemblea in Honduras

Reported by Lorenz Adam

The annual Assemblea of the Honduras Moravian Church was held at Cruta, May 21 to 25. There were 65 voting delegates present, representing 26 different villages. In the sessions there was a great amount of helpful discussion from the floor and definite evidence of much more thinking along the lines of a national church. Several times when members mentioned seeking financial aid from the Mission Board for one cause or another the

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THE WACHOVIA MORAVIAN
idea was squelched by others of their number. Navarro Allen was elected as presiding officer.

A healthy indication of growth in acceptance of responsibility was shown in a 30% overall increase in giving toward provincial causes during the past year. The communicant membership had increased by 10%.

It was voted to have these Assemblies every two years instead of annually. In the years when no Assembly is held there will be spiritual retreats for the pastors and selected lay leaders. Teaching is more essential than adding more “laws” to the many already made during the past years. The many rules and regulations made sometimes remind us of the “laws of the Pharisees.” The laws of love and Christian conscience should start taking precedence over the many others.

Five lay pastors were officially recognized by the Assembly as “Sasmal-kras” and were formally installed during the Sunday morning service.

Mrs. David Haglund

Word has been received of the death of Mrs. David I. Haglund in Sweden. Mrs. Haglund entered service in Nicaragua with her husband on September 17, 1917, and served faithfully and well until retirement in 1944. The Haglunds returned to Sweden where Br. Haglund served part time as a mission advocate, until his death on February 17, 1955. The entire Unity and particularly the Church in Nicaragua is grateful to the Chief Elder of the Church for her service and devotion.

Anti-TB Campaign

In order to protect to the greatest possible degree the health of the mine workers and all inhabitants of the Atlantic Coast of Nicaragua, the Secretariat of State in charge of Public Health in Nicaragua has started an intensive anti-TB campaign. This campaign will take place in Puerto Cabezas with the cooperation of the Moravian Hospital which is under the direction of Dr. Ned Wallace. A group of U.S. medical students from Duke University will spend the summer in Nicaragua assisting in this campaign.

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DEATHS


Poindexter, Mrs. Hampton (N. E.); born July 25, 1884; died June 29, 1965. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.


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THE WACHOVIA MORAVIAN
Moravian Tourists
Help Observe

Two Hundred Years in Barbados
Faye McDuffie

From North Carolina, Pennsylvania, Wisconsin, New York and Virginia fifty-six Moravians met at Kennedy Airport, New York City, to leave July 3 for a trip to the Island of Barbados in the West Indies. This tour, directed by Mr. Ted Hartman of Bethlehem, Pa., was sponsored by the Board of Foreign Missions and the purpose was to help the Moravian Church on Barbados celebrate its two hundredth birthday.

We were met at the airport on Barbados by representatives of the churches there as well as their pastors, the Brn. Cyril Aldersley, David Bratsch, and Lloyd Kitson. They accompanied us to the Hotel Caribbee which was to be our home for the next ten days, got us settled; then we had an opportunity to talk with them.

Sunday, July 4, special services were held at the Calvary Church which commemorated the special anniversary. The worship service was conducted by Br. Kitson, and Br. Aldersley and Br. Bratsch participated. A special part of the service was the singing of a hymn written by Sister Anna Southwell, a member of the Bethlehem Chapel Congregation, for the bicentenary.

The Holy Communion
In his sermon Br. Bratsch used the motto of the Moravian church as his theme. This was followed by the observance of Holy Communion, using the Common Cup, in which we truly
felt as brothers and sisters in the faith. An unusual feature of this service, attended by 1,100, was the use of acolytes who assisted in the serving of the wine. These acolytes were wives of three of the officiating ministers.

After this service we returned to the hotel for a light lunch, then we went to Calvary for the afternoon service, which was a session of the Barbados Convention. This is a gathering of the 11 Moravian congregations of the Island which was created because of a desire for fellowship and as opportunity to share ideas. Mr. Frank Barker, a layman, presided over the Convention which included greetings from the visitors by Charles Saderholm, Northern Province, Richard Amos, Southern Province, and Faye McDuffie for the group as a whole.

A Tour of the Island

On Monday we toured points of interest on the Island in open busses and cars, which by the way were driven on the left side of the street and provided us with an unusual sensation. We saw the famed Christ Episcopal Church, over 300 years old; Codrington College, one of the first on the Island; the castle of the pirate, Sam Lord; a sugar cane plantation; and several of the churches.

The last stop of the day was the Sharon Church, built in 1799. The pastor of the church is Br. Kitson. The present church is actually the second site of the same church because the first was destroyed by hurricane. At the site of the first church we saw the graves of some of the first missionaries whose lives had been short-lived on the Island during the early years of the work there.

One guide for this trip was Miss Hildegarde Weeks, a Moravian who is a parole officer with the Island Juvenile Courts, who made valuable comments as we went along. We had noticed that there were many small homes, very neat and clean. She said that the first desire of Barbadians was to own their own home. The government had initiated several housing projects for lower
income families in the form of duplex dwellings, a venture which did not prove very successful. The second housing project consisted of small individual dwellings which were much more successful. Electricity, running water, and telephones are available to many parts of the Island. Sugar cane, the chief industry of the Island, yields about 180 million tons yearly; the majority of which is exported. Other means of earning a living include fishing, agriculture, tourism and office work.

A Shopping Tour

On Tuesday morning we were free to go shopping and we did our bit to inflate the Barbadian economy. There were many interesting shops on the Island, especially those which specialized in the handicrafts such as Pelican Village. On Tuesday afternoon we were entertained at a tea at Mt. Tabor. We were met at the Hotel by members of the churches who took us in their cars to the church, but made several stops at some of the smaller churches along the way. Our host church, whose pastor is Br. David Bratsch, is over 200 years old, and is built on land which was given by a plantation owner for use by the slaves. Br. Bratsch succeeded the Rev. A. H. Pilgrim, a native Barbadian and who was the third generation of his family to serve the pastorate at Mt. Tabor.

Wednesday we were free most of the day so we went fishing, shopping, swimming, and just plain loafed. In the afternoon we were given a tour of the Barbados Assembly, which is 325 years old, the second oldest in the United Kingdom. The Speaker of the House explained that the Barbados Assembly is patterned after the British form of government with a governor appointed by the Queen, which is strictly an honorary position. The members of the House are elected by the people. He and the clerk of the House showed us the mace, which is the symbol that the Assembly is in session.

Historical Pageant

An historical pageant depicting highlights of 200 years of Moravian witness is Barbados was scheduled for Thursday, but the beginning of the rainy season caused it to be rescheduled for Friday night. The pageant, "Conquerors for Christ," was written by various members of the Moravian congregations there and the scenes were acted out by the same congregations. The first scene, set in Herrnhut on May 8, 1765, explained the reasons for sending the first missionaries to Barbados. The second scene showed their arrival on September 26, 1765 at Bridgetown. Br. Aldersley summed up the conditions which existed during their early years this way:

When Andrew Rittmansberger and John Wood came to Barbados they were not well equipped for their task, so far as material advantages were concerned, but they had a zeal for souls; otherwise they knew no person on the island and carried no letters of reference. They had a burning desire to preach the Gospel of...
the redeeming love of God to the slaves. They found a lodging in the Roebuck area but they had a bigger problem finding a place to hold meetings.

The early missionaries suffered greatly from the water, which was scarce in those days and also polluted. Their health was undermined, and they found premature graves. The work was also arduous for they did all their traveling by foot, and also held jobs by day to keep themselves.

The other scenes showed the next years as difficult ones, but ones in which houses of worship were built at Sharon, 1799; Mount Tabor, 1826; Calvary, 1834; and Clifton Hill, 1853. The missionaries faced opposition from some plantation owners while others supported their efforts. The dread disease cholera struck the Island in 1854 and the missionaries truly lived out the love they had been proclaiming as they ministered to the needs of the slaves. At the peak of the epidemic as many as 340 people died daily.

In 1866 the Church began to produce its own ministers, a fact which was given impetus by the freeing of the slaves and the initiation of the English system of education. The years from 1865-1965 have seen the establishment of other churches, growth in understanding, and further production of native leadership. The last scene showed the Church in all its aspects as it faces the future under God's leadership.

Saturday we toured the Island in a different direction, seeing churches and other points of interest. On Sunday members of the tour spoke in the various churches which gave us an opportunity to express thanks to our brothers there for their kindness to us.

A Lovefeast

Sunday afternoon we were invited to share in a lovefeast at Sharon, where we were served ginger beer and buns. The speaker was a candidate for the ministry and has one more year of training, who reminded the congregation that they had accomplished much with God's help in the past, but that they must not rest on the merits of the past. God's help would be theirs in the future if they but trusted Him to go forward. The lovefeast was a very appropriate way for us to end our stay with our Bajan brothers and sisters in Christ because the spirit of the lovefeast reminded us that we are really one in our Lord, a oneness which knows no barriers.

On Monday, July 12 we left Barbados with a deeper understanding of the work of the Barbados Moravian Church; a bit more aware of the problems our Brothers there face; sad that we must leave friends we'd made and known such a brief time; thankful to all who had made our trip such a memorable one; but most of all, aware that our Christian faith binds us together in one Lord.
The Church Around the World

URBANIZATION OF JAPAN BRINGS CHRISTIAN GAINS

Urbanization, the great problem of traditional church life in the United States, is proving a boon to Christianity in Japan, according to an American Protestant missionary.

"Urbanization in Japan means opportunity for the church," said the Rev. Alden Matthews, field secretary for the eight-denomination Interboard Committee for Christian Work in Japan. He was interviewed while on furlough in the United States.

"It is in the cities of Japan where the church has grown the most," Mr. Matthews continued. "In fact, the United Church of Christ of Japan (Kyodan) is predominantly an urban Church."

The Kyodan represents a union of eight American-founded Protestant Churches in Japan. With 193,435 members, it accounts for roughly half of all Protestants in Japan, and a quarter of the nation's Christians.

It is generally considered to be one of the most mature of the "younger Churches" of Asia. Limited American aid and missionaries, who become co-workers with their Japanese colleagues on arrival in Japan—are funneled to the Kyodan through Interboard.

As in the United States, Mr. Matthews pointed out, Japan is experiencing great industrial expansion with its attendant migration of people to the cities from the farms, and greater mobility of persons within the cities and from one city to another.

In the process, age-old traditions are inevitably broken, but, unlike the

United States, Mr. Matthews explained, "traditions in Japan are not Christian traditions" but Buddhist or Shinto practices which have in the past restrained Japanese from embracing Christianity.

Nowhere have these traditions been stronger than in rural areas, where they are inextricably wound about observances connected with planting, cultivation and harvesting of crops—so much so, Mr. Matthews said, that "it is very difficult to be a Christian and identify with rural life."

He reported a study made recently by a Kyodan researcher which revealed that any rural Japanese who becomes a Christian will move to the city within two years. "If he was willing to break with tradition enough to become a Christian he would have ended up in the city anyway," the mission leader explained.

Despite the assist to Christianity from urbanization, the faith is expanding there at an extremely slow pace. Mr. Matthews explained why.

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“Japan is a highly cultured nation with a high degree of solidarity with the traditions of the past. Buddhism and Shintoism are so integrated into Japanese life and Japanese society that it is very difficult to become a Christian and still have any part in the organized life of the country. Becoming a Christian means making a break not only with tradition but with almost every part of Japanese life.” (RNS)

UNITED CHURCH TEENAGERS FAVOR “MORAL PERSPECTIVE”

Teen-age delegates to the Youth Forum of the United Church of Christ meeting in Elmhurst, Ill., rejected with equal vigor both the “new morality” in which individual conduct is based only on selfish gratification, and the conventional morality of their parents which demands strict adherence to a rigid set of rules.

The 80 teenagers from 43 states did not attempt to formulate a code of ethics. Many expressed themselves in favor of a “moral perspective” which allowed wide latitude for individual decision but required responsible judgment and concern for the other persons and society as a whole.

They agreed generally that Christianity can provide a basis on which moral judgments can be made.

Donna Thompson, 18, of Burlington, N. C., explained the viewpoint hammered out in small-group discussion: “Authority rests in you as an individual, operating on basic principles.” One basic principle, she said, would be “our responsibility of obedience to God.” A “main guideline” to action is the teaching of Jesus to love one’s neighbor.

The group generally rejected both a “Playboy” philosophy of complete personal freedom without responsibility and adherence to a rigid code — such as the Ten Commandments or rules for teenage conduct laid down by adults—that does not permit individual initiative in conduct.

David A. Olson, 17, of Madison, Minn., summed up a day and a half of small group discussion following a week in which the young people listened to a wide variety of viewpoints on “The Revolution in Morals.”

His group, he said, favored the “new morality,” with the understanding that it does not mean license. Traditionally morality, the group felt, leaves no room for personal decisions. Each situation is relative and must be considered de novo “in the light of the love of God and love of our fellowman.”

He warned that “to some the new morality means the Playboy or complete freedom approach.” A guard against this practice is to be “always governed by love,” he said.

A more conservative view was expressed by Karl Kawacki, 17 of Hilo, Hawaii, who called for more freedom for teenagers in making decisions about sex relations and personal conduct of all kinds, but held that “certain hard-set, absolute rules from the traditional morality are necessary.”

The Youth Forum is an annual affair. State and regional conferences of the United Church of Christ each named two teen-age delegates and one adult delegate to the forum. (RNS)
DR. VISser 'T HooFT URGES CHRISTIANS TO CARRY OUT “PRO-EXISTENCE” THEME

In a first public address on a visit to the U. S., Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, declared Christians were called on to lead the way toward establishment of “pro-existence—accepting responsibility for the life of another” instead of “co-existence” as the basis for peace among men and nations.

“As I move across the world and . . . see the tensions existing between nations and races, I see that co-existence is far too negative a concept to really save us,” the renowned ecumenical leader said.

Speaking in Mt. Morris Presbyterian church in Harlem, New York City, Dr. Visser 't Hooft stated that “if we really want to avoid the great dangers, if we really want a tolerable peace, then we must shoot at a goal higher than co-existence.”

That goal, he said, should be “pro-existence,” which means “to say I am my brother’s keeper . . . the refusal to write off any other man, group, nation or race.”

“It is a pretty good word,” he added, “to summarize the kind of attitude the Bible wants us to take.” (RNS)

CHRISTIAN RADIO, TV CALLED VITAL TO AFRICA

A church-sponsored Consultation of African Broadcasters and Journalists in Nigeria recommended plans for an exchange of Christian radio and television programs between studios in Africa and other parts of the world.

The consultation also called for the establishment of a Christian news serv-

ice in Africa for the exchange of news, features and pictures, and for facilities in Africa to train personnel in mass communication techniques.

Sir Francis Ibiam, Governor of Eastern Nigeria and a president of the World Council of Churches, who chaired the conference, pointed out that films made outside Africa are often not suitable for use in Africa because of the way the Negro is portrayed.

He called on Christian journalists and broadcasters in Africa to project the real African personality.

In his opening address to the conference Sir Francis was critical of the fact that less than half of the 24 participants at the gathering, were Africans. He said the problem of Christian communication in Africa today must be the concern of indigenous Africans.
Sir Francis warned against making Christian broadcasting the preserve of the clergy. Noting that only a few of the delegates to the meeting were laymen, he called on Christian laymen and women to become interested in the mass communication field.

"I look forward with great hope to the future when the African Christian will take the initiative in Christian broadcasting in all its ramifications in his own continent," he said. (RNS)

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WHAT I EXPECT . . .
(Continued from page 4)

this society is asking a new question. During the Reformation Period, man asked the question, "How can I find a gracious God?" Now man is asking the question, "How can I find a gracious neighbor?" It seems that the very nature of the Gospel stands at the center of this question. One time Philip came to our Lord and wanted to see God, and Jesus told him simply, "He who has seen me has seen the Father." Jesus was the living answer to both these questions. Can we do less than point beyond ourselves by unanimity of confession of faith and action?

Many of us are the product of inductive, empirical, scientific methods of thinking in which we must see in order to believe. This is very close to the situation which Our Lord faced. He showed them what God was like. He showed them what it meant to be a gracious neighbor. The very shape of His ministry was that of One who was willing to die that they might understand what God's love was all about. At this point I feel that the Moravian Church is at the threshold of a great new challenge. We can't rely on the clichés of a by-gone era, but must be-

come conversant with the problems which face us. We must face the problems of race, ecumenicity, secularization, dehumanization, communication and tradition with the image of the One who came and lived the completely self-less life, always pointing beyond Himself. We must know the scope of the battle and arm ourselves for it. We are no better than Our Lord, and our only call is to embody Him in each and every thing that we do.

I am hopeful that the Synod of 1965 will take an honest look at the internal and external ambiguities of our church. We say that we believe one thing and fail to act in accordance. We may become so bogged down in our own problems that we fail to see the need and call of the Moravian Church in this time. The hymn writer says: "Once to every man and nation comes the moment to decide." This is our moment to decide. Our church has been called to this milieu in which a great change is taking place before our very eyes. With this change there comes a greater freedom to man, but along with this comes the challenge of greater maturity and responsibility. I trust that our synod will face these problems with unanimity of faith and action which together can bring the good news of God's love to mankind.

Henry E. May
Pastor of Park Road Church

Reverse The Trend

It is my hope that the Synod of 1965 will be remembered as one of the best and most forward-thinking synods of our Church's history. To achieve this status, this synod should find the time to emphasize the spiritual life of our

THE WACHOVIA MORAVIAN
Church to a much greater extent than ever before. I would hope that the delegates would be led by the Holy Spirit to examine and re-evaluate the place of the Moravian Church in our world today. It is my desire that the synod reverse the disturbing trend of recent synods to spend a large percentage of its time on purely financial, organizational and business matters and will instead give serious consideration to such matters as the purpose, theology and influence of the Moravian Church on our individual and collective lives. I would like to see synod ask itself what is the work of the Moravian Church in our world today, and then examine methods whereby this work may be forwarded.

I would hope that in some way this synod could be the instigative force behind a renewed zeal and dedication which would be in keeping with the ideals and aspirations of our spiritual forefathers, thereby helping to proclaim to the world the Chief Eldership of our Lord, and His place in our provincial, congregational and individual lives.

Jack M. White
Member of Friedland Church

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Over the Editor's Desk

From an architectural standpoint one of the unusual buildings of the Southern Province is the church at Kernersville. An artistic view of this church, photographed several years ago, is on the front cover of this issue. The photographer was Joe Ragland of Kernersville.

Since this picture was made, a Christian Education wing has been added at the left of the sanctuary. Br. James Weingarth is the pastor at Kernersville.

WHAT I EXPECT OF SYNOD

Under this heading a number of Moravians in the Southern Province have commented on their expectations of the synod to be held this fall. Some of these views appear in this issue.

CLC MATERIALS

Books to be used in the systematic study aspect of the Covenant Life Curriculum for all ages for this fall are now in stock in the office of the Board of Christian Education and Evangelism. This material is discussed in the article entitled, "Children Enter Study of CLC."

Copies of this material may be secured from the Board, and bulk orders for the year beginning in October are now being filled.

FREE WILL AND FREE GRACE

Man as a rational being, or it is that he “is not a rational being,” is discussed in a provocative article by the Rev. William Gramley. Br. Gramley has just returned to Winston-Salem after a term of service on the Island of Antigua in the West Indies. As the author states, the approach to this subject is of value, if for no other reason, than that we can say we have “mingled with one of the most celebrated questions of all time.”
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In This Issue

- Moravian Approach to Education
- Impressions of Nicaragua
- Annual Statistics for 1965
The Record Shows That

Statistics Are Often Deceiving

A statistical table is a cold and impersonal thing and is often deceiving. This fact is borne out by a study of the statistics for the year ending June 30, which appear in this issue on pages 12 and 13.

This table shows that the net increase of communicant members for the year was only 129. This is indeed a small increase for all the congregations of the Southern Province for twelve months of evangelistic effort. The record, not shown in this table, however, tells a different story. It was to get this story that the editor of The Wachovia Moravian studied and analyzed the individual reports turned in by the churches from which the table was compiled.

This study turned up a number of interesting and illuminating facts about the increase and decrease of communicant membership. For one thing the number of new communicant members who were received into our forty-eight churches was not 129, but actually 926. Communicant members were received as follows during the year:

- Adult Baptisms: 194
- Confirmations: 195
- From other denominations: 269
- From other Moravian Churches: 200
- Re-admitted: 68
- Total receptions: 926

It is the figures in the individual church reports on decrease in communicant membership that tell the real story. This decrease was listed under the following categories:

- Deaths: 159
- To other denominations: 151
- To other Moravian Churches: 187

(Continued on page 24)
Many of the major figures of the Moravian Church’s life and witness down through the years have been a part of the educational concerns of the church, giving voice to Christ’s claim upon the mind as well as upon the heart. Their witness, however, was but a reflection of the Moravian Church’s conviction that education was a communal responsibility, springing from the very fullness of the Christian life of faith.

Such a firm commitment to education and its inherent values was a basic force in the renewal of the Brethren’s Church as it crossed the barriers of exile and dormancy in Poland and Bohemia into 18th century Germany.

The German churches of the 17th and 18th centuries were experiencing a period of spiritual apathy and lifelessness that struck at the very heart of Christian Europe. Worship and morality had lost any sense of vitality and practical application. Many of the clergy seemed remote from the problems of every day existence and sermons and religious literature tended toward dry and abstract theological discussion. Several of the problems they faced were similar to our own day and situation. Robert McAfee Brown’s comment about the 20th century Church might also characterize German Church life at the dawn of the 18th century:

“I am willing to bet that not 10% of the people who recite the creeds, sing hymns, and read the Bible have the foggiest notion of what is going on.”
Influence of Pietism

In addition to the issues of a nominal faith, the Church faced the challenge of new scientific viewpoints and discoveries. Yet, from within the inner life of the Church, as has often been the case, a new movement sprang up to counter these challenges. The movement, known as Pietism, attempted to focus on the situation of spiritual lethargy and irrelevance by seeking for a more personal and experience-centered faith.

Emphasizing the use of small discussion groups, more intimate study of the Scriptures, and practical moral application to everyday concerns, the Pietist sought to revive European Christianity. Educationally their focus centered on a less theoretical and more pupil-oriented approach to learning. Into such a lively and experimental educational atmosphere, the young Zinzendorf entered and from such an atmosphere he learned a great deal about the Christian approach to learning and its place in the lives of men. This was to leave its mark on the Renewed Moravian Church.

The philosophy of education and the Moravian schools that resulted from Zinzendorf's influence shaped the future witness of our church as it spread from the community of Herrnhut into the New World. Such institutions as Moravian College, Salem Academy and College and the large system of secondary education in Pennsylvania and North Carolina and other Moravian settlement areas were given their initial direction and basic orientation by the pietist concerns of men like Zinzendorf and those who surrounded him.

It is impossible to trace the extensive educational undertakings of the Renewed Moravian Church as it found its new home in Germany and went forth into the world of human needs.

THE CHURCH, through education, faces the challenge of new scientific viewpoints and discoveries.

Instead we might focus our attention on a few selected aspects of that education endeavor as it gives us an insight into our education heritage as Moravians.

The Whole Person

One of the most essential and fundamental assumptions of Moravian educational philosophy articulated in the 18th century was the concern for the instruction and growth of the whole person. A concept, so contemporary to modern secular education of the 20th century that it seems commonplace, was voiced by Bishop Layritz in his handbook for Moravian educators in the 18th century:

"Education, according to Bishop Layritz, was an evolutionary and a comprehensive process for all youth of both sexes, and included a thorough command of the funda-
mental skills, a wide cultural appreciation, practical training in a suitable vocation, . . . an understanding of civil and social responsibilities, and a realization, in heart rather than in mind, of the spiritual values of life." 1

Consonant with this broad concern for the total person voiced by Layritz was the recognition that education could also serve as an aid and support to the affirmations of faith. A. J. Lewis in Zinzendorf, the Ecumenical Pioneer, writes:

“As for Comenius, so for Zinzendorf, all discovery and achievement in knowledge is a further announcement of the presence of God; and all schools, no matter how wide and varied the curriculum, were for him a spiritual school of Christ” (page 171).

Moravian education would have no part of a narrow or limited view of learning. All education could serve as a stepping stone to a more relevant and mature faith. The Moravian school never permitted learning to abstract men from the simplicity of a faith commitment, but sought to widen their understanding and equip them to share and apply such faith.

Influence Widespread

A constant consideration of Moravian schools on the Continent, in America and in many of the areas of foreign missions was the wide-spread influence of Moravian education outside of the confines of the Church. Repeatedly in the records of the synods, congregations, and Moravian schools and academies this area of Christian nurture and training was evaluated as a service to the wider Christian fellowship and non-Moravian communities.

“The education of children, whose parents do not belong to our Church, forms an important part of our usefulness. A wide field of blessed activity is thus opened to

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us, extending far beyond the limits of our Church."

Nor was educational work viewed simply as an evangelistic tool or means of proselytizing. Rather it was an honest manifestation of a sincerely concerned Christian community and a service which the Moravian Church could perform for all men.

Methodology and Content

Turning from the place and function of Moravian education, we can gain something from observing the methodology and content in Moravian schools of the Renewed Church. An atmosphere conducive to learning and methods which encouraged the natural development of skills and insights continued to be stressed. Knowledge for the sake of knowledge and the empty memorization of factual material without true comprehension was firmly rejected.

The persistence of the Comenius influence was reflected in the tireless work of men like Philip Christian Bader, who traveled the circuit of town and country schools of 18th century Pennsylvania, introducing the most effective and practical teaching methods. The school as a center of doing as well as talking was often stressed by Bader.

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**THE WACHOVIA MORAVIAN**
MORAVIAN EDUCATIONAL METHODOLOGY emphasizes "the school as a center of doing."

These progressive views made the Moravian schools in America and Europe a workshop in human expression and experience. In addition, the Moravian communities surrounded the school with parental assistance, vocational and religious counseling and programs of cultural and social enrichment.

Friedrich Schleiermacher, one of the noted German theologians of the 18th century, shared with others some comments about his Moravian schooling. He was struck by the breadth of the curriculum, in terms of its thoroughly academic approach. But even more interesting in his appreciation was his comment on the spirit of free inquiry prevailing in his learning experience. Lewis quotes from Schleiermacher:

"My tutor urged me to inquire into the facts, and quietly think out conclusions 'for myself' (Zinzen­dorf, the Ecumenical Pioneer, page 174).

There is little doubt that Schleiermacher never forgot the lessons he learned as he later spoke of the Christian faith as a communal experience and the meaning of life as that which is comprehended in interpersonal relationships. For he had come to realize as a youth in a Moravian education atmosphere that learning was a deeply human experience demanding not only the disciplined mind but an understanding heart and a love of the Creator and the creation.

Questions to be Faced

Thinking back over our denomination's past heritage in education, several questions come to focus. They are questions which all of us must face as Moravians if we are to continue any active interest in the large education enterprises we have inherited. There can be little question about the observation that the average church member feels remote from the class rooms of our schools and colleges. Initially, we must ask ourselves what kind of...
faith commitment caused our fore-
fathers to labor so diligently for the
spread of education and believe so
strongly in its universal application.
For in our day, no amount of institu-
tional structure or well-invested funds
will keep alive the Moravian educa-
tional endeavors unless many of us
feel the urgency of Christ’s command
to love God with the fullness of our
minds.

Second on the list of questions for
thought is the examination of what we
want and need in terms of education
within and without our denomination.
Recently, talking with a group of young
people about the Christian reasons for
higher education, I heard only the
usual expedient and practical reasons for
intellectual training. What is it that we
are after in our schools and colleges
today?

A third question that should puzzle
us is that of the new demand and chal-
lenges of education in the 20th cen-
tury. Just as the pietist’s response tried
to speak to the needs of their day so
we must re-examine our contemporary
role of service in the field of educa-
tion. Somehow the conviction of Hus,
Comenius, and Zinzendorf that the
classroom was also a frontier of the
faith, where men could discover the
eternal perspectives, might still speak
to our time and situation. To these
questions we will turn in our next ar-
ticle.

1 Haller, Mabel, Early Moravian Education
In Penn., Moravian Historical Society, Naz-
areth, Penn., 1953, p. 300.
2 Lewis, A. J., Zinzendorf, the Ecumenical
Pioneer, Westminster Press, Philadelphia,
To say the least, I was favorably impressed with all I saw and heard about the work of the Moravian Church on the east coast of Nicaragua. For many years, I have had a great interest and concern for the mission work being carried on in Nicaragua. However, even after reading a great deal about this work and knowing a number of the missionaries, my greatest imagination would not allow me to realize the scope of the work that the Moravian Church is really carrying on in that country.

From the day I landed in Managua, the capital city, throughout the seven weeks that I was in Nicaragua, I never ceased to be amazed at the magnitude of the task that our Moravian missionaries are undertaking. These men and women, both national and native, are doing a very good work. They, like their forefathers, are giving themselves for a service that is very worthwhile. They know not the meaning of an eight-hour day. When I say this, I am thinking about the missionaries, the doctors, the nurses and the teachers. In most places where I was privileged to serve, the day began at five or five-thirty in the morning and it was not finished until the work was completed. It was not at all unusual for the missionary to have callers as early as six or six-thirty in the morning.

The people go to the missionary for spiritual help, counseling, material help and for any other reason that one might have to ask advice. These missionaries perform many chores that those of us here at home never come in contact with. I was impressed by the patience of these people and the picture was the same in every place that I visited. I could see real dedication and a desire to serve to the limit in every missionary family. To me, these people have caught the vision and they have accepted the great commission of our Lord. They serve with a loving spirit and the people of Nicaragua know this and they appreciate this attitude.

The General Conference

The General Church Conference in Bilwaskarma was a great success and this was a real experience for me. Br. Howard Stortz did a very fine job in leading this conference. The people love this man and they work with him and support him because they have faith in him. He is a great leader and the results of his labor are quite evident. He reminds one of the great leader, Moses, who led God's people through many trying experiences. I enjoyed many hours of Christian fellowship with the representatives to the general conference. The friendly spirit of the native people is overwhelming. Every one did everything that they possibly could to make my visit a happy and interesting one. After the conference week, my work really began in the churches.

Among the Churches

What a delightful experience it was to preach in the various churches along the east coast. In every place, beginning at Puerto Cabezas and continuing on to Pearl Lagoon, Bluefields, Bonanza, La Luz, Rosita and Managua,
the people were wonderful and the
Spirit was present in every service.
This experience reminded me of the
missionary travels of the great Apostle
Paul. My, how my heart was made to

rejoice as the people came out in large
numbers to attend the services. The
way the people would sing the Moravian
songs simply thrilled my heart. It ap­
peared that everyone was taking part
in the song service. Usually, the chil­
dren sat in the front pews while the
men occupied one side of the sanctu­
ary and the women occupied the other
side.

In conversation, the people were al­
ways happy to relate what the Mora­
vian Church had meant to them, their
families and the country of Nicaragua.
Our church has shown her love for the
people of Nicaragua in the work of
the schools, the hospitals, the clinics,
the churches and the out-stations. I
was amazed to learn that the average
man on the streets, roads, and trails
that I travelled knew the story of Mo­
rovian missions. Their faces would
light up as they talked about the mis­
ion work of the Moravian Church. It
was thrilling to find so many people
that could play the organ for the serv­
ices and such large groups that sang
in the choirs.

Outstanding Experiences
During these seven weeks, I had
some outstanding experiences:

Traveling for several hours, late at
night over a long, narrow, dusty road.
The excitement of a woods fire near
the hospital in Bilwaskarma and the
courage of the people attending the
conference in fighting this fire. The
many boat trips taken at Pearl Lagoon
and especially the one when the motor
went dead in the middle of the lagoon.
The service conducted on top of the
hill in Rama Key under the mango
tree. The visiting of the mining opera­
tions in Bonanza, La Luz, and Rosita.
The trip to the Sumu Indian village
where the Indian guide led us through
the jungle to the river we crossed in a
small boat. The trip to get the Sumu
baby that was seriously ill and place it
in the hospital.

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Two nights later after the service a call came that the baby was dead and would have to be taken from the hospital that night. Since there were no undertakers, the missionary went for the dead baby and placed it in one of the class rooms in the back of the church until morning. The next morning he arose very early and carried the body about eleven miles to meet a boat on the river that would take the baby’s body back to the Sumu village for burial.

And, the greatest of these experiences was the large number of people that came to an old fashioned altar, seeking peace for their troubled hearts. To God be the glory for the privilege of going to Nicaragua to preach the message of salvation and for everything that was accomplished.

Our new work that was started a short time ago in Rosita is very encouraging. There a lay pastor, Br. Norman Bent, and his wife are doing an excellent job. I was greatly impressed with this young native man and his devotion to the work. The church there is one that should develop into a strong congregation. We had very good attendance during our services at Rosita. There were several conversions and quite a few will be uniting with (Continued on page 11)

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Alaska Youth Hold Conference

Christine Klokow
Daughter of the Rev. and Mrs. Melvin Klokow of Bethel, Alaska

Rounding out the morning activities, was a participation period where each camper learned new skills and developed leadership ability. The camp was divided into five groups under the original names of caribou, reindeer, moose, bear and ptarmigan. The groups

ON A RAINY DAY, the young people of Alaska at their annual encampment meet in the Schwalbe Chapel of the Children’s Home.

The annual Alaska Moravian Youth Ambassadors Camp was held at the Moravian Children’s Home in Kwethluk June 7-13 under the direction of Miss Frances Huetter. The camp theme was “Living for Jesus”. Sixty-five delegates from twenty villages in the Kuskokwim area attended the camp.

Each morning began with a trysting period. It was a time to be alone with God. After breakfast and a work period, there were two lecture classes to attend. “What Moravians Believe” was led by the Rev. Wilton Schwanke of Dillingham. “A Study of the Gospel of John” was led by the Rev. Clarence Henkelman and the Rev. Melvin Klokow of Bethel. Morning chapel followed led by the campers themselves.

CAMPERS ROAST FRANKS as a part of a successful picnic.

rotated each day planning for vespers, campfire, table fun, camp cleanup and recreation. This period was fun for all and everyone was involved in making the camp program a success.

Following a time of rest, the afternoon continued with discovery groups, Christian crafts, and choir. The discovery groups were discussion periods directed at putting our Christianity to work.

Everyone looked forward to recreation time. Mrs. Melvin Klokow and Mrs. Douglas Schattschneider were al-

THE WACHOVIA MORAVIAN
ways thinking up new relays, stunts, and turnaments. The Rev. Joseph Albrite was champion checker player, the Rev. Schwanke won the ping pong play-off. The broad jump winners were: boys, Vernor Nelson, 80½ inches — girls, Annie George, 70 inches. Everyone agreed that volley ball was his favorite sport.

Evenings began with the vespers service in the chapel. Inspirational sermons were given by the Rev. Melvin Klokow who used the Bible personalities of John, Phillip, Andrew and Paul to explore how they lived for Jesus.

The campers then walked the wooded trail to the campfire site. Here at the end of the day we watched the rippling waters, the honking geese, and the roughly hewn cross etched against the red glow of the setting sun. Miss Venice Oney, Bristol Bay, led in skits, songs and testimonies. We were reminded that living for Jesus was not too difficult when within the warmth of our Christian circle.

The job was to take all that we had learned and felt, back to our villages and to make Christianity work. Devotions followed in our dorms, at which time much discussion and sincere searching was exchanged. Taps ended our day, telling all that it was time for rest and that God was nigh.

VISITOR’S IMPRESSIONS . . .

(Continued from page 9)

the church after the period of instruction. There is a fine school, well staffed there and the student body appeared to be a promising one. We visited with the mining officials and they seemed to have the highest regard for the pastor and the work of the church.

We were favorably impressed with the new work in Managua. The people are anxious to get into their own building and experience some real growth. I had the privilege of attending a meeting of the building committee and to see first hand how anxious this group is to get moving.

Laborers Are Few

The Board of Foreign Missions, the executive director, Br. Edwin W. Kortz, the missionaries and all others having a part in the mission work in Nicaragua are to be complimented for the very fine job that they are doing. However, the words of Jesus are still true today, “The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest” (Matt. 9:37-38).
## STATISTICS OF THE MORAVIAN CHURCH IN AMERICA, SOUTHERN P.I.

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The Wachovia Moravian
OF THE CHURCH
IN PROVINCE — FOR THE YEAR ENDING JUNE 30, 1965

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September, 1965
Two Conferences Report

As samples of the activities of the conference programs at Laurel Ridge this past summer two reports are published below. One was a conference attended by Junior High boys and girls; the other was attended by adults.

MEMBERS OF CHURCH BOARDS

Duties of Elders and Trustees

Sixty Elders and Trustees from the churches of the Southern Province met for a week-end conference at Laurel Ridge, August 20-22.

The conference was an out-growth of a directive of Provincial Synod that a course of study be developed for board members. The committee, appointed by the Commission on Leadership Education to prepare this course, served as the leaders of the conference.

The Rev. H. E. May, chairman of the committee, directed one of the sessions on Saturday morning. This session looked into the Biblical teachings referring to the officers of the New Testament Church.

On Friday night and for the first period Saturday morning the Rev. George A. Chiddie led the group in a discussion of "The Church: Its Nature and Mission." This study provided a theological background for an examination into the Duties and Responsibilities of the Joint Board, the Board of Elders and the Board of Trustees. The Rev. James G. Weingarth in the Saturday afternoon and evening sessions was the leader as the group considered these specific duties.

The conference was completed on Sunday morning with a study of the Government of the Moravian Church presented by Bishop Kenneth G. Hamilton. The service of Holy Communion, presided over by Bishop Hamilton, assisted by the Rev. George G. Higgins, brought the conference to a close.

The activities of the conference were dampened by almost incessant rain Friday night and all day Saturday. There was a general consensus, however, as expressed by the men who attended, that the conference was most worth while and should be repeated.

JUNIOR HIGH, NO. I

"Days Filled With Fellowship and Learning"

The days of July 18-24 were filled with fellowship and learning through instruction, discussion, special interest groups, and recreation for those of us attending Junior High Conference I, led by the Rev. Henry May.

The overall theme for the morning quest groups was "What Is Life All About?" Each day a new topic under this theme was presented to the entire group by one of the ministers. Following this presentation, campers were assigned, by cabins, to smaller discussion groups led by their counselors. These smaller groups brought forth much thoughtful and lively discussion as to our role in life as true Christians.

Special interest groups provided many enjoyable hours for all. The choir was directed by the Rev. Louis
Swaim with Miss Elaine Norman as pianist. The band was under the direction of the Rev. John Kapp with Mrs. Catherine Canter assisting. Music by these groups was most impressive throughout the camp program, especially in the Vesper Services so ably planned and carried out by our vespers group, led by Dr. J. C. Hughes and Miss Gayle Heck.

A camp improvement group, led by Charles Poteat, worked very hard toward keeping the camp ground clean and helping with necessary improvements, including those requiring the use of a shovel.

More beautification was in evidence through the efforts of those attending the arts and crafts workshop where the Rev. Clark Thompson had many interesting suggestions and materials with which to work. Mrs. Anne Todd assisted in teaching and helping all the busy campers exercising talents in this group. A play entitled "It Should Happen to a Dog," starring Susan Willis as Jonah and directed by the Rev. Henry May and Miss Virginia Davis, received raves from the critics.

A special highlight of the week came when the Rev. William Gramley showed slides and gave a most interesting talk on his mission work in Antigua at the Tuesday evening assembly.

The Thursday night assembly was toward a lighter vein, with a talent show being the highlight of the day. Top talent was Kim Rose, Guitarist. Kim was presented a sketch of Leinbach Hall, beautifully done by the Rev. Clark Thompson.

All the well-planned and executed material used for this conference afforded us a wonderful spirit of fellowship with God and our fellow campers, sending us home with renewed faith and increased knowledge and understanding of our life as Christians.

Mrs. Faye Beroth

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WINSTON-SALEM:
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Reynolda Manor Shopping Center
HIGH POINT:
College Village Shopping Center

SEPTEMBER, 1965
Four Courses Are Planned for

The Laymen’s Seminary This Fall

The Rev. Clark A. Thompson

The Fall Semester of the Laymen’s Seminary will offer three courses for adults and one course strictly for youth. The course for young people is a departure from past procedure and is included for the first time in response to many requests. It is open to young people of Senior High age.

The sessions of the Fall Semester will be held for five weeks beginning on Tuesday, September 21 and concluding on Tuesday, October 20. Classes will meet at Salem College from 7:30 to 9:30.

The Laymen’s Seminary is sponsored by the Leadership Education Commission of the Board of Christian Education and Evangelism. A nominal registration fee of $3.00 is charged.

The Courses Offered

The Rev. Clark A. Thompson will repeat the course on church history which he taught last spring. The title is “An Introduction to the History and Heritage of the Christian Faith.” The course will examine the basic framework of the Church’s life from its New Testament and creedal formation to its growth and enlargements in the world. This study is specifically directed to teachers of Covenant Life Curriculum courses on the church.

The course for young people titled, “Christian Youth in Modern Society,” will be taught by the Rev. Fred P. Hege, Associate General Secretary of the Board of Christian Education and Evangelism. It will be open to young people of Senior High age and will explore some of the ethical problems based in a dynamic American society.

The Rev. George A. Chiddie, who has many times taught courses on Christian Doctrine, will offer a new subject, “Christian Thought Through the Ages.” Part one of this subject will be offered this fall and will consider the growth of Christian thought and
creeds, beginning with the age of the Apostles to the time of the Reformation. This course, also, will be of help to teachers of CLC materials on the Christian Church.

“Christian Stewardship” is offered this fall as a part of the annual emphasis of the Moravian Church—“Stewardship, A Spiritual Adventure.” It is designed to be of interest and assistance to the Bible Study leaders of the Women’s Fellowships. The teacher of this course is the Rev. George G. Higgins, who wrote the Bible study for the women for next year entitled, “My Life Under God, A Study in Christian Stewardship.”

Registrations Open to All

While some of these courses are offered with special groups of leaders in mind, they are not limited to these persons. People other than teachers of CLC materials will find the courses taught by the Brn. Thompson and Chiddie meaningful in the understanding of the Christian faith. In the same way “Christian Stewardship” is not limited to leaders of the Women’s Fellowships.

Anyone interested in developing skills in teaching and in the contents of the subjects to be presented is encouraged to register and attend.

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Dates officially fixed for observance of the sesquicentennial of the American Bible Society are May 11, 12, and 13, 1966, when meetings with worldwide representation will be held in New York City.

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<td>Flowers For All Occasions</td>
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<td>Phone 723-1051</td>
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SEPTEMBER, 1965

DEATHS


Thomas, Benjamin Cameron, born May 16, 1890; died July 24, 1965. A member of Christ Church. Funeral conducted by the Rev. J. Calvin Barnes. Interment in Forsyth Memorial Park.


DEWEY’S

BAKERY

114 W. Fourth St.
Moravian Missions – currently speaking

New Couple for the Children’s Home

Mr. and Mrs. Stanley Schneider have volunteered for service as the lay couple at the Moravian Children’s Home, Kwethluk, Alaska. They will replace Mr. and Mrs. Stanley Schlaak who will be returning to Canada on September 1. Mrs. Schlaak’s health makes it impossible for them to remain in Alaska. They served for two years.

The Schneiders are members of the Evangelical Covenant Church and have had Alaskan experience with that church. Mrs. Schneider is a registered nurse and was a member of the Covenant Children’s Home staff in Alaska. Mr. Schneider is a capable mechanic. They are on furlough at the present time in Bloomfield, Nebraska, and will be “on loan” from the Covenant Church for a three-year term. This cooperation on the part of the Covenant Church and its mission director, Dr. L. Arden Almquist, is deeply appreciated.

New Pastor for Managua

The Rev. Wolfram Fliegel, now in Bluefields, Nicaragua, has accepted the call to become the pastor of the young congregation in Managua, Nicaragua, as of August 1. He will succeed the Rev. Graham Rights who is returning to the United States after serving in Nicaragua for five years. The Fliegel family will have temporary quarters in a missionary apartment in the Baptist School, but will be looking for a permanent residence in the neighborhood of the property recently acquired in Managua for a church building. The Fliegel’s address will be: Apto. 1806, Managua, Nicaragua.

The congregation is in the process of raising funds to renovate the double house on the new property in order to create a chapel and classrooms. Once the congregation has a church home it will continue its efforts in raising a building fund for a new sanctuary. A gift of $300 (U. S.) would assure the congregation of enough funds for the renovation project.

New House for the Supt. in Alaska

Construction has begun on a new house in Bethel, Alaska, which will be the home of the superintendent of that province, The Rev. Charles Michael has been stationed at Quinhagak for many years. From this village he administered the province, acted as Dean of the Bible Seminary, and maintained the work of his district. He will now be stationed in Bethel as superintendent and as dean of the Bible Seminary. The Michaels returned to the field from furlough in July. Their address will be The Moravian Church, Bethel, Alaska.

New Church for Tabernacle, B. G.

The Rev. Roger Kimball, pastor of the Tabernacle Church in British Guiana, reports that the congregation has voted to erect a new church building. It was the original plan to renovate the old building but a careful examination proved that the old wooden structure was too far gone to repair. The congregation is raising funds for this purpose and the Women’s Fellowships of the Northern Province have made this church the object of its mission giving for a three-year period. The cornerstone will be laid in September.

New Building for Nurses’ Training School

A new library-classroom building is under construction at Bilwaskarma, Nicaragua, for use in the nurses’ training program of the Thaeler Memorial Hospital. The funds for this construc-
tion have come mainly from the Thae­ler Memorial Fund. The equipment for the laboratory will be purchased with gifts which came to the Board of Foreign Missions in memory of the Rev. Ralph C. Bassett and an appropriate plaque will be placed on the wall of the laboratory.

The Provincial Boards at Work

PROVINCIAL WOMEN'S BOARD

The Fall Workshop for all Moravian women will be held at Trinity Church, East Sprague Street in Winston-Salem, on September 22. There will be two sessions. The morning session begins at ten o'clock and the evening session at 7:30 o'clock. The schedule for the morning will be registration and coffee at 10:00 o'clock, opening worship in the sanctuary at 10:30 and the workshop session at 11:30 followed by a dutch treat luncheon at 50c per person at 12:30. There will be no meetings after lunch. The evening session will include the same information that is available in the morning.

All women are urged to join in this day of inspiration and information as we go into the fall work of our fellowships.

The Women's Fellowship of Bethabara Church has announced that its Day of Prayer will be on Wednesday, November 10. Details will be given at a later date.

Mrs. Harry E. Cook, Jr.

BOARD OF CHRISTIAN EDUCATION AND EVANGELISM

CLC Preview Sessions

All Covenant Life Curriculum materials will be previewed in two area meetings early in September. The first will be held at the Messiah Church on September 8; the second at Friedland on September 13. Each will begin at 7:30 p.m.

The churches of the province have been divided into two groups and assigned to one of the area meetings. Local Sunday Church School superintendents have this information.

There will be nine groups at each session for teachers of the age level divisions of the entire school, Nursery through Adults. The materials to be studied beginning in October will be previewed as to content and method of teaching.

OLIVET VACATION CHURCH SCHOOL REPORTS GOOD ATTENDANCE

Vacation Bible School was held at the Olivet Church the week of August 2 through August 6 with Mrs. Paul McBride as superintendent.

The offering for the week was sent to Dr. John Gililland at Awas, Honduras to help pay for medical care for underprivileged children. We closed our Bible School on Friday morning with a lovefeast, our older boys and girls serving. They also provided the special music for the occasion. We had a total of 88 children enrolled. Of this number, 67 had perfect attendance for the week, and our Junior High Department consisting of nine boys, was 100 per cent all week.

Mrs. Paul McBride
SOUTH AMERICAN TRIBESMEN WHO SLEW MISSIONARIES CONVERTED TO CHRISTIANITY

The entire tribe of about 100 Auca Indians in Ecuador who killed five American Protestant missionaries in 1956 has been converted to Christianity, the founder-director of the Wycliffe Bible Translators, Inc., has reported.

Dr. William Cameron Townsend, whose organization has worked for years among wild Amazon tribes, said that many of the Aucans also are now active in preaching to other Indians.

Last month, Dr. Townsend reported, two of the children of murdered missionary Nathaniel Saint were baptized by immersion at the site of their father's death. The Aucan preacher who performed the ceremony was one of the eight persons responsible for the massacre, he said.

"This was a happy ending to a brutal story," the Wycliffe official said.

Mr. Saint, of Huntingdon Valley, Pa., was a member of the Missionary Aviation Fellowship and three of the other slain missionaries — James Elliott of Portland, Ore., Peter Fleming of Seattle, Wash., and Edward McCulley, Jr., of Milwaukee, Wis. — were affiliated with the Wycliffe group. The fifth man killed was Roger Youderian of Billings, Mont., a representative of the Gospel Missionary Union.

Dr. Townsend said his organization climaxed years of linguistic research when an Aucan translation of the Gospel according to St. Mark was flown to the tribe last Easter.

"Now that they have the Bible," the 69-year-old Wycliffe founder said, "they're taking it to other tribes to convert them — and they're hoping they don't get killed."

The Protestant missionaries were slain in January, 1956, after flying into the jungle area to work among the Aucans. Four of them were killed with 10-foot spears and the fifth was hacked to death by machetes. Their bodies were found strewn along the Curaray River in northeast Ecuador, where they were buried.

Rachel Saint, a sister of the slain missionary, was mainly responsible for translating the Bible into the Aucan language, Dr. Townsend said. Her work started in the early 1950's after she befriended a young Aucan who fled from the tribe to escape death. (RNS)

"MIDDLE-AGED DELINQUENCY" IS CITED TO PRESBYTERIANS

Far more serious than juvenile delinquency is the decay and loss of moral standards among the middle-aged, a noted churchman told a United Presbyterian conference at Abiquiu, New Mexico.

Dr. Herbert A. Hamilton of Geneva, Switzerland, addressed 160 delegates from New Mexico, Colorado and Arizona at the Ghost Ranch Presbyterian Leadership Conference. A British Congregationalist, Dr. Hamilton is assistant general secretary of the World Council of Churches.

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THE WACHOVIA MORAVIAN
Why is loss of standards among the middle-aged today's most important problem? Dr. Hamilton replied by charging that the "lack of real values" among parents is one of the foremost causes of child delinquency.

Parents have failed their children, he said, in modern times "by not having within themselves something strong enough" to serve as a stabilizing influence for children, either in adopting their own beliefs or in following those of their parents.

"By and large, there is no youth problem as much as there is a middle-age problem," he said. Parents must "recover their own standards, so that the young will have something to steer by—whether they take that course or not." (RNS)

RESPONSE TO CWS APPEAL AIDS VICTIMS OF DISASTERS

U. S. citizens have started to respond quickly to appeals for aid to disaster victims in Korea and East Pakistan and citizens of war-torn South Vietnam, it has been reported at the national CROP office.

Emergency requests for aid have been made by Church World Service (CWS), overseas material aid arm of the National Council of Churches, through CROP, its community appeal.

Hearty response was reported to an appeal for $7,500 to purchase yard goods for women in South Vietnam. Packets consisting of four or five yards of black, white or printed materials plus thread and needles — or donations of $2.50 for the purchase of a cloth packet — were being collected.

Also in Vietnam, where CWS has sent four registered nurses and medical supplies, CROP has allocated $10,000 for a cooperative venture with Denmark.

The funds, with Danish contributions, will be used to salt and can several million pounds of frozen pork which the Danish pork industry otherwise would have had to destroy.

Some 450,000 pounds of the Danish pork also has been designated for Korea, where devastating floods have killed hundreds and left thousands homeless.
Albert Farmer, national CROP director, said that nationwide community appeals are being launched for contributions to provide rice to feed Koreans and re-seed paddies ruined by flood waters.

He also said that some 450,000 pounds of rice and wheat from CROP was to arrive at the end of July in East Pakistan, where a cyclone and tidal wave this spring resulted in many deaths and destroyed crops, homes, and livestock. (RNS)

**QUESTION IN DEMOCRACY DESCRIBED AS "IS IT RIGHT?"**

Only if an “effective” portion of the population demands that American policy reflect God’s will for all peoples will the nation prosper, a leading political figure told the Fourth National Congress of Methodist Men, meeting in Lafayette, Ind.

“The virtue of democracy rests entirely on an assumption . . . that most of the people most of the time wish to know and accept the truth,” said Mayor Theodore R. McKeldin of Baltimore. “If that assumption is false, there is no more virtue in democracy than there is in the most monstrous tyranny that has afflicted the world since history began.”

“If an effective majority of Americans are utterly perverse, utterly contemptuous of truth, then our nation is beyond hope,” said Mr. McKeldin, who is now in his second term as mayor after serving two terms as governor of the state.

He explained that an effective majority is not necessarily a numerical one. “If less than half of all the people see the truth and pursue it resolutely, it is highly probable that the truth will prevail,” he said.

He pointed out that the American people have never had a more urgent need to “learn to walk humbly with God” than at the present time.


“The roar of these questions is like the roar of Niagara; but how seldom do we hear a still, small voice inquiring: is it right? Yet, it is the only question that deserves an answer.”

Because of man’s frailty,” Mr. McKeldin continued, an individual “seeking earnestly and humbly to walk where God leads the way, will sometimes go wrong; but if millions at the same moment are seeking the right way as earnestly and as humbly, the nation will never swerve far from the path of righteousness. This is the true meaning of democracy.”

He explained that democracy is not ordained of God nor can it ever “build the New Jerusalem on American soil.” Rather, he continued, “Democracy is merely a method by which, in the political world, every man may have a chance to determine for himself which course is the right one; for that is the course that each of us must follow if we are to walk humbly with our God.”

Mr. McKeldin is a lay reader in the Episcopal Church. (RNS)

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SURVEY CITES TASK OF WEST AFRICAN CHURCHES

An “urgent” call for greater interdenominational cooperation and effort in the spreading of the Gospel in West Africa was issued at a consultation attended by 27 persons representing several Protestant groups in 12 nations.

Called to examine preliminary results of a four-month survey of 21 African countries, the consultation’s participants declared that their consideration of the survey findings “revealed the startling magnitude of the unfinished task which challenges the churches of West Africa, and has made us realize how great is our need of interchange of experience and of joint planning for effective evangelism.”

The bi-lingual consultation was held in Yaounde, Cameroun, under the joint chairmanship of Sir Kenneth Grubb of London, Chairman of the World Council of Churches’ international affairs commission, and Pastor Jean Kotto, secretary-general of the Evangelical Church of the Cameroun.

In a key conclusion at the consultation, participants said they were “profoundly impressed and disturbed by the uneven progress of evangelization among the tribes of West Africa” and by “the absence of initiative by the churches to cross international and denominational frontiers with the Gospel.”

Among main findings of the survey was a report disclosing that the “population explosion” in West Africa is estimated at 31,000 a week — about 15,000 in the Muslim community, 10,000 in animistic society and only 6,000 in Christian communities (4,000 Roman Catholic and 2,000 Protestant).

The survey described a large number of Christian groups at work in the area —more than 180 denominations and mission agencies. Though many of these are linked confessionally, it stated, the general impression is that of “a vast, confused network of unrelated organizations.”

Among the countries surveyed, seven with populations ranging from 60 to nearly 100 per cent Muslim, were said to be definitely “resistant” to evangelization. These were listed as Gambia,

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Some 50 other distinct areas were described as "under-evangelized, incompletely evangelized or totally un-evangelized."

Cameroun, Ghana, Liberia and Sierra Leone were called the most promising areas for evangelistic outreach, each having an average of about 60 national pastors per million population compared to less than 10 pastors per million population in the other 17 countries.

(RNS)

LETTER

Dear Editor:

A fine Moravian couple from Winston-Salem came to see our Bethlehem Moravian Archives where I am employed as translator of the Lissa Folio of 1575 from old Czech into English. I took these visitors around to show them some of our precious things. When they saw a picture of John Hus the lady remarked: "O, we read a very interesting and instructive article about him in our Wachovia Moravian magazine this month."

I am the author of that article. Glad you published it. And those pictures with the article are very appropriate. I wrote a story of that picture, Hus Before Constance, explaining the different characters at the request of President Haupert.

As you have noticed the material for that article I got from Czech sources, for I speak that language. Since Czechoslovakia became a democratic republic under President Masaryk, much research has been done by Czech scholars on John Hus. And I read their writings in Czech or Slovak original. I have been writing in two languages since 1910 for various publications, Now I am a retired Presbyterian minister, former Baptist. The Moravian Brethren and others here give me an opportunity to speak, teach, or preach in their churches, especially on Hus and Comenius, which I like to do, and people like to hear.

Yours In Christ,
Andrew Paul Slabey

THE RECORD SHOWS . . .

(Continued from inside front cover)

Dropped or Suspended .................................................. 300
Total decrease ............................................................ 797

From these facts it can be concluded that the congregations of the Southern Province had an outstanding year in the reception of communicant members. Excluding the 200 received from other Moravian Churches, which is a matter of provincial bookkeeping, the increase was 726. This represents a gross increase for the year of 4.6%.

The handicap that had to be overcome in 1964-65 was that a number of churches trimmed their rolls drastically. Twenty-one churches dropped or excluded a total of 300 members. Over half of this number were in four churches that dropped 56, 51, 46, and 39, respectively.

A statistical table is often deceiving for it does not always tell the whole story. It is to be hoped that congregations, boards and pastors will be encouraged, not discouraged, by what actually happened during the year that ended on June 30.
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In This Issue

- Questions About Merger
- Toward the Integration of Souls
- Stewardship, a Spiritual Adventure
There is an old saying that a man is not thoroughly converted to the Christian faith until "it reaches his pocketbook." Certainly our willingness to share our material wealth and to use it responsibly as "good stewards" is a mark of our Christian maturity and dedication.

One veteran pastor said recently that he was coming to feel that an emphasis on stewardship of time is perhaps even more important for the times in which we live. "While there are still many people who do not have an adequate income," he said, "most of us are living on a level of material prosperity that we hardly dreamed possible a generation ago and consequently many of us can give substantially to the church without sacrificing too much."

"But the very fact that we have more money," he continued, "means that many of us have less time for the church. We have the money for a boat or a summer cabin or for trips, so our own home church may not see much of us for a good part of the year."

"Appliances in the home have reduced housework but many women have solved the problem of what to do with their time by taking a job outside the home, thus aiding the family's ability to do more things during their leisure."

"Sometimes," he concluded, "the easiest thing to do is give money to the church. We need more people who are willing to consider seriously a gift of time."

The coming year of stewardship emphasis will offer Moravians of the Southern Province an opportunity to test their dedication in the use of both time and money, and talents, too! The campaign to assist Moravian College in the building of a new library has just been launched in the province. The introduction of the Covenant Life Curriculum for all ages provides an opportunity for the practice of the stewardship of time and abilities.

Moravians of the Southern Province need not search for opportunities to practice the principles of Christian Stewardship. These opportunities are all around them in the ongoing work of their local congregation.
Church Union Issue Confronts Synod

THE SOUTHERN PROVINCE
Richard F. Amos

For the past three years the Southern Province and the Northern Province of the Moravian Church in America have discussed the possibility of merger with the Unity of the Brethren in Texas.

In July the Convention of the Unity of the Brethren met and considered the proposal. Because of unsettled internal conditions in the Brethren's Church, the decision of the Convention was to discontinue the discussions.

Two brethren who participated in these meetings on merger discuss the action of the Texas Brethren and explore the prospects for the merger of the two Moravian Provinces. The opinions expressed are personal and in no way reflect the official position of the Provincial Elders' Conferences of the two provinces as they talk.

THE NORTHERN PROVINCE
Edwin A. Sawyer

Q. What do you understand to be the significance of the action of the Convention of the Unity of Brethren to “discontinue the discussions of merger?”

Amos: It is important, to my way of thinking, to remember that the Convention of the Unity of Brethren did not in the strictest sense “close the door” to any future discussion of merger. It voted, as I understand it, to discontinue such talks “at this time.” Perhaps, in the not too distant future, our Texas brothers and the two provinces of the Moravian Church in America can find avenues of cooperation that will be of mutual benefit to all groups.

Sawyer: It would seem to me that continuing efforts should be made to assure the Unity of the Brethren that the Moravian Church has a feeling of warmth and affection for them. In two years it may very well be that the way will be open for the Unity to reconsider its position.

Q. What do you think will be the result of the decision of the Unity of the Brethren to discontinue the discussions on merger?

Amos: It is my belief that the Unity of Brethren’s decision at this time will make it more difficult for the two North American Moravian Provinces actually to accomplish complete organic merger in the immediate future. We should remember that these merger discussions were “three-cornered” in origination and scope. No two bodies were “courting” the third party. We all entered the discussions on equal footing.
and with equal representation. The plans agreed upon were primarily for a union of the three bodies. Nevertheless, it is my considered opinion that all plans should not be shelved but that the two provinces of the Moravian Church should search prayerfully and thoughtfully for ways that could lead to eventual merger.

Sawyer: I agree. We cannot afford to slow down efforts to merge the two provinces because of the action of the Unity of Brethren. Our two provinces need each other and could function more effectively in my judgment with a united structure.

The synods of the Northern Province on several occasions have encouraged church union efforts. It is felt that this is in harmony with the world-wide Moravian Unity synods also. While there are some persons who favor going farther in church union than our own family, there is virtual unanimity that merging the two provinces would be for mutual good and in obedience to the call for unity in Christ's body.

Q. Is it your opinion then that, in spite of the action of the Unity of Brethren, the Northern and Southern Provinces of the Moravian Church should continue to discuss plans for merger?

Sawyer: I feel so, strongly. There are no real differences between us. As opposed to the Presbyterian and other churches which had division at the time of the Civil War, we have never been divided except for convenience in administration, dating back to times when communication and transportation were relatively limited.

Amos: The Northern and Southern Provinces should certainly continue to think in terms of eventual merger and our synods should set in motion the machinery whereby these discussions can continue. But I think some of the original reasons for organic merger have been somewhat altered by the Texas Convention's action. Now, perhaps for the first time for many of us, the primary question is: Is organic merger really necessary for a strong Moravian Church in America?
Q. What about this? Is organic merger really necessary for a strong Moravian Church in America?

Amos: This question was raised one hundred years ago. As far as I can determine no synod has given a categorical “yea” or “nay.” We should beware of confusing inter-provincial cooperation with unity and thereby be content. The Church, to be the church in her true biblical sense, must have an understanding of “community.” We should not be overly content with superficial fellowship and cooperation. Only when the sense of “community” is strong is the church’s sense of mission powerful and virile.

Sawyer: Merger would surely strengthen our church. By uniting we should be able to gain strength in missionary endeavor, in theological recruitment and training, in areas such as stewardship, evangelism, and Christian education.

Q. What do you envision as some of the objections that will be raised to a proposal for the merger of the Moravian provinces into one Moravian Church in America?

Sawyer: There is always a fear of losing local autonomy and the importance of the local unit. However, the advantages of union and our need to consider carefully the implications of John 17:20, 21 seem to me to outweigh by far all other considerations.

There may be a fear that Winston-Salem will try to overrule Bethlehem or Bethlehem overrule Winston-Salem, but in a Brethren’s Church (if this is real) our fears should be diminished.

It is true that there are differences between the provinces on social issues, and there are differences in ethnic backgrounds. A union of the provinces would probably help all of us to understand the other better and come to a helpful Christian consensus.

The objection that this will be costly will certainly be expressed. Administrative costs are always to be watched carefully. Actually the union could lead to the saving of certain costs, while additional expenditure in other areas ought to make possible a more energetically serving church.

Amos: We must realize there are many, perhaps the majority, who feel completely detached from the whole idea of the unity of the church. Not all Christians are consciously troubled by organic divisions.

There are many who will say: “What is wrong with the way we are doing things together now?” We are already cooperating in the areas of missions, Christian education and women’s work. We are already participating with the Northern Province in the field of Christian higher education in our support of the Moravian College and Theological Seminary. Our Province is compact now. Why spread ourselves so thin? And, as Br. Sawyer pointed out, one objection that will certainly be raised is that it will be too expensive.

Q. What would be some of the advantages to a merger of the Northern and Southern Provinces?

Sawyer: I would list the following as advantages of the merger of the two provinces:

—A united witness before the general public and in the spirit of our Lord and Saviour.
—A unified participation in the affairs of the world-wide Moravian unity.
—A further cross-fertilization of the life and spirit of each province.
—Better programming for the churches in Christian education,
youth work, camping, publications, and evangelism.

—A united policy of church extension, including nation-wide planning and the use of manpower.

—Freer exchange of ministerial as well as lay leadership.

—Closer work together in foreign missions.

—More unified guidance of Moravian Theological Seminary, along with increased support financially and morally.

—More efficient ecumenical participation, with reference to the World Council of Churches, the National Council, the American Bible Society, Church World Service and the United Campus Christian Fellowship.

Amos: First, I believe, that we should look at the question of merger in terms of God’s will for the Church. The teaching of Scripture about this essential oneness of the Church is clear. The Scriptures do not give us a detailed plan for the structuring of unity, but they leave no doubt our Lord desired and desires that “we all be one” in Christ.

The unity of the Church is a theologically sound doctrine. The New Testament teaches us to abhor divisions and let nothing hinder or impair the oneness of the Christian Fellowship. As Christians we are called to make unity (“Ye are the body of Christ”) a visible, experienced way of living together as brothers in the love of Christ. It is oft times deplorable that the Church is divided between say, Baptist and Episcopalians. It is even more frequently unfortunate that our small and beloved church is divided between Moravians, North, and Moravians, South. Where is our sense of KOINONIA—community?

From a practical standpoint the extension work of the Moravian Church in America through merger could have better over-all planning. The whole area of the stewardship of the committed could be better programmed. We would be in a better position to strengthen our separate institutions of higher learning. We could cut back on the cost of publishing separate church journals. We could help to insure the continuing strengthening of the Moravian Church in America, because it helps educate our ordained ministry. A more reasonable equitable interchange of ministers from one section of the country to another could take place if desired.

Q: What action do you hope the Southern Province will take on the question of merger at its synod in November?

Amos: I am hopeful that the Southern Synod will give time for serious study of the whole question of merger both

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from a theological standpoint and an organic basis. This will be difficult to do because of the structure of synod and the time allotted for all the other important matters that must be discussed. Perhaps an inter-synodal committee elected by Synod or appointed by the Provincial Elders’ Conference could study the proposed plans and make definite recommendations to the Synod of 1968.

Sawyer: I would hope that the Southern Synod would vote approval of merger at least in principle. The time schedule will have to follow the temper of the over-all life of the Southern Province. The Northern Province seems to be ready for merger now. The Southern Province will have to decide how soon it feels it is ready.

Refinements in the merger proposal will have to be made, but these are not as difficult without the Unity of the Brethren as they would be with them. This should make possible a short-cutting of lengthy delays.

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Toward the Integration of Souls

William E. Gramley

Karl Barth wrote in his book, The Word of God and the Word of Man, of how amazed and humbled he is to realize the great sense of expectation which people bring with them when they come to worship. The congregation continues to give a vote of confidence to the minister, believing that he will feed them at last, this time, finally—today. They continue to come because they believe that the Church contains somehow or other the ultimate answer for their life, that it holds the secrets of the universe somewhere within its hallowed walls, that it has what man really needs—and the congregation comes to receive this, to hear it once more, to find its significance for their lives.

Is such an attitude naive—or true? Sometimes, we know that the Gospel is not proclaimed and that some idea or ism is substituted. Or, as Harvey Cox expresses it in The Secular City, the whole mythos and methodology of the average church is irrelevant because it is still keyed to the beat of a rural society. But that isn't the whole problem. Sometimes the fault lies in the failure of the congregation to hear the Gospel. We remember that the sower had success with only one out of four types of soil. It is likely, then, that sometimes nothing is preached—and sometimes nothing is heard.

It is not enough, however, to stand around and criticize the Church. We are the Church and we are only criticizing ourselves when we lambast it for its continuing failures. We level our charges all too often, and then we turn from the mirror and walk away, or we say, as do the people in the land where they wear no shoes even in the cold of winter, “Why don't we wear any?” Why don't we do anything about our sickness?

One Issue Is Race

One of the main issues that faces us today is the race issue. It is not a new issue, though the form that it has taken in our time makes its presence felt in very specific ways. The Church has never had any other task than to work for the integration of souls, for the re-creation of wholeness in man, and for the unity of the children of God. Of course, if we do not regard Negroes as men or as men with souls, or especially as men with economic and social and political interests, then we have relinquished the commission that God gave us through Jesus Christ, the Saviour of the world.

While we may feel that our interests stop short of the ghettos of poverty or that we ought to minister only to those of our particular social class, or that there are some limits to this business of Christianity, there is at least One Person who disagrees with us and who cannot permit his task to be called complete until every knee has had the chance to bow before him.

Isn't it unfortunate that we weren't given a “say so” in the composition of the universe? We would never have allowed colored people to be part of the creation because everyone knows that it's the colored people that have messed up an otherwise trouble free land. In fact, we would not have permitted anything but what we wanted to exist.
Need I tell you that it is just that desire that drives us and motivates most of our actions? We are trying to salvage a "bad job" of creation and "bring things around" to our own viewpoint. This means getting rid of sore spots, thorns in the flesh, and bothersome little black upstarts!

The idea of refurbishing the world to suit ourselves is also an idea as old as man. If we are going to achieve our goal, we have got to spend an awful lot of time making sure that no one else gets a chance to put in his two cents' worth. If we are going to run this show, we have got to cut down on diversities of opinion. Too many cooks spoil the broth—everyone knows that. This is a "dog eat dog" world; it is simply a question of the survival of the fittest. And who but we, in our pure whiteness, are the fittest, the most able to think clearly, the most peaceful and prosperous race in the world? Why everyone knows that anything that is black is evil; only bacteria grow in damp, dark places! And everyone knows that nothing good can come out of bacteria. That, for sure, is one of the things we want to get rid of in this creation: disease, germs, dirt, darkness, and conflicts of any sort.

To take such an attitude as this seems ridiculous to any normal person. And that, to be sure, is another one of the problems which confronts the Gospel. People are not normal. We usually do not see that what we are doing is abnormal. We get caught in a rut of our own making and continue to follow its course in single-minded devotion. We seldom pause to evaluate our actions, mainly because we assume that what we are doing is "the right thing." Sure, we slip up now and again. Who doesn't? But we certainly don't go around crushing people; we're not crude. In fact, we mind our own business pretty much of the time. But that, too, is part of our trouble. We have long since forgotten that there are sins of omission as well as sins of commission.

The American Negro has always been the low man on the totem pole. He was never treated as more than a puppet, was never considered to be a human being who could be free some day. He has been a toy, a play thing: he has had to sit quietly and listen to "his master's voice." The law has not protected him, and the Church has seldom dared to cross the railroad tracks to help him.

Therefore, if we find the Negro apathetic and resentful, if we find him unqualified to hold responsible jobs, if we find him uncultured and slovenly, we can only say that we have made him that way. Torn from Africa, burned out to the core on his way over here, separated from family life, chained to the soil like a beast of burden, the Negro in America has never had the opportunity until recently to develop any self-respect. Up until now, if he wanted anything, he thought that the only way to get it was to cater to his white overlord in hopes of picking up a few crumbs from the table above.

In the South not only was the Negro treated as a garden tool, but the Negro woman became a substitute mother for
many white children and a sexual outlet for many white men. The guilt feelings that arose in this process were alleviated through the “special treatment” that the Negroes were given under the law. They were simply deprived of any rights: of the right to speak for themselves, to vote, and to have a fair trial.

Writers such as Lillian Smith and William Faulkner have tried to probe this delicate, tobacco leaf-like effort of the Southern white man to hide from his sins. And, like the Mississippi River, the “guilt stream” cannot be contained.

In the North, where Negroes have immigrated to the cities, they have met with an inordinate amount of frustration. Charles Silberman, writing in Crisis in Black and White, tells how the Negroes have seen the Italians and Irish, the Poles and Puerto Ricans come in and go up while they have had to remain in the same old posts generation after generation—because of their color.

Such treatment in the long run is bound to explode as it did in Los Angeles. This is part of the Negro revolution. But most of the revolution has been orderly. We ought to be amazed at the way in which the New Negro has carried out his drive for freedom with so much steadfastness, stamina, and selflessness. He is to be praised for his “quiet, brave endurance” thru countless non-violent demonstrations.

We wonder how much longer it would have taken for the white man or the Church (the two still seem to be synonymous) to turn around and minister to the man who had fallen among thieves and who lay half dead on the Jericho road. The “direct action” groups have had to come to the rescue because the Church has forfeited its opportunity to make its witness felt.

Do we really think that God will only work through us? Did he not call Cyrus and others to do special works for him? God does not leave himself without witness in this world. Who is to prevent him from using direct action groups to accomplish his task, and—hopefully—to re-awaken us from our Catskillian lethargy?

We, of course, refuse to believe that the Church has been asleep; and furthermore, we refuse to believe that we are guilty of doing the Negro any injustices. We make up all sorts of excuses to rid ourselves of corporate responsibility, not to mention personal blame in the matter.

The Church has paid lip service in the racial issue, and then quietly folded its tents and stolen away into the night. Is it no wonder that the Negro has resorted to direct action methods? Is it no wonder that the students of our nation have banded themselves together in active ways to do something about the injustices that they see and hear about all around them?

We know that these youthful groups are motivated by everything from humanism to idealism to nothingism. They are a secular parallel of the 19th century Student Christian Movement that sought “to evangelize the world in this generation.” Our Peace Corps and alphabetical Bingo groups are composed of spontaneous, involved people. Some of them wouldn’t accept a Christian name-tag if God gave them one. They aren’t working for “pie in the sky by and by.”

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We also know that even if they were to gather the world together into one huge Kiwanis Club, they will not have solved the basic problem of man's estrangement from his neighbor and his God. But they are doing a good thing in forcing the Church to "come alive." They may not create real love or understanding even, but they are certainly bringing antagonists together where some sort of conversation can exist where none had existed previously.

The New Negro is doing most of his rebelling on his own initiative. He has forced President Johnson himself to "a change of heart." He has made the white world aware of his reality, of his personhood, of his feelings. He has caused some six hundred clergymen to lose their jobs during the past two years. He has gained dignity for himself. He has refused for the most part to seek his salvation by separating himself from America, but he is not willing to see his African brothers gaining world-wide importance while he has to sit in the back of the bus. The Negro no longer wishes to be used, to be a "thing," an "ink spot;" he wishes to be a person in fellowship with us all.

We are not asking the Negro to "come up" to the higher seat of the

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Tell Me A Story, Rondhaler $2.50
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October, 1965
white man's level; this would not be an improvement. The answer to this whole question has very little to do with status or geographical settings or with economic well-being, though these are involved. We are asked only one thing: to come to Jesus Christ who is Lord of all, in whom there is neither slave nor free, neither white nor black, neither rich nor poor, but wholeness and unity and peace.

God asks the same thing of all men. It matters not where we were born, what we lacked, how we were treated or mistreated. God is not interested in hearing our excuses. Is it any easier for a rich man to enter the Kingdom of God than for a West End delinquent? Each one has to give up whatever idols and selfish loyalties that hinder him from putting God first. Nothing we do or that has been done to us is to any avail. We are only asked to undergo the "radical cure" which Kierkegaard called for: to take the bitter medicine and die unto ourselves; or to let God's Angel, as C. S. Lewis describes it in The Great Divorce, destroy the lizard of our bad habits which lies upon our shoulders, to destroy it in a painful conversion which can turn the lizard itself into a mighty stallion upon which we can ride up into the hills of heaven.

We do not make our appeal by saying, "You can do it with a little more effort," or "You shall overcome." Such striving is only more of the same useless self-assertion. Our help can only come from beyond ourselves, through the grace of God in Jesus Christ. To realize that we don't have that grace and that we cannot earn it is to open the door through which God can give it.

Our attitude, then, becomes that of the lowly suppliant. As Leslie Newbigin puts it: "We are nothing but beggars telling other beggars where we can all get Bread." It is the reference...

(Continued to page 24)

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THE WACHOVIA MORAVIAN
Annual Moravian Emphasis for 1966

Stewardship, A Spiritual Adventure

The Moravian Church in America in 1966 will emphasize the theme of Christian Stewardship as a spiritual adventure. The emphasis was chosen by joint action of the Provincial Elders’ Conferences of the two provinces.

The plan of emphasizing each year some particular phase of the Church’s life and work originated as a part of the Quincentennial celebration. Since 1957 this practice has been continued by the Provincial Elders’ Conferences.

The theme for 1967 has already been announced as the “Ministry of All Believers.” This emphasis coincides with the 500th anniversary of the ordination of the first ministers of the Unitas Fratrum.

A manual outlining the year’s program has been developed and is available from the office of the Board of Christian Education and Evangelism of the Southern Province. This manual makes a number of proposals for carrying out the stewardship emphasis on the local congregational level and features a listing of resource materials.

In general the subject of “Stewardship, A Spiritual Adventure” is presented under two headings, the Why of Stewardship and the How of Stewardship.

The Why of Stewardship

The Why of stewardship directs attention to the spiritual foundations of commitment. Rightly understood, Christian Stewardship calls for the commitment and dedication of the whole of life in grateful response to God’s redeeming love as revealed in Jesus Christ.

To communicate this idea is basically a matter of education. A program that will confront church members with their responsibilities as Christians in the use of time and abilities as well as possessions is essential. The manual for the stewardship year seeks to assist the congregations in emphasizing this total concept of Christian commitment.

Study Groups

Leading the way in the study of Christian Stewardship are the Women’s Fellowships of the churches of the provinces. As a part of this emphasis the women’s groups will use as their Bible study a booklet especially prepared for this purpose, entitled, “My Life Under God, a Study in Christian Stewardship.”

It is recommended that other groups in the congregation seek opportunity for stewardship studies and programs. Men’s fellowships and Sunday evening fellowships of all ages are groups that will find in the resources for the year helpful program materials.

A significant phase of any stewardship emphasis is the consideration of the choice of a vocation. The young people of the province will be provided opportunity to participate in church-sponsored vocational guidance conferences or workshops. The purpose of these activities will be to challenge young people to consider a church-related vocation and to see the Christian dimensions in all vocations open to them in today’s society.

Plans for the vocational emphasis for youth will be developed by the Rev. Fred Hege, youth director of the Southern Province.

October, 1965
Resource Materials

A wealth of materials are listed in the Stewardship Manual as resources for study and discussion. These include books and other printed material and films and filmstrips.

The Board of Christian Education and Evangelism is enlarging its library of filmstrips to add a number of subjects on the stewardship theme. These will include:

1. The Art of Giving
2. The Miracle of Warren Walker
3. Stewardship for Adults
4. Stewart the Steward and the Magic Offering Plate
5. The Christian Vocation Guidance Series (four filmstrips)

The How of Stewardship

The How of Stewardship is the phase of the emphasis that deals primarily with the stewardship of money and the financial program of the church. The Stewardship Counsellors of the Southern Province are available to the churches for consultation and assistance in their financial campaigns. This phase for the Southern Province will come in the spring of 1966.

The manual for the year contains a section on "Procedures for a Stewardship Emphasis Program" as prepared by Jack M. White, chairman of the Stewardship Counsellors organization. As Br. White states, the Stewardship Emphasis Program "is a spiritual program and, therefore, should be considered on that plane. Money is only a part of stewardship and should be treated as such."

Bible Society Anniversary

The Provincial Elders' Conference, in calling for the year which begins on October 1 to be a year of Stewardship Emphasis, also calls attention to the fact that in 1966 the American Bible Society will be observing its 150th anniversary.

The society has prepared for the observance of this anniversary with the publication of a variety of materials which are readily available. One piece, "The Handmarked New Testament for Stewardship," may specifically become a part of the Moravian Church's stewardship emphasis for 1966.

DEATHS


Russell, Mrs. Martha Ora (J. B.); born July 24, 1877; died September 15, 1965. A member of Trinity Church. Funeral conducted by the Rev. Clayton H. Persons. Interment in Salem Moravian Graveyard.

THE WACHOVIA MORAVIAN
Youth and Adult
CLC Materials

Present Two Moravian Texts

The Covenant Life Curriculum for the Church School year of 1965-66 includes two special volumes of interest to the Moravian Church. The volume for use in grades 7-10 is a revised edition of the regular CLC edition of "The Church, A Believing Fellowship," and the volume for use in the adult study is a supplementary volume to "Through The Ages."

Year On The Church

This church school year is set aside in the CLC for special study about the Church, following its service to God and man from its inception in the Scriptures through the ages to the present day. It is designed to put our Biblical faith into perspective as we see how it was worked out in daily life from the days of the "Acts of the Apostles" to the current day of social and national revolution.

As a result of this emphasis, new problems were created for the cooperating denominations having differing traditions. Such simple differences as the order of the ministry or the interpretation of the Holy Communion, the structure of church government or the method of determining doctrine suddenly became important. Because of this, steps were taken to meet our special needs as Moravians.

Adult Volume

The decision on the Adult material was that an additional volume should be published, written by Dr. John R. Weinlick, on the Moravian Church as it demonstrates our faith in its history. This volume meets also the great need of a small, adult history of our church, and will be something that every Moravian will wish to read.

In it Dr. Weinlick traces the development of our church through 500 years in a brisk, readable manner. Many points of interest, such as the question of the order of bishops, are explored in the light of the most recent scholarship.

The Weinlick volume will be off the press this fall and is included in the purchase price of "Through the Ages."

Grades 7-10 Material

The material in the youth division presented a different problem. In this material, the story of the Church was carefully blended with Bible Study and the study of what it means to be a Christian.

Much of this volume took into consideration the Moravian position. In the first five chapters, dealing with what it means to become a Christian, the answers of all Christianity were so similar that to describe the beliefs for one is to describe them for all. The Moravian service for baptism and the Moravian catechism are used extensively in this portion of the material.

In the second portion of the book, entitled "Life in the Fellowship," two chapters offered particular difficulty. In the original edition these were chapter 9, "The Church, Reformed and Presbyterian," and chapter 12, "The Church Worships." Obviously the Moravian Church is neither Reformed nor Presbyterian, and its worship finds quite different expression. Other chapters in this portion, especially those studying the Ten Commandments and

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the Apostles' Creed, needed considerable revision for our use, due to the incorporation of Presbyterian materials.

In facing these problems, the Presbyterian Church opened the possibility for an entirely new approach to cooperation. Very generously, they granted our denomination permission to take the volume and revise it according to our needs. Not only was permission given, but also the type from which the original volume was produced was held to save our Church great expense in solving its problem. This type could be reused in large blocks in the printing of our edition.

With this generous offer before it, the Inter-provincial Board of Christian Education and Evangelism decided to proceed with the revision. The Rev. Fred Hege, new associate general secretary on the Southern board, undertook the task of revision. The two chapters, 9 and 12, were replaced with chapters appropriate to the needs of our Church. In other places the text was altered to become Moravian where necessary. The whole was then printed in a Moravian edition and is now being used in our congregations.

The resulting volume is a serious study of what it means to be a Christian in general and what it means to be a Protestant Moravian Christian in particular.

Resulting Training

The result of these two volumes of Moravian materials will be better trained youth and adults. Each group will understand better the meaning of its place in the work of God's kingdom as Moravian Christians. Each group should become more articulate in sharing with others the rich meaning of its faith.

The solution of these problems also points the way to future cooperative efforts in the CLC and other curriculae. Plans are presently under way for new pieces to be prepared to meet future problems of this type.

MORAVIANS ARE ASKED TO HELP PROVIDE BIBLES FOR GHANA

The government of Ghana has appealed to the American Bible Society for 500,000 Bibles and Testaments in six languages to be used as textbooks in all public schools of this emerging nation.

This opportunity has been described as “the greatest emergency request ever to reach the American Bible Society.” “The opportunity before us is without parallel,” states an official of the society.

One-third of the cost of this project which will “provide Scriptures for a whole generation of Ghanaian youth” is given as $200,000. Ghana will contribute two-thirds of the cost.

An appeal for help has been issued to the churches of the United States by the society to “help share God’s Word in an hour of opportunity.” This appeal came to the Southern Province through Dr. R. Gordon Spaugh, president of the Provincial Elders’ Conference. Congregations or individuals desiring to assist the American Bible Society in this emergency may send their contributions to Edwin L. Stockton, provincial treasurer.

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THE WACHOVIA MORAVIAN
Mayodan Churches

Explore Ways of Interchurch Cooperation

F. Herbert Weber

THREE CHURCHES IN MAYODAN made good use of the facilities of the Christian Education Building of the Mayodan Moravian Church in interfaith, inter-racial cooperation.

During the past year the Methodist, Episcopal, and Moravian Churches of Mayodan have been exploring new ways of interchurch cooperation and have found the effort to be very rewarding in many areas. It all began very informally when the pastors of the three churches decided to get together once a week to discuss matters of mutual interest. Out of this have come a number of projects.

The Lenten Season

Resulting from a suggestion by the three ministers, a group of ministers from Mayodan and Madison met together to observe the Holy Communion early on the morning of Ash Wednesday. A very meaningful service was held in the First Baptist Church of Madison. The sacrament was administered by the host pastor using the Baptist order of service. Following this the ministers met together for breakfast. It was an occasion of rich Christian fellowship and inspiration for the ministers involved to open the Lenten season in this manner.

On Ash Wednesday night the three Mayodan churches held a union Ash Wednesday service for their congregations at the Methodist Church. At noon on Good Friday the three churches united in a service held in the Episcopal Church. As each of the Seven Last Words was read a candle on the altar was extinguished and broken signifying the breaking of the body of Christ upon the cross until all seven candles had been extinguished and broken. This proved to be a very moving experience for those who attended.

On Easter Sunday the three ministers
shared in conducting the traditional Moravian Sunrise Service.

Youth Week

A major project during the summer months was a Youth Week Program. In this experience the three Mayodan churches were joined by three white churches and two Negro churches in Madison. The young people of the six white churches chose representatives who met with the pastors and laid the plans for the week.

At the request of the young people, it was decided to invite the young people from the two Negro churches in Madison to participate in Youth Week. The topic for discussion as chosen by the young people was "Race Prejudice." Youth Week began Sunday night, August 1, and continued each night through Thursday of that week. Youth Week was held at the Moravian Church making good use of the facilities offered by its new Christian Education Building.

Each night’s program began with a supper served by the ladies of the sponsoring churches. Following the meal, the group divided into a Junior High discussion group and a Senior High discussion group. Dr. McGee from the School of Pastoral Care of the Baptist Hospital in Winston-Salem met with the Junior High group each night and led them in a discussion of "Personality Development and The Christian Faith." The Senior High group had a different speaker each night.

Sunday night, Chaplain McKay from the School of Pastoral Care spoke to the group on "The Psychological Background of Race Prejudice." Monday night Dr. J. B. Jowers from Winston-Salem State College spoke to the group on "The Sociological Background of Race Prejudice." Tuesday night Mr. L. P. Van Oppen, an attorney, spoke to the group on "The Legal Implications of the Race Question." Wednesday night the Rev. Thomas Smith, a Negro Episcopalian minister from Winston-Salem, spoke to the group on "The Christian Approach to Race Prejudice." On Thursday night a film entitled "The Broken Mask" was shown. Each night a discussion period followed the address or the film.

Very frank and searching discussion took place and the young people discussed very openly the basic questions involved. This helped to develop genuine communication between individuals of both races and we believe that it is a great help in the integration that is taking place in the local schools this fall. The week closed on Thursday night with the observance of the Holy Communion in the sanctuary. The Moravian order of service was followed and two Methodist ministers and one Presbyterian minister assisted the host pastor in conducting the service. The Holy Spirit seemed to be present in a powerful way in this service and it provided a fitting close to the activities of the week. About one hundred young people were reached by the Youth Week program.

Vacation Bible School

One other joint venture of the summer was a Vacation Bible School held by the three Mayodan churches in the Moravian Christian Education Building. By pooling their efforts the churches were able to have a class for each age—such as one class for first graders, one class for second graders, etc. The three churches provided a full staff of workers for the school.

Through these various efforts the ecumenical spirit of inter-church co-

THE WACHOVIA MORAVIAN
operation has been brought into the life of the local congregations. By working together the churches have found that they could do things together that they could not have done as well—or in some cases at all—separately.

Moravian Missions — currently speaking

Wallace to Lecture

Dr. Ned Wallace, the doctor in charge of the Pauline Bahnsen Gray Hospital in Puerto Cabezas, Nicaragua, has been invited to lecture to the Peace Corps medical trainees at Duke University in October. Dr. Wallace will lecture on the operation of a small tropical hospital. The University has made plans to have a substitute doctor in Puerto Cabezas during the several weeks of Dr. Wallace’s absence. In responding to this invitation Dr. Wallace and the Moravian Church are in a small way reciprocating for the many services which Duke University and its staff have rendered to the people of Nicaragua in recent years.

Accountant to Visit Nicaragua

Mr. Wilbur Miller, a Certified Public Accountant and member of the Lititz (Pa.) Moravian Congregation, has accepted the invitation of the Board of Foreign Missions to spend several weeks in Nicaragua as an official auditor. His visit will be made during October at which time he will audit the accounts of the two hospitals, the Colegio Moravo, and of the Provincial Treasurer.

In addition to an audit he will study the accounting systems and be prepared to recommend changes in keeping with improved methods. This procedure was first suggested by those in Nicaragua who are responsible for the accounts and the Mission Board is grateful to Mr. Miller for being willing to undertake this work without remunera-

Lebanon, Antigua, Aided

The Lebanon congregation on Antigua has been steadily working on rebuilding its church. Consistent giving and donated labor have made it possible for the congregation to finance its own program thus far. In the final stages of the rebuilding there was a need for some assistance in those things which cannot be done bit by bit, such as the construction of the roof.

The Board of Foreign Missions made a grant of $3,000 to the congregation and a loan of a like amount. These funds were available because of the “Strength for the Sixties” in the Northern Province and the special quota for Capital Improvements in the Southern Province. The Rev. Neville Brown is pastor of the congregation.

Christian Education Worker Needed

The Provincial Elders’ Conference of the Eastern West Indies Province has requested a young woman for service in Antigua who is trained in Christian Education, youth work and other areas of parish ministry. Such a person would have the opportunity of serving the large congregation at Spring Gardens but would also find many challenges in leading the Christian Education program of the Moravian Churches of the Island, including a summer youth camp. Details may be had by writing to the Board of Foreign Missions, 69 West Church Street, Bethlehem, Penna.

October, 1965
St. Croix Has Summer Help

The Rev. Robert Woosley, chaplain at Moravian College, spent the summer on St. Croix as pastor of the Fredriksted Congregation while the pastor, the Rev. Donald Fulton, took a three-months furlough. Chaplain Woosley took with him a pre-theological student, Albert Frank, and his sister, Carol Frank.

Keith Barkley, pastor at Christiansted wrote: “We are enjoying Robert Woosley and the young people with him. They have been a big help and very willing workers. Albert and his sister both helped tremendously with Vacation Bible School at Midlands after having just completed two weeks at Frederiksted. The Franks are members of the Palmyra (N. J.) Congregation.

Sautébin Receives Degree

Miss Constance Sautébin, teacher at the Moravian Children’s Home in Alaska, was recently awarded the degree of Master of Science in Education by Moorhead State College, Moorhead, Minnesota. As part of the requirements she prepared a research paper entitled “The Development of the Dual System of Education in Alaska.” Miss Sautébin has been taking graduate studies at Moorhead State College during several furloughs and will be returning to the Children’s Home in November.

WILLIAM GRAMLEY TO SPEAK AT ANNUAL MISSION RALLY

The Rev. William Gramley, who recently completed a three-year term of service on the island of Antigua, will bring the address at the annual Missionary Rally of the Southern Province. The Rally is to be held on Sunday, November 7 at 3:00 P.M. in the new Fine Arts Center on the Salem College Campus. This will be the first provincial service to be held in the recently completed building.

Br. Gramley was one of the first American Moravian ministers to serve on Antigua. The churches there had previously been staffed by British missionaries who supplemented the staff of West Indian ministers. He served during a period when rapid progress was made in many areas of church life. It was during his pastorate that the lovely new church at Gracehill was constructed and opened for use.

This will be the forty-second annual meeting of the Foreign Missionary Society of the Southern Province. A cordial invitation is extended to all of the members of the churches in the province to attend this rally which is one of the few province-wide gatherings held during the year.

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
PROVINCIAL ELDER'S CONFERENCE

Dr. Mervin C. Weidner has accepted a call to the pastorate of Central Moravian Church in Bethlehem, Pa. He concluded his work at Calvary Moravian Church on Sunday, October 3, and will assume his new duties at Central Church on Sunday, October 17.

— R. Gordon Spaugh
President

OCTOBER 16 MEETING SET FOR BETHABARA HISTORICAL SOCIETY

There will be a meeting of the Bethabara Historical Society on October 16 at 2:30 P.M. on the grounds of old Bethabara Church. The old church will be open for visitors and tours will be made of the excavated area.

A picnic-style covered dish supper will be held at 6:00 P.M. at the new Bethabara Church. This will be followed by slides and a talk on historical Bethabara.

The meeting will be open for general membership of the society and also for interested visitors.

DAY OF PRAYER AT NEW PHILADELPHIA

The Day of Prayer for the New Philadelphia congregation for 1965 is planned for Wednesday, October 13. The over-all theme is announced as "The Meaning of Suffering."

The Rev. Thomas F. Presley will speak at the morning session beginning at 10:30 on "Why Suffering?" This service will be preceded by an informal coffee hour from 10:00 to 10:30.

Dr. Robert Dyer of Wake Forest College will speak at the second morning session, 11:15 to 12:00 noon, on the subject of "Creative Suffering." The third and final session will be at 7:30 P.M. The Rev. Henry A. Lewis will be the speaker on the theme, "God and Suffering."

A nursery will be provided at all sessions for small children.

PFÖHL FELLOWSHIP ANNOUNCES DATE OF FALL RALLY

The Pföhl Adult Fellowship announces the date of its fall rally for Tuesday, November 2. This is the organization in the Southern Province for adults who are thirty-six years of age or older.

The rally will be held at the Home Moravian Church with the dinner beginning at 6:30.

Officers for the Pföhl Fellowship who were elected at the May council meeting are:

President—Burton Snyder, Fairview
1st Vice Pres.—Jack Crater, Olivet
2nd Vice President—Herman Foltz, Friedberg
Recording Secretary—Elizabeth Midkiff, Mt. Airy
Corresponding Secretary—Lillie Mae Van Horn, Fairview
Treasurer—Raymond McGee, Union Cross
Pastoral Counsellor—The Rev. Ray T. Troutman, Mt. Airy

The address of the treasurer, Raymond McGee, is Route 6, Winston-Salem, N. C. 27107.

A WOMAN FROM THE SOUTHERN PROVINCE ENROLLS IN SEMINARY

Miss Audrey Smith of Stoneville, N. C., a member of the Mayodan Congregation, is the only new student from...
the Southern Province enrolling in the Moravian Theological Seminary this fall. The seminary began its 159th year on September with a total enrollment of 31.

Miss Smith is beginning a two-year course of study leading to a Master's degree in Christian Education. She is a graduate of Appalachian State College, Boone, N. C.

Ted Bowman, who graduated from Moravian College in June of this year, is a first-year student in the Boston Theological Seminary. Bowman is a member of the Oak Grove Congregation.

Four men from the Southern Province are students in the Moravian Theological Seminary. They are William O. Gilbert, III, R. Burke Johnson, George W. Sheek, III, and Richard G. Spaugh.

John T. Minor, a senior, is taking his last year of study at the Christian Theological Seminary in Indianapolis, Indiana. Spaugh is also a senior.

NEW PHILADELPHIA DECIDES ON ORGAN FOR SANCTUARY

An organ study committee appointed by the trustees of New Philadelphia Church spent seven months studying the structure of pipe organs, discussing different kinds with various organ manufacturers' representatives, and listening to many organs in Winston-Salem and vicinity—and even as far as South Carolina. As a result the committee recommended to the trustees that our congregation purchase an organ specially designed for us by Casavant Freres of St. Hyacinthe, Quebec, Canada. The organ chosen will have 2 manuals with 27 complete ranks of pipes. Most of the pipes will be installed in a chamber behind the choir loft, to the left of the pulpit area; the pipes of the Great Organ will be exposed in the curved opening of the chamber, in a U-shaped design.

The contract will be signed and underwritten by the trustees when the committee has secured 50% of the cost in cash or pledges. We are working now to raise the funds so that the contract may be signed, and work begun by the company on our own organ, with the expectation of delivery in 12 to 17 months.

—Jeanette T. Pruett

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— THE WACHOVIA MORAVIAN
ANGLICAN SYNOD OF CANADA APPROVES PROPOSAL TO MERGE WITH UNITED CHURCH

The General Synod of the Anglican Church of Canada approved in principle a proposal to merge with the United Church of Canada in a single 6-million-member Church.

The United Church itself is the product of a 1925 union of the Presbyterian Church in Canada, the Methodist Church and the Congregational Churches.

A series of Anglican resolutions adopted approved a unanimous March 30 report by unity committees from both denominations. They expressed agreement with the principles as a basis of union with the United Church “and any other Church prepared to accept them.”

The principles now go to the General Council of the United Church, meeting in Waterloo, Ont., in September, 1966, for its approval.

According to Archbishop Howard H. Clark of Rupert’s Land, Primate of All Canada, it will take at least five years to hurdle “basic” difficulties, legal and otherwise, in the reorganization of the Church. Then will follow a period of “growing together” or, as the archbishop stated in his opening presiding address to the meeting, “a rebirth into a greater unity.”

Clergymen were generally optimistic about the document of principles.

Similar to a plan now in its final stages in North India and Pakistan, started in 1957, the proposal skirts one of the biggest hurdles in present-day Protestant talks aimed at organic union: ordination of ministers by bishops in historic apostolic succession.

Episcopally-organized Churches such as the Anglican, ordain in this way. But Churches such as the United Church regard ordination by a group of ministers — presbyters — as equally valid. On this point, the statement says:

“We agree that orderly transmission of authority in ordination is a normal part of the means by which the church is kept from generation to generation. Some of us believe an unbroken succession of episcopal ordination from the apostles is a necessary guarantee of a valid ministry. Others of us, holding that there is no distinction in Scripture between the offices of bishop and presbyter, believe that the continuance of a succession of presbyterial ordination is sufficient . . . But we are all agreed that in a united church there must be a ministry accepted and acknowledged by all.” (RNS)

HEADHUNTER TURNED CHRISTIAN QUESTIONS AMERICAN SOCIETY

A Peruvian chief who gave up headhunting and has become a vocal and enthusiastic Christian had some questions about American society as he visited on a trip through the United States.

Chief Tariri, head of the Shapra jungle tribe, told reporters, “I see all of the beautiful things in your country and I wonder how it is you aren’t more interested in God. I came to tell you about God.”

Miss Lorrie Doris Anderson, a member of the Wycliffe Bible Translators who accompanied the chief and served as his interpreter, said that he has been disturbed by the American emphasis on drinking and money.

Miss Anderson and an associate, Miss Doris Cox, spent three years with Chief Tariri’s tribe and were instrumental in converting him to Christianity.

OCTOBER, 1965
“Now that I have left killing,” continued the chief, who said he had killed 10 other chiefs and about 20 followers, “my people don’t want to kill any more. My people live well and don’t want to kill.”

About 150 members of his 600 tribesmen have become Christians. The chief said that now that he has “accepted Christ” he wants to “help people to accept Him and leave killing and drunkenness.” (RNS)

BOOK REVIEW


This recent study of Zinzendorf and his place in history is a 153-page paperback in German, 131 pages of which are devoted to the text and its accompanying illustrations. The latter are profuse and represent an unusually excellent selection. In addition to the fourteen short chapters of the text the book contains a chronological summary of the main events of the count’s life and also a series of brief testimonials to Zinzendorf by prominent German writers.

While this is a popular biography it rests upon the background of years of research, thanks to which Erich Beyreuther has produced an authoritative biography of Zinzendorf in three solid volumes: Der junge Zinzendorf; Zinzendorf und die sich allhier beisammen finden; Zinzendorf und die Christenheit. It is to the author’s credit that he frankly admits, however, that even after long familiarity with his subject Zinzendorf’s handwriting still at times defies him.

Like all books, Zinzendorf is not entirely free from error, though these are mainly in the nature of slips of the pen. Thus American readers will find it hard to believe that even in the 1740s Pennsylvania contained prairies as well as primeval forests. American Moravians are likely to note that well-known painting, The First Fruits, is credited to the brush of Johann Valentin rather than to Johann Valentin Haidt. More serious issue will be taken by them with the statement that not until the twentieth century did American Moravians break with the concept which Zinzendorf so strongly cherished, of the Moravian Church being
destined to remain a small interdenominational fellowship.

Compared to the scope of the book, however, these are unimportant details. With broad sure strokes the author paints Zinzendorf's incredibly eventful life, his paradoxical personality, his piety, his marvellously rich gifts, his achievements, his failures, his contributions to the vitality of Christian faith in his day which still lives on in ours.

Kenneth G. Hamilton

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LETTER

St. Johns, Antigua
August 15, 1965

Dear Sir:

One of the hardest articles of the Creed for me to understand or interpret is "I believe in . . . the commun-

ion of the saints." It is confirmed twice in The Service for Easter Morning, where we pray, "And keep us in everlasting fellowship with those of our brethren and sisters who, since last Easter-day, have entered into the joy of their Lord, and with the whole church Triumphant, and let us rest together in Thy presence from our labors."

I do believe in this article of the Faith; however, I am not sure how it is effective in the life of the Church or of the individual believer. I hope that I am not presumptive in believing that

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an earthly life recalled may speak to the Church, which serves her Lord on earth.

The purpose of this letter is to increase the witness of the Moravian Church to and for her Lord. The witness of one of His servants closed its earthly chapter on August 7, 1965. Cyrill Pfohl had a deep love for his Lord. He at times was thwarted in his service through the Moravian Church. Perhaps as in all endeavors to serve Christ, his limitations kept him from serving as he desired. (Romans 7:18f).

However, I feel that the Moravian Church also stands accused of limiting his service. As Cyrill Pfohl was human, the Church is also limited at times by her humanity.

But I believe in the Holy Christian Church and in the communion of the saints. I believe that it would prove beneficial for the Southern Province, of which I am still a member, to investigate, project, and implant means for her laity to take a more important part in the life of Christ's Church. Equally important to Cyrill Pfohl was that the clergy should be willing to be God's man-in-dress, in secular and sacred activities.

This letter is directed only to the editor. But sir, are not these all too general suggestions more important for a synod to study and attempt to fulfill than whether we should retain membership in the National Council of Churches or whether we should unite with the Northern Province? Or rather should not our desire to serve Jesus Christ, whether we be lay or clergy, be the basis of our decision on merger or the National Council of Churches? I hesitate to make suggestions where the laity might increase its service. Some thoughts are: the increased use of the laity in the administration of the Province and the local church. Perhaps while there is a shortage of ministers, even the pulpit should be opened to the laity. The Church looks to her talented laymen in the arts, drama, and music understanding that the laity is also under "call" in these areas as in the whole of life.

I thank you for the use of this means of communication to express appreciation to all who showed Christian love to the family of Cyrill Pfohl. I only hope that this letter by a nephew, a God son, and one who was served so well by his “best man” can be used in service of Him, who is our Chief Elder.

Fraternally,
Bruce Weber

——:

INTEGRATION OF SOULS . . .

(Continued from page 10)

to that Bread which makes all the difference in our approach to the difficult problems that we face. There are groups who never mention the Bread and who feed the world on the dry and

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empty husks of their own creation. There are also groups who claim that they alone possess the Bread, but they keep it to themselves and let the world go hungry. The former group is the Church that proclaims nothing. The latter group is the Church that does not hear and obey. Both fail. Only those who go as beggars to the Bread of Life, Jesus Christ, have any hope of finding the integration of their souls.

The Church is the right weapon in the right world at the right time. It has the equipment, the uniforms, the schedule, the challenge, and the Coach. It lacks but one thing: the players.

One of these days a few of us or maybe all of us may wake up and recognize how pitiful we are, and it will be enough to set in motion the task that was begun but never finished, which seems to stop short in every generation, and which so often turns over and goes back to sleep, yawning and muttering to itself something about eventually getting up and putting on its shoes and doing what it ought to do—tomorrow.

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**Over the Editor's Desk**

The Brn. Richard Amos of the Southern Province and Edwin Sawyer of the Northern Province discuss the question of Church Merger in a feature article in this issue. Both are vice-presidents of their Provincial Elders' Conferences and participated in the talks on merger that have been going on now for about three years. Both are well informed on this issue.

The questions which are discussed were submitted to them by the editor of The Wachovia Moravian.

Unfortunately, Moravians of the Southern Province are relatively uninformed on this issue. The principal reason for this is that the plans for merger were drawn to include the Unity of the Brethren of Texas. The decision of the Brethren in July to break off the discussions renders the plans obsolete. They have not been revised to deal with merger of the two Moravian provinces alone. This will require further study and discussion.

It needs to be pointed out that the removal of the Unity of the Brethren from the discussions does not invalidate consideration by the Southern Province and the Northern Province of plans to merge into one Moravian Church in America. This is the problem that the Brn. Amos and Sawyer discuss for the readers of The Wachovia Moravian.

* * * * * * *

"Toward the Integration of Souls" was written by the Rev. William E. Gramley. After serving for three years as a pastor on the Island of Antigua, Br. Gramley returned to North Carolina and this winter is doing graduate study at Duke University.

* * * * * * *

Br. Herbert Weber, pastor of the Mayodan congregation, reports on an experiment in inter-church cooperation among the Moravians, Methodists and Episcopalians of Mayodan.
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In This Issue

- Church-College Relatedness
- Agencies of the National Council
- Moravians Again Consider Merger
An Editorial

The Synod and Merger Plans

One of the resolutions to come before the Synod of 1965 has reference to the merger of the Southern Province with the Northern Province. The proposed resolution mailed in advance to the delegates calls merely for the appointment of a committee to meet with a like committee of the Northern Province "to continue discussions on merger."

It had been hoped that synod would have had placed before it a concrete proposal for merger for its consideration. Indeed, such plans were painstakingly prepared by the Consultations on Merger over the past three years.

These plans, unfortunately, were prepared to include a third party, the Unity of Brethren of Texas. The decision of the Brethren to discontinue their participation in the talks rendered this carefully drawn proposal obsolete. Perhaps all that can now be done is to start over again. The real tragedy, however, is that it will be three more years before the issue can be dealt with by a Southern Province Synod.

It should be pointed out that what now needs to be done is not a matter of study and discussion that will require the work of three years. By making use of the findings of the previous consultations, the details for the merger of the two provinces might well be finalized in a matter of months.

Synod would do well to remove the limitation of three years and at least make it possible to hold a special synod on merger prior to 1968. This freedom to move at a faster pace has much to commend it.

Front Cover: The picture on the front cover of this issue is of the Little Chapel at Salem College. The restoration of Sisters House made necessary the relocation of this chapel. It is now at a more central location in the Student Center. Services sponsored both by the College and by student groups are held there during the week.
In The Area
Of Higher Education

What Is Church Relatedness?

Clark A. Thompson

THE CHAPLAIN OF SALEM COLLEGE, the Rev. Clark A. Thompson, in informal discussion with students on campus.

Turning to the present day consideration of Moravian educational interests and hopes, we do well to remember the word preached to the Puritans as they set sail across unknown waters for the New World: “I beseech you to remember that it is an article of your faith that ye be ready to receive any new truth that shall be made known to you.”

In the uncertainty of our times, confronted with the proliferating responsibilities of modern education, changing moral and social patterns, and the Christian community’s search for relevant meaning, the Moravian Church must open itself for new truths in its educational witness and service.

At the close of our last article we suggested that three questions confront us in this witness and service in the 20th century. The first centers around the nature of our faith commitment to our educational institutions. Moravian history has well illustrated that education has always been an integral part of the total Christian response to life.

Can we say in our day that our churches are deeply committed to the on-going work and support of the colleges and schools which bear the Moravian name? Do the congregations see them as an “outworking” of the faith? Or rather, have we simply become preoccupied with the upkeep of the institutional structure without any depth understanding of what a church-related school or college means?
It is not for the author to trace the tenuous and tentative ties between contemporary church and academic community. Nor can we question the difficult tasks of maintaining the financial responsibilities of education. But the essential question remains for every Moravian—What do the college and the church have to say to one another? Those who have given thought to this dilemma, in which many schools and denominations share, believe the beginning must be made with some sort of living dialogue between college and church, clergy and teacher, student and layman. Part of our dilemma is that the two counterparts of the Church-college relationship have, often of necessity, gone their own way in defining purpose and program.

To be bluntly practical, how many church members have seen the inside of the academic halls or have met and talked in depth with students or teachers? Nor has the academic community attempted with honesty to examine its own role in the life of faith or the quest for ultimate truth. Basically, any meaningful dialogue can not center around financial campaigns, required religion courses, or social niceties. It must derive its vitality from person to person encounter so essential to significant communication. Too long has there been simply an embarrassed silence! The church can only begin to recover its Christian commitment to education, so vital to our forefathers, in the hazards and promises of such a living dialogue.

**Purposes Defined**

A second concern is the matter of the aims of education in a Christian perspective. Recently, our churches have given a great deal of time and thought to defining and delimiting the purposes and programs of education in the Sunday church school and parish life. Yet, the aims of Christian higher education remain undefined and vague. A young college student recently defined church-relatedness to mean some financial aid, a few churchmen on the board of trustees, required religion courses and some traditional moral regulation on student life. This leads us to ask with Reinhold Niebuhr whether or not the church is willing to...

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ask basic questions about its life and purpose in such fields as education.

It may be helpful in answer to this question of the aims of Christian higher education to listen to what some thoughtful people have said about this problem. Warren Ashby, a teacher at The University of North Carolina, Greensboro, has approached the problem by speaking about the marks of a Christian teacher.

“He (the Christian teacher) is not primarily one who believes something or does some things but who is some one. . . The believing, and the doing, and the being are all interrelated. . . It is the being of which Jesus spoke and which he seemed to live, ‘the purity of heart’, the singleness of life.”

It is not amiss to suggest that one of the traditional aims of Moravian education has been and could continue to be, that its teachers reflect lives of sensitivity, commitment, and responsible growth and action. But further Ashby suggests that the Christian teacher, “is that teacher whose life in some way has been decisively shaped by the reality present in Jesus.” This then is one way to begin to think about the aims of Christian higher education.

Workshops in Humanity

Another indication of focus on the question is reflected in what George Buttrick, working with other scholars, tries to say about church-relatedness in the college community. For Buttrick, church-relatedness means, among other things, a view of man as a total person, with his depths of needing to know, needing to be loved, and often failing to understand. Again a concept not unknown to Moravian education, which has spoken of its schools as workshops in humanity. Church-relatedness can also be a definition of truth that is more than factual accuracy or testtube proof. In this sense Buttrick wants to speak of truth as revelatory—in the New Testament sense of truth as “the unveiling of the Mystery.”

“The Church related university has a profound description of truth—profound enough to gather home the partial definitions by which higher learning has tried to live.”

By attempting to define such aspects, Buttrick has tried to give context to the dialogue between college and church. It remains for us in the Moravian community to puzzle over these possible approaches and insights.

Speak to Today’s Needs

Thinking about our third question, “What are the new demands and challenges that confront Moravian education in the 20th century?”, we recall the frequent lament of our smallness and insignificance as a denomination. Yet few Moravians have ever taken seriously the areas where we as Moravians have made and might continue to make significant contributions. Certainly one such area is the educational work of our schools and colleges. They could continue to speak to the needs of our day, to witness and serve if we labored over them as such as we do the building of new churches and the housekeeping of the established church.

In schools such as Moravian College and Salem Academy and College we have the opportunity of quality education, the possibility of daring educational experimentation, and the chance to create a lively thinking community. In a time when we are surrounded with the forces of de-personalization, institutional biggness, human lonliness, and the failure of communication we have in our schools the very possibilities of meeting some of these dilemmas. Do
we have the faith and concern to respond to these and other needs of our time? Aren’t our schools more than professional places of training and finishing schools of refinement? It would not be the first time that renewal in the Christian church had sprung from the academic community.

How do we see our schools in light of the problems and issues of our day? The unrest at Berkeley, the debate about Vietnam, and the ferment of civil rights reflect that much of the struggle for meaning and purpose in life has come alive in a fresh way in the schools and colleges of our country. Moravians would do well to remember that across the years from the village schools of Bohemia, from the study halls of Herrnhut, in the many and varied classrooms from Salem to Bluefields, from Gnadenenthal to Nain have echoed the words of John Hus calling

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The Wachovia Moravian
FOOD FOR THE HUNGRY IN BRITISH GUIANA

Roger W. Kimball

In July of 1963 at the end of a general strike which lasted for approximately three and one-half months a little boy came to me and asked: "Parson, why have the churches stopped feeding the children of this valley?"

I tried as best I could to answer his question in a way which would satisfy him. But after thinking about my answer for a few moments he said: “You know, I wish the general strike would begin again so we could still get that good food we have been eating.”

This little boy, in an indirect way, was simply trying to express his gratitude for the efforts which had been expended in keeping him healthy and well-fed. From all I have heard there were similar expressions of gratitude from children all over British Guiana.

The story of how these children were fed is a fascinating one. It is a story of dedication, sacrifice, and service. It is the story of untiring efforts by loyal Guyanese Christians backed by the concern of the world-wide Church and its special relief agencies.

Here are some pertinent facts of what happened. Christians in British Guiana furnished the supervision necessary for the honest and efficient distribution of the food. Christians in other lands furnished massive financial support. By the end of September, 1964, the chairman of the British Guiana Christian Social Council Relief...
Committee was able to report that $119,399.08* had been received for relief work in British Guiana. This figure amounted to approximately thirty-one cents for every man, woman, and child in this country although the money was used primarily to feed children. The chairman also stated in his report that over 1,000,000 substantial meals had been given to hungry children and the sum of $113,363.14* had been spent in purchasing foodstuffs. Not included in this expenditure were thousands of dollars worth of foodstuffs such as flour, milk, butter, etc. which had poured into the country. When one stops for a moment and contemplates these figures they simply stagger the imagination.

Who were some of the Christian Relief Agencies and organizations who assisted in this wonderful work? The list is so large that it would take far more space than is available here to give them all. Let me, however, mention two of the major contributors. These were Inter-Church Aid from Geneva (a division of the World Council of Churches) and Church World Service (a division of the National Council of Churches in the U.S.A.). Together these two organizations contributed almost one-third of the total amount received. Needless to say, without this financial assistance and the interest of these groups and others the program could never have succeeded. Many, many children would definitely have gone hungry.

What was even more impressive was the speed with which the program was established. If I remember correctly there was a meeting of the British Guiana Christian Social Council one morning and the very next day the feeding of children began. Within less than a week approximately $30,000* had been received and almost all areas of the country were being covered by the feeding program. To me this proves that when Christians see a need they are able to draw upon resources from home and other Christians abroad and immediately move with great haste to meet that need.

Did this feeding program for children include Moravians? It most certainly did. Practically all Moravian children, including the little boy with whom this began, had their stomachs filled day after day while the general strike lasted. We who supervised the program here and those who supported us from abroad want no praise except to know that . . . "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

My brief story must end here. But the story of Christians in this country ministering to the needs of people continues. In more recent times persons who lost their homes and all their possessions in political disturbances have been assisted in many, many ways. Milk is being given daily to thousands

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of school children. Financial support continues to come from Councils of Church Relief Agencies in countries throughout the world. Thus the work of feeding the hungry which was begun by our Saviour so many years ago continues through His Body, the Church, today.

* All figures are in B. G. currency. The exchange rate: One U. S. Dollar equals $1.70 B. G.

DIVISION OF OVERSEAS MINISTRY

Edwin W. Kortz

"For the Unitas Fratrum the whole relevance of Christianity was an adventure in partnership or fellowship (koinonia) with all the Children of God in every place and every congregation who would respond. The koinonia was primary. It began with Christ and in it everything was oriented towards Christ and participated in Him. This legacy from the Unitas Fratrum deepened for Zinzendorf his own conception of that unity with Christ and with our fellow Christians which was to be comparable with Christ's own union with the Father... Such a unity, said Zinzendorf, must be seen in the world. It must be made manifest here and now although its full manifestation belongs to the final consummation." (Zinzendorf: The Ecumenical Pioneer, by A. J. Lewis, pp 16-17.)

This spirit from the Unitas Fratrum, re-emphasized by Zinzendorf, has always permeated the work of the Moravian Church. The history of Moravian Missions is a story of cooperation and consultation with other Christian churches, even to the extent of giving whole fields over to other denominations in order that Moravian efforts could be spent in pioneering. It was, therefore, quite natural and quite in keeping with Moravian concern for the koinonia for the Moravian Church to become a charter member of the Foreign Missions Conference at the turn of the century and to remain with that body as it became the Division of Overseas Ministries of the National Council of Churches.

Through membership in this body the Moravian Church has the privilege of expressing its innate desire to do the Lord's work side by side with other Christians. It also has the opportunity of counselling with the mission leaders of twenty-four sister denominations, twelve affiliated denominations and agencies and twenty-six organizations which stand in fraternal relationship. We can share the fruits of our own rich heritage and we can benefit from the strength and experience of stronger bodies.

In the early days of the Church's outreach it was not uncommon for a small group of missionaries to be sent to an out-of-the-way place there to struggle as best they could. There was no possible way for them to know or to work with other Christians even only a hundred miles away. There was almost no source of supply for equipment, Christian literature, and other aids. The picture has changed considerably in our shrinking world. Every denomination with any concern for its discipleship has a mission program, and communication and transportation facilities bring all of these Christians face to face throughout the world. We are true to our heritage both as Christians and as Moravians when we express our willingness to sit in consultation with those who love the Lord Jesus Christ and who are seeking to obey His Great Commission. This is our primary reason for holding mem-

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bership in the Division of Overseas Ministries.

Secondary reasons for membership in the DOM are many. The task of our representatives overseas is made more effective because of the services of this united Christian outreach—Agricultural Missions; Church World Service; Interchurch Medical Assistance; Missionary Research Library; Christian Medical Council; World Literacy and Christian Literature Committee; the preparation of cooperative Sunday School materials; advice on missionary salaries, furloughs, orientation and health standards; assistance in dealing with governments; to mention only the major ones.

Dr. Edwin Espy, General Secretary of the National Council, wrote in his report to the General Board in 1964: "The decision to have a unified Division of Overseas Ministries is a response to the call of God to a comprehensive mission of witness and service around the world. At a time like the present we cannot witness for Christ without serving nor proclaim without loving. By the same token, we cannot serve in the name of Christ without witnessing, 'It is the love of Christ which constrains us.'" It is the love of Christ which constrains the Moravian Church to join hands with all who confess Jesus Christ as Divine Lord and Saviour.

DIVISION OF CHRISTIAN EDUCATION

John S. Groenfeldt

The late Dr. Victor L. Thomas was one of those who brought the Moravian Church into contact with several of the Interdenominational Christian education organizations that later on merged to form the Division of Christian Education of the National Coun-

cil of Churches. Through his interest in the youth work of the church, particularly the camp-conference program, Br. Thomas became interested in the summer conferences of the United Christian Youth Movement and brought back to our own church many ideas that have now become a standard part of our own youth conferences. Later he became a representative of the Board of Christian Education and Evangelism to meetings of the International Council of Religious Education and to the related meetings of the International Sunday School Convention. This paved the way for the more active participation of the Moravian Church in both of these organizations. In the Southern Province it was the Rev. Ralph C. Bassett who represented the province at meetings of the International Council of Religious Education.

The concrete results of such participation are not easy to catalog, for one would have to describe the widened horizons of all those who shared personally in these contacts, and what this has meant in preaching and teaching in our local congregations and in our schools, in addition to specific program suggestions that influenced the development of our own program of Christian education. Yet certain specific illustrations do stand out as one looks back over the years.

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The relationship with the Presbyterian Church in the U. S. and the other denominations that are currently participating in the Covenant Life Curriculum dates back to contacts made at I.C.R.E. meetings before the National Council of Churches was formed. Immediately after the war there was an insistent demand that something be done about the chaotic curriculum situation in our Sunday church school. We had explored a number of possibilities for a joint publishing program without finding anything really satisfactory until the day the Rev. John W. Fulton, who was attending an I.C.R.E. meeting as a delegate of the Southern Province, had lunch with Dr. Edward Grant of the Presbyterian Board of Christian Education. "I think we have found what we are looking for," Br. Fulton reported.

In addition to establishing such contacts that later led to mutually-profitable working relationships, our participating in the Division of Christian Education has also given us opportunity to share experiences with the leaders in other churches, learning from them and hopefully contributing something out of our experience in return. The Weekend Adult Church Leadership Conferences that the Northern Province has held with such fine results over the past five years, for example, originated in a discussion with Episcopal Church leaders who described...
their experiments with what they called Parish Life Conferences. It sounded like something that would meet a need we had felt, so we took the outline of the program and adapted it to meet our own needs.

But beyond this, our participation in the Division of Christian Education has given us an opportunity to share and feel a part of the world of the Church of Christ beyond our own immediate denominational borders. This is more than a matter of personal interest. It is part of what obedience to Him who is Lord of the Church requires. How thankful we should be that the National Council of Churches provides a framework for expressing this sense of oneness and unity with other followers of Christ in our land.

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DEATHS

Hunter, Mrs. Carrie H.; born June 7, 1886; died September 14, 1965. A member of Clemmons Church. Funeral and interment in Anniston, Alabama.


Spach, Mrs. Thurman L., Jr., born March 29, 1937; died September 21, 1965. A member of Ardmore Church. Funeral conducted by the Rev. Claude Young. Interment in Sedge Garden Methodist Church Graveyard.


Smith, Miss Daisy Lelia, born March 12, 1876; died September 13, 1965. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.

Norman, Mrs. Mildred Crouse (W. O.), born August 14, 1892; died September 16, 1965. A member of Home Church. Graveside service conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.


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Again Consider Organic Union
C. Jerome Livengood

On Monday, May 11, 1868, the Synod of the Southern Province met in Salem. This was the beginning of many years of what proved to be a futile attempt to create one American Moravian Church. This synod, thereafter known as the “Adjourned Synod,” drew up a plan of union to be presented to the Northern Province. It was decided to re-convene later in the year after the North had considered the plan at its synod to act on the final union. Much correspondence, thought, and prayer took place, but the effort failed to materialize.

Over a decade passed before the Southern Synod of 1881 prepared another plan of union, elected a Union Commission of Nine, and again made overtures to the Northern Province. One of the major problems was a legal one. The Southern Province charter did not provide for the property held here to be passed from the hands of the Southern P.E.C., and it would have been necessary to wait till January of the next year before the State Legislature could meet to alter the existing charter.

To bypass this technicality, a synod in 1882 elected the three men, Edmund DeSchweinitz, Augustus Schultze, and Eugene Leibert, who were the P.E.C. members of the Northern Province, to that same office in the South. These men never accepted their offices and the Southern Province was technically without government from June of 1882 till September of 1883 when C. L. Rights, R. P. Leinbach and Edward Rondthaler were re-elected to P.E.C. Both sides had seen by this time that union was impossible.

The union had failed. The exact reasons must always remain somewhat clouded by the years that have passed, but two reasons which have been intimated by the preceding facts may be projected. Both these reasons find their common source in the Civil War.

It is interesting to note that Rondthaler in his “Memorabilia” of 1880 completely fails to relate himself or the church to the most recent War between the States. In this period when the war was less than twenty years past and certainly vivid in the memory, he instead prefers to recall the Revolutionary War and the progress the church had made in what he calls “this short one hundred years.” This is clear evidence of the attempt to forget the horrors of that war and the distrust of the North. Is it possible that the same distrust would not, in some way, have affected the negotiations with the very men whom twenty years earlier they had considered enemies?

The other reason is also vitally connected to the war. The main point over which the two Union Commissions struggled was that of finances. The question as to which side was right or wrong is not to be considered here, for both commissions sincerely stood their ground for what they thought was right for their provinces. It can be said, though, that there was a lack of understanding on both sides.

The point to be made is that the South was quite unable to fulfill the
financial responsibilities equal to those of the North. The last of the carpetbaggers had just left in that decade, the South's economy had not yet stabilized itself to provide complete financial equality between the two provinces. It is for these reasons that the early effort at union in 1869 was doomed from the start and that the later effort of 1881 had little better chance.

From our perspective in time we can look back on the failure of the union in 1884 with sympathy. But in looking back we must keep in mind the growth which both provinces have made since that time. The Northern Province, which at that time had witnessed a great deal of expansion, entered into a period in which numerical growth leveled off due to the decrease of Germanic immigration. By 1922 there were 25,000 members indicating a much better growth record since 1881, when there were just over 14,000, than the recent figure of 38,000 in 1960 represents during the latter period since 1922.

The Southern Province, on the other hand, which had not yet entered into its great period of expansion in 1881, during the following half century made considerable gains. In 1902, the South had 26 congregations with 5,401 members. In 1960, it had 46 congregations with 20,000 members. These figures, compared to the 2,135 figure of 1881, surely prove that the Southern Province which was behind in growth at that time came into a later period of development after the union effort. This is in no way inferring that the failure of the union was responsible for the sudden rise of Southern statistics. That it should so follow is merely coincidental. Two reasons can be given for this growth.

The first is that it took a long time for the South to rebuild her culture, her religious life, her economy, and indeed, her self-respect after the war. The severe wounds inflicted by the Civil War took a long time to heal and it was only after this healing had taken place that the Southern Province could begin to move. The second reason is to be found in the man Edward Rondthaler himself. It was only under a man with stature such as his that the Southern Province could emerge as a leading branch of the Moravian Unity.

Had the union taken place, the South would have experienced some growth, but probably not as much as it did. With the failure of the union the Southern Province tended to look after its own household concentrating its efforts on itself instead of on the Church at large with the exception of Foreign Missions. Under the union it would have been forced to consider more remote areas of church expansion which would have prevented the growth of the tightly knit band of churches in Piedmont North Carolina that is the Southern Province. Only in recent years with the emphasis on churches in Raleigh and Florida has this attitude given way to a more wholesome one.

The union effort ended with almost fearful pleas on both sides for "continued fraternal relations." These fears proved to be groundless, for the two provinces continued to cooperate in many areas. The foremost is that of

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the Theological Seminary which, though located in Bethlehem, was a link between the two provinces. Both continued to give support and both continued to receive benefits from it.

Another area of cooperation is seen in the fact that in 1949 the Northern and Southern Provinces united their resources in the area of Foreign Missions by forming the Board of Foreign Missions which is supported by each and is representative of each. Many other areas of cooperation exist such as the Moravian Music Foundation, the Inter-Provincial Women's Board, the Hymnal Revision Committees of 1923 and the present, the Inter-Provincial Board of Christian Education and the combined Youth Convocations. Through all these efforts the provinces have grown closer together.

Today such words as "ecumenicity" and "dialogue" are constantly heard by those interested in the growth of the Christian Church. The Moravian Church is once again, for the third time, faced with the choice of organic union. The Northern and Southern Provinces along with the Unity of Brethren in Texas have since 1963 been exploring the possibilities of such a merger. In September of 1963 at a meeting at Nashville, Tennessee, "Advantages and disadvantages of church union were freely discussed. It was concluded that no real disadvantages exist." Since that time a complete study has been made, all major differences of opinion concerning church government, doctrine, liturgy, have been discussed and the question is ready for call. Therefore, the North and South again stand on the threshold of merger. The differences between the provinces have been erased with time and the two will enter union on a fairly equal basis. The Northern and Southern Provinces entered the twentieth century in merely a "fraternal relationship." It may be that they will leave this century as brothers of the same house.

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NOVEMBER, 1965
An Important Event in Bicentennial

Beverly Walter

Initial plans for the eighth Early American Moravian Music Festival and Seminar, to be held June 12-19 in the Salem College Fine Arts Center, were outlined to church representatives at a meeting Oct. 5.

"The twin major objectives of the festival committee," said R. Arthur Spaugh, general chairman, "will be to make it the most significant and outstanding Moravian festival yet held and to increase the recognition by Moravians of the Southern Province that this festival is a responsibility of all Moravians in the Province."

Dr. Thor Johnson, who will conduct the festival, outlined plans on which he is working to make the performances unusual and interesting. Many new early Moravian works will be presented. Final plans for the music will be announced soon.

Clemens Sandresky, seminar committee chairman, proposed sessions on church school music and sessions for band directors, ministers, choral conductors and organists. He suggested a program on "Trends in Contemporary Worship and Music" as reflected in the new Moravian Hymnal, soon to be published. A program on festival music was suggested also.

Boosey and Hawkes, leading publishing house of New York and London, already has accepted for publication 10 choral works from the Herbst Collection in the Moravian Music Foundation archives.

Plans to make the Church Relations Committee the most important link between the festival and each church were given.

The committee members are:


Coral Ridge—Mrs. Lillian Roberts, Enterprise—Mr. and Mrs. Woodrow Tesh, Fairview—Mr. Arthur Helsabeck, Friedberg—Mrs. James F. Weisner, Friedland—Mr. and Mrs. Wm. Midkiff, Fries Memorial—Mr. and Mrs. Vernon Thrift, Fulp—Mrs. James H. Fulp, Greensboro—Mrs. H. E. Flynt, Home—Mr. and Mrs. Allen Goslen, Hope—Mr. Albert B. Atwood, Hopewell—Miss Mildred White, Immanuel—Mr. and Mrs. John F. Cude, Kernersville—The Rev. James Weingarth, King—Mr. Harry Duncan.

Konnaok Hills—Mrs. James K. White, Leakesville—Miss Marguerite Kirks, Little Church on the Lane—Mr. and Mrs. George Wooten, Macedonia—Mr. Reaves E. Gardner, Mayodan—Mrs. Amos Collins, Messiah—Mr. Nelson Cox, Mizpah—Mr. and Mrs. LaVerne Speas, Moravia—Mrs. Thomas S. Sizemore, Mt. Airy—Mrs. James B. Midkiff.

New Eden—Mr. and Mrs. David L. Lambeth, New Philadelphia—Mrs. Jarvis Hauser, Oak Grove—Mr. and Mrs. Lester Reich, Olivet—Mr. and Mrs.


Moravian Missions—Currently Speaking

Tashi From Tibet

When the invaders overran Tibet, the people fled to India. The story of this migration is told in a color motion picture entitled Tashi of Tibet. Moravians will have a special interest in this film because of their concern for Moravians in Tibet and also because Brother and Sister Phuntsog play roles in the film. The film probes the heart of a Tibetan teen-ager caught in the turmoil of his day.

It is available from religious film libraries across the country or it can be had by writing directly to Ken Anderson Films, Winona Lake, Indiana. The rental is $20 per showing.

John Haglund Visits Nicaragua

John Haglund, the son of the late David Haglund and missionary to Nicaragua, visited the land of his birth recently. John, the youngest of the four Haglund children, left Nicaragua when he was 5 years old to return to Sweden with his parents. He is now a reporter in Sweden and also works with a radio station. He is touring five of the South American countries to gather materials for a radio program and took time to visit the Moravian churches in Nicaragua. John Befus, pastor at Puerto Cabezas, wrote: “Some of the older people who remember his family were very pleased to see him at the prayer service.”

Youth Camp, British Guiana

Camping has come of age in the Moravian Church in British Guiana. The Moravian Youth Camp of 1965 brought home to us the importance of the experience of living, studying, worshipping and playing together which camp affords.

Previous camps in 1963 (Youth Camp for 1964 could not be held as planned because of racial and political unrest) suffered from inadequate facilities. This year we used the facilities of Camp Kayuka, built recently by the Roman Catholic Church for the purposes of Youth Camps, and made available to all Christian churches through the Christian Social Council.

Only a few of the 60 campers registered had attended one of the previous camps. They were the nucleus for developing the spirit of participation and enthusiastic co-operation essential to an effective camp. A few of the older youth have developed excellent leadership qualities and can take an increasing responsibility for planning and directing future camps.

For three quarters of the campers this was an entirely new experience. Some, away from home for the first
time, had to learn how to use responsibly their new freedom from home and village-life restrictions. In smaller groups called “huts” young people were able to share their doubts and questions hitherto unexpressed or never focused.

All young people were compelled to face seriously the vital relation of faith to life in our nation in this particular stage of its development. Through our theme, “As He Came, So We Go,” we sought to discover what the coming of Christ in redeeming love means for us today. As a result, the consecration service was the crowning experience of camp when many of the campers declared publicly their seriously-made decisions to live more closely to Christ Jesus and to serve Him more faithfully. A young man and a young woman declared their intentions to serve Christ through church vocations.

These experiences by themselves indicate a degree of mature Christian discipleship and a sense of responsibility for the life and witness of the church which never before could have been ascribed to the youth of the church in British Guiana. In this awakening process emphasis on a strong youth program has played no small part. Already we are beginning to think of further camping possibilities — for intermediates, senior youth, young adults and even for families. Camping is no longer an idea of the ministers which has to be injected into the life of the church. Rather, it is an enthusiastic spirit which young people now possess for themselves.

Alaska Addresses:
The Rev. Charles B. Michael, Box 362, Bethel, Alaska
The Rev. D. C. Schattschneider, Box 327, Bethel, Alaska
The Rev. Melvin Klokov, Box 122, Bethel, Alaska

MORAVIAN COLLEGE RECEIVES GIFT FROM 3-M COMPANY
Moravian College has received teaching equipment and reference materials valued at $2,000 for the Education Department from Minnesota Mining and Manufacturing Co.

Moravian is one of 700 accredited teacher-training colleges in the United States benefiting from the company’s $1.5 million assistance grant to educational programs.

The college has received a portable overhead projector, a standard projector and copy maker for use in education course lecture periods.

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THE WACHOVIA MORAVIAN
More than 20 million persons all over the world will participate this year in the Worldwide Bible Reading program of the American Bible Society.

Worldwide Bible Reading, now in its 22nd year, is observed annually between Thanksgiving and Christmas as a spiritual bond to unite the peoples of the world. The theme for 1965 is "Faith for a New Age."

Each day, all persons participating read the same verse from the Bible. Selections are printed in advance on bookmarks and distributed by the Society, without charge, to churches, hotels, libraries, stores, banks and to people who request them.

This year, the first selection will be Psalm 1, to be read on Thanksgiving, and the last selection, to be read on Christmas, will be Luke 2:1-20. Different selections are listed for each day of the program.

November, 1965

Among the highlights of the observance are Bible Week, Dec. 5 to 12, and the reading of the Christmas Story on Christmas Eve. Special booklets containing the Christmas Story are provided by the Society.

Bookmarks are available by writing the American Bible Society, 450 Park Avenue, New York, N. Y. 10022. Also a booklet containing the Christmas Story may be obtained without charge from the same source. In quantity, the booklets cost $3 per hundred.

MORAVIAN COLLEGE ALUMNI GIFTS TOTAL $31,040

Participation by alumni in Moravian College’s Alumni Fund which closed June 30 increased from 1,267 to 1,405 contributors, a record high in the annual campaign.

The Founders Society, for alumni contributing gifts exceeding $100, increased from 101 to 112, while the Comenius Club membership, for persons giving above $50, rose from 91 to 100.

John Strohmeyer, Alumni Fund general chairman, in releasing the statistics, reported that the $31,040 in annual giving did not include a number of sizable gifts which were channeled to capital projects this year. Last year’s total was $36,560.

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Image of Christian Family Discussed by Grace Moravians in Spiritual Retreat

Sixty people representing twenty-two families of Grace Moravian Church, Mt. Airy, were on a spiritual retreat at Laurel Ridge, September 18 and 19.

Mrs. John Wolfe, chairman of the Committee on Christian Education, conceived the idea and promoted it with the help of the committee.

Much of the success can be attributed to the work of the Preparations Committee and the Program Committee. Mrs. Bill Cox, chairman of the Preparations Committee, with the help of Mrs. Granville Sydnor, Mrs. Luther Earles, Mrs. Ray Troutman, Mrs. Jack Palmer, Mrs. John Wolfe, planned the meals, bought all the food, and prepared the meals.

The Program Committee, with Jerry Westmoreland, chairman, the Rev. Ray Troutman, Bill Cox, Mrs. Howard Sumner, and Mrs. James Llewellyn presented discussion sessions that brought very good response.

A nursery was maintained for the children by four teenage girls throughout the programs.

Many of us were newcomers to Laurel Ridge and we were very impressed with the location and the facilities of the camp. Two units were rented for the weekend, Birches and Laurels. The lodge in Birches was used for cooking and eating; the lodge in Laurels for the program.

After unpacking, we gathered in the lodge for our picnic lunch, and Jerry Westmoreland presented a short introduction to the theme of the weekend—The Image of the Christian Family.

After lunch, we assembled in Laurels Lodge, and Bill Cox led the first session on “Examining Our Sinfulness in Family Life.” The afternoon was spent in recreation and rest. The men grilled hamburgers and hot dogs for supper. And, of course, being Moravians, the coffee pots were kept going full blast.

At 7:00 P.M. we had our second session on the theme “Identifying Ways to Express Forgiveness,” led by Mrs. James Llewellyn. At 8:00 P.M. our third topic was presented by Mrs. Howard Sumner, “Fulfilling Our Commitment to Christ.”

We then moved down to the lake for campfire singing. Sitting on blankets under a star-filled sky and before a roaring campfire, Jack Palmer led us in our singing and meditation. Our music was supplied by Luther Earles and his harmonica as he played “Love Lifted Me” and “The Old Rugged Cross.”

Sunday began with breakfast scheduled for 7:30 A.M., but the majority of us were in the lodge drinking coffee and patiently waiting long before then. The smell of country ham is the best alarm clock we found.

At 9:00 P.M. we had our fourth topic, “Accepting Meaningful Church Membership”—led by Jerry Westmoreland. Then we walked to the top of the mountain for our Sunday worship. There at a beautiful overlook we heard the sermon—“The Spiritual Glow”—and after the sermon, we heard several personal testimonies.

The Wachovia Moravian
We left our retreat following lunch with the feeling that we had experienced what Heaven might be like — Christians living and worshiping together, free from the problems and anxieties of this world.

PROVINCIAL WOMEN'S BOARD

The women of the Southern Province are sponsoring the Worldwide Prayer Watch of the Moravian Church for the month of November when services are to be held in churches of the American Province, South. 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 Provincial Women's Board unanimously agreed to take the responsibility for the November services. The executive committee, composed of Mrs. Douglas Kimel, Mrs. Ralph Spaugh, and Mrs. H. W. Dotson, arranged the calendar for the month. Those churches having Days of Prayer during Lent were omitted and several churches were combined to allow all to participate.

Given below is the calendar for daily Prayer Watch for the Southern Province for 1965.

—Mrs. Harry E. Cook, Jr.

PRAYER WATCH SCHEDULE

The schedule which will be followed in November for the Prayer Watch is as follows: November 1, Advent; November 2, Bethania; November 3, Bethesda; November 4, Boca Raton and Coral Ridge; November 5, Clemmons; November 6, Enterprise; November 7, Greensboro; November 8, Friedberg; November 9, Fries Memorial; November 10, Bethabara; November 11, Mount Airy; November 12, Hope; November 13, Hopewell; November 14, Immanuel; November 15, Kernersville; November 16, King and Rural Hall; November 17, Leasville and Mayodan; November 18, Little Church on the Lane and Park Road; November 19, Macedonia; November 20, Messiah; November 21, Mizpah; November 22, Moravia; November 23, Mount Bethel and Willow Hill; November 24, New Eden and Pine Chapel; November 25, Oak Grove and Providence; November 26, Olivet; November 27, Raleigh; November 28, Friedland; November 29, Union Cross and November 30, Fulp.

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November, 1965
The Church Around the World

LEISURE TIME MINISTRY HELD VITAL TO CHURCH

Churches must take to the tourist resorts, national parks, ski lodges and coffee houses to reach a population whose leisure time is constantly increasing, an official of the National Council of Churches told delegates to the National Recreation Congress meeting at Minneapolis, Minn.

The Rev. Warren Ost, director of the NCC Commission of a Christian Ministry with People in Leisure-Recreation, said, “The church needs to be where the people are in their new leisure.”

Leisure is no longer a matter of filling a spare hour or two in a “neat little community with a village green and four churches on the four corners,” Mr. Ost observed. “The new crisis in leisure is going to come from people who have large blocks of spare time because of longer lives and shorter work weeks. They will not be where the church is now.”

To “save its own skin,” the church must discover creative new ways to reach the people with this new leisure and help them use it well,” Mr. Ost said. “A tourist resort is a microcosm of the general problems brought on by the new leisure—problems of juvenile delinquency, motel morality, aging, boredom and isolation from the church,” he declared.

Urging that churches find ways of acting in such a setting, Mr. Ost said a start has been made in the “coffee house” ministry.

“There are more than 200 church-related coffee houses in the United States now,” he said, “attempting to be the middle ground between the saloon and the church parlor.

“They serve young people and old people and people who would not set foot within a church. One of the rules of the game is that you don’t talk about religion there until somebody asks you.” (RNS)

REFORMATION DAY MARKS HUS’ ANNIVERSARY

Thousands of Protestant churches marked the 550th anniversary of the martyrdom of John Hus at Reformation Day services on Sunday, Oct. 31.

Dr. James I. McCord, North American secretary of the World Alliance of Reformed and Presbyterian Churches and president of Princeton Theological Seminary, urged the observance as part of the continuing reformation of the church.

“A reappraisal of the life and work of Hus is especially appropriate today, when churches of every tradition are concerned with their renewal and have been gripped afresh with the imperative to unity,” Dr. McCord said. “While anniversaries may be the occasion for resurrecting ancient difficulties and refueling old conflicts, it is hoped that this anniversary will afford an opportunity for churches, both Protestant and Roman Catholic, to see more clearly the roads they have traveled and to set in perspective truths for which men have contested and died.”

John Hus was rector of the University of Prague and an eloquent preacher whose beliefs in the authority of the Scriptures and the right of man to worship God without a clerical intermediary are considered forerunners of
the Protestant Reformation under the subsequent leadership of Martin Luther and others. He was a contemporary and admirer of John Wycliff, the English reformer who held similar views with regard to the Scripture.

"Hus' principle concern was not theological controversy, but the renewal of the church," Dr. McCord pointed out. "He rebelled against trafficking in holy things, urged a return to Scriptural authority, and was eager to reaffirm the place of the laity in the church.

"He believed in the complete Lordship of Jesus Christ and struggled to make Him paramount in all things. Moreover, Hus lived during the conciliar period in late medievaldom, when it was hoped that councils would be successful in renewing and reuniting the church. It is well known that these hopes were not fulfilled and that the following century saw the sundering of Western Christendom."

"Today, we are in another conciliar period, produced by the ecumenical movement," Mr. McCord continued. "This ecumenical movement is inspiring churches to Biblical and theological renewal, and the very issues for which Hus contended are again dramatically before the churches."

"It is for this reason that Hus is uniquely relevant today and that Reformation Sunday, 1965, presents an opportunity to realize in the present what was tragically missed in the 15th Century."

In recent years some Catholic leaders have been calling for a "rehabilitation" of Hus, who was put to death in 1415 on 30 charges of heresy. Dr. Otto Feger, a Catholic layman and official of the German city of Constance, where Hus was condemned to death by the council, has initiated a petition urging the Catholic Church to review its condemnation.

A Benedictine monk in Saint-Germain-en-Laye, France, Dom Paul de Vooght, has pointed out the parallel between Hus' thought and many of the proposals before the Vatican Council II. (RNS)

COMMITTEE COMPLETING WORK ON GREEK NEW TESTAMENT

A ten-year project to produce an authoritative up-to-date version of the Greek New Testament, incorporating previously unpublished information, is being completed at Cambridge, England, by a group of international Biblical scholars.

Four scholars, including two from the United States, are putting the finishing touches on the work in a quiet room at Presbyterian Westminster College. They were scheduled to complete their task late in August. The finished document will be sent to Wurttemberg in West Germany for printing and publication in May next year.

Publication of this new edition of the Greek New Testament is described by Biblical scholars as a landmark in Biblical study which will add considerably to present-day knowledge, insofar as Greek texts are concerned. The
first Greek New Testament ever printed came from the great Reformation scholar, Erasmus, in 1516.

Other editions have been printed since but the one on which work is nearing completion here is the first to be specially prepared for translators.

The project was launched by Dr. Eugene A. Nida, translation secretary of the American Bible Society, who 10 years ago saw the need for such a version and got together with a number of other scholars. These were Prof. D. Kurt Aland, of Munster, Westphalia, West Germany, Dr. Matthew Black, principal of St. Mary’s College, St. Andrews University, Scotland; Prof. Bruce M. Metzger, of Princeton (N. J.) Theological Seminary, and Prof. Allen Wikgren, of the University of Chicago, Ill.

Ever since, this group has been meeting for five or six weeks each Summer, sometimes in the United States, once in Scotland and once in the Netherlands before the current session.

The significance of the new edition was explained to Religious News Service by Mr. Moulton, who said: “All over the world the Bible Societies are translating the Bible into more than 600 languages, and, naturally, they want to give the translators the best possible help.

“A great many translators know Greek, at any rate at a working level, even if they are not experts, and so they can use a Greek Testament. However, Greek Testaments have not been prepared primarily with the translators in mind. We realize that there are things the translators need to know which are not in the ordinary Greek Testament so we have been drawing up this new Greek Testament for them.

“In this edition, we give the translator the alternatives that are found in the oldest manuscripts and the latest discoveries, but we do not just leave him to decide which is the best reading himself. We give him a judgment which we think is the most probable. We also help him out with punctuation, in a way never before attempted. Very often the absence, or presence, of a comma can alter the whole meaning of a sentence. (RNS)

ISLAM “DISCIPLINE, ENTHUSIASM” HELD CHALLENGE TO MISSIONS

Christianity must learn from the “discipline and enthusiasm” of Islam in the foreign mission struggle, according to a former medical missionary.

Dr. Kristofer Hagen, who spent eight years in India before practicing in Minneapolis, Minn., said the prize was most of Africa and a third or more of Asia.

Africans and Asians would adopt an organized religion or ideology in this

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THE WACHOVIA MORAVIAN
century, he said, and the Christian cause deserves "greater zeal and efficiency."

Dr. Hagen told the Minnesota Synodical unit of the Lutheran Church Women (LCA) they must help the church "kindle the fire in every heart."

He praised autonomous churches in Asia and Africa and their extensive schools and hospitals but remarked that thousands of churches are "weak, struggling insecure organizations with irregular meetings, buildings of mud or straw, poorly developed programs and no stewardship or evangelical programs."

"The surest way to bolster one's faith in the Holy Spirit is to see how he works in some of these struggling churches," Dr. Hagen said in reporting on a world tour for the LCA Board of Missions.

Christ will "conquer men's hearts" when given a chance, and the American churches, with "more money and manpower than God's cause has ever had available," must take these chances, he said.

"If we stay at home and take it easy, we will all perish," Dr. Hagen warned. (RNS)

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NOVEMBER, 1965
THOUSANDS MORE TO SEE "PARABLE," FAIR FILM

Sponsors of the film, "Parable," which both stirred controversy and received high critical acclaim at the New York World's Fair, expect that eventually many thousand more people will see the film than those who viewed it in the Protestant and Orthodox Center.

"We were told by the Cannes Film Festival (where the production was honored) that it would live for many years, and we agree," said Dr. Dan M. Potter, executive director of the Protestant Council of the City of New York, which sponsored the film and Fair pavilion.

Released for private showings on a fee basis after the first season of the Fair, the film was in demand even at prices ranging from $100 to $500, he said.

At the present time, the Protestant Council official said, the fee has been lowered to $35 and 200 prints are in circulation, with bookings filled through December.

Because of the nature of the film—a pantomime in a circus setting with a clown as a "Christ image"—the film stirred controversy even before it was completed. Two laymen on the Protestant Council board planning the Fair pavilion resigned in protest.

On the eve of the Fair, the president of the exposition, Robert Moses, expressed his own "grave misgivings" and suggested that it be withdrawn.

The film went on the screen, however, and remained as an early poll showed three out of four viewers were in favor of continuing presentations.

As the Fair closed, Dr. Potter said the approval rate had climbed to "about 98 to 2."

"In Protestantism," he added, "we urge individual thinking and judgment and we didn't expect we could produce a film that would please 100 per cent of the people." (RNS)

CWS THANKSGIVING DRIVE HAS GOAL OF $1,275,542

American Protestant and Orthodox church members will be asked to give tangible expression to their gratitude this Thanksgiving season in the annual Share our Substance appeal of Church World Service.

A goal of $1,257,542 has been set by the overseas relief agency of the National Council of Churches.

The money will be used to distribute foods rich in fats, carbohydrates and protein to refugees and others suffering from hunger in 42 countries around the world.

James MacCracken, executive director of Church World Service, said that in many underdeveloped areas, annual incomes average less than $100. "A reasonably well-balanced diet in these places costs more than the total annual income. Thus, theoretically, it can be attained only by foregoing shelter, clothing and all the amenities."

Much of the food distributed by Church World Service is used in "food for work" projects. In these ventures, otherwise unemployed men and women work at road-building, reforestation and community development projects, and are paid with food. The work projects are designed to contribute to the future economy of the nations involved in an effort to build toward self-sufficiently.

Since its foundation in 1946, Church World Service has distributed 3.25 billion pounds of surplus food commodities supplied by the United States government, plus another 150 million pounds of food and self-help materials contributed through the Christian Rural Overseas Program. (RNS)

THE WACHOVIA MORAVIAN
NOVEMBER BOOK SPECIAL

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by E. M. Eller


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In This Issue

- The Synod of 1965
- Your God Is Too Big
- A Faith That Will Not Die
Toward Unity in Church Extension

The recent Synod voted to merge the Building and Expansion Board and the Church Aid and Extension Board. The new Board will continue the name, Church Aid and Extension Board. This was perhaps wise, since this board in the past has been the recipient of a number of bequests and holds an endowment fund accumulated over the years.

The similarity between the new board and the old Church Aid and Extension Board ends, however, with the name. The Church Aid and Extension Board of the future holds greatly expanded duties and responsibilities.

One of the duties of the new board is defined as the responsibility to:

“Raise from the congregations in the Southern Province the sum of $50,000, or more, each year to acquire land and build churches in new localities and help finance their construction.”

Other responsibilities are:

(a) To assist congregations in need of financial aid
(b) To over-see new congregations until they become self-supporting; and
(c) To plan and implement all phases of extension work, including the selection of new building sites, hiring of architects, formulation of building plans and, in consultation with the Provincial Elders’ Conference, the timing of calls to ministers entering service in these new fields.”

By combining these responsibilities under one agency instead of two, the task of accumulating funds for aid to existing congregations and for extension into new fields is combined with the privilege of planning and implementing “all phases of extension work”. This is a move toward unity in church extension.

The suggestion has been made that in this merger the influence of laymen has been weakened. It seems to us that something quite the contrary has taken place. Before, the laymen of the Building and Expansion Board had the task only

(Continued on page 1)
The Synod Displayed

A Spirit of Responsibility

Henry A. Lewis

The 206 members of the Triennial Synod of the Southern Province consisted of 146 laymen and 60 ministers. This group spent more than 38 hours in the three days of business in and around the Christian Education Building of Home Moravian Church, where all sessions were held, and in the dining halls of Salem College, where meals were served.

This synod might well be characterized by the word "responsible."

Throughout the voting for a bishop and other church officials and in each action affecting church or inter-church groups the synod determined to move, but to move in the cautious, responsible manner that is characteristic of the Moravian Church.

Elections

It was on the 14th ballot, after a move by a minority to halt the balloting had failed, that Dr. George G. Higgins emerged as a duly elected bishop of the Unitas Fratrum. After being consecrated, Higgins will become one of 24 Moravian bishops now living. He will be one of eight in the United States, four of whom will be residing in the Southern Province.

Higgins, who is 60 years of age, has served as executive secretary of the Board of Christian Education and Evangelism of the Southern Province for the past fifteen years. He will continue to serve in this position. He served for nine years on the Provincial Elders' Conference, until his resignation in 1962, and served two terms as secretary and one term as vice-president of the conference.

C. T. (Ted) Leinbach, Jr., a member of the Board of Trustees at Home Mo-

Unity in Extension . . .

(Continued from inside front cover)

of raising funds. Now laymen will have a stronger voice in how these funds are used.

The new Church Aid and Extension Board, as elected by synod, will consist of three ministers and eighteen laymen. Including the ex-officio members, the ratio actually is five ministers and nineteen laymen.

The merger of these two boards has increased the influence of laymen in the total work of church aid and extension and in the life of the Church.
ravian Church, who recently served two terms as chairman of that board, was elected as a new lay member of the Provincial Elders' Conference. Leinbach, who is 45 years of age, has served for 13 years as comptroller of the Winston-Salem public schools, and now serves as comptroller of the combined city-county system for Forsyth County. He succeeds Alton F. Pfaff, who has served twelve years and was no longer eligible.

Dr. R. Gordon Spaugh, chairman for the synod, was re-elected as president of the Provincial Elders' Conference on the floor of synod. He has served for twelve years as president, and the present three-year term will complete his years of eligibility. Other members re-elected to the P. E. C. were: the Rev. Richard Amos, pastor of Friedland Moravian Church; the Rev. Clayton Persons, pastor of Trinity Moravian Church; and Thomas Kimball, a layman of the Friedland congregation. Jack White of Friedland succeeds Roy Ray on the Provincial Financial Board.

The National Council

The responsible attitude of synod was never more evident than in the consideration of the Province's position over against the National Council of Churches. The synod's committee on Unity and Ecumenical Relations brought to the floor a resolution which contained the essence of a report made by the pre-synodal committee which had studied the National Council. The resolution called on synod to present a protest against some of the council's actions and policies, but asked that the province remain in the council.

There developed the warmest debate of the synod with such leaders as Bishop Kenneth G. Hamilton, Mrs. M. E. Miller, C. Douglas Carter and Dr. Edwin Kortz taking the floor to speak on behalf of the council. Leading the appeal for withdrawal were the Rev. David Jones, pastor of Immanuel Moravian Church, assisted by Henry Masten, a layman from Immanuel, the Rev. W. A. Kaltreider and the Rev. Norman Byerly. The motion to remain in the council prevailed by an overwhelming vote.

The protest, centering around four major issues, was also approved. The issues for protest include:

- "The tendency of officials of the
council to use their positions to foster personal ideas or ideologies.
- "The readiness of commissions to interpret too broadly the directives of the general board and assembly.
- "The apparent reluctance of the council to correct mistakes or repudiate misinterpretations.
- "The frequent emphasis on controversial political and economic issues to the neglect of the many other functions which could be undertaken.

The resolution also declared that "the council speaks only for itself and not for the members of its constituent denominations," and provided for the fact that the protest would be delivered personally by our Southern Province representatives at the next meeting of the board, and that all of the other denominations in the council would be notified of our protest.

The conclusion then was obvious: that the Southern Moravian Church wanted to continue to join hands and work with other denominations through the council, but at the same time work from within to correct what we feel are the mistakes of the council.

Home and Foreign Missions
Our responsibility toward the home and foreign mission programs were clearly brought out. A resolution concerning the shifting patterns of population, and the importance of our ministry to persons in the city, urban, and

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December, 1965
rural areas was brought to the floor by the Rev. Clark Thompson and resulted in a decision to set up a study committee of not more than 12 persons to "examine, study and survey the prospects for Moravian work in all areas we can serve."

Eloquent pleas for additional ordained men for home extension and for foreign missions were presented. The position of the Church Aid and Extension Board was strengthened by merging with it the Building and Expansion Board which has been raising money for new churches, so that this united board could more effectively and with less red tape move into new fields.

The Foreign Mission Building Program, which has been in the provincial budget for a three-year period, was put in as a permanent item with a minimum of $12,000 to be raised for this purpose each year.

In the area of Christian Education, synod voted to authorize an annual expenditure of $7,000 for salary and expenses of a Provincial Children's Worker. It is expected that a well-trained person will be secured who can give much help to local church schools in working more effectively with their young children. A drive to retire the $55,000 debt on the Laurel Ridge conference grounds (now valued at $450,000) was authorized. It is expected that $20,000 will be secured by the Financial Board through leadership gifts, and the remaining $35,000 will come from the churches giving a total of approximately two dollars and a half per communicant spread over a three-year period.

Again that cautious, but responsible attitude was evident on the proposed home for the aged and/or nursing home. The resolution of the State of the Church Committee, which was adopted, called for a comprehensive study of: (1) initial cost of such a home, (2) operating cost of the proposed home and (3) federal and local monies available for construction and operation of same. In recommending that professional help be sought to plan for the home, synod expressed its hope that money already raised by the Women's Board and others might become available for architect's fees or other professional help. Consensus of the committee was that the study might be completed by the synod of 1968 and construction of the home be authorized at that time.

The move for an assistant to the president of Provincial Elders' Conference, with special responsibility in stewardship and public relations, was also referred to a committee for further study. This item, which would add $12,000 approximately to Provincial Administration cost, will come up again for consideration in 1968.

The responsibility of our church for its educational institutions was recognized with increased financial support being recommended for both Salem College and Moravian College and Theological Seminary. The goal for support of Salem, all of which is devoted to the Department of Religion, was increased from fifty cents per communicant to one dollar per communicant, or a total goal of about $15,000 per year. At the request of the institution, gifts to Moravian will be directed to the Theological Seminary in particular, rather than to the combined institution as before. This will aid the Seminary in meeting financial requirements for continuing accreditation. Aid for ministerial training is to be increased by fifty per cent to a total of about $14,000, and this
money will now be paid to the Provincial Elders’ Conference rather than directly to the College. P. E. C. will administer the funds for tuition, board and room for all ministerial candidates.

Ministers’ Salary and Pensions

The ordained minister received a slight boost in morale by way of the pay envelope. Minimum salary for an ordained man will be increased by $300 and the new minimum will be $4800, plus $500 travel and living quarters for a beginning minister. An increase of $100 per year for five years will mean that any church employing a man with over five years experience will have to meet a minimum of $5300 plus $500 travel and living quarters. The parsonage must include range, refrigerator, and washing machine, and draperies and carpets are highly recommended. Retirement pay was upped from $2400 to $2800 for a minister and from $1700 to $2100 for a widow. Full benefits require a minimum of 25 years service, however, and a widow loses her pension if she remarries. The move to create a Provincial Fund for moving ministerial families was defeated.

Local churches must continue to be financially responsible. All persons handling congregational funds will be required to be bonded, and a standardized annual report, including a complete audit will be required of all congregations. In order to be eligible to borrow money for buildings or equipment, a congregation must hereafter:

1. Have already collected 20 per cent of the total cost of its proposed improvements.
2. Show by pledges in hand or immediate past performance that it is capable of meeting payments, and
3. Furnish a statement that the congregation will continue to meet all its obligations for Provincial causes during the term of the loan.

The social action committee’s resolution to challenge “every irresponsible attack from every quarter on the free institutions of our society” and to call upon Moravians to act as “responsible.

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well-informed and thoughtful Christians in our society,” was in effect synod’s way of trying to meet smear groups and fanaticism with a positive approach.

The synod moved to reactivate the consultations on merger with the Northern Province which had broken down because of the withdrawal of the Unity of Brethren of Texas from the consultations. These talks will be resumed for the purpose of preparing a plan of merger of the two provinces for presentation at a future synod of both provinces.

In a further move to strengthen the ties between the two American provinces, a resolution was approved which authorized the merger into one church magazine of THE WACHOVIA MORAVIAN and THE MORAVIAN. This merger will take place when plans are approved and approval is given by the responsible agencies of the Northern Province.

The tired condition of delegates near the end of proceedings was reflected in a jubilant, uncontrolled outburst of “Hallelujah” by a mature ministerial brother when he was elected as fifth alternate to the Unity Synod after a number of ballots. His jubilation brought forth uproarious laughter.

Solemnity soon prevailed again, and members of the Provincial Elders’ Conference led a brief, but sincere, closing service. It was the 91-year-old Bishop J. Kenneth Pfohl, who had waited until 11:30 P.M. for the privilege, who had the last word when he pronounced his Episcopal Benediction on the responsible synod of 1965.

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Your God Is Too Big

William E. Gramley

Several years ago J. B. Phillips published a book called Your God Is Too Small. He was trying to remind us that God is beyond our grasp, really, and that we are only fooling ourselves when we try to define Him or control Him, or as he said, "put him in a cage" where we can keep an eye on Him.

But I believe that our God is too big. He’s so big that we don’t even know what to think about when we pray to Him. He is very big, though, because to be big is part of being God. And He is very far away because, well, look how big the universe is! God has to be bigger than that, doesn’t He? He has got to embrace everything and keep it in order lest it fall apart. In that sense, God is like space, because as soon as we think of the farthest space in the universe, there is still more beyond our thoughts of it. This means that God is always the God beyond God. I mean, He is way out there! Far, tremendous. I mean, He is throwing galaxies around, and then catching them with the other hand. Talk about big! You can’t think big enough. You haven’t got the words, not even three-staged words, that will go that far.

Anyway, now that we have put God on out there in space and beyond space, wherever that is, what are we going to do? How in the world are we going to get God back into the world? I can tell you right now that it won’t be easy. Imagine trying to put two quarts of water into a one quart bottle, and then imagine trying to cram the infinite God into a finite container, or worse than that, into this world that we know, but which from outer space must surely appear as a tiny, tiny speck of dust floating in a huge wind tunnel of air. And certainly, it must be a speck of dust scarcely worthy of notice, let alone as a place where God would care to become infinitely small.

He Limited Himself

But He did it, and I can tell you that it has been bothering me a whole lot lately. Not the part about Him getting small so that we could see Him so much as the part about Him limiting Himself like that. It just isn’t like God, is it, to get Himself into a bind, backed up in a corner that way? Real small, earthy. At birth, about seven or eight pounds, helpless. At full manhood, surely less than two hundred pounds, not a David to slay his thousands, not a Saul with head and shoulders above other men. Just a man. That’s not much when you consider the weight of the world or the size of the universe.

And yet, it was big enough or small enough, however you want to say it. Big enough to be seen and small enough to . . . well, to put it right bluntly, small enough to be crucified, to be nailed down and to bleed and to die in pain. I’m sorry about having to mention that part of it here at Christmas time when everyone’s thinking about how the red ribbons look so pretty and all.

Anyway, what gets me is why He wanted to do a crazy thing like coming here. You’d think He didn’t think we believed in God, or something, wouldn’t you? Like He couldn’t trust us, so He had to come and stand in front of us and say, “I really am real; I really am out there, up there keeping track of
everything.” So He showed up. Late in the game, but He showed up. Not much of a show so far as shows go. He walks around for about thirty years, offends a few leading people, and before you know it, He’s gone. So what? Here today, gone tomorrow. Aren’t we all? What’d He do that we don’t have to do?

But He was God. And He came all that distance and took on the form of a servant to tell us “I love you; I really care about everyone of you; I care infinitely and with all that I am.”

“When it is a question of a sinner, He does not merely stand still. He does not stand and wait. He goes forth to seek, as the shepherd sought the lost sheep, as the woman sought the lost coin. He goes—yet no, He has gone, but infinitely farther than any shepherd or any woman; He went, in sooth, the infinitely long way from being God to becoming man, and that way He went in search of sinners.” (Kierkegaard, \textit{Training In Christianity}, p. 20)

What manner of man is this? Indeed, what manner of God is this? Can you believe that God takes time to tell us such a thing?

\textbf{Life Only on Earth}

You know, I have a strange belief, and I don’t suppose any of the scientists today would agree with me, but my belief is that there is no life except on this earth. There is no life on Mars or anywhere else in the universe. I believe that all of the stars and the glory of the sky is just a backdrop, a beautiful one, a glorious one—for the benefit of man. Think of the time and the energy that God put into building, or rather creating, such a myriad host of sparkling and smoky stars and comets and planets and galaxies and space—all of that just for our sake, just kind of thrown out there as an extra, so that man on earth would have a beautiful sight to see every time he looks up. That’s my belief about the riches of God. Nobody else has to go along with me on it either. But there it is. The lavishness of God—just for us. What a world! What a God!

The point, however, lies in the fact that glorious and extravagant as all of that backdrop is, it is really nothing compared to the glory of God as seen close up, as seen in the face of Jesus Christ, God in the flesh. There is real glory, bright and full, like the “brightest and best of the morning”—really a gift. Think of the glory and the love involved. My Word, there is love! The God of the whole universe lying in a manger with a flutter of angels, for our sake, just because we mean so much to Him, and we are infinitely valuable to Him.

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Yes, and we saw to it that He bore all things, all right. We were ready for Him. Trying to take away our beliefs, our hopes, our lording it over one another, our rawness. We were ready for Him.

What'd we do a thing like that for? Just a baby, sweet, innocent, innocent as God, He was. And we just let Him get a few years on Him and then it was finished. And He was mighty, He was mighty like a man, and He took everything we gave Him and then gave it back to us—refined and pure and all forgiven, clean and fresh and new.

And He still does that, still gives us everything, especially ourselves, back to us, new and good and real. Every year at Christmas I find myself again as the recipient of the eternal love of God, and I can breathe and I can sing and I am alive—because my God is small enough for me. I just wanted to tell you about it. There doesn't seem to be anything else to say at Christmas.

What wondrous love is this, O my soul, O my soul!

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Visitors to Moravian Centers
Abroad Discover

A Faith That Will Not Die

James C. Hughes

THE RESTORED MEETING HOUSE at Konwald where the Unitas Fratrum was organized in 1457 is visited by the Moravian Study Tour.

Under sponsorship of the Moravian Church, Southern Province, Old Salem, Inc. and the National Trust for Historic Preservation, thirty-nine Americans participated in a Tour of Moravian Centers Abroad from October 11-27. The visit was planned as a study tour in preparation for Winston-Salem's 200th Anniversary, a year-long celebration scheduled to begin January 6, 1966.

No one of us could have believed that we could experience so much in so short a time. Our visit to Moravian centers in Czechoslovakia, East Germany, West Germany and Holland brought experiences which will live forever in our memories. History came alive for us, not only as we walked upon the holy ground of the revered places of our Church, but in people—vital, wonderful people—who took us to their hearts and bound us to ourselves unforgettably as brethren and sisters.

There were times when we were so overcome with emotion that we stood shamelessly weeping—with deep sorrow at the memory of the past or with heart-stirring joy at realizing the ties that bind us across centuries, continents, nations and languages. At other times we swallowed so hard to control our emotions that our throats ached and singing was difficult.

Everywhere we were received with great joy among our people, who sometimes waited for us for two hours and more when our bus was late. We were accorded every courtesy in Czechoslovakia and East Germany. In Moravia and Bohemia, we were met by the Lord Mayors and the Ministers of Culture of numerous cities, who wished for us
a happy and meaningful visit to the memorable sites of our Church.

Prague: "History Began to Live"

Arriving in Prague, we were met at the airport by Dr. Radim Kalfus, Executive Secretary of our Czechoslovakian Province, by Bishop and Mrs. Karel Reichel and by several young girls of the congregation in Prague who gave bouquets of flowers to all of the ladies in our party. Dr. Kalfus accompanied us to all centers in his country and endeared himself to us all by his humble, loving spirit and by the careful plans he had arranged for our fellowship among our people.

In Prague, the history of our church began to live. On an immense square in the center of the old city is a magnificent statue of John Hus. He is revered by Czechoslovakians as a great teacher, theologian and patriot. We stood later in the reconstructed Bethlehem Chapel, where his fiery preaching lighted the fires of reformation in the hearts of those who became founders of our Church. We saw the pulpit from which he preached, the two rooms in which he lived with the stairway leading directly from his room into the pulpit.

Back at the square, we stood at the place on the cobble-stoned sidewalk where twenty-seven members of the nobility met their death. Fifteen of these noblemen were members of our Brethren’s Church. Twenty-seven cross marks on the cobblestones mark their martyrdom and a great plaque on the building nearby memorializes their struggle. It is impossible to convey the sensations that swept over us as we stood on this place and remembered the Day of Blood, June 21, 1621, when these men were beheaded.

The truth of the statement, “The early history of our Church was written in blood,” was so evident to us in place after place that it sometimes seared our hearts with pain after four or five centuries.

History lived anew as some of us...
went to the university library in Prague, where, in a room that is kept locked, some of the most priceless treasures of the university and of our Church are kept. Among the priceless collections, we saw three original books of John Hus, a book of history by Peter Chelciky, the Bohemian farmer whose writings inspired Gregory and the earliest leaders of our Church (Chelciky died in 1448), and a book by Matthias von Jenna, the first pastor of the Brethren’s Church established in Konwald in 1457.

Influence of Comenius

Throughout the tour, the name of John Amos Comenius was frequently before us. We saw his great book, The Orbis Pictus, in the Czech language, the book that earned him the title “father of modern education.” This son of Czechoslovakia is one of the most notable personages of their history. We remembered that Comenius was the first educator to put pictures in textbooks and that his name is engraved on the main building at Columbia University and the Library of Congress.

At Fulneck in Moravia, we met with some of the members of our congregation although we arrived three hours late. A children’s chorus and the city officials had waited to welcome us. Here Comenius had married and his two children were born. Here he was headmaster of a high school. In a little chapel nearby, he preached three times a day. The Seal of the Lamb was at the center behind the pulpit. We saw the Bible of 1526 which was on the pulpit when Comenius preached his simple gospel.

We remembered that during the Thirty Years War, the troops of the Emperor Ferdinand had invaded the quiet little town of Fulneck and that Comenius’ books were taken to the village square and burned. With his wife and children he was forced to flee and during the flight his wife and one of his children died. By the age of 30, he was bereft of all of his possession and his entire family had died. We traced his footsteps to the old pine tree at Lotka, near Rychnov, revered as the place where the first three ministers of our Church were chosen at the Synod of 1467. According to tradition, Comenius held a special service beneath the now-gnarled pine tree before he left his beloved homeland forever. Thereafter he made his way across the
giant mountains into Poland with a little band of refugees, stopping at the last sight of his homeland to pray earnestly that a hidden seed might remain passed before our view and called forth our gratitude at the faith of our fathers.

But more important than all the evidences of history were the people whom we met, our own brethren and sisters—the countrymen, the direct lineal descendents of the ancient Church of our fathers.

At a place called "The Rocks" near Jelezny Brod we were met by a small group of our people who could speak some English, and who went with us into the high mountain. Down amid the enormous boulders and in the nearby caves, our brethren had held their worship in secret and lived in hiding for "twenty-seven years," we were told, to escape the persecution of the Thirty Years War. We went to an area where their worship was held. Here there was a chalice hewn into the rocks above a stone table, that must have served both as a Communion Table and a Pulpit. We were reminded again of the great struggle in our Church's history to preserve the Communion in both kinds (to make available both the bread and the wine to every believer).

In the evening, at Jelezny Brod, Bohemia, we met with our people for a service. It was a marvelous service. The choir, at the back of the Church, sang two anthems with beauty and exquisite harmony that touched us to our toes. Though we could communicate with but a few of them, except by smiles and by handclasps, we could sing together—the Czech and English words blending in hymns we all knew and loved. We knew that we were among brethren!

Later that evening, one of the lay brethren who was with us at "The Rocks" and who had sung in the choir at the service, talked with me at the hotel. Constantly he referred to his
Czech-English dictionary to find the right word. Never shall I forget his fine, open face and his living witness to the faith of our fathers that will not die. He told me that there were many people living near the rocks who needed a church. One of the lay brethren had dreamed that a church might be established. He had prayed and prayed "very, very much every day." And now permission had been granted for the building. The people, with their own hands, were erecting a chapel. He told me of a young minister who had lived among them years before, saying "He really taught us what it means to believe, to know Christ. We will never, never forget him!" He said that the fellowship and the grace of God among this little group of laymen is very rich indeed.

When I asked him how we might show our love for the Brethren, he paused. Then he said, "You have done the best thing. You have come to us. You have brought your love to us. You can pray for us. Money we do not need." Then he said, "If you could send us some church magazines, it would help us to know that our brethren far away are working together with us for the same Lord."

**A Sunday at Herrnhut**

But no experience of a living faith was more deeply meaningful to us than the Sunday at Herrnhut, in East Germany. We arose at 5:30 A.M. to be able to travel from Dresden to Herrnhut for a 9:30 service. Though the church was cold and without any heat, our hearts were warm and our fellowship was real. The Herrnhut church, which was burned on the day following the ending of the Second World War, has now been restored. Like all of our European churches, it is painted white, the color, we were told, "that speaks of joy and peace in believing."

As the choir sang beautifully from the side balcony, I looked through the window beyond the table that serves as a pulpit and saw the jagged outline of a building that had been burned on that day after the war ended. There were numerous other buildings in the settlement that reminded us of the sufferings and hardships through which our people had passed. As the anthem closed, the minister read the daily texts. We had read them in English on the bus before arriving and could follow the German words: "Out of Zion, the perfection of beauty, God shines forth." "And this is the judgment, that the Light has come into the world, and men loved darkness rather than light."

Memorable beyond compare were the other hours of the day—the brass choir playing our lovely hymns after the service, lunch at the Sisters' House, the visit to God's Acre, the Hutberg, where lie the bodies of so many of the leaders of our Renewed Church of the early 18th century. We paused at the grave of Christian David the carpenter, who felled the first tree for the building of Herrnhut in 1722. Reverently we stood by the grave of Leonard Dober.
the last Chief Elder before the decision of 1741 that Christ should be the Head and Chief Elder of our Church. Dober had also been the first missionary to the West Indies. The grave of Peter Boehler's son reminded us of Boehler's great influence on John Wesley. In the Hutberg also are the graves of Count Zinzendorf and of Bishop Augustus Gottlieb Spangenberg, who led the little party of explorers to Wachovia.

We saw the ruined castle at Groff Hennersdorf where the young Zinzendorf had lived under the influence of his godly grandmother; we visited the little Lutheran Church at Berthelsdorf, where on August 13, 1727, God poured out His Spirit to renew our Church.

And then in the evening, we gathered again in the church for the moving service at which Br. Roland Baudert was ordained a Presbyter before leaving to begin service as a missionary to South Africa. The church was filled again, the men on one side and the women on the other according to the old choir system. This service, it seemed to me, captured most of all the living faith that spans the centuries. The aged Bishop Johannes Vogt, seated at the table on the slightly raised rostrum, spoke quietly and directly to the young man entering mission service. Br. Baudert, in his white surplice, sat directly in front of the bishop. Many of the women wore their haubes and shawls.

At the climax of the service, all of us knelt on the bare, cleanly scrubbed wooden floor as our brother was ordained. Joy welled in my heart. Here were we, a group of Americans, recipients of a heritage which had come to us through Herrnhut where plans were approved for the settling of Nazareth and Bethlehem and for founding Salem in Wachovia. In a sense, we were pilgrims who had come home to our mother church. Time melted away as faith spanned the centuries.

In this ordination service, dramatically it became real that there was work to be done—in far off Africa, where our brother would go, for he represented the mission enterprise of our Church around the world. But there was work to be done there in Herrnhut and back home in our American communities. Together with our brethren, we were possessors of a faith that could not die, that must not die, that will not die!

As our bus prepared to leave following the service, we sang together the hymn we shared everywhere, "Christian hearts in love united seek alone in Jesus rest." We sang to each other, in the only way most of us could really communicate, through the words and tunes of our mutually beloved hymns. There were few dry eyes as we waved and waved until they and we were out of sight.

We were asked to bring the love and good wishes to our brethren and sisters from every country in Europe that we visited. We bring also the assurance of the steadfastness of their faith. May I bring to American Moravians the challenge that came to us in the fullest measure as our Church's history came alive and as the Unity of the Brethren was experienced in its marvelous reality:

"Let us hold fast the profession of our faith without wavering; for He is faithful that promised."

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DECEMBER, 1965

15
Moravian Missions — currently speaking

Cooperation in Central America

Through the agency of Agricultural Missions, the Moravian Church is co-operating with the Mennonite Church and the United Church of Christ in sending an agricultural expert into northeastern Honduras for a two-year period. The purpose of the experiment will be to find ways and means of improving the livelihood of the people.

Agricultural Missions has obtained the services of Dr. and Mrs. Lester Zook, now serving the Presbyterian Church in Mexico. Dr. Zook holds the Ph.D degree in agricultural economics and has carried on a wide variety of projects in Mexico including colonization livestock improvement. He has given leadership in rural churches as a Bible teacher and organizer of pastoral short courses. The Zooks have served in Mexico since 1943, and will now spend an initial period of two years in Honduras.

The Board of Foreign Missions voted recently to participate in an exploratory study in Nicaragua of the possibility of establishing an inter-denominational program under the guidance of Church World Service. This study will take approximately six months and is being supported by the Moravian Church, the Baptist Church and the Episcopal Church.

These opportunities have come to the Mission Board too recently to be included in the present budget and therefore will be supported from unrestricted bequests which have come to the board in recent years. If the programs develop into permanent projects, they will be supported by later budgets.

Bethel (Alaska) Votes on Liquor Issue

The town of Bethel voted recently to close the local liquor store. The vote carried by a margin of 25 votes. This past year was the first time that liquor was legally sold in Bethel and there were 15 drownings and 600 arrests involving drunkenness. Drinking problems have been facing the entire community particularly among the young people from age 10 upwards. Once more Christians are being called upon to face the pressures of "civilization."

Ordinations in Honduras

Upon recommendation of the Executive Committee of the Moravian Church in Honduras, the Board of Foreign Missions has authorized the ordination of a deacon, Navarro Allen. Br. Allen has been trained in the Seminary of the United Church of Christ in Honduras and has had special training in the Latin American Seminary in Costa Rica. He is now serving as the lay pastor of the Brus congregation.

The Mission Board also authorized the ordination as presbyters of the Rev. Moses Bendless and the Rev. Stanley Goff. These two men were the first Honduranian Moravians ordained to the Moravian ministry. The ordinations will probably take place in May of 1966 with Bishop Hedley Wilson of Nicaragua doing the ordaining.

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THE WACHOVIA MORAVIAN
Progress on Tobago

Tobago, devastated by hurricane several years ago, is gradually being rebuilt. First priority has been given to housing but public buildings are also receiving attention. The most severe damage to Moravian buildings was at Moriah and Bethesda. The Moriah parsonage has been completed on the same spot where the old one stood and is being occupied by the Rev. and Mrs. Peter Gubi, Jr. Plans are now underway for the construction of the Church. At Moriah and Bethesda, lumber from the wreckage of the old buildings has been used to construct temporary shelters for the congregations to use in worship. Funds which were raised by American Moravians are being used to assist in the construction of these two churches.

Ministerial Candidates

The Eastern West Indies Province now has three candidates for the ministry studying at the Union Theological Seminary in Jamaica. Rawle Belle, from Barbados, will graduate in 1966; Carlyle Sampson, from Trinidad, will graduate in 1968; and Sherwin Alleyne, from Barbados, will graduate in 1969.

The British Guiana Province has one man at the Union Seminary also. He is Errol Grant who will graduate in 1968.

George Richmond has volunteered for the ministry as a result of his experiences in the young people’s conference and will enter seminary next fall.

These five young men bring hope to the Caribbean but in the next few years there will still be an urgent need for pastors from the United States and Canada to help the provinces with their continued progress.

Archivist to Visit the West Indies

The Rev. Vernon Nelson, archivist of the Northern Province of the Moravian Church, will visit the Virgin Islands, Antigua and Barbados, from December 27 to January 12. His visit is made possible through the generosity of the Provincial Archives Committee. He will study the old and valuable records of the Moravian churches in these islands and then formulate recommendations to the Eastern West Indies Province with regard to preservation, care and use of these records.

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DECEMBER, 1965
The Leavsville Church
Purchased Land and

Historic House For Parsonage

THE REV. GEORGE A. CHIDDIE and Leavsville Board Members Roy Whitten, Cliff Barham, William Lovick and Cecil Barker inspect the Hampton home recently purchased as a parsonage.

An historic homeplace with 10½ acres of land has been purchased by the Moravian Church of Leavsville. The purchase of this property is of great significance as it opens up a number of possibilities for the future development of the Leavsville Congregation.

The property was acquired just before announcement was made that the Rev. George A. Chiddie had accepted a call to the pastorate of the Bethesda congregation.

Br. Chiddie stated that, if the need should arise in the future, the spacious grounds would provide facilities for "a church building and parking areas." The present church is located downtown on a very small lot that offers little opportunity for expansion of facilities.

An immediate plan for the use of the newly acquired site is to use the nine-room house which was a part of the purchase as a parsonage. The present parsonage on Washington Street will be sold. Another proposal under consideration is for the development of a Moravian graveyard on the site.

The 10½ acres are a part of what once was a 600-acre farm that was purchased by James H. Hampton about 1904. The original house antedates the Civil War by many years. It was added to over the years and renovated and enlarged to its present size of nine rooms by the Hampton family.

The property was purchased from Dr. and Mrs. Philip DeWolfe who have moved to Boca Raton, Florida. It is located in the western part of Leavsville, north of Washington Street, in

THE WACHOVIA MORAVIAN
the neighborhood of the present parsonage. The entire tract is within the city limits of Leaksville.

**FRIEDBERG BUILDING PROJECT BEGINS WITH GROUND BREAKING**

Friedberg Congregation broke ground for its new $300,000 Christian Education and Fellowship Building on Sunday morning, November 7. Dr. George G. Higgins, general secretary of the Christian Education Board of the Southern Province, delivered the address and turned the first spadeful of earth. He was followed by numerous officers of the local congregation.

Construction was started the next day by Floyd S. Burge Construction Company. This is the first of two building units, which will replace all existing facilities. The second unit, a new sanctuary and administrative wing, is projected for 1970. In the meantime, the present sanctuary will continue in use.

The ground-breaking has been delayed since February, due to high cost and scarcity of bidders.

Over 300 persons attended the ceremony which was led by the pastor, Rev. Henry A. Lewis, with the 30-piece Friedberg Band leading the musical portions.

William J. Fishel is chairman of the building committee and Jack Q. Cockerham is treasurer of the building fund, which recently reached a total of $70,000 collected to date.

**BOCA RATON CONGREGATION OBSERVES SECOND ANNIVERSARY**

The Boca Raton congregation celebrated its second anniversary as a congregation with special festivities on the 5th and 7th of November.

Dr. and Mrs. A. David Thaeler, Jr., former medical missionaries to Nicaragua, were special guests for the weekend. They related interesting experiences at the Anniversary Dinner on Friday night, and Dr. Thaeler preached the anniversary sermon at the Sunday service. The anniversary closed with a reception and open house on Sunday afternoon.

Eight communicant members were received at the Sunday service which was attended by 108 people. The communicant membership of the congregation now numbers 94.

The Boca Raton Church held its first service on July 15, 1962. On November 3, 1963, it closed its charter roll and organized as a congregation. During the past year, the church program has been broadened to include a Youth Fellowship, an Adult Bible Study group which meets monthly, a Teen-age choir, Junior Girl Scouts and Brownie Scouts.

Christian D. Weber

**DEATHS**

Agee, Mrs. Marjorie Louise m.n. Libes, born August 15, 1898; died November 1, 1965. A member of Immanuel Church. Funeral conducted by the Rev. David R. Jones. Interment in Waughtown Cemetery.


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The Rev. J. Calvin Barnes has accepted a call to become pastor of the Calvary Moravian Church. He concluded his work at Christ Church on November 14 and was installed at Calvary at the morning service on Sunday, November 21.

The Rev. George A. Chiddie has accepted a call to become pastor of the Bethesda Congregation. He concluded his work as pastor of the Leaksville Moravian Church on November 21 and was installed at Bethesda on Sunday, November 28, during the morning service.

R. Gordon Spaugh, President Provincial Elders' Conference

DEATHS


Jones, Laurie Rogers, born September 23, 1887; died October 30, 1965. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Westview Cemetery, Atlanta, Ga.
The Church Around the World

10,000 MARK SALVATION ARMY'S CENTENNIAL AT CATHEDRAL RITE

About 10,000 churchmen, civic and government leaders and other friends of the Salvation Army jammed the Episcopal Cathedral Church of St. John the Divine in New York to attend an interreligious service of thanksgiving marking the Army's 100th anniversary.

The service opened with a colorful procession of 300 robed clergymen and uniformed Salvationists who marched down the cathedral's center aisle to places of honor facing the choir.

Signaling the procession's beginnings were two trumpets, one in the choir stall above the altar and the second at the church portals. As the participants took their seats, an Army band played "Onward Christian Soldiers."

The centennial sermon was delivered by Gen. Frederick Coutts of London, international commander of the Army, who praised the assistance given to the Salvationists by their many friends through the years.

He particularly cited Episcopal Bishop Horace W. B. Donegan of New York for helping to raise the Army to its present place in the "ecclesiastical sun." The bishop's aid, Gen. Coutts said, "was a generous and Christian act toward one of the junior Churches from a senior."

Other speakers included Bishop Donegan, Lord Caradon, Britain's permanent representative at the United Nations; Archbishop Iakovos of New York, Primate of the Green Orthodox Archdiocese of North and South America, and Gov. Nelson Rockefeller.

PROTESTANT GIVING IS UP COUNCIL SURVEY SHOWS

Contributions from members to 41 Protestant denominations totaled nearly $3 billion in 1964, it is reported by the National Council of Churches.

According to the annual "Statistics of Church Finance" report issued by the NCC's Commission on Stewardship and Benevolence, contributions for all purposes totaled $2,973,285,264. The 1964 figure was a record high, topping the 1963 total by $114,684,419.

In per-member giving among the reporting denominations, the 1964 average increased to $71.80 from the $69.87 shown for 1963. The average for 1964, it was reported, included $58.44 for congregational expenses and $13.36 for benevolences.

Of the total contributions, congregational expenses accounted for $81.45 per cent or $2,421,749,576. Giving for

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December, 1965
benevolences—including home and foreign missions and overseas relief—toaled $551,535,688, or 18.55 per cent.

Included in the statistical report for the first time this year was a report on gifts to Churches from donors' wills. Twelve denominations responded, according to Dr. T. K. Thompson, director of the NCC commission, reporting a total of $6,025,310 received from this source.

**“APARTMENT” CHURCHGOERS FEWER THAN 5 IN EVERY 100**

As the booming population of Washington, D.C., soars, 50 per cent of the newcomers move into apartments—and fewer than 5 of every 100 ever bother to become involved in the church.

Metropolitan Washington's population, up 500,000 since the 1960 census, spells trouble for the churches. They just aren't reaching the apartment dweller, entrenched in his sanctuary of privacy and recalcitrant when that privacy is invaded.

Further, the churches appear not to be equipped to cope with the problem and the majority reportedly give it very little concern.

These are the startling details revealed in a 51-page report compiled by the Greater Washington Council of Churches.

If the picture is anything but rosy now, projections made by the researchers after their five-year study, look even more discouraging.

By 1975 there should be 2 million “churchless” persons in the metropoli-tan area, a figure equal to the entire 1960 population.

Of the half-million increase in the last five years, fully 250,000 have moved into apartments, Southwest Washington is becoming an apartment city within a city, and high-rise apartments are springing up in all the Maryland and Virginia suburbs. There appears to be no end in the expansion drive.

Of the 250,000 who moved into single family dwellings, about 60 of every 100 would become affiliated with an area church, the report showed. While this is not high, it is astronomical in comparison to their apartment-dwelling counterparts.

The report touched on the possible reason why more church work is not done among apartment dwellers. There’s just too much resistance. Apartment builders emphasize the convenience of privacy afforded by an apartment to prospective tenants. Even though they live closer together, they live worlds apart. The suburbanite rubs shoulders with his neighbors considerably more, becomes involved in community activities.

Cited is the desire of the apartment dweller to stick to himself or his own little island of friends. A church worker imposing upon him soon gets the chilly feeling that is precisely what he is doing — imposing — and rapport is not possible. The resident continues unreached.

In Greater Washington, the report said, despite large expansion programs, 89 new churches have been built in the last five years. At least an equal number more are needed to cope with the demands. In short, one church is being built where two are needed.

The report underlined the need for

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new thinking and action if the big city resident, who is expected to comprise more than 80 per cent of the nation's population before the turn of the century, is to be reached by the church.

(RNS)

DEMAND FOR TRANSLATIONS OF BIBLE ACCELERATING

The American Bible Society and sister societies around the world are involved in more than 600 new translations and revisions of the Scriptures, Dr. Eugene A. Nida, secretary for translations of the ABS reports.

Dr. Nida, addressing delegates to the Society's annual Advisory Council sessions, said that at least one book of the Bible now has been translated into more than 1,200 languages.

At the same time, he pointed out, the demand for new translations continues high and has underscored a "new dimension" to the work. This, he said, "is the fact that increasingly the task of Bible translating and revising is becoming the responsibility of national translators who are rendering the Word of God into their own mother tongue."

Twenty-five years ago, Dr. Nida said, not more than one-fourth of the translating work was done by nationals. Today, the figure has risen to about 50 per cent and the ABS official estimated some 80 per cent of Bible translating and revising will be done by nationals.

He recommended that institutes be established around the globe to train Bible translators and called for an increase in the publication of "translating aids" to assist nationals in developing their own programs. (RNS)

$500,000 FOR INDIA-PAKISTAN WAR VICTIMS ASKED BY WCC

Member communions of the World Council of Churches have been asked to provide $500,000 to help Churches of India and Pakistan to provide relief for civilian war victims.
The appeal was issued by the WCC’s Division of Inter-Church Aid, Refugee and World Service. The total needed, it was pointed out, includes an earlier request for $25,000 to meet immediate needs and $150,000 still outstanding to support a program in India for East Pakistan refugees.

According to Dr. Leslie E. Cooke, a WCC associate general secretary and director of the refugee division, the Pakistan government has agreed to admit food, blankets and clothing for war refugees free of customs and sales tax. The government also will pay for transportation of the goods from the port of entry to their destination, through Church World Service at Lahore, Pakistan, the WCC official said.

LETTER

October 28, 1965

Dear Editor,

I believe that your readers might be interested in some of the things that we are planning for Christmas at Cedar Hall in Antigua. We, of course, will be having the usual Christmas observances with Sunday School plays and the Candle Service. The teachers and leaders of King’s Daughters and King’s Sons are expected to take their usual excellent leadership in preparing these parts of “Christmas.”

Something new which we are plan-

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DECEMBER BOOK SPECIALS

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*Zinzendorf, the Ecumenical Pioneer*, by A. J. Lewis ... 2.50

*Count Zinzendorf*, by John R. Weinlick ... 3.25

*Through Five Hundred Years* by Allen W. Schattschneider ... .75

*The Belfrey That Moved*, by Bernard E. Michael ... .75

*The Houses of Peace*, by E. M. Eller ... 2.00

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