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One of the actions taken by the synod last fall was to call upon all members of the Southern Province of the Moravian Church individually to assume the "responsibility for acquainting ourselves with the international issues affecting our country." Certainly one of the issues affecting us individually and as a nation is the war in Vietnam.

Beyond question this is the most crucial issue confronting the world at the beginning of the new year of 1966. What happens in far away Vietnam is of great concern to us. What is happening and will happen in Vietnam may well determine the course of events for the whole world for years to come. This is an issue that demands of us as Christians that we be informed.

But how? How do we acquaint ourselves with what is really going on out there in Southeast Asia? This is a very difficult task as the issues are so involved and confusing.

In early December a Consultation on Vietnam was held in Bangkok, Thailand, attended by churchmen from America and by delegates from the East Asia Christian Conference. In spite of the fact that all who came to the conference were "tied together by a common faith," they found it difficult to reach a common mind on some subjects.

The report issued by the consultation stated: "We were aware, and have become increasingly so, that each of us is deeply involved in his own particular background and that as a result, we in some instances hold different presuppositions which are fundamental to our interpretation of facts in the contemporary world and our understanding of its problems. For example, important differences became apparent in the discussion of power and its responsible use. Some felt that, in the absence of international machinery effectively to counter activities from outside which threaten the peace, order and security of a country, the United States has a duty to respond to a request for assistance from an existing (Continued on inside back cover)
In actions taken at the Synod of 1965 the Southern Province was heard to speak for the first time in many years on some of the social issues of our day.

Another first at the recent synod was the appointment of a committee of the synod on Social Action. This committee presented a number of resolutions all of which were approved by synod.

The most significant statement approved was perhaps the resolution that the Provincial Synod “challenge every irresponsible attack, from whatever quarter, on the free institutions of our society.”

The resolution called upon the church to “speak, especially to those attacks upon our churches and councils of churches, which are in the guise of righteousness, but contain half-truths and falsehoods.”

“We advise the members of our churches, and all fair minded citizens,” the statement of synod continued, “to be wary of those irresponsible organizations, societies that use smear, innuendo, falsehood and threats of physical violence, in the name of patriotism and in the name of Christ, and which question the loyalty of respected leaders and Christian churchmen who do not hold their views.”

The resolution concluded by urging “those holding membership in the Moravian Church” to avoid “membership in such irresponsible groups following undemocratic, discriminatory and un-Christian methods of action in the name of patriotism and Christianity.”

Racial Barriers

The synod in a second resolution spoke to the matter of racial discrimination by referring to it as “this grievous social problem.” “We give thanksgiving to God,” it stated, “for the breaking down of those barriers of separation based on race and social status.”

“We receive this new situation,” synod said, “as an opportunity from the hands of our Saviour.”

The local Moravian congregations were encouraged:

1. “To make evident to all, by the nature of their ministry, the oneness of all men in Christ” and

2. “Actively and diligently to minister to all the members of their community without distinction.”

This resolution began with the assertion that “we heartily support the following statement of the General Synod (1957):

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

The synod made provision for the Southern Province to manifest continuing concern and action in this field. Authority was given to the Board of Christian Education and Evangelism to appoint a Committee of Christian Social Concern.

This committee was instructed to report annually to the Board of Christian Education and Evangelism and "to bring its findings and recommendations to our next triennial synod."

The task of the committee was defined as distributing "at frequent intervals pertinent information and guidelines of study to each congregation's official boards or responsible congregational agencies."

In its final action on social concerns the Provincial Synod commended to our ministers and laymen the importance of carrying into their relationships with society such practices as the following:

1. "The assumption of individual responsibility for acquainting ourselves with the philosophies of the political parties.
2. "The sacred obligation of voting in all elections.
3. "The willingness of qualified persons to offer themselves for political office.
4. "The assumption of individual responsibility for acquainting ourselves with international issues affecting our country."
What is God Doing in the World Today?

Howard H. Cox

The keystone of Christian faith is that God is active in the affairs of men. The Bible is the story of God’s activity. From the very outset God is active in laying the foundations of the universe, and giving it purpose and meaning by his constant relationship with it. He creates—and creation is not just an initial explosion; it is a continuing process of new creations. He calls Abraham as the father of a new community, a community unlike all others because it has no natural basis. It is a community of faith and Abraham is the prime example of a man of faith. God delivers his people from oppression in Egypt through the leadership of Moses who gives structure to the community in terms of laws and ethical demands. He leads his people into a new land and binds them into a closer relationship in the kingdom in which the king is God’s representative. He destroys the kingdom for disobedience, sending Israel into exile in order that the people might learn again the meaning of the covenant relationship. He re-establishes them in Jerusalem, commissioning them to be a light to the nations. Because of their persistent rejection of him he sends Jesus Christ as the light of the world and pours out the Spirit on his followers. And he reveals in graphic mental images the vision of the fulfillment at the end of time.

The Prophetic Message

The Bible portrays God’s working in the formation of one human community in which men will live in relationships of justice, pure affections, and peace. The prophetic literature, especially, emphasizes the present activity of God on a world-wide scale. Amos, the earliest of the canonical prophets, sees God’s judgment exercised not only in Israel and Judah but in Phoenicia, Syria, Philistia, Edom and all of the other surrounding nations. The prophets direct their attention to the level of national and international activity. Indeed, they are so captured by the immediate forces of history and the immediate demands of the social situation that they feel the tensions and consequences in their own lives.

God Uses Even Man’s Wrath

As we look back into biblical history we can see how God was at work. In spite of the contrary deeds and decisions of men, God was working out his purpose. It seems as if his purpose was thwarted at every step and yet he uses the evil intentions of men to serve his plan of salvation for all mankind. The prime example of this, of course, is the crucifixion of Christ. Those who committed this act were not aware that God would use it as a positive transforming power. The Psalmist spoke with profound insight in saying, “Surely the wrath of men shall praise thee.” And there are other examples where God has turned the sin of man to serve his ends. The prophets saw God at work in the great pagan empires though the rulers of the empires had no such perception. And while Solomon thought that God was helping him to establish the kind of kingdom that he, Solomon, wanted, God was working in the initial stage of an altogether different kind of kingdom.

Christians, from the beginning, have lived in the faith that God is still at work in his scheme of salvation. The church has often been thought of as...
the expression of God at work in the world. But he is no less active in the secular world today than he was in biblical times. We may, indeed, be so preoccupied with our own activity or with the activity of the church that we fail to see what God is doing in the world at large. I would like to suggest three areas where I see God using the intentions and the inventions of men today to bring about a universal theocratic society.

**Three Major Revolutions**

There are three major revolutions that have taken place in the last two hundred years: the industrial revolution, which made its initial impact nearly two hundred years ago; the communist revolution, which made its initial impact about one hundred years ago; and the racial revolution, which has developed on a revolutionary scale only in recent years, since World War II. In each of these revolutions I believe that God is at work even though they are permeated with human motives and human sin.

The industrial revolution, in the last century, has reached to the uttermost parts of the earth. To be sure, it has been used by selfish men for selfish purposes. One need think only of the early mills in England of the last century: the long hours, the unhealthful and even dangerous working conditions, child labor, the small wage. One remembers, also, the industrial tycoons who reaped far out of proportion to those who labored. But the sense of justice has been working to bring about some equity. Today, we know that if the worker does not earn there is no market. Surely, we must agree that in countries where technology has developed on a large scale men have been redeemed from a life of poverty. And this technology is being extended to underdeveloped nations to lift them out of a life of destitution and despair.

God is at work here. Wherever technology is used to fulfill basic human needs, to give man a greater measure of freedom, to prevent disease and destruction, there God is at work. For God has given us both those qualities of life which make for human dignity and the materials and powers of his creation to serve man’s best interests. It is no accident that science and technology have developed in the Christian world. Our Christian tradition affirms that the world is good because God made it. Man has been made the caretaker of creation. It is his responsibility to accept this role in the fulfillment of God’s purpose for all humanity. If some men fail, God chooses others. The technological revolution is one of the forces of history which is instrumental in the creation of one human community.

**The Second Revolution**

The second of these great revolutions, the communist revolution, is also being used by God, I believe, in fulfilling his purpose. Strange, you might think, that such an anti-religious movement should be thought of as serving God. But this is no different from Isaiah’s conviction that Assyria—that ruthless people—was an instrument in God’s hands. John Bennett, president of Union Theological Seminary, says that Communism is a divine judgment upon the Western Christian world. What do we mean by this? We mean that the Western Christian world during the nineteenth century was a colonizing world which appropriated re-
sources from other nations in a master-servant manner. We took them our culture, our language, even our Bible, but we still treated them as servants. We did little to help them develop for their own welfare. We took their raw materials and their labor for meagre pay. Communism has made an appeal to these people. It has told them to throw off the Western yoke. And while it has become a new colonialism in disguise, bringing enormous evil and exploitation, it has caused the Western world to change its mind. We would not have given away billions of dollars in foreign aid to underdeveloped countries if our fear of Communism had not forced us to do it. The Peace Corps, the World Bank, the Agency for International Development and other Western programs have come about because we have finally realized that unless we are interested in the peoples of the world for their own sake they will turn to the idealistic appeals of Communism and join in one great camp against us. This is how God has used Communism as a judgment against us. We would not help out of love so he persuaded us to help out of fear. But in so doing we are establishing bonds of brotherhood which he desires of us. God has used Communism although the communists don't know it.

The Racial Revolution

The third great revolution is racial. We are most aware of this in our own country at the present time but the whole of Africa and much of Asia has become race conscious. It is the racial revolution which I would say is a divine judgment upon the white race. There is an ingrown prejudice in the hearts of white people which favors white skin over dark. John Griffin, who wrote "Black Like Me," demonstrated this by performing the courageous experiment of tinting his skin black and traveling through the deep South. He changed nothing else about his character or appearance except to shave his head. He kept the same name and answered every question truthfully. Several times he applied for an ordinary clerical job and was turned down each time despite his qualifications. He

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showed that color alone condemned him in the eyes of white society.

Most of us, perhaps, do not realize how prejudiced we are. But God is challenging us in this present age to examine our hearts and remove the idol of fair skin. We must respect the person and not the skin. For in this racial revolution, also, God is in the process of establishing a new brotherhood, a larger community.

Who is on the Lord's Side?

In saying that God is working in these revolutions I do not mean to say that they are not, also, human enterprises. They are, indeed. And in so far as purely human motives are involved they are filled with sin. But there are some people involved in these enterprises who are motivated by genuine concern for human dignity. These are on God's side. Yet the self-centered and the power-hungry are used by God, also, even though they don't know it. Their selfish motives are turned by God to some eventual good. Near the end of the story of Joseph when his brothers come to him with a profound sense of guilt for having sold him, and they are now completely dependent upon him, he says to them, "As for you, you meant evil against me; but God meant it for good, to bring it about that many people should be kept alive." There is a persistence to the divine purpose which is as true today as it was in biblical times. God is working his purpose out.

How does this speak to our social concern? It says that God's concern ought to be our concern. When Jesus healed a man on the Sabbath and was accused of breaking the law he said, "My Father is still working and I am working." Jesus' concern was social concern. The establishment of a human community of brotherhood governed by the norms of God's Kingdom is the goal for which we strive. "We are fellow workmen for God," as Paul said to the Corinthians. And God's concern is for the whole world. If we are sensitive to what God is doing and work with him and for him, then our own lives will find fulfillment. This is what I think Paul meant when he said to the Romans: "We know that in everything God works for good with those who love him, who are called according to his purpose."

We Christians often seem indifferent to what is going on in the world. But the world is the proper area of our activity because it is the area of God's activity. We must remember that Christ died to redeem the world. "God so loved the world..." So it is for us to become involved in the human situation. God is not only working in great revolutions but also in small revolutions. He is working changes in your community and mine. He is calling us to respond to his activity.

We are being called to work, not by one who stands apart from the world, but by one who, himself, is very much involved in it. He is in the process of establishing a community where all men can realize the dignity which God has implanted within them. As we love because he first loved us, so we work because he is already there, at work in the world.

Dr. Howard Cox is professor of Biblical Theology, Old Testament, at Moravian Theological Seminary, Bethlehem, Pa. This article, which was first published in The Moravian, was originally in the form of an address prepared for the Committee on Social Action of the Eastern District of the Northern Province.
An international church consultation on Vietnam held in Bangkok, Thailand, December 1-4, between delegations of the East Asia Christian Conference and the National Council of the Churches of Christ in the USA brought together 18 church leaders of East and West for a "frank and healthy exchange of views."

The report of its findings, released by the consultation, includes nine recommendations toward ending the conflict and bringing peace to Vietnam.

Declaring that "we cannot and do not profess to speak for the churches and councils in whose names we have come, we nevertheless feel bound to report on the discussions we have had," the Bangkok delegates urged all parties "to take all possible initiatives to move action from the battlefield to the negotiating table."

The recommendations also called, among other things, for a cessation of bombing by both the U.S. and South Vietnamese forces to create better conditions for negotiation and for support of the Secretary General of the United Nations in his attempts to find opportunities for negotiation. Speaking to authorities on both sides, one recommendation asked Hanoi and Saigon to develop greater flexibility in their attitudes toward the relationship between negotiation and withdrawal of troops.

Speaking as "churchmen from different backgrounds but tied together by our common faith," the consultants became "increasingly aware" of the differing presuppositions many held. Desiring "neither to overlook nor to over-emphasize the differences," the report noted that the exchange of views "at times resulted in a change of opinion."

General agreement was voiced on the right of the people of Vietnam to self-determination but that "the state of war in Vietnam makes immediate exercise of that right impossible."

The eighteen-member consultation was composed of eight U.S. church leaders, together with ten representatives of churches and church agencies in Asian countries and Australia.
In Excavation, Study and Travel

Moravian Students Visit Palestine

Last summer a group of students from the University of North Carolina, under the leadership of Dr. Bernard Boyd, spent eight weeks in Palestine. Two weeks were spent in actual digging at the Tel Arad excavation. This was followed by three weeks of intensive study at the Hebrew University and three weeks of travel throughout the Holy Land.

Moravians who were a part of the group were Wayne Burkette, who writes of his experience, Gilbert M. Cofer, Jr., and David Parrish.

D. Wayne Burkette

There is a certain, shall we call it, romance about the science of archaeology which never ceases to fascinate the people of the twentieth century. Even from the comfort of a favorite armchair, one can, by simply reading accounts of archaeological expeditions, sense, or at least imagine the excitement of realizing that with the next gentle whisk of the brush or scrape of the “patish” a discovery will be made.

Our imaginations are certainly activated by the excitement of knowing that then will be seen an artifact hidden for thousands of years, once perhaps the proud possession of a now lost civilization. But, to be more correct, these civilizations are not lost and certainly by no means forgotten.

Perhaps this explains the ever increasing interest in Palestinian archaeology, for it often deals with those people we call the Hebrews—in many respects the most remembered of all cultures. And, one cannot study or even consider the Hebrews without in turn considering the Bible. Although the Bible is not intended as a history book, it affords one of the few sources of historical facts about the Israelites that modern scholars have.

No Attempt to Prove Bible

There is one point about this relationship between archaeology and the Bible that cannot be overemphasized: the purpose of archaeology is not to attempt in any way to prove the Bible.

Archaeology is a science, a very precise one at that, and the Bible is by no means intended to be read or interpreted scientifically. However, certain discoveries of archaeology and subsequent interpretations and understandings which parallel or substantiate Biblical information must not be overlooked, for such discoveries are tremendous aids in attempting to further our understanding of the Bible and the circumstances and conditions from which the Biblical eras emerged. Ex-
amples of such discoveries are actually quite numerous.

This past summer I had the privilege of digging with the Negev Archaeological Seminar at Tel Arad, about 20 miles east of Beersheba, Israel. Perhaps the most significant "find" at this tel is an early Israelite temple dating from the tenth century B.C. The physical dimensions of the temple, including such areas as the sacrificial altar and the Holy of Holies, were found to be precisely the same as the dimensions so specified in the Old Testament. Down through the ages then, a seemingly insignificant point in the Scripture has been passed from generation to generation, still maintaining exactitude.

A further interesting and illuminating characteristic of this Israelite temple was that a city wall had at some time during the sixth century B.C. been constructed so as to divide the temple, completely desecrating the Holy of Holies. It is believed that this wall was built under the direction of Judah's great reforming king, Hezekiah, in his attempt to purify the religion of the Hebrews. Evidently, the religion then being practiced in this temple at Arad had become greatly syncretized with the Canaanite religion and Hezekiah's desecrating of the temple was the only means of purification. This exemplifies one of the ways in which archaeology helps bring to life the pages of the Bible.

Excavations Visited

Our seminar also visited other excavations throughout the area called Palestine. Many of these excavations were of cities listed in the Old Testament as having been conquered by the Israelites under the leadership of Joshua sometime during the latter half of the thirteenth century B.C. I found it unusually exciting to see in these excavations the layers of black ash, destruction levels, dating from the latter half of the thirteenth century B.C. Who else but the invading Hebrews could have rendered this destruction; history records no other such invaders during that period. So through these two examples of the relationship between archaeology and the Bible, one can see that although not intended to prove the Bible, archaeology seems to more and more complement the Biblical narra-
tive. However, this relationship goes further than the substantiation of Biblical events and situations; the relationship is also one of archaeology’s having increased our understanding of the Bible, especially the Old Testament. Numerous examples are to be found, including the famous discovery of the Nuzi texts which have shed much light on the life and times of Abraham and the patriarchs. No longer do scholars have any reason to doubt the historicity of Abraham and Moses, thanks to archaeology. Archaeology has shed light on the New Testament too, and continues to do so almost daily.

Our seminar was privileged to visit Qumran, the site of an Essene village and the caves of the famous Dead Sea Scrolls, dating from the time of Christ. Day by day, as more and more of the fragments of these scrolls are deciphered, our understanding of the context out of which the New Testament came becomes fuller and clearer.

A Sense of Involvement

There is one additional aspect of this relationship which although indirect is nonetheless highly significant, perhaps even more so than the other two aspects; i.e. gaining a sense of involvement. Archaeology, as does a visit to the Holy Land, helps a Christian become sincerely involved in, and excited about, his religion. As one explores the dig of such a site as ancient Migiddo or Jericho, he becomes a part of all that has happened there. The miracle of the past becomes the miracle of the present. This sense of involvement is greatly needed in our religion today in order that personally our faith may be more meaningful and in turn, Christians everywhere be more purposeful. So, archaeology stimulates involvement; however, I hasten to add that the final step in becoming sincerely involved in one’s Christianity is a, shall we say, “leap of faith.”

It would be to the advantage of every Christian to be aware of the tremendous relationship between archaeology and the Bible since this relationship can be a source of real inspiration and Christian education. But, one must always view the relationship, aware of the scientific purpose of archaeology and the nonscientific purpose of the Bible, while recognizing that the two are complementary.
Fine Arts Center Will Be Used by The Laymen’s Seminary

SALEM FINE ARTS CENTER: Its modern classrooms and large parking lot will add to the conveniences of sessions of the Laymen’s Seminary.

The Winter Semester of the Laymen’s Seminary will be held in the classrooms of the new Salem Fine Arts Center. The five courses planned will make use of the modern and comfortable facilities of the new center.

The large parking lot in front of the center will provide ample and convenient parking and eliminate one of the problems associated with the holding of the seminary in the Main Hall classrooms.

The semester begins on January 18 and will be held on that and the next four consecutive Tuesdays, ending on February 15.

Variety of Courses

The five courses scheduled to be taught cover a wide range of subjects and offer interesting choices to those students who attend. The courses range from Bible study to understanding people.

The course on “Understanding People” will be taught by Chaplain Lewis L. McGee of the Department of Pastoral Care of the Baptist Hospital. Mr. McGee is the assistant director of the department.

The course is designed to help in the understanding of how each person relates to those people who surround
him. It will be helpful and interesting to many persons in areas of church work, home and family and in business and employment.

A new-comer to the staff of the seminary for the winter semester is the Rev. Wallace C. Elliott, who is the pastor of the Oak Grove Church. Mr. Elliott will lead in a depth study of the Book of Micah. Micah is a representative of the prophetic view of history and as such the events he describes speak to the needs of our day. This course will present a practical method of Bible study for laymen who are teachers and devotional leaders in the church.

**Christian Thought**

A third course will be a completion of a study begun in the Fall Semester. This is the course in "Christian Thought Through the Ages" by the Rev. George A. Chiddie. This second part of the course will deal with the development of Protestant doctrine since the Reformation.

This study is well timed and is related to the adult and youth courses in the Covenant Life Curriculum for the year on the Christian Church. Participation in the first part of the course last fall or even in the C.L.C. studies is not a requirement for enrollment in this class.

**Adults and Youth**

Teachers and leaders of adults and youth will find helpful the two other
courses. The Rev. William H. McElveen and the Rev. Fred P. Hege will lead these studies. Mr. McElveen’s course is titled, “Teaching Adults,” and Mr. Hege’s “Methods for Youth Instructions.” “Teaching Adults” will use content material from the chapters of the adult C.L.C. book, “The Church Through the Ages.” The course will present methods, techniques and planning suggestions beneficial to anyone working in the area of adult instruction.

“Methods for Youth Instruction” is offered especially for teachers and leaders of youth of Junior High and Senior High age. It is not orientated toward the Covenant Life Curriculum studies and is open to all youth leaders in the church.

Registration blanks should be sent to the office of the Board of Christian Education and Evangelism, Box 10488, Salem Station, Winston-Salem, N. C. Registration fee is $3.00.

RALEIGH HOLDS CANDLE TEA WITH 1350 IN ATTENDANCE

The Candle Tea for the eighth successive year opened the Advent season for the Raleigh Congregation. This year’s event was held on Saturday, December 4, from 2:00 P.M. to 7:00 P.M.

Approximately 1,350 people came to see the putz made by Putzmeister Dan Grosch; enjoy sugar cake and coffee served by Mrs. W. J. McGee, Mrs. H. V. Marshall, Mrs. E. T. Mickey, and the young girls of the congregation; and buy Advent stars, candles, cookies, and homemade sugar cake. Mrs. C. Scott Venable, Jr. was General Chairman of the tea and Mr. and Mrs. Jack Griffin demonstrated candle making by molding and by dipping.

A continuous background of organ music was provided by Mrs. Waylon D. Snead, Jr. and Mrs. David F. Moffett, interspersed by a half-hour of carols by the Church Band. Visitors to the Tea included a couple from Scotland who had never seen anything like it before, a couple from South America, one woman from Denmark, and several from India. Over and over again guests told us, “Your Candle Tea starts the Christmas season on just the right note.”

In preparation for the Candle Tea the Women’s Fellowship made wreaths for the church doors and the entire congregation turned out on Friday, December 3, for a potluck supper after which they decorated the church. A special feature of the decor this year was an electrified beeswax candle in each window of the sanctuary. Jack Griffin made these using a soda straw in each mold and Ed Manning wired them for light.

Mrs. Edward G. Manning

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A Prophetic Voice in B. G.

Superintendent Gordon Sommers reported on the annual Provincial Conference (Synod) in British Guiana: "It was an excellent experience. Perhaps no other conference conveyed a spirit of love and co-operation as did this one. There was virtually no haggling on finer and insignificant points. Lay people expressed great concern that the church be truly national and the regret that we are so financially dependent.

"The lay people virtually carried the ball on the formation of statements concerning the issues in our society to which we feel the church ought to be speaking with a prophetic voice and as a guide for Christians. Summaries will be published in the press. We want to make statements on labor, gambling (National Radio Bingo and a National Lottery are causing grave concern) and independence.

"We will print our findings so that they may be distributed to all of our members, studied in the churches and be given out to whoever asks about Moravian policy. . . I discovered that there is a basis for such an undertaking not only in the Brotherly Agreement but also in the Moravians' unique adaptability to the demands of each generation in response to the call of Jesus Christ."

Praise For Alaska

A visitor to Bethel, Alaska, returned to his home in eastern Canada and then wrote to the London Association in Aid of Moravian Missions as follows: "As a longtime reader of the National Message I have noticed the appeals, but these had no interest to me until this summer when, on a visit to Bethel, Alaska, I was privileged to meet members of the Moravian Mission and get first hand information regarding the wonderful work that is being done there.

"Those in charge of the mission are devoted and friendly and that friendly feeling must be infectious because only on very rare occasions have I encountered such friendly enthusiasm as I did there. Their handshakes meant something, not like getting hold of a handful of blubber. The writer is not a church member but would feel honoured if accepted as a member of that congregation. The minister is sincere and the sermon I heard was a reflection of the man and well worth the mile walk to get to the church and that walk not along paved streets. The entire service generally was a real treat and its sincerity would have jolted most city congregations out of their complacency. I enclose a money order which is sent in appreciation of a very interesting experience."

Agriculture in Honduras

Last month these columns carried the announcement that through the leadership of Agricultural Missions, Inc., Dr. and Mrs. Lester Zook will serve the Moravian Church, the Men-
nonite Church, and the United Church of Christ in Honduras. As a first step Dr. Zook visited the Moravian area of Honduras and took with him Mr. I. F. Harder of Heifer Project, Inc.

This visit resulted in a recommendation to Heifer Project, Inc., that it support work here with an aim to improve the beef animals in the area. This will mean imported Brahman and Indian type Cebu bulls which are the most disease resistant for Honduras. Mr. Harder also was able to recommend that U. S. AID program assist with the development of poultry raising, particularly of ducks and geese. Numerous other comments of great value were made concerning the improvement of the soil, dairy cattle, etc.

Association with Agricultural Missions, through the National Council of Churches, has opened up any number of avenues of service and assistance to our people in Honduras for which we are grateful.

CANDLE SERVICE AT WAKE FOREST

Moravian students attending Wake Forest College held the first Christmas Lovefeast and Candle Service on the campus in Davis Chapel Monday, December 13. The service was attended by some 150 students and faculty.

The students, under the leadership of Miss Jane Sherrill of the Ardmore Church, planned the lovefeast from start to finish as a service to their college. They secured and prepared the candles, gathered the equipment and served in the capacity of dieners and soloist.

Helping in the service were Charles Vance, III, of Home Church, soloist for the Morning Star; W. O. Gilbert of Advent, coffeemaker; and the Rev. Fred Hege of the Board of Christian Education and Evangelism. Bands from Christ and Bethesda churches led in a carol sing following the hour.

Faculty attending the lovefeast voiced the hope that the service will be repeated in years to come.

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HIGH POINT: College Village Shopping Center

January, 1966
The Clemmons congregation has approved plans for a major renovation of and addition to its present facilities. Plans for the proposed expansion began in November, 1962, and were developed upon the recommendations of six Program and Building Study Committees which gave intensive consideration to the program and building needs of the congregation.

The estimated cost of the renovations and additions is $139,690, which includes furnishings, landscaping, and architect's fees. Ralph W. Crump is the architect.

The building program calls for the construction of a new sanctuary adjacent to the present sanctuary, the renovation of the old sanctuary to provide four new classrooms and two rest rooms, and the addition of a fellowship hall to join the back side of the present building.

The proposed sanctuary will provide seating for 450 persons, including the use of a 144-seat balcony. Entrance to the sanctuary will be through an enclosed narthex. The sanctuary will have a center aisle and two side aisles. The chancel area will be slightly raised, the communion table to be backed by the pulpit, which will be further elevated. The choir will be located in the balcony.

The Fellowship Hall addition will tie in with the present kitchen and provide seats at tables for 240 persons.

One of the present classrooms will be converted into a church office and a pastor's study, and another classroom will become a choir room for Sunday rehearsals before services and for stor-
ing robes and music.

Air conditioning is being planned for the new sanctuary plus a central heating system for the entire building. The upstairs classrooms of the present building are now being heated by oil stoves in the individual rooms.

The stairway to the upper floor will be redesigned to conform to present building regulations, and dormer windows on the roof in front of the building will be removed.

The new construction will be of traditional design conforming to the architecture of the present sixty-four year old building and will incorporate architectural features of the Moravian Church.

The Clemmons Church building was originally planned and constructed to serve the Clemmons School, which was begun by the Moravian Church in 1900. A church building, also planned at that time, was not constructed; and the school building served the congregation as well as the school.

When the school consolidated into the emerging public school system in 1925, the school auditorium was remodeled to provide a more appropriate setting for worship. From time to time, additional renovations have been made to meet the needs of a growing congregation, but the congregation has reached the point beyond which renovation alone can no longer meet these needs.

The Building Committee is composed of Roger Warren, chairman, T. K. Amos, Jacob Cumby, Dr. Frank Nifong, Dr. Paul Nifong, J. P. Matlock, and Edgar Powell. Roy Nifong is chairman of the Finance Committee and Henry Hall chairman of special gifts.

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The Provincial Boards at Work

PROVINCIAL ELDERS’ CONFERENCE

The Provincial Synod elected Br. George G. Higgins a bishop of the Unity. His consecration has been scheduled for Sunday afternoon, January 9, at 3 o’clock at Fairview Church. Bishops participating in the consecration will be the Brethren W. Herbert Spaugh, Kenneth G. Hamilton, and Carl J. Helmich.

* * * *

The following Provincial Boards have effected the organization of their boards for the next inter-synodal period as follows:

Provincial Elders’ Conference
R. Gordon Spaugh, President
Richard F. Amos, Vice-President
Clayton H. Persons, Secretary

Provincial Financial Board
R. Gordon Spaugh, Chairman
E. L. Stockton, Secretary-Treasurer

Church Aid & Extension Board
Carl A. Dull, Jr., Chairman
E. L. Stockton, Secretary

Board of Christian Education & Evangelism
William H. McElveen, Chairman
C. Truett Chadwick, Vice-Chairman

Board of Directors of the Foreign Missionary Society of the Moravian Church, South
F. Herbert Weber, President
James G. Weingarth, Vice-President
John H. Kapp, Secretary
E. L. Stockton, Treasurer

The Unity Directory announces its approval of recognizing the Jamaica Province as a Unity Province, effective January 1, 1966. Bishop John H. Foy, chairman of the Unity Committee, in announcing the decision of the Unity Directory, stated, “I, therefore, declare that the request is granted by the Unity Directory on the basis of the recommendations embodied in Part VII of the visitation report, as set out on Pages 20 and 21 of that report.

“At this historic and formative moment in the history and development of the Jamaica Province we commend her Provincial Board, her ministers and all her people to the leading and guidance of our Lord, that under Him she may rightly assume and worthily discharge the new duties, responsibilities and privileges inherent in her advancement to Unity Province status within the Unitas Fratrum.”

R. Gordon Spaugh, president

DEATHS

Lancaster, Mrs. Martin Luther, born September 6, 1878; died November 9, 1965. A member of Ardmore Church. Funeral conducted by the Rev. Kenneth W. Robinson. Interment in Bethlehem Methodist Church cemetery.


THE WACHOVIA MORAVIAN


Doub, J. Mock, Sr., born September 8, 1884; died October 31, 1965. Funeral conducted by Dr. Samuel J. Tesch. Interment in Salem Moravian Graveyard. A member of Calvary Church.

Ellis, Mrs. Essie S., born May 17, 1877; died December 5, 1965. A member of Clemmons Church. Funeral conducted by the Rev. Burton J. Rights. Interment in the Clemmons Graveyard.


The Church Around the World

LUTHERAN REFORMATION OBSERVANCE THEME:
REPENTANCE AND RENEWAL

Repentance and renewal in the present day—rather than controversies of past centuries—will be the theme of Lutheran observances of the 450th anniversary of the Protestant Reformation.

Dr. Malvin H. Lundeen of New York, secretary of the Lutheran Church in America who heads an inter-Lutheran committee planning the anniversary events, stressed that while the observance will recall Martin Luther's historic objections to 16th Century practices and teachings of the Roman Catholic Church they will emphasize current challenges and opportunities facing Christian bodies.

The LCA official heads an anniversary committee organized at the request of the Inter-Lutheran Consultation, a group made up of representatives of four Lutheran Churches in the process of forming a new cooperative agency, the Lutheran Council in the United States of America.

Churches in the Consultation and sponsoring the year-long anniversary celebration are the LCA, the American Lutheran Church, the Lutheran Church-Missouri Synod and the Synod of Evangelical Lutheran Churches. Together they comprise some 95 per cent of Lutheranism in the U. S. (RNS)

SOLAR STILL BUILT FOR PARCHED ISLAND

A new solar still for producing drinking water from the Aegean Sea has gone into operation on a rocky promontory at Perdika, a village on the Island of Aegina, Greece.

Like a first seawater conversion unit, built on the parched Island of Symi and dedicated in October 1964, the Perdika unit was made possible under a project established by Church World Service, overseas aid arm of the National Council of Churches in the U. S.

James McCracken, CWS executive director, and William Senn, CWS representative in Greece, took part in ceremonies dedicating the Perdika unit.

In operation, the stills use a large plastic film over shallow water tanks. The sun's rays heat the water to near boiling, steam rises to the film surface, condenses and runs off into storage tanks.

In New York, Wilson Radaway, associate director for material resources and services of CWS, reported that plans are underway to build additional seawater conversion units in the area. In many of the communities, he pointed out, all water for domestic use is either transported to the drought-stricken sections or obtained by trapping rainfall.

It is hoped, the CWS official added, that with the new drinking water source there will be an increase in home-building and tourism. Over past years, large numbers of residents have moved away.

He said that as a result of the initial efforts to solve the water problem, Greek government officials also are exhibiting a new interest in the area and plans are being made to build dams to catch rain run-off. (RNS)

‘PRIVILEGED COMMUNICATIONS’ LAW URGED FOR CLERGYMEN

Enactment of a North Carolina law making confidences between clergymen and parishioners "privileged communi-
cations" was urged in a five-point program tentatively approved by the North Carolina State Legislative Council at a meeting in Raleigh.

The council is made up of church, civic and welfare groups having no official relation to state government, and the proposals approved for presentation to the 1967 State Legislature must be given final approval by three-fourths of the 21 member agencies.

Dr. Jacob Koomen of Raleigh, president of the council, said clergymen should be included in the state statute granting privileged status to the confidences of lawyers and doctors.

The proposed legislation is aimed specifically at testimony in courts. Dr. Koomen cited instances in which clergymen have been held in contempt of court for refusing to divulge information gained in private discussions with parishioners.

Other points in the proposed legislative program include abolition of capital punishment, which has been backed unsuccessfully by numerous church groups and clergymen in past sessions of the Legislature; revision of the state’s adoption laws; state licensing as a requirement for operation of "all-day-care nurseries", and laws to prohibit access to birth and death certificates for commercial purposes. (RNS)

J. W. Reid cites the recent furor over the “Big Bang” theory of the origin of the universe. The first chapter of Genesis begins: “In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep . . .”

The renowned “Big Bang” theory, according to Mr. Reid “was originated by a Belgian priest, Abbe Georges Le Maitre, and it states that all the matter of the universe was once gathered together into a huge ball. The attraction of gravity increased as time went on, and finally the pressure and temperature of the huge mass became so high that it went off like an atomic bomb. Thus our universe began its first day with a Big Bang.”

“According to science,” the space engineer continued, “the energy released from this first atomic explosion was beyond measure. Most of it was light energy (all of the electromagnetic spectrum). Certainly all that could be seen for millions of years was light. In fact scientists have calculated that the first energy released in the form of light outweighed matter. (This is based

MODERN SCIENCE
ACHIEVEMENTS VERIFY TRUTH
OF BIBLE, ENGINEER SAYS

Are the discoveries of modern science really at odds with the Bible?

Not at all, according to a space engineer from General Electric’s Space Technology Center at Valley Forge, Pa. In fact, he said, some of the newer scientific discoveries tend to verify truths which the Scriptures have proclaimed.

JANUARY, 1966

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on another part of Einstein's theory which has been proven, that energy is equivalent to matter.)"

Genesis 1:4 continues: "And God saw that the light was good; and God separated the light from the darkness."

Or in Mr. Reid's scientific terms: "Light probably outweighed matter for millions of years. Then, due to its expansion, matter finally cooled down enough to let the basic building block of the universe (nuclei and electrons) come together. At this point, dark patches (or darkness) would appear."

This, he concludes, "is another case where today's science moves in harmony with the Bible."

Mr. Reid finds a remarkable coincidence in the Biblical description of the earth—"without form and void"—and current scientific views of the atom, which, he says, is "mostly space. On the sub-atomic scale, electrons are almost as far away from their nuclei as the planets are from the sun. It is their rapid motion that makes matter appear solid. If this motion stopped suddenly, and all your body's atoms fall into one heap, they wouldn't cover one side of a 50-cent piece."

The scientist pointed out that the popular portrayal of the atom "with electrons spinning around the nuclei, is only a theoretical model. No one has ever seen an atom, or inside one." But, he continued, scientists agree that "the atom's shape is really unknown and mostly space. Or putting it another way, 'without form and void'."

But science ultimately will neither prove nor disprove the Bible, declared Mr. Reid. "The Bible is, and will remain, a book of faith. The evidence here simply shows that as science uncovers the true facts of the universe, they are in harmony with the Bible. Thus, Christians actually have much to gain by the advance of true science."

(CRN)

‘CHURCH AND LIFE’ MOVEMENT SCHEDULED

Ten thousand congregations throughout Australia are being invited to take part in a massive "Church and Life Movement" scheduled to start next June.

Planned by the Australia Council of Churches, the program involves enlistment of some 100,000 church members in a seven-week effort to establish contact with "people of goodwill" in their communities.

The program, described by Council officials as "the most ambitious and unusual ecumenical program ever attempted in Australia," will feature weekly meetings in homes across the country to consider means of improving life in Australia.

The first 600 of 10,000 clergy and lay leaders have attended training courses to prepare them to direct neighborhood groups. (RNS)

RALEIGH IS SITE OF JANUARY MEETING OF NORTH CAROLINA COUNCIL

The North Carolina Council of Churches, which has a membership drawn from fifteen Christian denominations, will hold its Annual Meeting in Raleigh January 24 to 26. The Eden-
ton Street Methodist Church, St. Michael's Episcopal Church, Hillyer Memorial Christian Church and the Raleigh Council of Churches are to be hosts to this gathering.

The Annual Meeting in Raleigh will have three distinct sections. The Department of United Church Women will have its eighteenth annual assembly at Edenton Street Methodist Church beginning at 3:00 p.m. on January 24 and ending at 11:30 a.m. on January 26. The theme of the women's meeting is "Laity in Mission."

The joint Fellowship Dinner at 6:00 p.m. on January 25 will be held at Hillyer Memorial Christian Church. A panel of three nationally-known women will discuss the subject, "Partners in Progress: Involvement in the World."

The second section of the Annual Meeting is the Pastor's Conference which will be held at St. Michael's Episcopal Church. The Council's Committee on Ministry in Institutions has developed the program for this conference, following the theme, "Ministering to the Sick and Troubled." Speakers will include Dr. Ewald W. Busse, Chairman of the Department of Psychiatry at Duke Medical Center, who will deliver two addresses on the proble-
lems of aging, and Dr. G. E. Westberg, Dean of the Institute of Religion of the Texas Medical Center at Houston, who will speak twice on coping with grief.

The third section of the Annual Meeting will be the twenty-ninth Assembly of the North Carolina Council of Churches which will convene at 8:00 p.m. on January 25 at the Hillyer Memorial Christian Church, following the Fellowship Dinner.

The speaker at this evening session will be Dr. Donald G. Miller, President of Pittsburgh Theological Seminary, whose topic will be "The Mission of the Church."

RELIGIOUS FILMS

"The Lord's Prayer"

A profound and moving interpretation of The Lord's Prayer has been recorded on 16mm film which is with sound and in color.

The film was prepared by Dr. Ralph W. Sockman, dean of religious broadcasters in the United States, with the view of presenting the meaning of the Lord's Prayer in understandable terms.

The natural setting of the Sequoia and Kings Canyon National Parks provide the background for the message. Music for the film is furnished by the Westminster Choir.

The film runs for twenty-seven minutes and is available on a rental basis from rental libraries of religious films.

"The Great Conversation"

An hour-long 16mm film entitled, "The Great Conversation," is now available from local public libraries. This film is a discussion of the Ecumenical movement among the world's churches. It is a part of the North Carolina Adult Film Project, H. V. Anderson, director. This is a free public library service.

The world premiere of a film depicting colonial America's Bible shortage, and telling how the American Bible Society was formed to supply the Scriptures in this growing nation and for the world, will be held in New York early in 1966 in connection with the Society's 150th Anniversary.

The new Bible House which is being constructed on a site between New York's Coliseum and Lincoln Center will serve as a witness for the Bible to all who pass by. The $5.5 million edifice is being built with special funds contributed for this purpose.

In connection with its 150th Anniversary year in 1966, the American Bible Society is engaged in a campaign to raise $6 million for increased Scripture distribution in nations around the world. The funds will be used for new printing presses, adequate stocks of Scriptures, new translations, production of more attractive and easier-to-read Scriptures, and programs to encourage Bible reading.
One of the real “break-throughs” of the Synod of 1965 was the recognition that the Southern Province should speak to the social issues of our day and time. The synod made a good beginning in this by calling attention to some of the areas of concern and by establishing the machinery for continuing action.

In this issue we report on the actions of the synod in this field. Along with this account of what synod did, we publish an article by Prof. Howard H. Cox of the Moravian Theological Seminary. The importance of this article is that it supplements the results of synod. Dr. Cox speaks of the three great revolutions that the world has experienced in the last two hundred years. They are the industrial, communist and racial revolutions. His thesis is that God is at work in each of these movements “even though they are permeated with human motives and human sin.”

As 1965 came to a close the people of the United States stood face to face in grim reality with one of these revolutions in its clash with the Communists in Vietnam. This confrontation is referred to in this issue in the editorial and in a summary report of the meeting in Bangkok of American and East Asian Protestant churchmen.

The War in Vietnam...

(Continued from inside front cover)

government. Others claimed that the people of Asia should be free to work out their own relationship and destinies; they therefore held the view that the pursuit of present United States policy in Vietnam is an unwarranted act of intervention—a view which they also hold insofar as the Peoples Republic of China and the U. S. S. R. are involved.”

As this is being written between Christmas and New Year, the bombing by air of North Vietnam has not been resumed following the Christmas truce. The Pope is pictured in the news media as exerting his influence to extend the truce in the air war. The cessation of bombing has long been advocated by neutralist nation and agencies working for an end to hostilities as a condition for moving the war from the jungle battlefields to the conference tables.

We may not always understand what is right in this complex war, but one thing we should understand. It is our responsibility to become as well informed as possible and always to seek peace for our world.

At this point the Consultation in Bangkok struck the right note when it concluded: “We will pray for and with one another. We call on Christians everywhere to join us in praying unceasingly for the suffering and struggling people of Vietnam, for our fellow Christians there and all those who join with them in the ministries of compassion for the coming of peace to that nation and for wisdom for all those leaders of the nations involved in the present conflict.

“While almost tempted to despair in face of injustice, suffering and frustration we know that Jesus Christ is Lord of history, that God is working out His purpose now and that His will shall prevail.”
Students of Salem College and Academy and residents of the Winston-Salem area participated in the opening season of the Salem Fine Arts Center. The dedication was held on Founders' Day. Dr. A. Hollis Edens gave the dedicatory address. During the season there have been 3 art exhibits and a standard flower show; 6 recitals by faculty of the School of Music; "Three Sisters" by Chekhov, presented by the Pierrette Players; outstanding speakers of the Salem College Lecture Series and Rondthaler lecturers; and other programs of great interest to students and to the community.
In This Issue

- Tibetan Refugees in India
- A Theology of Stewardship
- Orlando Property Purchased
Stewardship as Dynamic Power

"The eyes of many are turned toward the church of Christ. They ask what help she has to give in the crisis of the devotional life. It is possible that it is precisely the idea of stewardship as it is met in its full richness on the pages of the Bible that will show itself to be one answer to the expectation of the time... As we face the conditions of our day we cannot offer only negative and disheartening discoveries. The situation in our day demands discoveries of an entirely new and fresh kind. Such a confrontation with the demands of our day occasions songs of praise. In every case we have reason to ask if the stewardship idea includes the dynamic power necessary for the congregational life of our century, as the idea of missions gave it for the past century.

"The idea of stewardship directs the Christian realization of responsibility out upon the world in a particular way. It takes away from a man the illusion that life is one's own private domain and lifts him to the concept that everything that happens affects everybody. To be with Christ means to be with the least of his brethren, one body together with both Christ and humanity. Then all artificial barriers around a limited Christendom fall. God is no longer 'in heaven.' He lies in the nearest hospital or is confined in the nearest prison. There in the person of the least of his brethren he waits for someone's visit.

"But if this is true, what compassion does not then our stewardship include! He lifts our deeds up into his own very body. 'As ye did it unto the least of these my brethren, you did it to me' (Matt. 25:40).

"There is an old legend which tells that the ascended Savior stood, surrounded by his angels, who asked him: How will it now go with your kingdom on earth? What plan do you have? Then he pointed to his disciples, who were on the way home from the mount of the ascension and said: I have my disciples. The angels, however, continued to ask: But if they fail, what plan have you then? He answered: I have no other plan."

From "God's Stewards" by Helge Brattgard

Augsburg Publishing House
British Moravians Help Work Among Tibetan Refugees in India

Edward Wilson

THE REV. E. T. PHUNTSOG and his wife, Sungkil, on a recent trip to London. On the table are silver and bronze articles including a prayer-wheel, drinking cup covers and bell.

It is perhaps one of the ironies of history that the exigencies of war and oppression have brought within the reach of the gospel a people who were formerly almost beyond it.

Our own Moravian forefathers in the nineteenth century wished to begin a mission in Tibet, but for political reasons were not allowed entrance and had to stay and work among the Western Tibetan people who lived in the state of Ladakh. This was a part of the country of Tibet which had earlier broken away to become an independent principality under its own king, later becoming a part of the State of Jammu and Kashmir. Here our brethren had to be content to serve and were not able to extend into Tibet proper.

In 1959, as is well known, the Dalai Lama, the spiritual head of the Tibetan Buddhists and political head of the land of Tibet, was forced by Chinese military pressure to leave his throne and palace in Lhasa and flee across the Himalayan mountains into India. Here he was granted sanctuary by the Indian government, residing for a time at Kalimpong, and at Mussorie, and finally at Dharmsala.

Thousands Become Refugees

Fierce war broke out and many Tibetans were killed and many thousands fled their country rather than endure Communist rule. The Indian Government was faced with the problem of finding homes, work and food for many thousands of Tibetan refugees, although India itself is in many ways a poor country and has hungry mouths of its own to feed.

India found work for many of the Tibetans on the roads, but this meant living and working in the plains, which are hot and humid and very unsuitable and unhealthy for Tibetan people, accustomed as they were to the cold bracing climate of the high Tibetan pla-
teaux—mostly over 12,000 feet above sea level. The Government of India provided school and hostel facilities for Tibetan children at Mussoorie, in North United Provinces; that is, for children who were either orphaned or whose parents were working on the roads far away to the south.

In Mussoorie there is one large hostel which accommodates 500 Tibetan children which has been provided by the government. There are also 27 smaller houses, each of which accommodates 25 Tibetan children with a Tibetan couple, known as House Father and House Mother, in charge. Some of these were provided from money donated by the Dalai Lama, and other agencies have helped. These all aim at preserving the Buddhist religion of the children and each house has its chapel room with a prayer mat for each child.

The National Christian Council of India, a branch of the World Council of Churches, has made a good contribution by building a new hospital for the children, with about 40 beds. Here all children are taken on arrival, to be cleaned up, cleared of any infestation and checked for infectious illnesses. Many of the children have been on the journey from Tibet for many months and are often in a bad state of health and cleanliness on arrival.

A school building has been financed by the Oxford Committee for Famine Relief and was built by 30 Tibetan monks. The teachers have two sets of pupils each day, one from 8:00 A.M. to 12 noon, the other from 1:00 P.M. to 5:00 P.M.
Moravian Work

The refugee work done by our Moravian Church is carried out at Rajpur, a village about 12 miles from Mussoorie. This is near the small town of Dehra Dun in United Provinces in North India.

The Rev. Eliyah Phuntsog, who visited in the Southern Province in the fall of 1965, was set apart for this work among the refugees in 1962, when he had completed a two year task with Br. Pierre Vittoz for the India and Ceylon Bible Society, making a revised translation of the New Testament into Tibetan. The translation work had been centered at Kalimpong, where the Dalai Lama was then living, and this brought Br. Phuntsog into touch with the refugee problem. The particular groups Br. Phuntsog met consisted of refugees from the town of Amdo, a city in the far east of Tibet, in many ways quite a different type of people from those our Church has worked among in Ladakh.

The Amdo Tibetans had a strong community feeling, and did not wish to be separated and this particular need was met when Br. Phuntsog saw the opportunity of getting houses for them in Rajpur. This was in effect a “ghost town,” having for various reasons fallen into decay; it was by-passed by a new motor road; it was cut off by a great landslide; it was deserted after a massacre in 1947. British Mission Board was able to supply funds for putting some of these old houses in order, at least making them habitable, and for creating a number of cottage industries: weaving; ironwork, consisting of making bed frames suitable for boarding schools, sheet iron trunks and electric conduit; woodwork; the painting of scrolls and plaques and embroidery of pictures and fancy articles.

Money was sent to purchase a stone-crushing machine so that a living could be made by supplying broken stone for cement work, but later the National Christian Council of India paid for this project and the money sent from British Mission Board for this, namely $2,250, could be used for other projects.

A School Begun

A school for 50 refugee children was started at Rajpur and this has met a real need. It might be asked why we need to start such a school within twelve miles of Mussoorie where there are already homes and schools. The first answer is that the Mussoorie homes are already full and the school seriously over-crowded. But the main answer would be that this school at Rajpur is for the children of parents who do not wish to be separated from their children and do not wish to go away and work in the plains where their health would suffer. Rajpur is
over 3,000 feet above sea level, and although low-lying by Tibetan standards, is at least a bit more bracing than the humid plains.

The school at Rajpur is well organized with a competent American Headmistress and Tibetan and Indian assistant teaching staff. The building in which the school is housed is, however, a very poor, dark, damp and inadequate building and British Mission Board has agreed to replace it and made funds available to do this. Funds are also being found for the provision of a 50-bed hostel also at Rajpur.

Medical Aid

The bringing together of refugee people such as at Mussoorie or Rajpur soon reveals the need for considerable medical aid. In Mussoorie the need has been met by the National Christian Council of India in the hospital, but at Rajpur the medical side is only just beginning. Deficiency diseases are very prevalent, people having had too little good food for too long. A clinic has been started by Miss Brunemeier, a member of The Evangelical Alliance Mission whose headquarters is in Chicago, and which also supplied us with Miss Ruth Stam, the headmistress of the Rajpur School. We are grateful for the help in personnel and in finance which this mission has provided, and we count it a privilege to have these workers with us.

There is a great opportunity in Rajpur for a considerable extension of the work, but more essential is it to make the work we are doing more effective—by a better school building, a new hostel and a medical clinic which is crying out to be built.

The building program was delayed while Br. and Sr. Phuntsog were on a fund raising tour in the United States, sponsored by World Vision, Inc., a religious film society, and then the outbreak of hostilities between India and Pakistan made building operations seem rather ill-advised. But with Br. Phuntsog back in India and the cease-fire being effective, we hope and trust the work may soon be put in hand, and all these schemes come to fruition.

It is an opportunity to present the gospel to people who were once beyond the reach of the gospel, but now they are within our reach and are open to receive both the material benefits and spiritual riches we can offer them in the name of Christ. It is worth mentioning that the parents of the children in our school at Rajpur have said that when the children grow up they can choose for themselves whether they turn to the Christian religion. Tibetan Buddhists have been one of the hardest peoples to convert to Christianity, and so we can see what a wonderful opportunity is now presented to us. We have the funds to make a simple beginning of the tasks that confront us, but British Mission Board will welcome any financial help that can do so much to make the beginnings grow into something greater.

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A Theology of Stewardship

George G. Higgins

There are growing evidences that the idea of Christian Stewardship is coming of age. The idea which first appeared as a manifestation of the exuberant youthfulness of the churches of America is now coming to be revealed as being firmly rooted in Biblical theology.

It was only natural that the concept of stewardship should have had its beginning in America. The churches of the frontier days practiced the concepts of Christian Stewardship long before the idea was ever made articulate in words and definition. Settlers coming to these shores and then moving out into the wilderness found here no established churches, no church buildings and few ordained ministers.

The established churches of Europe, supported by taxes rather than by the voluntary gifts of the people, had been left behind in the Old World. This was the New World that made new demands and offered new opportunities. With their own labor the immigrants erected their places for worship. Individual members were faced with the necessity for assuming much of the responsibility for the life and work of the church. It was the discovery of these new responsibilities and the glad acceptance of them that formed the historic beginning in America of what is now referred to as Christian Stewardship.

It was only in this twentieth century, however, that the idea of Christian Stewardship began to take concrete and organized form. The first stewardship organization was realized in 1920 with the formation of the United Stewardship Council of the Churches of Christ in America. This council became in 1950 the department of Stewardship and Benevolence of the National Council of Churches.

In the years following the close of the Second World War, the churches of Europe came to discover that in this native genius of the American churches there was a dynamic force at work that demanded their attention.

Bishop Hanns Lilje of Germany was among the first to call attention to the significance of the idea of stewardship as developed by the American churches. “America has for the first time,” he wrote in 1948, “exerted an important influence on both the theology and the practical church life of the European continent.”

Since this “discovery,” the churches of Europe have moved rapidly not only to put to work the practical implications of stewardship, but to explore the theological and Biblical foundations for the idea. This is particularly true of the Lutheran World Federation. The Second General Assembly of this federation in 1952 in its report is credited with producing “the first significant theological document on the subject of stewardship which did not originate in the United States.”

One concrete result of this study of stewardship was the publication in 1963 of “God’s Stewards, A Theological Study of the Principles and Practices of Stewardship.” This volume was writ-
ten by Helge Brattgard of Sweden on commission of the Lutheran World Federation's Commission on Stewardship and Congregational Life.

Churchmen in the United States have likewise been at work in this task of building a comprehensive theology of Christian Stewardship. Noteworthy was a Theological Study Conference on Stewardship held at Wagner College in New York in 1959 which was sponsored by the Department of Stewardship and Benevolence. The nine addresses delivered at this conference were published under the title of “Stewardship in Contemporary Theology” as edited by T. K. Thompson. “A Theology for Christian Stewardship” by T. A. Kantonen is another recent contribution in this field.

As a result of such efforts as these mentioned, there has begun to emerge a comprehensive theology of Christian Stewardship.

### Stewardship Definitions

One of the difficult, though perhaps minor, problems in the development of a theology of stewardship is the formulation of a statement of what is meant by Christian Stewardship. As early as 1946 the United Stewardship Council of the Churches of Christ in America published the first such attempt at a definition. Its most glaring weakness was that it predicated stewardship on the concept of giving.

Others, as individuals, have attempted to define the idea. One is the simple statement of Clarence Stoughton that stewardship is “What I do after I have said: I believe.” From the standpoint of the theologian, T. A. Kantonen has declared that “A theology of stewardship can be nothing less than an interpretation of the Christian meaning of life as a whole.”

A further meaningful definition is the one used by T. K. Thompson. In an article by him he writes, “Stewardship is man’s complete and joyful obedience to God, who entrusts to him the management of life and possessions that the world may know Jesus Christ as Lord and Saviour.”

The difficulty and danger of attempting to define is that stewardship may be too narrowly defined. This is what emerged in the definition formulated by the Department of Stewardship and Benevolences in which stewardship is equated with the “giving of time, abilities and possessions.” It was this danger

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which led Dr. Raymond Olson of the Lutheran Church in America to declare, "It is not possible to reach a definitive definition of the stewardship concept. Its dynamic concept is always opening up new vistas for those who work faithfully and immerse themselves in the biblical richness of this concept."

It is precisely at this point in uncovering the "biblical richness of the concept" that the study of a theology of Christian Stewardship makes its lasting contribution. The stewardship idea as practiced in congregational life must derive its meaning from the Scriptures.

By emphasizing that stewardship is "an interpretation of the Christian meaning of life as a whole," a theology of stewardship saves the churches from falling into the error of typical American activism. "It is not a question," writes Helge Brattgard, "of making congregations active, but awakening, through the Gospel, the faith that is active in love." It is a new dynamic breaking through into congregational life. It is, in the words of Brattgard, "A work of the Holy Spirit, which

burgeons forth anew in the life of the modern church."

The subject of Christian Stewardship as seen from the context of God's Word not only calls attention to God's varied gifts to man, but also calls upon

(Continued on page 9)

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February, 1966
Early in January the Southern Province completed the purchase of property for a third Moravian church in Florida. The six-acre tract which was purchased is located 12 miles north of downtown Orlando, seven-tenths of a mile from Interstate Highway No. 4, and fronts for six hundred feet along County Highway 434. It is on the northern fringe of greater Orlando, in the Sanlando Springs area of Seminole County, and is easily accessible to subdivisions now under construction and others planned for the future.

Negotiations for the purchase were handled on December 6 through 8 when the Brn. Carl A. Dull, Jr., Edwin L. Stockton and R. Gordon Spaugh met in Orlando with Br. Christian D. Weber to give final approval to the site and negotiate for its purchase. The pine-covered tract was purchased from Mr. R. T. Overstreet, life-long resident and landowner in the area, and from Mr. and Mrs. L. H. Bird of Wausau, Wisconsin.

This latest development of the Moravian work in Florida follows a ten-month survey of the Orlando-Winter Park area by Br. Weber, director of Church Extension in Florida, and subsequent approval by the Church Aid and Extension Board of which Br. Dull is the chairman.

The Church Aid and Extension Board, Provincial Elders' Conference and Provincial Financial Board have authorized the beginning of the new church during 1966. A minister will be called to the new work in July or August, and the construction of the church will begin soon thereafter. Br.
Weber plans to meet monthly with interested families until that time when the new minister begins his work.

The new property located midway between Orlando and Sanford represents the denomination's third purchase of property in Florida since the decision was made nine years ago to extend the Moravian Church to that state. The Coral Ridge property was purchased in 1957 and the congregation was organized in 1960. Property for the Boca Raton Church was purchased in 1960 and the church was organized in 1963. The Coral Ridge and Boca Raton churches are only fifteen miles apart, but the new church will be 210 miles from Boca Raton, the nearest church in Florida, and 500 miles from Charlotte, the closest Moravian Church to the north.

The central Florida location was chosen for several reasons. First, there was a community where a church was needed. Second, greater Orlando is a rapidly growing residential and commercial community and gives promise of continuing to be so. Third, there are Moravian families living nearby who will be able to take an active part in organizing the new church.

By locating in the Orlando area the Southern Province shares confidence in the area with Walt Disney and Roy Rogers, both of whom have plans for new ventures near Orlando, and the State of Florida which is now establishing a new university east of Orlando and a new Junior College within three miles of the church site.

Stewardship . . .

(Continued from page 7)

man to assume his rightful responsibilities in the life of the church. It emphasizes the partnership established at creation between God and man in the management of all created things. It is the theology of stewardship that gives eternal meaning to temporal duties. It is of extreme importance as the Moravian Church in America begins a year of stewardship emphasis that in all that is done we keep before us as a goal the discovery of the deeper meaning of stewardship. This is not a year in which we organize and promote new programs and activities. It should rather be a year in which we are led to think of the meaning of fuller commitment to Jesus Christ as Lord and Saviour and to realize that the work of a good steward is service rendered in grateful response to God's redeeming love.
Protestant Denominations

Show an Increase in Contributions

Contributions to their churches by members of 47 Protestant denominations in the United States and Canada in 1964 for the first time exceeded three billion dollars. The grand total of $3,101,639,604 is the highest figure ever reported in the 45 years since these statistics have been compiled.

The 1964 “Statistics of Church Finance” were released in November, 1965, by the Commission on Stewardship and Benevolence of the National Council of Churches.

Forty-one church bodies in the U. S. reported contributions for all purposes of $2,973,285,264 in 1964. Of this amount, $551,535,688 was for benevolences, including home and foreign missions, overseas relief, etc., representing 18.55 per cent of the total. This marked a gain of $20.6 million or 3.88 per cent over 1963.

For all congregational expenses, 81.45 per cent of the grand total, or $2,421,749,576 was reported by these churches. This compares with $2,327,692,641 in 1963, a gain of 4.04 per cent.

Per-member giving for congregational expenses in 1964 was $58.44, compared with $56.89 the year before.

Commenting on these new “highs,” the Rev. T. K. Thompson, director of the Commission on Stewardship and Benevolence, cited the continued overall increase in giving for all church purposes. He also noted that this year, for the first time, U. S. denominations were asked to report on gifts from donors’ wills. Twelve communions responded, showing a total of $6,025,310. This sum represented .83 per cent of the $722,790,853 in total contributions which they reported.

Other breakdowns showed comparable trends. Per-member gifts for foreign missions reported by 39 church bodies were up 8.56 per cent in 1964 for a total of $99,275,545. This represented a 9.38 per cent increase over 1963, when these same churches showed receipts for this purpose of $90,759,683.

Contributions for new buildings to 17 church bodies in the U. S. also topped the 1963 figure by more than five million dollars. A total of $246,658,404 was reported for buildings in 1964 by the 17, while 19 denominations reported a total of $241,472,499 the previous year. For the 17 church bodies, these gifts represented 23.36 per cent of total contributions.

Of constituent bodies of the National Council of Churches, the Presbyterian Church in the United States topped the list for giving for all purposes in 1964, with a per-member figure of $114.61. It was followed closely by the Reformed Church in America with per-member giving of $110.26. The Northern Prov-

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ince of the Moravian Church in America is in third place in per capita giving among the denominations holding membership in the National Council. The 27,706 members of the Northern Province in 1964 contributed an average for all causes of $104.26. The Southern Province does not report its record of contributions to the Department of Stewardship and Benevolences.

This report issued annually is the most comprehensive available and is based on figures furnished by the denominations. It is not, however, a complete report of the giving of all the Protestant denominations in the United States and Canada. Of the 31 bodies which were members of the National Council, ten are Orthodox Churches with a membership of over 1,600,000. None of these churches reported. The two African Methodist Episcopal Churches with a combined membership of 2,400,000 not included. The same is true of the two National Baptist Conventions that report over 7,000,000 members.

While the Southern Province did not report its financial statistics directly, provincial records show that for 1964, the 15,702 communicant members of the province contributed $1,310,848 for an average of $83.48 per member.

In one category of giving the Southern Province does undoubtedly rank high. This is the average per member for benevolences. In the year of 1964, the Southern Province gave for missions and other provincial causes a total of $349,622 or an average of $22.26. This is 26.27 per cent over against the national average of 18.55 per cent.

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THE RT. REV. CARL J. HELMICH (right) leads in the Prayer of Consecration as the Rev. George G. Higgins is consecrated bishop. Other officiating bishops are W. Herbert Spaugh (center) and Kenneth G. Hamilton (left). The ministers of the Southern Province are seated in the five pews at the left.

The Rev. George G. Higgins was consecrated a bishop of the Moravian Church at Fairview Church on January 9. Elected to his new office by the Provincial Synod of 1965, Br. Higgins becomes the 266th bishop since the establishment of the episcopacy in the ancient Unitas Fratrum in 1467.

Bishops officiating at the service of consecration were the Rt. Rev. W. Herbert Spaugh, the Rt. Rev. Kenneth G. Hamilton, and the Rt. Rev. Carl J. Helmich. The forty-five ministers of the province who attended the service sat together and were led into the sanctuary by the Rev. Vernon Daetwyler, pastor of Fairview Church, Bishop Higgins' home congregation.

Bishop Hamilton delivered the consecration sermon in which he outlined the responsibilities and privileges of a bishop in the Moravian Church. He based his remarks on the scriptural reference to Jesus Christ, “the Shepherd and Bishop of your souls.”

Immediately preceding the prayer of consecration, led by Bishop Helmich, the charge to the bishop-elect was given by Bishop Spaugh, who also presided at the service.

Executive secretary of the Board of Christian Education and Evangelism since 1950, Bishop Higgins has held pastorates at the Greensboro, Moravia, Bethania, Olivet, and Mizpah Churches. He also has served twelve years on the Provincial Elders’ Conference, is editor of The Wachovia Moravian, and...
represented the Southern Province at the Unity Synod of 1957. Moravian Theological Seminary conferred on him the degree Doctor of Divinity in 1952.

Burton J. Rights

FRIEDLAND YOUTH WILL PRESENT DRAMA ON HUS ON MARCH 6

The Senior Youth Fellowship of Friedland Church will present an historical drama on the evening of March 6. The drama, “A Candle Glows”, deals with the life, teachings and martyrdom of John Hus. It will be presented in the form of a medieval morality play in the church sanctuary.

Written by two members of the youth fellowship, Daniel Crews and Roy Ledbetter, the play will feature recorded music by the church bands and choirs. The entire congregation has been working fervently to complete the necessary arrangements for costumes, music, and scenery. “A Candle Glows” is being presented in connection with the 200th Anniversary Celebration and also with the 509th anniversary of the Unitas Fratrum (Mar. 1) which sprang up in the wake of Hus’ teaching during the fifteenth century.

A prelude of Hussite chorales will begin promptly at 7:30 p.m. and the drama itself at 7:45 on the evening of the sixth of March.

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FEBRUARY, 1966
More Medicines for Nicaragua

Dr. Ned Wallace wrote recently: One morning I began drawing up a list of drugs which I thought would be needed by the hospital within the next several months. By a remarkable coincidence that morning’s mail brought a shipping statement from Interchurch Medical Assistance informing us of a shipment of drugs valued at over $19,000. With amazing repetition the drugs which we outlined in the shipping invoice were almost identical both in type and amount with the list I was drawing up.

Several days ago we also had a very interesting conversation with the head of the Anti-Tuberculosis program in Nicaragua who was pleased with the cooperation of the hospital and the X-rays in the past and pleased to hear that it might be possible to have similar cooperation in the future. We are planning to increase the vaccination program both in this area and in the Pearl Lagoon and Corn Island areas.

Always Good News

The Rev. Otto Dreydoppel, Egg Harbor City, N. J., wrote recently: “It is certain that we will go over the top with our 1965 benevolence giving. The trustees asked me to get ideas for Second Mile Projects. They instructed the treasurer to pay all the quotas in full as soon as the money is available, and are looking forward to deciding how to distribute the excess at their next meeting.”

Other congregations such as Great Kills, Staten Island, through its pastor, the Rev. John Fulton, have written similar letters. This is the spirit which is needed to press on in the high calling of preaching the Gospel of Christ overseas. Congratulations are in order to any church which has a Board of Trustees which “looks forward to deciding how to distribute the excess.”

Missionaries Returning to the States

The John Befus family and the Joseph Gray family will be returning to stateside service early in the summer of 1966. Health and the education of children are the major factors in their decision to leave Nicaragua after many years of service.

John Befus began his service in 1940 and has served at LaLuz, Bilwaskarma, Puerto Cabezas, at the Instituto Bíblico and as acting superintendent from time to time. Mrs. Befus joined him in service in 1943.

Joseph and Lahoma Gray went to Nicaragua in 1949 and have served at Karawala, LaLuz, Puerto Cabezas, and since 1956 at the Instituto Bíblico where Brother Gray has been dean. He also has served as acting superintendent on occasion.

These two veteran missionary couples have made a tremendous contribution to the life and growth of the Moravian Church in Nicaragua and they will be sorely missed.

Ordinations in Nicaragua

Three Nicaraguans have been ordained as deacons in Nicaragua in recent months. Santos Cleban was ordained at Bilwaskarma and will serve a new district which is being formed by the division of the San Carlos District. His main station will be Asang on the Wangs River. He was trained at the Instituto Bíblico.
Leroy Miller was ordained in Bluefields and is now the chaplain at the Colegio Moravo in Bluefields, where he had been a member of the faculty. He will also assist with the congregational work in Bluefields. He is a graduate of the Colegio Moravo, the Instituto Biblico and studied in Costa Rica.

Joseph Kelly, a graduate of the Colegio Moravo and the Instituto Biblico, has completed his studies in Costa Rica and, after completing his thesis, will receive a bachelor of theology degree. He was ordained in Bluefields and has been assigned to the Pearl Lagoon District to replace Charles Moses who is now serving at LaLuz.

Bishop Hedley Wilson officiated at all three ordinations.

SEMINAR ON RELIGION IS PART OF 200th ANNIVERSARY

A Seminar on Religion will be held in connection with the 200th Anniversary of Winston-Salem, meeting at the First Christian Church, February 17 and 18 at 4:30 P.M. The overall theme of the Seminary is "The Relevancy of Religion in Contemporary Life."

Two well known speakers have been secured for this event. The first is Dr. Harvey G. Cox, Jr., Associate Professor of Church and Society, Divinity School, Harvard University, and author of The Secular City, who will speak on "Organized Religion and the Secular City." The second speaker at 8:00 P.M. is Dr. Franklin H. Littell of Chicago Theological Seminary, internationally known preacher and author of ten books, who will address the group on "Contemporary Developments in Theology."

On Friday, February 18, at 10:00 A.M., the Seminar will reconvene for further discussion on the following subjects:

POLITICS, Dr. Dale H. Gramley, Salem College;

ECUMENICS, Dr. Carlton Mitchell, Department of Religion, Wake Forest College; and

HUMAN RELATIONS, Dr. Wayman McLaughlin, Department of Philosophy, Winston-Salem State.

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FEBRUARY, 1966
UNITED CHURCH WOMEN
TO OBSERVE ANNUAL
DAY OF PRAYER

The three main branches of the Christian faith, including a growing number of Roman Catholics, are now taking part together in the annual World Day of Prayer that has spanned the globe for the past eighty years.

When that internationally-observed day arrives on the first Friday in Lent, Feb. 25, 1966, the sponsoring group in this country, United Church Women, is assured that vast numbers of new participants will be on hand.

They will represent some Roman Catholic as well as Protestant and Eastern Orthodox groups, all the way from Queen Salote’s sun-drenched Tonga Islands in the South Seas, where the first prayers are murmured at dawn, to a frozen island in the Bering Sea where the last supplications will die away at the close of the day.

“Such is the legacy of the late Pope John XXIII, beloved by Catholics and non-Catholics alike,” notes Mrs. Jesse Jai McNeil of Dallas, Tex., national chairman of the day.

“From him and from Vatican Council I and II flowed the inspiration by which we Protestants are joined by Catholics around the world in this traditional day of thanksgiving and intercession.”

Just as they did last year, Protestant and Roman Catholic women will come together in 1966 to observe World Day of Prayer. Moravian women will be participating in services in various capacities.

World Day of Prayer theme for 1966 is “You Are My Witnesses,” taken from Isaiah 43:10. The special service was prepared by women of the World Day of Prayer Committee of Scotland, and it reflects the long tradition of the church in that country where the day has been observed since 1930. Now more than 1,000 services are held in that country, of which two are in women’s prisons and nearly 200 in hospitals and Eventide Homes.

“World Day of Prayer is truly worldwide in character,” comments Claire Randall, director of Christian World Missions program for United Church Women, a department of the National Council of Churches. “While some meetings are in churches, many others are in factories, jails, business houses, homes for the aged and for children.”

Offerings of the day go to interdenominational projects all over the world to help prepare men and women of many nations for service in home and community.

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THE WACHOVIA MORAVIAN
The Provincial Boards at Work

ROGER L. PARKS

The Rev. Roger L. Parks has accepted a call to become pastor of the Leakesville Moravian Church. He concluded his service as pastor of the Moravia congregation in Summerfield, N. C., on Sunday, January 2, and was installed at the morning service at Leakesville on Sunday, January 9, by Dr. R. Gordon Spaugh, President of the Conference.

JOHN M. WALKER

The Rev. John M. Walker has accepted a call to become pastor of the Christ Moravian Church. He delivered his farewell sermon at Hope Moravian Church on January 16, and was installed as pastor of the Christ Church congregation during the morning service on Sunday, February 6, by Dr. R. Gordon Spaugh.

R. Gordon Spaugh, President Provincial Elders’ Conference

Board of Christian Education and Evangelism

The Board of Christian Education and Evangelism elected chairman of its four commissions at its first meeting following synod. They are Paul H. Kolb, Camps and Conferences; David R. Burkette, Evangelism; Ralph deS. Siewers, Jr., Leadership Education; and Burton J. Rights, Publications. The Brn. Kolb, Burkette and Rights become members of the board by virtue of their appointment. Br. Siewers is a member elected by synod.

The board, also at its first meeting, elected its Executive Committee as follows: Mrs. Miles Carter, George A. Chiddie, David R. Burkette and Ralph Siewers, Jr. William H. McElveen and George G. Higgins are members, ex-officio.

William H. McElveen is the chairman of the Board of Christian Education and Evangelism and C. Truett Chadwick the vice chairman.

February, 1966
Laurel Ridge Announces
Summer Schedule for 1966

The Commission on Camps and Conferences has established the following schedule for sessions at Laurel Ridge in 1966:

Adult Weekend — June 17-19
Junior Camps I — June 19-25
II — July 3-9
III — July 10-16
Junior High Camps —
I — June 26-July 2
II — July 17-23
Senior Conference — July 31-Aug. 6
Post High Conference — August 26-28

Because of the crowded conditions at the Junior High camps, a new ruling has been made that young people may attend only one week of the camp. This will enable more of the young people applying to attend at least one of the sessions.

The Camp Commission is also considering setting a limit upon each congregation's registrations in order that opportunities to attend camp may be fairly distributed through the province.

Registration cards will be available in the local congregation in a few days. Parents are urged to register their children early in order that they may not be disappointed.

In 1967 the entire program will be expanded to include more closely graded sessions.

RESERVATIONS BEING TAKEN FOR WEEK-ENDS AT LAUREL RIDGE

Laurel Ridge will open for retreat groups the 15th of April, which is the Friday after Easter. Reservations are now being taken by the Board of Christian Education and Evangelism for the weekends through June 12.

Many groups already have reservations on the books. Other groups planning a spring retreat should make their wishes known to the Board as soon as is possible. Groups are taken strictly on a "first come - first served" basis.

Planning committees will want to note the following facts:

1. No groups will be served May 6-8 which is Mother's Day weekend.
2. The weekend of May 13-15 is already filled.
3. The weekend of May 20-22 has only one more unit available.

Further information may be secured by telephoning the Board of Christian Education and Evangelism.

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Howard Gilbert Foltz

The Rev. Howard G. Foltz, retired minister of the Moravian Church, died on January 13. He was born in Forsyth County, North Carolina, in the Friedberg Moravian Church community on January 22, 1896. His parents were John A. and Amanda Knouse Foltz.

Br. Foltz was educated at Churchland High School and Moravian College and Theological Seminary. He was ordained to the ministry by Bishop Edward Rondthaler on July 1, 1923 and on the same date became the pastor of the Mayodan congregation. While living at Mayodan he also served the Leaks ville congregation.

In May, 1929, Br. Foltz moved to New Philadelphia where he served until 1947. In the years at New Philadelphia, he was ever willing to take on the responsibility of serving as the pastor of one or more additional congregations. Other churches served by him in this period were:

- Bethabara, 1929-1934
- Union Cross, 1929-1932
- Providence, 1929-1931
- Hustonville, 1934-1937
- Hope, 1935-1943
- Bethesda, 1937-1944

For ten years, 1947-1957, he was pastor of Lea ksville. His last pastorate was Rural Hall-Fulp from which he retired on October 31, 1964.

Br. Foltz was married to Alta Mendenhall who survives as do their four children, three sons, James Theodore, Herbert Allen and Maurice Alexander, and one daughter, Ila Darleene.

The funeral was held at Trinity, of which Br. Foltz was a member, on January 15 and was conducted by the Rev. Clayton H. Persons, the Rt. Rev. W. Herbert Spaugh and Dr. R. Gordon Spaugh. Interment was in the Salem Moravian Graveyard.

DEATHS

Smith, George Franklin, born August 23, 1893; died November 5, 1965. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.

Moester, Mrs. Lacie Mae Ferree, born December 6, 1897; died November 16, 1965. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.


Johnson, John Alpheus, born January 1, 1886; died December 1, 1965.
A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.


Pfohl, Miss Margaret Gertrude, born February 12, 1877; died December 7, 1965. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.

Hall, William McKinley, born April 12, 1897; died January 8, 1966. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.

Morgenroth, Mrs. Dorothy Hayward, born August 11, 1884; died January 9, 1966. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Forsyth Memorial Park.


Tothill, Mrs. Margaret Woods, born June 5, 1921; died January 17, 1966. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.


BIBLE SOCIETY DESIGNATES 1966 AS YEAR OF THE BIBLE

The advisory council of the American Bible Society which met in New York in November designated 1966 as placed no ban on the Bible as a cultural and historical source.

The delegates, who represented 95 per cent of the Protestant and Orthodox church membership in this country, also approved unanimously a drive by churches to enlist 10-million new Bible readers during 1966; an advisory to the society “to be responsive to Roman Catholic requests for help in Bible translation and distribution”; the proposed budget of $6,645,000, largest in the society’s history; a request that every church in the country set aside one Sunday for emphasis on Bible work and for an offering to support such work.

THE YEAR OF THE BIBLE in honor of the society’s 150th anniversary which comes in May.

The council also unanimously approved a “strategic plan to implement the Supreme Court decision” by placing modern Bibles in public and public school libraries as a means of increasing knowledge of the Bible. The vote emphasized the need for modern Bibles in terms of easy-to-read translations and up-to-date formats, and stressed the fact that the Supreme Court decision

MORAVIAN DELEGATES examining one of the latest Bibles published by the American Bible Society at the society’s recent advisory council are Mrs. John G. Anderson, of Staten Island, N. Y., treasurer of the Provincial Women’s Board of the Moravian Church in America, Northern Province, and the Rev. Daniel Jones, pastor, Castleton Hill Moravian Church, Staten Island, N. Y.

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BLUM’S ALMANAC
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The Church Around the World

CHURCH MEMBERSHIP GROWTH TOPS POPULATION RISE

Church and synagogue membership in the U. S. totaled 123,307,339 in 1964, an increase of "slightly less than 2 per cent" in a year when the population rose by less than 1.5 per cent.

The growth rate, which has perceptibly slowed down, marked the second consecutive year that religious affiliation grew faster than the population.

In 1963 the percentage gains were 2.6 for church membership and 1.5 for population, which was about the same as in 1964. In 1962 both gained 1.6 per cent, and in 1961 membership lagged a little behind the population growth.

In actual figures, the 1964 total of 123,307,449 represents a gain of about 2.3 million over 1963 membership and a record 64.4 per cent of the total population. This compares with 64 per cent in 1963, 63.4 per cent in 1961 and 1962, and 63.6 per cent in 1960.

The statistics, released by the National Council of Churches, are based on its 1966 Yearbook of American Churches published Jan. 7. They were compiled by the NCC's research department and are mainly for the 1964 calendar year or fiscal year ending in 1964.

Compilers pointed out that membership statistics "are merely quantitative and cannot possibly measure either the quality or the depth of the nation's religious life." Explaining that not all Churches use the same recording system or report each year, the editors warned that "numerical comparisons across institutional lines are not always meaningful."

The 1964 statistics are based on reports from 250 religious bodies in the 50 states and the District of Columbia. Of these 221 groups were Protestant, three fewer than reported the previous year.

A breakdown of the total membership shows that Protestants numbered 68,229,478 — a gain of 2 per cent over 1963, and Roman Catholics, 45,640,619 — up 1.7 per cent over the previous year.

A yearbook table shows that Protestants made up 35.9 per cent of the U. S. population in 1964, 35.4 per cent in 1960, 33.8 per cent in 1960, and 27 per cent in 1926. Meanwhile, Catholics increased from 16 per cent in 1926 to 23.3 per cent in 1960 and to 23.9 per cent in 1964.

A separate table prepared by the American Institute of Public Opinion, included in the yearbook, indicates that church attendance has been slowly, but steadily, declining since 1958. These annual figures, based on a national sample of adults for one Sunday, remained at 47 per cent from 1959 to 1961, dropped to 46 per cent in 1962 and 1963, and went to 45 per cent in 1964. The all-time attendance high was 49 per cent in 1958.

Another table traces church membership as a percentage of population since 1850, when it was 16 per cent. This percentage rose to 23 in 1860, declined to 18 in 1870, gained to 22 in 1890 and to 36 in 1900.

Largest increase in any decade of the 20th Century was registered during the war-dominated years of the 1940's, when church membership grew from...
49 per cent in 1940 to 57 per cent in 1950. By contrast, there was no increase in the decade of World War I, when membership remained fixed at 43 per cent from 1910-20. (RNS)

SURVEY SHOWS INTEREST IN RELIGIOUS ‘ADS’

An impressive number of readers pay attention to religious messages presented to them in newspaper advertising columns, according to a survey conducted for the American Lutheran Church.

To test the effectiveness of a series of ads placed in four major papers in a five-state section that holds more than half of the ALC’s 2.5 million members, a management consultant firm interviewed a representative cross-section of persons in the Des Moines, Iowa, area.

The results indicated that 45.6 per cent of the survey respondents — an estimated 2,280,000 persons — remembered seeing the specific ad covered by the study.

Of these, 17.4 per cent said they read part of the message and 5 per cent said they had read it in its entirety.

The advertisements, in two colors and three-fifths page size, appeared at two-week intervals last Fall in the Minneapolis Tribune, Milwaukee (Wis.) Journal, Des Moines Register and St. Paul Dispatch.

The ALC’s public relations department, analyzing the findings, commented that for religious denominations there is particular significance on evidence that large numbers of people who do not attend church regularly will read a religious message in a newspaper.

It was noted that 46 per cent of those who remembered seeing the ads had not attended church on the previous Sundays.

The respondents who felt newspaper advertising was a good way “to promote religion or deliver a religious message” were in a substantial majority—67.7 to 22.3 per cent.

The ALC report added that “the superficial character of most of the comments surely states what we already

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FEBRUARY, 1966
know — advertising must be consistent and repetitive over a long period to have any profound effect.”

“At the same time,” it added, “it seems evident, they indicate that sparks of interest can be ignited, latent loyalties can be stimulated, or to use a Biblical figure, the ‘seed’ can be planted.”

(RNS)

WORLD COUNCIL EXECUTIVE CITES ECUMENICAL GAINS

The “most dramatic example” of the ecumenical advance in 1965 was the new cooperative attitude exhibited by the Roman Catholic Church, the top World Council of Churches executive in this country has said.

Dr. Eugene L. Smith, executive secretary for the WCC in the U. S., in his annual year-end statement, called attention to Vatican II actions — particularly the decrees on ecumenism and religious liberty.

The Council, he said, “has borne witness to the powerful surge for renewal in the Roman Catholic Church and to its concern for fellowship with other Christians and Churches.”

The growing interreligious dialogue, the WCC official said, was evident in formation of the first official WCC-Vatican “working group,” which in two meetings opened the way for continued consideration of “possibilities for cooperative study and action.”

Closer WCC-Catholic relations, he also pointed out, was furthered by other joint consultations on such subjects as missions and the laity.

He called attention to a session last May near Geneva of conservative Evangelical leaders and WCC representatives to consider “the nature of the Church and its responsibility in the world” and noted that the WCC earlier had urged strengthening relations with Evangelical bodies outside the World Council membership.

Dr. Smith’s statement was issued together with a review of WCC activities in 1965 prepared by the Council’s New York office.

The review also included mention of major forthcoming events, noting that most “immediate interest” is focused on selection of a successor to Dr. W. A. Visser ’t Hooft, WCC general secretary. The selection is a top item on the WCC Central Committee agenda when

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THE WACHOVIA MORAVIAN
it meets in February at Geneva.

One of the most important meetings of 1966, the report said, will be the World Conference on Church and Society, slated July 12-26 at Geneva. Four years in preparation, the conference will have 400 delegates—half of them from Asian and African Church-ees and about two-thirds of the total being laymen.

In the new year, the report added, it is expected that preparations for the Fourth World Council Assembly will "take on definite form." The assembly is scheduled for Uppsala, Sweden on July 4-20, 1966. (RNS)

**Over the Editor's Desk**

The Rev. Edward Wilson of London has supplied us with an account of the work the Moravian Church is doing among the refugees in India from Tibet. Br. Wilson was a recent visitor to India on behalf of the British Mission Board of which he is the treasurer. The British Province is responsible for the Moravian mission work in Northern India. This includes the old field centered at Leh in Ladakh as well as the new work among the Tibetan refugees directed by the Rev. Eliyah Phuntsog.

**Picture on Front Cover**

Br. Wilson also supplied us with a group of excellent pictures of the Tibetan refugee work. One of these pictures which appears on the front cover is of the Moravian school at Rajpur. In the doorway is Mrs. Sungkil Phuntsog (left) and Mrs. Edward Wilson. Br. Phuntsog is the second person from the right on the back row.

**Subject of Women's Study**

The mission carried on by the Moravian Church in the Western Himalaya Mountains in Northern India on the border of Tibet is the subject of study of the Women's Fellowship in 1966. The studies for the year prepared by the Rev. Graham H. Rights were published in a booklet entitled, "On the Roof of the World." The studies were written by Br. Rights while he was pastor of the Managua, Nicaragua, Moravian Church.

A second very interesting account on the Moravian Tibetan Mission is the booklet, "Fifty Years Among the Tibetans," the story of Wilhelm and Marie Heyde. The story was originally written in German by Gerhard Hyde, a son of the missionaries. It was translated from a French edition into English and published by the late Douglas L. Rights in 1953, the one hundredth anniversary of the date of the arrival of the first Moravian missionaries among the Tibetans.

The flight of thousands of Tibetans into Northern India to escape domination by Communist China provides an interesting footnote to this one hundred ten year old story of the Moravian Church's most difficult and discouraging mission undertaking.
More than 2,000 gifts are received each year by Moravian College from alumni, friends, parents, church members and business and industry in support of various activities, including scholarships. Eleven students on campus this year from our church mission fields are some of the recipients of scholarship aid. Many of the gifts to support these programs come from persons who give from their current income. The government permits deduction of the amount of the gift up to 30 per cent for a year. If you would like to support the college, send your gift or direct your inquiry to the Development Office, Moravian College, Bethlehem, Pennsylvania.
In This Issue

- Bethania Project Completed
- The Synod Gives Direction To Board of Christian Education and Evangelism
- Stewardship of Time

Bethania Before Renovation
(See page 1)
The Synod of 1965

Pointed to the Years Ahead

Four months have gone by since the Synod of 1965 adjourned. The tendency in such matters is to allow the decisions of synod to slip into the background and in a sense to be forgotten. That this should not happen was one of the concerns of synod itself. It gave directives that this would not happen.

One of the resolutions adopted was "that delegates of synod communicate the actions of synod to their own congregations." The people of the Southern Province need to be informed regarding the decisions that were made by the Synod of 1965. It is as a part of this task of communication that The Wachovia Moravian is attempting to inform the members of the province of what synod said and did. In this March issue, for example, the directives to the Board of Christian Education and Evangelism are listed.

One of these directives was "that synod instruct the Board of Christian Education and Evangelism to secure a qualified children's worker." This was not a suggestion but a directive to the board. It calls for action.

In another directive the synod took steps to move forward the concept of merger with the Northern Province of the Moravian Church in America. The Provincial Elders' Conference was directed "to appoint a committee from the Southern Province to meet with a like committee of the Northern Province to continue discussions on merger of the two provinces." The Unity of the Brethren in Texas can be included in these discussions should they so desire. This committee was asked to "make definite recommendations" to the Synod of 1968 or at a special synod called prior to that date.

In a still further directive the synod authorized the Provincial Elders' Conference "to study and make preparations for the future employment of a full or a part-time assistant to the president" who would be responsible "for an office of

(Continued on inside back cover)
With Service of Dedication

Bethania Completes Building Project

THE BETHANIA CHURCH AFTER RENOVATION. At the left the two story addition provides for a new vestibule, enlarged balcony and new organ chamber. At the left center the one story annex provides for a pastor's study and other facilities.

One more page in the history of the 206 year old Bethania Church was completed with the dedication of a newly renovated sanctuary and addition to the present facilities. The Rt. Rev. George G. Higgins, pastor at Bethania from 1941-1950, officiated at the service on Sunday afternoon, January 23, at 3:00 o'clock.

It was a snowy weekend, but 227 members and friends were present to share in the results of more than a year of plans and procedures, frustrated in part by unfortunate controversies and court activities. Though a congregational council had voted to enlarge the church sanctuary early in 1964, work was not completed until the fall of 1965. The cost of the project, including paving and landscaping, approached $40,000.

The congregation of Bethania, second oldest in the Southern Province, over the years has experienced numerous construction programs as attempts were made to provide its members with appropriate places of worship. The first meeting (or Gemein) house was built in 1760 and was the scene of the organization of the congregation by Bishop Spangenberg on April 13 of that year. Ten years later in 1770, the construction of a new meeting house was begun because the older place of worship had become inadequate.

The cornerstone of the present church building for Bethania was laid in October of 1806, and three years later the building was completed and dedicated.
Earlier Renovations

About the year 1883, the church was extensively remodeled to conform to the more accepted style of worship in America. Prior to this period the pulpit occupied an elevated position in the middle of the longer east wall (as in the case of many present-day European Moravian churches), with the congregation seated on pews extending the length of the sanctuary. In that year new pulpit furniture of Victorian style was placed in a new chancel on the north end of the church, a door was closed and a slave gallery removed from the north end, and a partition erected at the south end to create a new vestibule. The church remained in this fashion until 1942, when a disastrous fire completely destroyed the building. Only the four walls, over thirty inches thick in places, were left standing.

With an undaunted spirit the congregation began to rebuild, and a new sanctuary was dedicated to the worship of the Triune God on October 20, 1946. The Christian education annex, constructed in 1934, had also been destroyed by the fire and was not rebuilt as a separate facility until 1952. Another more modern building, together with a paved parking area, was added in 1963.

Not for Moravians Alone

Admiral Ernest M. Eller, writing in the bicentennial book, "Bethania in Wachovia," notes that "from the start Bethania was planned to include Moravian communicants and selected neighbors in approximately equal numbers." So it has not been unusual that in addition to names familiar to membership lists 200 years ago, i.e. Beroth, Shore, Shouse, Spainhour, Strupe, there are new names on Bethania Church's present rolls . . . names which have no authentic "Moravian" background, but which are nonetheless representative of eager and alert Christian lives seeking to answer the needs of a rapidly enlarging community. The dedication message of Bishop Higgins again reminded us of such continuing responsibilities to the people all around us.

"No longer," he said, "does the village of Bethania sit in a sheltered valley beside a rural road, in an agricultural community. Streets crisscross what only a few years ago were fields and forests. These fields and woods are now filled with homes in which people live

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who need the ministry of the church.

"The coming of people into areas such as Bethania," Bishop Higgins stated, "demands changes in old, established churches, not just the construction of new ones."

Results are Pleasing

Bethania's present renovated sanctuary and addition contains seating space for over 400 persons, and at this past Christmas Eve Lovefeast 496 members and friends squeezed into every available space in the church, balcony, and vestibule. The new church presents a pleasing appearance to worshippers. Its walls are lightly tinted in green, and the floor is covered with natural finished wall-to-wall nylon carpeting. A new pastor's study panelled in walnut is located on the east end of the new foyer which also contains an attractively decorated ladies rest area. The church organ which was fully encased in the balcony area now has been moved into more adequate space over the new vestibule. The console is located on the east side of the balcony with a better view of the chancel area and choir which is seated on the balcony.

As one enters the village of Bethania and drives north along the street which has not appreciably changed in the past 100 years, one is attracted to the remodeled building and its fresh landscape. The Moravian seal window above the front door is illuminated every evening and lights shine on the belfry. Each bears a constant witness to the zeal and enthusiasm of a congregation which, in spite of differences in the past, has renewed its determination to follow its Lord's commands whenever or wherever He chooses to lead it.

Soon after this most recent and controversial building project was completed, a faithful member of many years was heard to remark: "I was not in favor of this from the beginning, but now that it's done, I'm pleased with it. It's still my church and lovelier than ever."

MARCH, 1966
Synod of 1965 Directs

The Board of Christian Education and Evangelism


Fred P. Hege

The Synod of 1965 began by speaking to the Board of Christian Education and Evangelism in complimentary and appreciative terms. This was done in a resolution thanking all of those involved in the active program of the board in the past inter-synodal period. The resolution concluded with a challenge “to continue to labor faithfully in the ever widening areas of Christian Education and Evangelism.”

Succeeding resolutions spelled out the intent of the synod. There were several wider areas of concern.

The Wachovia Moravian

The synod expressed its desire for an improved church publication at a more economical figure by directing the board to open negotiations with the Northern Province regarding the merger of “The Moravian” and “The Wachovia Moravian.” It pointed to the similar format of the publications, the needless duplication of articles in both magazines, and duplication of staff personnel, all of which add to costs of production.

The resulting action approved the merger of the magazines, directing the Board of Christian Education and Evangelism to initiate consultations with the Northern board. The object of these meetings is to be the development of plans including the establishment of a controlling agency, methods of appointment of editorial and staff personnel, location of the place of publication and the various financial arrangements.

Authority to consummate the merger was left in the hands of the synod-elected Board of Christian Education and Evangelism.

Leadership Training Concerns

A second area of concern was that of teacher training. Synod directed the board to add to its efforts in this field.

Outstanding among the resolutions expressing this concern was that authorizing the board to increase its budget to include the funds necessary to secure a provincial children’s worker.

In taking this action, the synod pointed to the need for trained leadership in the local churches in the field of children’s work. Recognizing the rapidly developing techniques of child education, it instructed the board to secure a worker qualified in the field. It noted that congregations often expressed their need for a person equipped to help their teachers master the new tech-
The synod also expressed a concern that much of the existing resource material offered by the board was not getting to the local teacher. In an effort to improve this situation, it instructed the board to continue to list the various aids available (projectors, recorders, filmstrips, slides, publications), sending these lists in quantity to church school superintendents. A final word directed the board to follow up such distributions to make certain that materials reached the teacher’s hands.

Further expressing the concern for leadership training, the synod directed the board to proceed with the development of pilot training centers for church school teachers. Such centers are to be model church school classes, utilizing the best in materials, aids, and techniques. When developed the centers are to be open to visiting teachers from the churches in order that they may observe the classes in action.

Very specific in its instruction, the synod stated that such centers must not be confined to any one sociological area. It rather called for pilot centers in urban, suburban, and rural congregations.

**Church School Standards**

Continuing to legislate in the field of Christian Education and Evangelism, synod directed the board to consider the requirements of effective education in the future. It called for a study committee to be appointed to develop a set of standards for church school work. The results of the study, stated the synod, are to be published as standards for church schools.

Once the standards are established and published, the second phase of this task begins. This is outlined in these words: “Be it further resolved that the Board of Christian Education and Evangelism . . . advise and help all our churches reach for such effective educational practices.”

The discussion of such standards began on the synod floor in the form of the consideration of accreditation of church schools. This idea met with strong opposition and the committee was instructed to revise its work. It was apparent that the synod did not wish to do away with the establishment of a goal toward which churches should labor. It simply desired to eliminate the possibility that a struggling church might be further impeded by lack of official accreditation.

**Study of Evangelism**

Still another directive instructed the Commission on Evangelism of the board to undertake a comprehensive study of methods of evangelism. This study is to include the methods of Jesus, those of the ancient Unity and the renewed Moravian Church, those of other denominations, and those employed by sectarian groups such as the Mormons. The study is also to make use of other parallel works considering the church’s outreach. The effort was to have been initiated by the first of 1966 by a group composed of representatives of all major boards and agencies in the province.

Another facet of the study, according to the directive, was to be a consideration of the social strata served by our denomination. Facts brought to light in this part are to be evaluated in the light of our “Lord’s directive to preach the gospel to every creature.”

The stated aim of the study is “to give suggestions as to what direction our church outreach shall take, what
evangelism means in our denomina-

tion, where we can make our greatest

contribution, (and) whether our aim is
to grow in number or to be a leaven
in the larger Christian Church."

The synod also conferred upon the
board the responsibility of disseminating
the results of the study to the proper
parties or groups.

Laurel Ridge

Another task given the Board of
Christian Education and Evangelism
was in the form of an opportunity to
conduct a campaign for the elimination
of the indebtedness on Laurel
Ridge, Camp and Conference Grounds
of the Southern Province.

This debt which, synod noted, present-
ly stands at $55,000, represents the
remainder of the capital investment
on properties now valued at more than
$450,000.

Knowing that plans were under way
for further development of the camp
grounds to include a family camping
area for tents and trailers, synod spe-
cifically instructed that no further debt
be incurred for capital improvement
until the current debt has been elimi-
inated.

The time set for the campaign was
the fiscal year 1966-67. Synod suggest-
ed that special gifts to the amount of
$20,000 be sought and that congrega-
tions be asked to raise the balance of
$35,000 over a three year period.

Committee on Christian Social
Concerns

The synod also placed the responsi-
bility of appointing a Committee on
Christian Social Concerns upon the
board. This committee, discussed fully
in last month's issue of "The Wachovia
Moravian," will be charged with the
responsibility of encouraging congrega-
tion study of issues of special concern
-facing the church and our nation.

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T. K. Thompson*

Every man coming into the world is a steward. His creator gives him life, abilities, and an inheritance from the past. He is responsible for the use of these gifts first to God, then to his fellows, and finally to those who come after him. Every man must give a final accounting to his maker.

In this sense Jesus’ final accounting to the Father is recorded in John 17. In this prayer on the night before he was crucified, Jesus recounts the things that God had given him and the use he made of them.

“I glorified thee on earth, having accomplished the work which thou gavest me to do.” How could a 33-year-old say that his work was finished? By any kind of human reckoning this would be nonsense, and his disciples were the first to think this. The fact remained: his work was finished, and the growth of the Christian church testifies to the magnitude of that short but effective life.

Surely no one of us can say that we have accomplished the work which God has given us to do. All the clever forms of human pride intervene to get us off the track, but God does call men to do his work, and by depending on the power of his spirit working in our lives, we can be co-laborers with him in his gracious purposes for mankind.

“I have manifested thy name to the men whom thou gavest me out of the world.” The work which the Father gave Jesus to do was largely concerned with a small band of 12, then 70, then 500 men. The work of Jesus was to teach and show the meaning of God: “This is the life eternal that they know thee the only true God, and Jesus Christ whom thou hast sent.” At the time of Jesus’ death the entire Christian movement hung on a handful of beaten and despondent men. But God had chosen these men, and Jesus had loved them. Peter, the deny-er, became Peter the Rock.

Of all the gifts God gives us, people are the most precious. Jesus was a great teacher, but what transformed these fishermen, tax collectors, politicians, and businessmen was his love for them. Even so, Jesus had his failures. Judas ever stands as a symbol that even the love of God Incarnate cannot save every man.

“I have given them the word.” The word of God always carries a kind of offense: “The world has hated them because they are not of the world, even as I am not of the world.” Those who believe only in the here and now, Christians believe that the “Word became flesh and dwelt among us, and we beheld this glory, full of grace and truth.”

As a good steward Jesus had rightly handled the word. Stewardship, by its very nature, is a chain reaction. Each gift is handed on from generation to generation. Therefore, Jesus prayed for his disciples for their handling of the word: “I do not pray for these only, but also for those who are to believe in me through their word.”

“The glory which thou hast given me I have given to them.” God, the Father,

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March, 1966
gave Jesus a difficult work to do. He gave him the men with whom to do the work. He gave the word which was to be spoken and lived. Behind all these gifts was the prior fact of the "glory which thou hast given me in thy love for me before the foundation of the world."

The highest glory for Jesus was to do the will of God. And so it is with us, "The chief end of man is to glorify God and enjoy him forever." As the shadows closed about our Lord, as the cross loomed up before him, he made his final accounting to his Father. He had finished the work. He had kept the men. He had given the word. He had shared the glory.

May each of us follow our Lord in our stewardship of God's gifts.

DEATHS


Weavil, Ruby Belle m.n. Shore, born August 29, 1916; died January 22, 1966. Funeral conducted by Dr. Samuel J. Tesch and Dr. James C. Hughes. Interment in Friedland Church Graveyard. A member of Friedland Church.


Stewart, Bernie Lee, born April 17, 1897; died January 20, 1966. Funeral conducted by the Rev. O. E. Snow and Dr. Samuel J. Tesch. Interment in Friedland Church Graveyard. A member of Friedland Church.


Clinard, Kathery Sue (daughter of Julius A. and Bernice Hege Clinard), born February 6, 1966; died February 6, 1966. Funeral conducted by the Rev. Henry A. Lewis. Interment in the Friedberg Graveyard.

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THE WACHOVIA MORAVIAN
Stewardship of Time...  

For Work There Is to Do  

James L. Johnson

Time is one thing all of us have. The problem is that we never seem to have enough of it. Yet, in a sense, every human being has all of the time in the world. Although the statement breaks down when we compare the varying length of years that people live, it is still basically true that we all have the same amount of time.

During this year of emphasis on Christian Stewardship, we must face the question of the stewardship of our time.

If we are to be good stewards of the riches of Christ, how much time should we give to His work? In asking this question we seek a standard, a legal limit which, when fulfilled, will give us the comfort of having done our duty. At times the Church has fallen into the trap of prescribing a “law of stewardship” such as one tenth of one's income and one seventh of one's time. The danger is that legalism can make stewardship a stifling obligation, rather than a joyous privilege.

Our Thankful Response

Stewardship is not something we do for God. God ordered all of life, and the initiative for carrying it out belongs to Him. God is not only a God who speaks. He is a God who acts, and from His action, man benefits. Thus stewardship is our thankful response for God's loving action. Our question of “how much” is answered by our Lord Jesus Christ in the Great Commandment: “You shall love the Lord your God with all your heart, with all your soul, and with all your mind.” The totality of our life is to be used in God's service.

As Christians, we are not “hired hands” who have bargained with the Heavenly Employer for a set number of hours per week. Because of God's action in Jesus Christ we are “children,” “members of the family” who are called to present our lives a “living sacrifice” to God. Living as a member of the family is never part-time work; it is always full time. Thus Christian Stewardship is the commitment of all of our time to God in response to what He has already done for us in Jesus Christ.

This means that the normal acts of our workaday world will be thought of as our life in God. Nothing in this created world is independent of God or unrelated to Him. Our daily work is a part of the stewardship of our time. Whatever task we face ought to be done to the best of our ability, for it is God's work we are doing no matter what it may be. To think of the stewardship of our time in this manner is to be true to the biblical concept. It is also to fill every moment of our life with a sense of meaning; for no matter how small and humble the task, it is God's business we are about. The secret to successful management of our time is to give God the “whole deal” and to work with the parts as He gives them to us.

While it is true that the stewardship of our time means the use of the totality of one's time in God's work, it is also true that we need to focus our stewardship of time in specific ways.
The sun around which our earth circles provides radiant heat for the earth's service. With a magnifying glass one can focus the rays of the sun on a particular spot until it has a burning intensity. So Christian Stewardship of time gives meaning to the whole of the Christian life, but it also must be focused with burning intensity on specific areas.

The best way to focus the use of our time is, as the Quakers express it, to "center-down" on Christ, that is, to yield ourselves fully to the Good Shepherd in confidence that He will lead us into the work that He has for us. This ought to be the "first business" of the day for the Christian, to attune himself to the spirit of His Lord. We need to commit each day and all of its time to His use. We find this difficult, for each of us likes to be his "own boss." We do well to remember that we shall never get maximum results from minimum surrender.

Personal Devotions
"Centering-down" on Christ will lead to an even further focusing of the use of our time. We will set aside regular time for personal devotions. The lack of power in the Church today is due to a lack of power in the lives of the people. It is as a man disciplines himself to meditation and communion with his Lord that he receives His Spirit of power. Many of us feel that we cannot find time from our duties and our work to do this. George Stewart has

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THE WACHOVIA MORAVIAN
written in *The Lower Levels of Prayer*, "to take time to pray is to make time for work." The man whose life is in tune with his Creator functions more efficiently and, therefore, does greater work in less time.

We must also focus our time on the study of God's Word and the worship which comes as a response. The Covenant Life Curriculum demands that we commit more time to the ministry of the church school and stresses the necessity of gathering as a church family for worship. It provides more opportunities for study, with the result that more time is demanded from us than ever before. Why? Is it simply to give people a greater knowledge of the faith? The real hope is that people will seize this time as an opportunity to move into deeper and more meaningful relationships with God. This is a vital necessity in our stewardship of time. God gives us time, not so much for "doing", as for being in right relationship with Him. It is because of our right relationship with God that we will do the things He would have us do.

To "center-down" on Christ is to focus one's time on personal devotions, the study of God's Word, and the ministry of the worship of the Church that we may have a right relationship with God. We view the larger challenge of using our time well in the ministry to the world through our relationship with God.

**Using Time Well**

"Make the best possible use of your time" Col. 4:5 (Phillips). This is the rub, isn't it? What are the things we will do if we are to use our time well? There are so many important things to be done. How does one decide which things are most important?

God does not expect us to do every "good work" that needs doing. We can see more things that as Christians we should do than any one of us can ever do. The problem with some of us in that we say "yes" to too many things, often for fear of what people will think if we decline. We stretch ourselves so thin that we do a poor job of many things, or that we simply do not get any thing done. The Christian must sometimes say "no" to a worthwhile request in order that he may be able to say "yes" to an even more important work in God's kingdom. Our charge is to tend to "our business" for Him.

We need to bring all our yearnings and all the demands upon our time to Christ for refinement and guidance. When confronted with a situation which makes a demand on our time we might ask: "Has the Lord brought us to this situation to use us?" If the answer is "yes," then we should enter the situation with the very best that we have and are. If the answer is "no," then we should wait for the Lord to challenge us with another opportunity.

As Christians, we must plan for interruptions in our schedule. Some people handle their time well by precise scheduling, but are annoyed when anything or anyone upsets the schedule. Self-centered scheduling does not allow for a life guided by Christ into unexpected paths. Who can tell when an interruption may be a great opportunity to serve the Lord? One cannot but be impressed with the way Jesus used interruption as a time to minister. Despite our feelings about the importance of what we are doing, we do well to remember that many times the interrupter with whom we are dealing is more important than the interrupted.

Learn to use the scraps of time for
God. How often we are guilty of saying, “I have only ten minutes until my next task, and that’s not time enough to start on anything.” Thus we waste the time. Only a moment is necessary for communion with God through prayer. A few moments give time for speaking a word of comfort to the broken-hearted, or listening to the lonely. Minutes previously wasted, when used in study over a week’s period, give valuable opportunity to deepen one’s understanding of God. To make the best possible use of our time means that we will use wisely each moment of time for God, even the scraps.

Time is the most valuable possession the Christian has. Committed to God it gives meaning to all that we do. Focused through our relationship with Christ, we make the best possible use of it. When we have done this, we shall have time to declare to the people of the world the “Good News” of Him who gives to all men “life for all time.”

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THE WACHOVIA MORAVIAN
SUPREME COURT DECISION ON PRAYER DID NOT BAN TEACHING OF THE BIBLE

A National Council of Churches official has exploded the idea that the U. S. Supreme Court ban on public school prayers also banned Bible study.

Distorted and sensational headlines have kept most people from realizing it is still perfectly legal to teach the Bible in public schools, Dr. Rolfe L. Hunt declared at the annual meeting of the NCC Division of Christian Education.

"Most people read only the headlines, and did not hear the measured words of the Supreme Court explaining that the function of public schools is to give instruction rather than lead in worship," Dr. Hunt, associate head of the NCC church and public school department, said.

The Bible may still be taught as one of the world's most important historical and literary documents, he pointed out.

According to the Supreme Court ruling, public school students may study the Bible for its literary and historical qualities and "use it as a reference book when studying secular subjects," he said.

They may also study comparative religion, history of religion, and the "relation of religion to the advancement of civilization."

They may "recite historical documents, such as the Declaration of Independence, which contains references to God, sing officially espoused anthems which contain the composer's

HIGH SCHOOL TEACHER TELLS HOW THE BIBLE MAY BE STUDIED AND LAW NOT BROKEN

Should the Bible be studied in public high schools? What are the responsibilities of the teacher to the student, to the community, to himself and the humanities?

A teacher with answers to these questions confronted Protestant and Eastern Orthodox educators with his findings at the annual meeting of the National Council of Churches' Christian Education division.

Thayer S. Warshaw, English teacher at the Newton (Mass.) High School, said he feels certain the Bible should be studied not as a religious book or literary work, but as a source book for the humanities, which students must know intimately in order to understand classical and modern literature, music and the fine arts—and be able to follow other courses intelligently.

Addressing a session of the six-day annual meeting which has brought 2,000 religious education directors and denominational leaders to Louisville, Mr. Warshaw declared "the Bible is indeed a religious book, but it is also a part of our secular cultural heritage."

He said "to keep the Bible out of the public schools because it is controversial and because the public cannot trust the good sense of both the teacher and the pupil to treat it as part of the humanities is a simple but questionable judgment."

He asked, "Is it important for the student to learn what it means when a man is called an Adonis or a Romeo."
yet unimportant for him to be able to tell a Jonah from a Judas?"

He answered his own question by describing the experiences at Newton High School where in his English classes students had difficulty understanding illusions to the Bible occurring in well-known books.

He reported that in an unannounced test given to five classes of college-bound eleventh and twelfth graders in a community generally regarded as above average culturally “most astounding findings” were made. Several pupils thought that Sodom and Gomorrah were lovers; that the four horsemen appeared on the Acropolis; that the Gospels were written by Matthew, Mark, Luther, and John; that Eve was created from an apple; that Jesus was baptized by Moses; that Jezebel was Ahab’s donkey; and that the stories by which Jesus taught were called parodies.

Mr. Warshaw then began a course in the study of the Bible in his class. From the outset he came to an understanding with students that he would not discuss with them meaning or interpretation and that the King James Version of the Bible would be used.

In his class were, he reported, devout Catholics, Reform, Conservative, and Orthodox Jews; Protestants of several denominations; and non-believers, from the “listless” to the “atheistic.”

While there were no complaints from parents, Mr. Warshaw said, he heard from clergymen and some parents, directly and indirectly, enthusiastic reports about the students’ new knowledge. Following the course, results in an unannounced test reversed the former ratio and students began to bring new understanding to Melville’s “Moby-Dick” with its Ishmael, Ahad, and Elijah; Thomas Mann’s “Joseph and his Brothers;” Rossini’s “Moses in Egypt” and other books and they learned the origin of such expressions as the patience of Job, a doubting Thomas, a Nimrod, a Judas, a Jonah, a Lazar, an Annanias, and the Adam’s apple.

Within the school considerable excitement was stimulated, Mr. Warshaw said. The librarians reported with satisfaction that paperback excerpted Bibles were going fast. Administrators and fellow faculty members told of Biblical quotations in student conversations, while other teachers expressed interest in using the same materials with their classes.

Misinterpretation of the Supreme Court decision on prayer in public schools, in Mr. Warshaw’s opinion, has contributed to the withholding of a most basic teaching tool in public schools. As long as the Bible is not “taught” but “studied,” he said, the law is not being violated. Studying the Bible purely for the historical or literary point of view,
he stated, can be a most satisfying experience for both students and teacher.

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**Court Decision . . .**

(Continued from page 13)

profession of faith in God; make references to God in patriotic or ceremonial occasions; and be excused from class to permit those who wish to do so to repair to their religious sanctuary for worship or instruction.”

Whether the schools will actually do all that is allowed must be decided by the citizens and taxpayers, Dr. Hunt said.

“Public schools will do these things only if there is a demand for them in the community. Church members can help create such a demand, if they are interested.

“The limits must be clearly marked for public school courses—pupils must be free to think for themselves, and to make their own decisions.”

Teaching for religious commitment rather than information is the church’s duty and privilege, Dr. Hunt said, and “beyond what any public school can do, there are many tasks for the churches.”

Dr. George G. Higgins and the Rev. Fred P. Hege attended from the Southern Province and Dr. John S. Groenfeldt and the Rev. Eugene Glasser from the Northern Province.
An Agricultural Expert Visits

Grace of God Department of Honduras

René A. Ryter

“Are you headed for our paradise?” asked an official in Tegucigalpa, with a twinkle.

He knew I was headed for the Department of Gracias a Dios (Grace of God) where the Moravian mission is at work among the Indian people of this undeveloped section of Honduras. Other people I consulted painted a gloomy picture of this “Grace of God’s” department: no trade except shrimp fishing and some copra; no roads; no future.

Yet I was happily surprised by the rich grace God dispensed to the many Mosquitia Indians I met during my visit. The Moravian mission can be rightly proud of the leaders trained, of the many progressive Christians inhabiting a very poor-looking country, appearing almost hopeless to so many outsiders as well as to many Mosquitia young people.

Soil and water

The area consists mostly of low lands and lagoons. The soil of the keys and marshes is composed mostly of sand, and lacks clay and humus. Rice, the staple food, gives poor yields and requires a great amount of labor. New fields are cut out of the brush each year, burned, spaded with sticks, planted, protected by fences against predatory animals and by noise against famished birds. The ripened heads are stored in bundles under the rafters. The women will thresh it, pounding it in their mortars with heavy pestles and winnowing the chaff. Rats, mice, and weevils destroy much of the crop.

Corn and beans do not produce well except along the rivers where silt has added body to the soil. There, too, the people grow sugar cane, bananas—mostly plantain types, and cassava (yaru). Peanuts are not grown.

Some children showed signs of protein deficiencies. Most of them have intestinal parasites. Both the vegetable and animal proteins are insufficient. Chickens do well, but eggs are not consumed for food. It is customary to let the hen sit after laying. Pigs are thin; they forage for their food, and cannot, like the chickens, obtain a good part of their nourishment from the broken rice found among the hulls.

The water situation is critical. Rain, collected from roofs, constitutes the main source of potable water. It is supplemented by shallow wells, dug in the sand, unprotected and polluted. Several villages around Cruta draw only brackish water from their wells. The people do not have the means to store sufficient water in cisterns to last...
through the dry seasons, and really suffer from potable water shortages.

Sanitation improvement such as disposal of refuse and use of soaps will largely depend upon a better economy.

On the optimistic side, it is possible to say that increasing both the country's economy and the people's diet, with the aid of outside technical help, seems feasible.

Cattle are raised, but do not produce much. Cows "grazing" in water up to their bellies, skinny and poor looking, reminded me of those I had seen in Florida in 1937. Soil and vegetation look similar. Cobalt, lime and other essential minor elements are doubtless lacking in Honduras. But with salt licks, better management and improved pastures—which started Florida toward becoming a leading cattle state—a cattle industry might also be possible in the Gracias a Dios Department. Planes can transport meat, butter and cheese from the three commercial airstrips, so the building of expensive roads would not be required.

**Other potential sources**

Another potential source of wealth is the cashew nut. At present they are not marketed. The trees grow much larger than in East Africa. They bear well, but only the apple is consumed, along with some of the roasted nuts. The cashew nuts could be transported by water to port, along with copra (coconut meat). The latter is at present, with some rice, about the only cash income of the villagers. More coconuts are being planted.

At Cocobila I met the most industrious person I had ever seen: Rudolph Sandobal. With his wife and daughter he makes good salt from seawater which they boil over a wood fire, using the wood ashes to purify the salt. He tans skins and makes excellent shoes, and with latex from forest trees he rubberizes cloth and makes raincoats. A lean-to is his carpentry shop; he rigs logs into boards with a handsaw and then makes furniture. He took us to the church to see the new lattice rail in front of the altar and the progress on the steeple. The Sandobals have a nice home. The ladies were using a sewing machine, making attractive garments.

Next day, on a trip to the plantations and pasture lands, I asked our guide where he had purchased a short machete and its scabbard-like leather shield. "Oh," he said, "this is the work of Mr. Sandobal. You cannot buy anything like that anywhere."

The people displayed their skills in many ways. Some made simple sugar presses: totem pole-like, with a shelf, a hole and a stock to extract the syrup. This, boiled down, is poured into "cubes" of "dulce," or brown sugar.

Men build fine homes with boards from the sawmill or handmade boards and clapboards. Some spread bamboo poles to provide wall sheathing. Ingenuity makes up for the scarcity of tools and the lack of elementary building supplies such as nails, screws, and bolts.

As soon as the resources improve, I feel certain that the Mosquitia Indians will explore the possibilities of cooperatives, credit unions, leather crafts, soap and sugar making, shops to make and repair tools, utensils, machines and vocational schools.

Animals are presently not used to carry or pull loads, nor to plow or cultivate. Manure and compost are not known as fertilizers. Because people and animals survive on a minimum,

(Continued on page 19)
Moravian Missions — currently speaking

Veterans Return to Mission Service

Dr. and Mrs. Werner G. Marx and the Rev. and Mrs. E. Howard Housman will be returning to Moravian mission service this summer and fall. The Marxes will go to Bilwaskarma, Nicaragua, where Dr. Marx will become dean of the Instituto Bíblico, the training ground for ministers serving Nicaragua and Honduras. He will replace the Rev. Joseph Gray, who returns to the United States for home service. Dr. Marx first entered mission service in 1936, when he went to Nicaragua. He then served in Honduras as superintendent and more recently has been on leave of absence to the Latin American Mission serving on the seminary faculty of that Mission Board in Costa Rica and assisting in the programs of Evangelism-in-Depth. He is a graduate of Moravian College and Theological Seminary and has taken graduate work at Yale Divinity School and Union Theological Seminary. The Marxes will go to Nicaragua on October 1.

The Rev. and Mrs. E. Howard Housman will return to Honduras July 15, where Br. Housman will become superintendent of that province replacing Lorenz Adam who returns to State-side service. The Housmans entered Honduran service in 1946 and served there until 1957, when they accepted a call to British Guiana. They became the first Americans to serve in that province. In 1961 the family moved to the parish at Yardley, Penna., where they now reside. Howard is a graduate of Moravian College, Princeton Theological Seminary and did graduate work at Princeton.

A Message From the Dominican Republic

The executive secretary of the Dominican Evangelical Church, of which the Moravian Church is a part, sent the following Christmas message out of the midst of strife, bloodshed and uncertainty: “The Evangelical Dominican Church is bringing a message of faith, hope, and love to all. To avoid group division, hate, selfishness and resentment, we are bringing this word containing the Christmas Message: PEACE, LOVE AND HARMONY AMONG MEN.

This message proclaimed by the singing angels, was the most appreciated gift that the heavens had shed upon us, ‘To you was born today a Saviour who is Christ our Lord.’

“The Evangelical Dominican Church is sending this message to their friends, hoping it will be a full lifetime in good fellowship and understanding by the

The Rev. and Mrs. Howard Housman and their daughter, Barbara, while they were serving in British Guiana.
presence of God in every one that really adores him." (Signed) Luis Thomas.

**S. S. Hope to Nicaragua**

The hospital ship, S. S. Hope, is on its way to the west coast of Nicaragua where it will be stationed for about ten months. It will have a hundred-member medical staff. Other volunteer physicians, surgeons, and dentists will fly to the ship for short periods of service. There will be inland health programs carried out but the main purpose of the staff will be to instruct their Nicaraguan counterparts in the techniques of modern medicine.

Nurses from the Moravian hospitals on the east coast will be granted this training. The cost of transportation for one nurse will be approximately $50. Anyone wishing to make a special gift for this purpose should write to the Board of Foreign Missions, 69 West Church Street, Bethlehem, Penna.

**Practical Nurse Training**

The second practical Nursing School graduation program was held on October 24, 1965 at the Moravian School auditorium, at Puerto Cabezas, Nicaragua.

Six students received pins, diplomas and caps after completing the one year course in practical nursing, which is offered each year at the Gray Memorial Hospital. Speakers for the program included Mrs. Abelardo Blanco, mayor of Puerto Cabezas; Dr. Manuel Morales, chief of the Department of Public Health in Puerto Cabezas; the Rev. Stedman Bent, Moravian pastor in charge of the Sisna District.

The teaching is conducted by the staff nurses at the hospital under the direction of Dr. Ned Wallace.

This year Miss Linda Clay, a recent graduate from the Duke University School of Nursing, will assist in the nursing education program as well as formulating the practical nursing curriculum.

This training program, begun several years ago by Miss Marie Forbes, was continued by Mrs. Molissa Tate and is now supervised by the hospital head nurse, Mrs. Mildred Levy. Mrs. Levy is the niece of Bishop Hedley Wilson.

**Visitor to Honduras . . .**

(Continued from page 17) they produce little. Any little improvement can start increasing the productivity and raise the level of the whole area.

More rice can be produced with less labor. Meat, milk, cheese, eggs, and vegetables can enrich the menu. Clean water may be pumped through plastic pipes. It would not be difficult to add these developments to the present programs carried by the schools, the literacy campaign, the health clinics, and without great expense. With all the waterways, roads are not important. Outboard motors and maintaining or opening channels would suffice. Ocean-going vessels can provide transport to markets. All of us have a responsibility to bring the concern and knowledge that will permit the country to bloom and bear fruits, opening the door more fully to the grace and love of God.

I saw in Mosquitia and its people the promise implied in the name “Gracias a Dios”—the “Grace of God.”

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The Provincial Boards at Work

PROVINCIAL ELDERS' CONFERENCE

The Rev. Elmer L. Stelter

The Rev. Elmer R. Stelter has accepted a call to become pastor of the Ardmore Moravian Church. He concluded his service as pastor of the Olivet congregation on January 30 and was installed at the morning service at Ardmore on Sunday, February 13, by Dr. R. Gordon Spaugh, President of the Provincial Elders' Conference.

The Provincial Elders' Conference, at the request of the provincial archivist, Miss Grace Siewers, and upon recommendation of the Provincial Archives Committee, has appointed Mrs. Geraldine Baines Eggleston as provincial archivist. Mrs. Eggleston, who is a member of our Trinity congregation, has been serving as assistant archivist.

In view of her outstanding service, Miss Siewers has been named Provincial Archivist Emeritus, and she has agreed to continue her service to the archives.

The Provincial Elders' Conference has appointed the following provincial committees for the inter-synodal period 1965-68:

Music, Ritual & Customs:
For 3-year term, expiring 1968
Mrs. Richard F. Amos
Douglas G. Kimel
Mrs. Alan Turner
Richard D. Rierson

For 3-year term, eligible for re-appointment for 1 term
Mrs. Edward G. Manning
Mrs. B. Clyde Shore
Austin E. Burke
John H. Kapp

Advisory Building:
For 3-year term, expiring 1968
Grover E. Fishel
W. J. Fishel
For 3-year term, eligible for re-appointment for 1 term
George G. Higgins
Amos E. Speas

For 3-year term, eligible for re-appointment for 2 terms
Louis F. Owen
J. Kenneth Burge

Stewardship Counselors:
For 3-year term, expiring 1968
C. C. Fussell
Irvin Leinbach
C. L. Ray
Alton F. Pfaff
John F. Cude
Lindsay G. Crutchfield
Thomas A. Kimball

For 3-year term, eligible for re-appointment for 1 term
T. L. Shepherd
Charles W. Miller
Claude F. Phillips
Joseph F. Stone
Jack M. White
Reuben Hughes
David E. Day

For 3-year term, eligible for re-appointment for 2 terms
E. T. Bowne, Jr.
Fritz Luther
M. Roscoe Siceloff
R. Arthur Spaugh, Jr.
Lester G. Reich
Alex A. Spach
Frank W. Crouch
R. Gordon Spaugh, vice-chairman; Mrs. Hal W. Dotson, executive secretary and treasurer.

The following is a list of the members of Provincial Women’s Board and the particular field of work under their supervision: Mrs. Stuart Bondurant, Spiritual Life and Bible Study; Mrs. Austin E. Burke, Jr., Home for Aging; Miss Mary Crouse, Alaska; Mrs. Lawrence D. Fulop, Literature Chairman; Mrs. Paul R. Johnson, Wachovia Moravian and Publicity; Mrs. Virgil W. Joyce, Nicaragua and Honduras; Mrs. Theodore C. Kern, Parsonage Committee; Mrs. Carl W. Lutz, Eastern West Indies; Mrs. Edwin W. Mendenhall, Missionary Residence and Service Day Fund; Mrs. James B. Middliff, Education of Missionaries’ Daughters, Moravian Educational Institutions and Laurel Ridge Moravian Camp and Conference Grounds; Mrs. Ray J. Reed, British Guiana; Mrs. Carl F. Riddle, Finance and Office Chairman; Mrs. James S. Smith, Aid to Provincial Churches; Mrs. R. C. Smith, Retired Missionaries and Magazines for Missionaries; Mrs. I. B. Southerland, General Missions and Mission Study; Mrs. F. O. Stutts, Pfohl Ministerial Fund.

Mrs. Paul R. Johnson

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PROVINCIAL WOMEN’S BOARD

The Provincial Women’s Board met on January 10 in the Board Office at Ardmore Moravian Church. Elected as permanent officers were Mrs. Douglas G. Kimel, chairman; Mrs. Ralph E. Spaugh, vice-chairman; Mrs. Hal W. Dotson, executive secretary and treasurer.

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LENTEN SERIES EMPHASIZES WORSHIP THROUGH THE ARTS

A series of three Lenten Programs entitled "Worship Through the Arts" will be presented on the Sundays of March 13th, 20th, and 27th, at 7:30 p.m. at Home Church.

*Dawn of Victory*, a new movie which depicts the Passion Week Story, will begin the series on the 13th.

The Rev. Clark Thompson has arranged a service which will be planned with famous paintings in the life of Christ. It will be held in the Chapel on the 20th.

The concluding service will be a combination of music and drama. The Adult Drama Committee will present *With Christ in the Upper Room*, a portrayal of the Last Supper. Choral music will be included in the service which will be given in the Chapel at 5:00 p.m. and again at 7:30 p.m.

GREENSBORO CONGREGATION INSTALLS PIPE ORGAN

In February, 1965, First Moravian Church, Greensboro, purchased a used Wicks, two manual, four rank, pipe organ at a cost, including installation, of $2,500. Although no money was on hand at the time of purchase, the congregation response was such that the debt could be completely paid by December, eleven months later.

This was one of those rare opportunities which presents itself without previous warning, requiring a quick decision. The availability of the organ became known to the organist, George Kiorpes, who examined the instrument, found it in excellent condition, and at a called Joint Board meeting presented his find. No prior thought had been given to the purchase of an organ because of lack of funds. Realizing that the old electronic organ was nearing retirement age (the repairman had to be called three times one week) and that this was too good an opportunity to let pass, the purchase was made.

Installation was completed for use on February 14. On March 14 a dedication service and recital was held with Mr. Harold Andrews, professor of organ at Greensboro College, as guest organist.

The components which have made this a wonderful experience for the congregation were an excellent instrument, a fine Christian man to deal with, a willing board, and a good spirit and response by the congregation—and the repairman does not have to be called!
The Church Around the World

AMERICAN BAPTISTS SET NEW "INNER CITY" POST

A New York City clergyman active in a variety of urban development and social action projects has been named by the board of managers of the American Baptist Home Mission Societies to a new inner-city post.

The Rev. George D. Younger, pastor of Mariners Temple, a Baptist church in New York City's Lower East Side since 1955, was named to the position of program associate in the denomination’s Division of Evangelism, effective April 15.

In the post, Mr. Younger will continue to live in New York, working largely with laymen of all denominations in housing, city planning and other programs relating local congregations to the urban ministry.

The clergyman's interracial church, which maintains a week-long program of fellowship and service for neighboring low income housing areas, in 1957 received the “Effective City Church Citation” from the American Baptist Urban Convocation. (RNS)

SOCIETY PRESENTS BIBLE TO PRESIDENT JOHNSON

The “Year of the Bible” was formally opened with the presentation to President Johnson of a Bible which symbolized the 750-millionth copy of Scriptures distributed by the American Bible Society since the organization's founding in 1816.

Given to the Chief Executive at the White House by Sen. Claiborne Pell (D—R. I.), a vice-president of the American Bible Society, was a family-library edition of the King James Version of the Bible bound in red hand-

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MARCH, 1966
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The presentation was the first formal event marking 1966 as the 150th anniversary year of the ABS. With Sen. Pell was Dr. James Z. Nettinga, ABS secretary in charge of anniversary arrangements.

A three-day observance of the anniversary year is scheduled to start in New York on May 11 with a commemorative service at City Hall. (RNS)

METHODOIS TOLD TO RE-EVALUATE OVERSEAS PROGRAMS

Methodists must re-evaluate all their present overseas mission programs during the coming decade, the Methodist Board of Missions was told by Dr. Tracey K. Jones, Jr., head of the Board's World Division. He said that if American Methodism wishes to exchange its "mission board-mission field" relation-

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THE WACHOVIA MORAVIAN
ship with overseas Churches for a “Church-to-Church relationship,” it would entail a “rigorous re-evaluation of all existing programs.”

He indicated that one of the adjustments involved is in the realm of specialization. “The missionary ‘frontiers’ are increasingly of a specialist nature,” Dr. Jones noted. “The effectiveness of Christian institutions probably will rise or fall, dependent on their ability to adjust to the ‘specialist’ requirements of the new societies of Asia, Africa, and Latin America.”

One of the emphases of the next decade, the mission leader predicted, will be evangelism. “The fantastic growth of population provides a crisis and opportunity for evangelism that staggers the imagination.”

Other 10-year goals suggested to the Board by Dr. Jones included deeper involvement in national, regional and world ecumenical movements; determination of goals based on a sound theological foundation; improved training for lay leaders; and “a more determined effort to undergird the missionary.”

**CONTRIBUTION TO CROP UP ELEVEN PER CENT DURING ’65**

Contributions to the CROP (Christian Rural Overseas Program) Food Appeal for 1965 totaled $1,745,606, an increase of 11 per cent over 1964, officials of the interdenominational agency have announced.

The total includes cash and such commodities as seeds, tools, agricultural equipment, nutritional additives and high-protein foods not normally available for overseas distribution through the government’s Food for Peace program.

CROP foods and supplies were distributed in 30 countries overseas in 1965 by Church World Service, relief and rehabilitation agency of the National Council of Churches.

As in previous years, Indiana led the nation in the food appeal with contributions valued at $197,672. Illinois and then Kansas ranked next.

In addition to the Food Appeal, CROP also collected clothing valued at $2,220,331. The combined total of $3,965,937 was exceeded in CROP’s 18-year history only in 1948. (RNS)

The Synod of 1965 . . .

(Continued from inside front cover)

stewardship (and) public relations . . .” While this authorization does not have the immediacy of the directive to employ a children’s worker, it does open the way for future action of far reaching consequences.

A resolution that might well escape notice and the attention it deserves was the action calling attention to “the problems and demands of the inner city and urban churches” which the synod declared are becoming “more difficult, complex, and urgent.” The committee that prepared the resolution that synod approved missed the point somewhat (it seems to the editor) when it stated that “we have several urban congregations that will face these challenges and problems in the next few years.” We already face these problems. A study of what urbanization means to the churches of the Southern Province is a step in the right direction.

The years of 1965 to 1968 will be years of decisions for the Southern Province. The Synod of 1965 rendered good service in pointing to some of the decisions that need to be made in the years ahead.
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ADULT WEEKEND ........................................... June 17 - 19
JUNIOR CAMPS .................................................. June 19 - 25
..................................................................... July 3 - 9
..................................................................... July 10 - 16
JUNIOR HIGH CAMPS ........................................ June 26 - July 2
..................................................................... July 17 - 23
SENIOR CONFERENCE ..................................... July 31 - August 6
POST HIGH CONFERENCE ................................ August 26 - 28
Musical Instruments of Old Salem

In This Issue

- Moravian Music, Old and New
- A Library for Moravian College
- Moravians in Segregated South Africa
An Editorial

Fearful, We Pause and Look

Have you ever climbed Mount Mitchell? There is a view from this highest mountain peak east of the Rocky Mountains that is gorgeous. The way to the top is also interesting. The first part of the trip up can be made by automobile, up a one-way road. Travel goes up in the morning and down in the afternoon. Near the top is a tea room, souvenir shop, and parking ground for automobiles. From here to the top the journey must be made on foot.

It is a stiff climb, and only the most vigorous can make the climb without stopping occasionally to rest.

Those of you who have made this trip up know that there are benches located along the wayside at the places where many of us find our strength weakening. These benches, quite comfortable, are placed so that the traveler has his back to the top of the mountain, and faces the way over which he has come and the beautiful scenery below. A few minutes pause here refreshes the body, while the gorgeous view stimulates the spirit. We realize how far we have come, and can now turn to make the climb upward with renewed strength and enthusiasm. This process is repeated several times before we reach the top and there view the magnificent mountains of Western Carolina on every side.

There are times in life’s journey when we need to follow the example of those who climb Mount Mitchell. Tired, worried, confused, fearful of our ability to reach the goal, we should pause, turn around and look from whence we have come. Every Christian should learn this lesson. Let him stop amid his anxiety and discouragement. Let him “be still and know that I am God.” Let him turn around and look over the path behind. Let him recall the difficult experiences in the past when he sought the Lord’s help and received it. Let him ask himself if his Lord ever forsook him in need.

Perhaps some of you who read this are in the midst of discouragement, and confusion; perhaps your faith is weak. Stop, turn around and ask yourself the

(Continued on page 24)
Festival Will Present

Moravian Music, Old and New

Beverly Walter

Music more than two centuries old and music written within the last decade will be performed during the Eighth Early American Moravian Music Festival, to be held June 12-19 in the new Fine Arts Center on the campus of Salem College.

From the early period will come the first modern performance of a “Dies Irae” (Day of Wrath), a portion of a Requiem set by Christian I. Latrobe. The work will be the first large-scale composition for chorus, orchestra and soloists to be given during the festivals, Dr. Thor Johnson, the festival musical director, said.

Latrobe was a prominent member of the Unitas Fratrum in England. Several of his works have been performed in previous festivals.

From the early period, too, will come performances of three string trios by John Antes, the 18th century missionary, diplomat and traveler; and the six quintets of Johann Friedrich Peter, perhaps the most gifted of all the early Moravian composers.

A man of later date, Francis F. Hagen, will be honored with the modern premiere of an overture he wrote. Hagen, who became a bishop, was born in Salem in 1815.

A major work will be the “Song in the Wilderness,” written for the 175th anniversary of the founding of Salem Academy and College by the late Dr. Charles Vardell, then dean of the school of music. “The Three Marys” by his daughter, Margaret, the wife of Clemens Sandresky, the present dean, will be presented. A Concerto for Flute and Orchestra by Charles Delaney, a Winston-Salem native, will be given with the composer as flute soloist.

A “Triology of Southern Lyrics” by John Henry Boner, a 19th century Salem poet, will be presented in a musical setting by Mrs. J. Kenneth Pfohl, wife of Bishop Pfohl.

In this way the festival will come full circle, from the early years of music in a wilderness to the present years of music in an urban, industrialized society.

Music of 1766 Featured

Because the festival is being held during the year marking the 200th anniversary of the founding of Salem, special attention will be paid to music of 1766. The source of this music is the collection of Johannes Herbst. Herbst, a bishop who lived in Salem for a time, copied hundreds of works. From these, taking only the one year, 1766, Dr. Ewald Nolte, director of the Moravian Music Foundation, has been able to select 10 for performance during the festival. Dr. Nolte and his associates are preparing much of the festival music from materials in the foundation’s archives.

The music will be performed by the Fine Arts Quartet; the American Brass Quintet; an orchestra assembled in large part from local professional musicians; and a chorus made up of participants in the festival.

The soloists among singers will be Marlene Kleinman of New York, mez-
zo-soprano and member of the Metropolitan and New York City Operas; Waldie Anderson, tenor, a member of the Interlochen, Michigan, Arts Academy faculty; and Andrew White, bass, and head of the voice department of Baylor University. The pianist will be the up-and-coming Arthur Fenimore of Philadelphia.

The concert schedule has not been firmly set as yet. Similarly, the schedule of events for an accompanying seminar are still tentative but sufficiently arranged to indicate that those attending will be busy from early morn till late at night.

They will pursue such topics as early American music and the frontier tradition; the festival music itself; liturgical renewal; music in the church school; and the new Moravian hymnal, due, perhaps, in a year.

Among the participants will be the Rev. Charles B. Adams of Staten Island, N. Y.; the Rev. E. T. Mickey of Raleigh; Dr. and Mrs. Edwin W. Kortz of Bethlehem, Pa.; Mrs. Paul H. Kolb of Winston-Salem; Bishop Kenneth G. Hamilton, formerly of the Northern Province but now a resident of Winston-Salem; and the Rev. Howard Hageman of Newark, N. J.

Alfred V. Frankenstein, music and art critic of the San Francisco Chronicle, will lecture on early American music. Donald Plott, chairman of the music department of Davidson College, will work with choral directors on the improvement of sound and diction.

Clemens Sandresky will be dean of the seminar.

The members of the Southern Province, as sponsors of the festival, are depended upon and urged by the Festival Committee on Arrangements, to supply the volunteers needed, as has been outlined by the pastor and Church Relations Committee of each church.

Mr. and Mrs. R. Arthur Spaugh are the general chairmen for the festival and seminar.

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June 12-19, 1966

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THE WACHOVIA MORAVIAN
One of the long-felt needs of Moravian College and Theological Seminary is soon to be met in the construction of a new library. Construction is expected to begin this spring on the $1,246,000 building.

A new building to house all of the library functions of the school is described as "the most urgent need of today." The reasons are obvious. The present library annex was constructed in 1907 for an enrollment of 50 to 75 students. The enrollment is now over 900 and may soon reach 1,200.

To provide temporary facilities for the present student body the library a few years ago took over through renovation what was once a coal bin in the basement of Comenius Hall and occupied space that was used as a snack bar before the construction of the Student Union Building. In addition the old gymnasium also became a library annex.

The administration and trustees recognized that a library with adequate space for books and reading rooms was "indispensable to the continued excellence of Moravian education."

Money for the new building is expected to come from three major sources. One is from the Federal Government which has made a grant of $379,734 under the Higher Education Facilities Act of 1963. The second source are the churches of the two provinces. The Synod of the Southern Province of 1965 set a goal for the library of $125,000. The Northern Province is committed to $425,000. Alumni
and friends are expected to contribute the remainder of the cost.

To pave the way for the construction a number of houses on the site will be demolished. The razing of the houses was expected to begin in March. The library is expected to be ready for occupancy in the fall of 1967.

The building is to be erected on Monocacy Street between Locust Street and Elizabeth Avenue. It is planned for an enrollment of 1,200 students, will have study space for 420 students and stack space for 180,000 books.

The Steering Committee in the Southern Province conducting the campaign for the province’s share in the cost of $125,000 is headed by Br. Claude Phillips. Vice chairmen are the Brn. Wilson Edwards and C. L. Ray. Other members are the Brn. Richard F. Amos, C. T. Leinbach, Jr., Clayton H. Persons, R. Gordon Spaugh and Edwin L. Stockton.

DEATHS


Dalton, Mrs. Louise Vogler, born August 19, 1896; died February 26, 1966. A member of Home Church. Funeral conducted by Dr. James C. Hughes, Dr. Mark Depp, and Dr. Charles P. Bowles. Interment in Salem Cemetery.

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Churches Face Problems in

Racially Segregated South Africa

A HOUSING PROJECT in South Africa. This is Kwa Mashar near Durbin with homes for over 100,000. It is a Bantu area and is restricted to native Africans.

The difficulty of carrying on the work of the church in the racially segregated society of South Africa is emphasized in the report for 1965 by the superintendent of the South Africa, Western Cape Province, Bishop P. W. Schaberg.

South Africa is governed by a series of laws known as apartheid laws by which the races are separated and the movement of colored people strictly limited and regulated.

"Life under the apartheid laws is also under the message which is given to his church," Bishop Schaberg wrote. He concluded, "It is sometimes a special task to proclaim the gospel under such circumstances."

"By these sad experiences," Bishop Schaberg affirms, "we must grow in the knowledge of Christ."

The sad experiences under the apartheid laws that came to the Western Cape Province in 1965 were described by the superintendent of this Moravian province in South Africa in his report.

The transfer of the Rhenish Congregation of Wupperthal with 1,800 members and nine day schools to the Moravian Church took place in 1965. This congregation is a part of a Lutheran group in South Africa which is related to the Rhenish Missionary Society of Germany.

The reason for this transfer is given as the fact that "the Rhenish Mission Society became convinced that it was not possible to bring this congregation into a living contact with the Rhenish Church of South West Africa." "We felt that it was a mandate from our Lord" the report states, "when we were asked if we would accept the congregation into the Moravian Church. It is a big task for us to give the people of Wupperthal a real home in our church. We leased the Wupperthal store, shoe factory and tannery. The branch congre-
gation in Cape Town under Brother Solomon has after further deliberation also decided to become affiliated with the Moravians.”

On October 17, on the occasion of a big service, the Rev. H. K. Diehl, of the Rhenish Mission in Southern Africa, handed over the congregation to Br. Schaberg as superintendent of the Moravian Church. On the same day Br. D. I. W. Wessels, the future Moravian minister, the first colored minister to serve this big circuit, was ordained a presbyter. Br. Wessels had just returned from one year’s valuable study at Moravian Theological Seminary in Bethlehem, Pennsylvania, sponsored by the American Moravian Church, which gave him much new insight and experience.

Loss and Separation
On the other hand the Western Cape Province reported a number of separations and losses occasioned by more stringent applications of the apartheid laws. These were:

1. The loss of the church and school building at Goodwood. The Moravian Church was compelled to sell the property “because in the future only white people are allowed to live there.” A new church building for the congregation is being created in another area, but the school “is lost forever.”

2. The school in Zuuranys was lost. “The new owner of this farm paid us a certain price and handed the building over to the Dutch Reformed Church.”

3. The George Schmidt School was forced to move from a “now declared white area.”

4. One of the congregations at Port Elizabeth was declared Bantu (all colored) and the Fairview Congregation with the province’s Theological Seminary, which is inhabited by coloreds only, was declared for the white group only. “These were heavy blows for us,” writes Bishop Schaberg.

The report does not speak very hopefully of the future. The government of South Africa has made it clear that “white, brown and black people will be segregated from one another more and more by introducing new laws and making new regulations.”

More Separation to Come
This is emphasized in two references in the report. One has reference to the homes of the missionaries. “Out of a multitude of always new problems,” writes Bishop Schaberg, “I only mention the fact that it is today already in many places impossible for the white missionary to have his dwelling in the midst of his non-white congregation. Here we find ourselves sometimes confronted with the same question as the German Church in the times of Hitler:

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A second reference is to the gathering of people for public meetings. The report tells of the Music Festival of the Moravian choirs of the Churches of Cape Town which is held in the Town Hall. In 1965 a permit was first refused but later on renewed application was granted. The wording of the permit, however, allowed "only the missionaries and their wives as white people to attend, otherwise coloreds only and not even our Br. Mazwi, the native Moravian minister from Nyanga, the Bantu suburb of Cape Town."

The theme of the report was written around the words of the epistle of Peter that we should grow in grace and the knowledge of Jesus Christ. The last section begins: "To grow in grace and knowledge of our Lord Jesus Christ means in our time that a small community like our Moravian Church considers itself knowingly a member of the ecumenical church of Christ. We are thankful that we made this experience also in the year under review."

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APRIL, 1966
The Moravian Church Develops

A School to Train Lay Leadership

"More and better trained laymen!" This is the constant cry in a church re-awakening to the importance of the layman in its ministry.

Since the Moravian Church has become a member of the Covenant Life Curriculum family, the cry echoes from every corner. The materials are better. The level of thought is more sophisticated. Teachers who are dedicated recognize the improvement and ask help in becoming qualified to handle the curriculum. In the Southern Province of the Moravian Church the Laymen's Seminary has been reoriented to provide such help.

The Laymen's Seminary was started in 1961 as a result of the concern of the Commission on Leadership Education for a better equipped laity. It was designed to offer courses to meet leadership needs. Church history, doctrine, survey courses in Old and New Testament, more intensive study of individual books of the Bible, and courses in methodology for teachers of all ages were to form the core of the curriculum. In addition to these, additional course were held in church music, Moravian Church history, doctrine, and an experimental course for young people.

With the advent of the Covenant Life Curriculum the Laymen's Seminary was a natural training ground for teacher preparation. The curriculum required only slight adjustment to take into account teacher needs. Survey courses of the Old and New Testaments, a popular part of the standard curriculum, were fitted into the schedule in order that the teacher of the MIGHTY ACTS OF GOD might survey the Old Testament in the fall and the New Testament in the spring session of the seminary. Before that the course in Christian Doctrine and a Bible Study of Philippians prepared for the use of INTO COVENANT LIFE.

Entry into the cycle of church history brought forth unprecedented response to courses in church history and the history of Christian thought. These courses were divided into two parts, the second part of each to be taught in the winter quarter in January and February.

A Local Teaching Staff

The teaching staff of the seminary comes from the church and the various academic communities in Winston-Salem. Wake Forest College has been a source of many of the most popular members of the faculty. The faculty of the Moravian Church's own Salem College and Academy have filled many of the teaching roles. In addition, persons from the North Carolina Baptist Hospital's department of Pastoral Care have afforded resources for studies in the psychological development of children as well as courses in human relations.

Ministers of the local Moravian churches also have served on the faculty, teaching in their field of particular interest. They have been outstanding leaders in Bible study, Moravian Church history, and in the field of doctrine.

The school itself is under the direction of the Leadership Training Commission of the Board of Christian Education and Evangelism. A committee of this commission plans the courses
of study, secures the facilities for the classes on the Salem College campus, and enlists the faculty. Even though the remuneration for teaching is very small (currently $50.00 for ten hours of teaching), the committee has found outstanding teachers ready and willing to cooperate in such a venture.

Each quarter of the school involves one night a week for five weeks. Each class is of two hour duration. Assignments are given, the purchase of at least one recommended book is required, and the students habitually prepare for their classes as instructed.

Included in the original inception of the idea of the school was a graduate’s certificate. To achieve this certificate, a student is required to attend at least ten courses amounting to 100 class hours of work.

A Personal Testimony

A man who is deeply involved in the current achievements of the seminary, and a student himself, is Ralph deS. Siewers, Jr., of the Home Church. Ralph is a jolly white-haired gentleman who makes his living as a manufacturer’s representative serving the furniture industry. His wife, Edna, has also attended courses in the school and is employed as a part-time church visitor for the Home Moravian Congregation.

Writing of the part that the seminary has played in his life, Mr. Siewers states, “An evening in January, 1961, found about 65 Moravians gathered in a large lecture room at Salem College for the first session of the Seminary for Laymen. With few exceptions everyone in that room had responded to the opportunity because of some need or frustration. All were involved in some phase of service in the local congregation as church school teachers, board members, devotion leaders, committee chairmen, youth leaders or the like. Each felt that this school would offer instruction that would give him competence and understanding in his area of service. This, we thought, was the purpose, and so we had responded.

“We knew very little about methods of teaching and even less about group

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reactions and dynamics. Theology and doctrine were subjects for ministers to handle, although from time to time we had to face up to questions in this area. Our only acquaintance with church history and the study of missions came through the Sunday School or occasional sermons on the subjects. Understanding people or how to improve relationships and communications were matters we had hardly thought about. The spiritual development of children, youth, or adults were other subjects that had never crossed our minds. That they sounded important was as much as we knew of the subjects.

"Surveys of the Bible we thought were heavy subjects confined to college curriculum and somehow involving a knowledge of Hebrew and Greek. We had studied and some of us had—ponder the implication—taught sections of the Bible (always with lesson plans well prepared by professionals) so studies of various books of the Bible were important. We had heard of depth Bible study but never dreamed we would ever be qualified to lead a study of this nature.

"As I put these words down, it occurs to me that anyone reading this might wonder where such a bewildered and ill-equipped group of people could be found. I suggest that he turn to any group of leaders in any Christian church and he will find that the vast majority of those dedicated Christians will feel a kinship to our original ‘student body.’ And those of us who have participated in this seminary program these past five years will still find that we belong with this vast group of bewildered and ill-equipped people.

"We have been helped through our studies. The seminary course has made the Bible a living and exciting book. It has made our study of the MIGHTY ACTS OF GOD a living and vital experience. Our courses in church history have made our study of THROUGH THE AGES as fresh and relevant to our living as tomorrow's paper. We have had a new understanding of our brothers and of the tensions of our times through our courses in understanding people. Our teaching has taken on new vigor and meaning and the response from our classes adds a real joy to this service. Our eyes and hearts have been opened in the study of Christian doctrine and our lives have a new and positive devotion. Having been led through several Bible studies, we have gained a new perception of the message the Bible holds for us and a new relationship to people that makes the Bible live.

"In addition to the fulfillment of our needs and the elimination of many frustrations in our service in the church, we have been privileged to study under some excellent professors and teachers who are working in our community. We have enjoyed a warm fellowship over these years with many Christian brothers whom we would never have come to know otherwise. We have shared with them our hopes and beliefs, our fears and doubts and have been mutually strengthened. Most important of all, we have come to hear more of the love of our Lord through
the love of our brethren in those many hours of study and discussion.

"The Seminary for Laymen has contributed immeasurably to the spiritual development of all those who have participated in any of the study. It has undergirded our study of the C.L.C. in our church schools and has broadened the horizon and cleared the vision of our clergy and laity."

Interestingly enough, the growth and experience of Mr. Siewers led to his election to the Board of Christian Education and Evangelism of the province. As a member he has served on the Leadership Education Commission, which is responsible for the program of the seminary.

Another Student's Testimony

Another student of the seminary who has become a part of the official Board of Christian Education is Mrs. R. V. Crutchfield. Jane holds a certificate from the seminary, but remains one of its most faithful students.

Evaluating her experience, Mrs. Crutchfield writes, "At the time the Laymen's Seminary started, I had been wanting to enroll in some Bible courses and had considered going to night school at Wake Forest College. So when the announcement was made that the Laymen's Seminary was to begin, I felt that it was made to order for me. The schedule was such that I felt it would not work a hardship. Since I have a family and also am employed outside my home, I didn't have a lot of spare time to devote to night school.

"The courses offered by the Seminary sounded very interesting. They covered various phases of religious instruction and human relations. So with great anticipation, I began. I had felt a definite need for further study. I knew the church had what I needed, but I was not getting enough to satisfy me. I was thrilled with the class sessions. I found myself wishing they would accelerate the schedule."

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"In addition to the stimulating class sessions, the instructors were constantly referring to their source books and would suggest supplemental reading. Before long, I was launched on a reading program and I have never been able to get all the books read that I want to read. I consider this supplemental reading as a fringe benefit of the seminary.

"I just must say a word about the instructors we have had. We have had several from the Religion Department of Wake Forest and Salem Colleges. The courses in human relations have been taught by people from the Pastoral Care Department of Baptist Hospital. Other instructors have been Moravian ministers. The quality of the instruction has been excellent.

"The courses in human relations stimulated an interest in psychology, so I was launched on another reading program. I wanted to know why people act and react as they do. My pursuit of the study of psychology has certainly broadened my understanding of myself, as well as of other people. It was also my study of psychology that made me more aware of man's need of salvation. Now the realms of psychology and religion are so intertwined as to be inseparable in my own experience.

"Another fringe benefit of Laymen's Seminary was the association with the other students. I soon learned that most of them were in the same boat as I. They were struggling to teach a church school class. In talking with them, I discovered that I was not alone in my struggle. I was dissatisfied with my efforts as a teacher, and I do use the word 'teacher' loosely here. Although I still feel that my 'teaching' falls far short of what it should be, I have at least been able to help satisfy my need to try to learn more about what Christianity is. I have learned that my quest for knowledge will probably never be satisfied, because the more you learn the more you realize you don't know. Each time I enroll in a new course at seminary, I find that it is so far-reaching that I can never exhaust the possibilities that each new challenge brings.

"Considering the giant strides that have been made in secular education, I think the church faces a tremendous task in raising the standard of its educational work to a level that will more adequately fulfill the needs of its members. Laymen's Seminary seems to me to be a step in the right direction, and I, for one, am grateful for the assistance it has provided me.

"One thing more I would like to point out. The seminary is not just for church school teachers. Anyone could benefit from it. Since all the members of a Sunday School class are sharing in the teaching-learning process, it would be very helpful to the class for a student to bring up things that he had learned at seminary and share his experiences with his class."

Such is the expression of two of our students. Many are unable to state it so well, but their return to each new session indicates the value they see in the program.
The seminary is an amazingly inexpensive and simple program to have touched so many to such depth. Each student pays a fee of $3.00 per course and the Board of Christian Education and Evangelism subsidizes the program about $200.00 each year to cover promotional materials. This represents a cost to the Board of less than $1.00 per student. Officials consider it a valid investment.

DEATHS

Spainhour, Mrs. Lula Katherine m.n. Schultz, born June 4, 1881; died February 20, 1966. A member of Fries Memorial. Interment in Salem Graveyard.

Jones, Arthur Bryant, born December 5, 1898; died March 9, 1966. A member of Clemmons Church.


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Laymen’s Seminary
Offers Spring Series

Of Helpful Courses of Study

The Laymen’s Seminary will offer four courses in the spring semester which begins Tuesday, April 12, at 7:30 in the Fine Arts Building at Salem College. Five two hour sessions will be held on successive Tuesdays, ending on May 10.

The Laymen’s Seminary is sponsored by the Commission on Leadership Education of the Board of Christian Education and Evangelism, Ralph Siewers, Jr., chairman.

The faculty for the spring semester is announced consisting of Dr. E. W. Hamrick, the Rev. Clark A. Thompson, the Rt. Rev. George G. Higgins and Dr. Robert A. Dyer.

Dr. Hamrick will lead a new course for the seminary, an INTRODUCTION TO BIBLICAL ARCHAEOLOGY. He recently completed a year of archaeological study and excavation in Jordan. Dr. Hamrick is a member of the faculty of the Department of Religion at Wake Forest College.

Brother Thompson, chaplain of Salem College, will lead a study in CHRISTIANITY IN THE TWENTIETH CENTURY. This course will deal with the history of the church in the 20th century and with recent developments in theology and changing forms in the worship and work of the church. The course relates to the closing sections of Thompson’s THROUGH THE AGES.

Bishop Higgins will lead a course of study designed for teachers of adult classes in THROUGH THE AGES. This course will preview the Moravian supplement to this study of Church history which was written by Dr. John R. Weinlick and titled, “The Moravian Church Through the Ages.” The Weinlick text is available for use in the course.

Dr. Dyer will repeat a very popular course which he taught in 1964 and in 1965 on the SPIRITUAL DEVELOPMENT OF CHILDREN. This study is designed to help parents and teachers of small children. Dr. Dyer is an Associate Professor in the Department of Religion at Wake Forest College.

On the Tuesday following the last meeting of the semester, Certificates of Achievement will be presented to those completing the required number of courses in the seminary. This service will be held on May 17 at 7:30 in the Shirley Auditorium of the Fine Arts Center.

In addition to the awarding of the Certificates of Achievement, pictures of
the Moravian centers in Europe visited by the Old Salem tour last spring will be shown. This showing will be identical to the one which was given at Old Salem on February 15. It will be open to the general public.

PROFESSORS AT MORAVIAN CONDUCT LAYMEN’S SCHOOL OF THEOLOGY

Four Moravian clergymen associated with the college and theological seminary conducted a Laymen’s School of Theology lecture-seminar series at Sharon Moravian Church, Tuscarawas, Ohio, on Sundays, March 6, 13, and 20.

Dean Vernon W. Couillard, professor of doctrinal theology, and Dr. John R. Weinlick, professor of historical theology at the seminary, lead the March 6 program dealing with church doctrine and fundamental beliefs.

Dean James J. Heller of the college spoke on Christian faith and life and the Rev. George C. Westphal, professor of practical theology, led the discussion on effective presentation of Christianity on March 13.

Dr. Elmer Homrighausen, professor of Christian education at Princeton Theological Seminary, spoke on March 20 on “Faith at Work.”

YOUNG ADULT FELLOWSHIP PLANS FOR SPRING RALLY

The Spring Rally of the Young Adult Group of the Southern Province will be held at Home Church on Thursday evening, May 5, at 6:30 P.M. The program will consist of the usual good meal, group singing, installation of new officers, and a guest speaker. Tickets may be purchased from the young adult council representative at each church for $1.25 per person.

The Young Adults are sponsoring as their project this year the raising of $1,800.00 to help pay for furnishings for a new parsonage at Sharon, British Guiana to be occupied by the Rev. Gordon Sommers family.

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April, 1966

15
REFLECTIONS

Today is Sunday—and I am quiet except for the roar of traffic in front and behind me. Too quiet . . . For a little over forty years I pulsed with life, especially on Sundays, and the Spirit of the Everlasting God moved often within my walls.

How many baptisms, weddings and funerals was I a witness to, each service with its own ecstatic or mournful overtone, and some with touches of humor.

How many tears have I seen shed both of joy and sorrow.

How much love have I seen shown both divine and human.

How many infants have I seen grow to maturity.

And how many of my people have I seen go on to the Greater Life.

Oh, I was blessed with the rich, full cycle of congregational life and did not realize my happiness.

My greatest desire now is that my people not lose what they have had—that the Spirit of the Eternal still move among them in His own powerful way.

May my successor realize and know her joy and her pleasure in her people and her God. May her life be long and full of every good thing and her congregation continue to be faithful servants.

Meanwhile, it is Sunday, and I sit in silent reverie dreaming of those who once walked my aisles and knelt at my altar . . .

EDITOR’S NOTE: The above leaves much to the imagination and this is perhaps the reason that we publish it, even though it violates our rule never to print anonymous communications.

EDUCATOR OF PERSONS WITH HEARING DEFECTS RECEIVES 1966 COMENIUS AWARD

Mrs. Rose Feilbach Broberg, Bethlehem, Pennsylvania native who achieved national recognition for pioneering efforts in education of persons with hearing defects, has been named winner of the Comenius Award presented by the Moravian College Alumni Association.

Mrs. Broberg, wife of Ralph F. Broberg of Arlington, Virginia, who graduated with honors from Moravian in 1934, was honored at the annual Comenius Day dinner on Saturday, March 26, in the College Union Building.

The award is given to an alumnus for outstanding achievement in a chosen profession or occupation. The 1965 winner was Mrs. A. David Thaeler for her nursing accomplishments at Bilwaskarma, Nicaragua.

Mrs. Broberg received widespread comment in the Washington area in 1962-64 as instructor and co-producer of “Let’s Lipread,” a series of 30 television lessons on the educational television outlet there.

She is author of a book, “Stories and Games for Easy Lipreading Practice,” which had its second printing last October. Her husband is an aerospace engineer with the Navy Department.

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THE WACHOVIA MORAVIAN
Experience Commends

**Tithing As a Plan for Giving**

MOTIVATED BY TRUST; PRACTICE IS WORSHIP

Thomas A. Kimball

To say that tithing has been a great satisfaction and joy, for many years, in my personal life would be putting it mildly. To say that tithing was suggested and used by many persons spoken of in Scripture is certainly correct. To say tithing is an excellent system of giving to the Lord’s work is unquestioned. What I am saying is that tithing certainly helps one meet standards expected by our Lord and Savior. However, the one question which is asked of me by so many of our fine church members is, “How do I come to accept and make use of this wonderful plan of giving?” I will seek to answer this question by expressing how I came to be a tither and what it has meant to me as a layman.

The first motivation to tithe came from learning to trust fully in the Lord. This did not come just through prayer and meditation to Almighty God and only saying I trust, but also by letting the tithes to the Lord’s work take precedent over all other necessities of life, even providing for a family of five children. Another way of saying it is that “I let loose and let God.” In so doing, I came to see the image of Christ, his love, his mercy and understanding as I had never seen it before and became willing to trust more fully.

Secondly, I had to learn to sacrifice. This meant giving up some desires and changing some plans, but always bringing much joy and satisfaction to my personal life. It even meant breaking some habits, but always for my own good. In all of the sacrifices I have ever made in order to tithe, never has God allowed my family or myself really to suffer. Therefore, these small sacrifices made have been nothing in comparison to the rich blessings of joy and satisfaction received.

Thirdly, tithing must become a worshipful experience. To gain this experience, I have made it a policy to give my tithe regularly in each worship service, feeling this to be an opportunity of expressing to God my gratitude for all the blessings received. Worshiping through the tithe and offering has been a way of increasing my witness for my Lord and Savior because it has led many people to accept this fine plan of giving to the Lord’s work.

Fourthly, tithing must become a fellowship experience. To feel that we are a part of the ongoing Church of God in a tangible way, such as providing for the spreading of the gospel at home and abroad, educating all ages in Christian living and making possible many comforts of body and spirit, gives us a very warm sense of Christian fellowship. Thus, through fellowship, tithing becomes a very important experience to us.

In closing, may I say that I hope many who read these remarks will give tithing a try in their Christian experience. Please tithe with the expectation that changes will take place in your Christian experience, added blessings will come to you (not necessarily material), spiritual and physical needs will be cared for and your joys and satisfaction multiplied. May I admonish

April, 1966
you not to neglect prayer, Bible reading, Christian teaching and learning, music or any other means of the worship experience but rather add this wonderful practice of tithing, that you may also grow “in the Grace of our Lord and Savior” through this means. Remember the words of the Psalmist, “The Earth is the Lord’s and the fullness thereof and all they who dwell therein.” May God lead you to the fine Christian practice of tithing.

ONE CUBIC INCH OF WHEAT GROWS TO 72,000 BUSHELS

Herbert Spaugh

Partnership with God works wondrously. I am always meeting new examples of it. This is particularly illustrated in the practice of tithing. One of the most striking demonstrations of this took place some years ago in the case of Perry Hayden, president of the Hayden Flour Mills, of Tucumseh, Michigan. He decided to prove the tithing promise in Malachi 3:10 in his tithing program.

In 1940 he planted a cubic inch of wheat which contained 360 kernels. He harvested his crop with a sickle, cut off the heads with a pair of shears, thrashed it with a carpet beater, and blew out the chaff with lung power. The result was a crop of fifty cubic inches. He turned over a tenth to his church and planted the remaining forty-five cubic inches in September 1941. The next year the yield was 55 fold, or 70 pounds. Again he tithed the wheat and replanted 63 pounds on land which, for the third year in succession, had been furnished by Henry Ford, who owned a large farm near Tucumseh.

The 1943 crop was 16 bushels which was tithed. Henry Ford himself came out to see the wheat cut, and furnished the land for the fourth crop. This was tithed.

In 1944 this crop on fourteen acres yielded 380 bushels, which was tithed, and the remaining cleaned and replanted.

Henry Ford furnished the land for the fifth crop which was planted on 230 acres. In the summer of 1945, a fleet of forty combines one day was sent out to the wheat field by Ford and the harvest was thrashed. The yield was 5,555 bushels. The value of this crop at the market price of wheat of $1.55 a bushel, when harvested, was $8,610.25. The tithe of $861.03 went to the Friends Church, who, in turn, gave it to the Tucumseh Hospital.

Now comes the thrilling outcome of this demonstration. The 5,000 bushels of seed remaining in this last crop were sold to 276 farmers, representing 30 religious faiths and creeds, who planted this seed on 2,666 acres, agreeing at the time to tithe the 1946 crop to their own church. By proclamation of Governor Kelly of Michigan, August 1, 1946, was declared Biblical Wheat Day. On that day the final harvest of 72,150 bushels of wheat took place. The value at that time was approximately $150,000. A large portion of the tithe, together with added gifts of other interested persons, was sent to Europe for famine relief.

Commenting on the experiment, Per-
Hayden said, "I recommend taking God in partnership. He has blessed my business, my family, and me, spiritually, physically, and financially. Very few are the mornings when I do not take time to get up before the rest of the household to ask God to lead the way during the day."

**Moravian Missions — currently speaking**

**Kwigillingok's New Church**

Out on the western coast of Alaska is Kwigillingok, a Moravian Eskimo village. It faces the Bering Sea and many of its people still depend on the fish and animals of the area for a livelihood. The pastor of this congregation is the Rev. Joseph Albrite who has given his people leadership and inspiration in building a new church. The total cost of the materials, not including pews which are on order, was $13,732. When asked how his people raised these funds he replied: A special offering at every Sunday evening service; $20.00 from each cannery worker each year; birthday offerings; donations of fish, berries, etc., during Ladies' Aid sales; gifts from Sunday School classes, Ladies' Aid, Women's Fellowship, Young People; offerings from children's meetings. It took about three months to build the church and it was all done with free labor because, writes Brother Albrite, "The people had a mind to work" (Neh. 4:6).

**NEW CHURCH, KWIGILLINGOK, ALASKA,**

which was built in three months with free labor.

**More Benevolences From the West Indies**

A check was received from the treasurer of the East West Indies Province amounting to $3,192.83. The major portion of this amount was specified to be used for the TB treatment of mission workers in Nicaragua. The remaining portion was directed to the Leper Hospital in Ramallah and the budget of the Alaska Children's Home. The treasurer, Donald Fulton, wrote: "In addition to this amount our congregations have given gifts to work within our own province so that the total benevolent giving would exceed $6,000.00 in British West Indian currency. I mention this to show the continued growing interest and concern for others which is found today in our province."

**Books Wanted For B. G.**

The pastors in British Guiana are anxious to set up church libraries for the people in the area of our churches. In the country areas, especially, there is so little available for general reading. Books of all kinds will be helpful. Children's books are in demand. Back numbers of magazines such as National Geographic, Popular Mechanics, Readers Digest, would be well read. What kind of books? Ask yourself what you would like to see in your church library if there were no public library available. Send the books to: The Rev. Gordon L. Sommers, 7 Charlotte Street, New Amsterdam, Berbice, Guyana. Mark all packages GIFT BOOKS. Check your
local Post Office for weight limit per package.

New Recruits

Thomas and Joyce Minor have volunteered for service in the Eastern West Indies Province. They are now living in Indianapolis, Indiana, where Tom is completing his theological studies at the Christian Theological Seminary. His home congregation is Konnoak Hills, Winston-Salem, N. C. Joyce is a registered nurse having received her training at the Thaeler Memorial Hospital, Bilwaskarma, Nicaragua. Her home congregation is Bluefields, Nicaragua.

William Gilbert, completing his second year of seminary, has agreed to interrupt his studies for a year to serve as the student pastor of the Midlands Moravian Church, St. Croix, Virgin Islands. William is a member of the Advent Moravian Church in Winston-Salem, N. C.

Frances Huetter Resigns

Miss Frances Huetter, matron at the Children’s Home in Alaska, will complete her present term of service this summer and has presented her resignation to the Mission Board. Her resignation has been accepted with deep regret. She has served at the home for 13 years and has rendered efficient and consecrated service. She hopes to enter a different type of work. Her home is Green Bay, Wisconsin.

Emergency Furlough

Miss Leah Frauenfeld, housekeeper at the Children’s Home, was called to the bedside of her father in Edmonton, Alberta, Canada. She has been granted a short furlough from her duties at the home and will probably return to the home late in the summer. She has served for a little more than two years in her present position.

NEW STEWARDSHIP FILM, “DECISION,” PRODUCED

A dramatic new film entitled “Decision” has been produced by the Commission on Stewardship and Benevolence of the National Council of Churches and is available for use by local congregations.

“Decision,” according to the commission, “is an effective film that will encourage discussion in the local church as it aids church members to see their stewardship opportunities and responsibilities. What happens to the congregation in the film happens one way or another to every local congregation. ‘Decision’ raises essential questions about the nature of the church, the process of decision-making and the priorities in Christian stewardship.”

“Decision” is a 16 mm film, black and white, and runs for 26 minutes. It may be booked through the office of the Board of Christian Education and Evangelism.

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THE WACHOVIA MORAVIAN
The Provincial Boards at Work

PROVINCIAL ELDERS' CONFERENCE

The Rev. Norman C. Byerly moves from Hopewell to Hope congregation.

The Rev. Norman C. Byerly has accepted a call to become pastor of the Hope Moravian Church. He will be installed during the morning service on Sunday, March 20, by Dr. R. Gordon Spaugh.

The Rev. William E. Gramley has accepted a call to the pastorate of the Olivet Moravian congregation. He completed last summer a three-year term in mission service in Antigua, B.W.I., and at present is a student at Duke Divinity Graduate School. Br. Gramley will be installed at Olivet in early June.

The Rev. Harry J. Trodahl, pastor of the Moravian congregation at Green Bay, East, Wisconsin, has accepted a call to become associate pastor at the Home Moravian Church. Br. Trodahl served for a number of years as superintendent of the Moravian Orphanage in Alaska. He will assume his responsibilities at the Home Church during the early summer.

The Rev. R. T. Troutman accepts call to Ohio Moravian Congregation of the Northern Province.

The Rev. R. T. Troutman has accepted a call to the pastorate of the Moravian congregation of Gnadenhutten, Ohio. Br. Troutman has been pastor of the Mt. Airy congregation since January, 1959. He will conclude his services there on April 20.

Br. John F. Fry was ordained a deacon of the Moravian Church by Bishop Kenneth G. Hamilton on Sunday evening, February 27, at Macedonia Moravian Church. His ordination was ordered by the Provincial Elders' Conference following his acceptance of a call to serve the Fulp congregation.

APRIL, 1966
The Provincial Budget Dinner for all local board members is scheduled for Thursday evening, April 14, in the Fellowship Hall of Home Moravian Church at 6:30 P.M.

The Provincial Elders' Conference announces the appointment of the Moravian College and Ministerial Student Promotion Committee to serve until the Synod of 1968.

For 3-year term, expiring 1968.
- Robert E. Masten
- C. N. Siewers
- Carl W. Reich
- Paul R. Johnson

For 3-year term, eligible for re-appointment for 1 term
- Richard D. Rierson
- B. O. Cornelius
- Clyde H. Dula
- Thomas A. Kimball

For 3-year term, eligible for re-appointment for 2 terms
- Kelly Chadwick
- Walter G. Crouch
- Albert M. Foltz
- James B. Fulp

In preparing for the Southern Province's participation in the 150th Anniversary of the American Bible Society, the conference has appointed the following committee:

- Alton F. Pfaff, chairman
- Charles L. Burchette, Jr.
- Mrs. Douglas G. Kimel

BOARD OF CHRISTIAN EDUCATION AND EVANGELISM

Br. Hal Worley of the Fries Memorial Congregation has accepted appointment to the membership of the Board of Christian Education and Evangelism. He takes the place of Miss Dorothy L. Wooten who was elected to the board by the Synod of 1965. Miss Wooten asked for and was granted permission not to serve. Br. Worley’s appointment was made according to provisions of the Rules and Regulations of the Southern Province.

Following out a directive of the synod of last fall, the board has also appointed a Committee of Christian Social Concern. The following have agreed to serve:

- Mr. C. T. Leinbach, Jr.
- The Rev. James L. Johnson
- Mr. C. Douglas Carter
- The Rev. Henry A. Lewis
- Mr. Sidney Kinney, Jr.
- Mr. Harry L. Underwood
- The Rev. Clark A. Thompson
- Mr. Hamilton Horton, Sr.

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The Wachovia Moravian
Migrant Work Notice

For those helping with the migrant work, it's time for us to be getting together our gifts of money and supplies. It is estimated now that 23,000 migrants come to North Carolina each year.

Eugenia Stafford, Chairman
Migrant Work
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Retraining of Clergy is Challenge to Churches

A warning that the institutionalized church most constantly retrain its ministers to meet new challenges of a changing society, or face the risk of becoming obsolete, was sounded at the National Methodist Convocation on...
Urban Life in America held in Chicago.

Dr. J. Edward Carothers, general secretary of the Methodist Board of Missions’ National Division, told delegates that while industry spends millions of dollars to retrain employees, the church “neglects updating clergy on their most important role—minister to society.”

“If an engineer is obsolete if he goes five years without retraining, how about a pastor whose task is infinitely more complex and whose work deals with a more rapidly changing field of phenomena?” the mission leader asked some 1,700 delegates.

“Why have we assumed that anyone could understand the city complex or the rural sections now under the impact of urbanization without special training? Why have we taken for granted the ability of the pastor to retrain himself over a 40-year ministry? Why have we assumed that the pastor could have the specialized skills to give his laymen all of the training they need and want in social leadership?”

(RNS)

INDIA’S CHRISTIAN CHURCHES COMBINE TO FIGHT FAMINE

Roman Catholic, Anglican, Protestant and Orthodox agencies will coordinate efforts to fight the famine threatening India.

The Catholic hierarchy has asked its national relief agency, Catholic Charities India, to collaborate with the Relief Committee of the National Christian Council.

Action followed reports from Geneva where the accord on relief aid in India and Africa involving the Vatican and the World Council of Churches was endorsed. The Catholic-WCC “common action” approach has since been adopted in the United States and Germany.

(RNS)

CHRISTIANS IN LEBANON MARK BIBLE ANNIVERSARY

Christians in Lebanon and other parts of the Arabic-speaking world are celebrating the 100th anniversary of the translation of the Bible into their language.

Efforts to translate at least part of the Scriptures into Arabic go back as far as the period of the Byzantine Empire. But the translation considered by experts to be the most authoritative was done 100 years ago by Dr. Eli Smith and Dr. Cornelius V. A. Van Dyck, Congregational missionaries.

This version, used by all Protestant groups, has been hailed as an important missionary instrument throughout the Arabic-speaking world.

At the same time the centennial of the Arabic Bible is being celebrated, work is going forward on a new revised version which would incorporate the developments in Biblical scholarship and archeological discoveries of the last century. The revision is the work of the American Bible Society.

(RNS)

We Pause and Look . . .

(Continued from inside front cover)

above questions. Then, “consider how great things He hath done for you . . . Thou shalt remember all the way which the Lord thy God led thee . . . He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. He knoweth our frame; He rememberth that we are dust.”

Herbert Spaugh

THE WACHOVIA MORAVIAN
Front Cover

The musical instruments pictured on the front cover are in the Wachovia Museum. The violin at the right belonged to Francis F. Hagen, Moravian clergyman and musician, who was born in Salem in 1815. An overture written by Hagen will receive its modern premiere at the Music Festival in June. The viola da gamba in the center dates from the 17th century. The viola at the right was made by Jacobus Kolditz in Austria in 1781. It belonged to the Salem Collegium Musicum.

Provinces in South Africa

This month we received copies of the annual reports from both of the Moravian provinces of South Africa. The report from the Western Cape Province is dealt with at length in this issue. The report of Brother Nielsen of the Eastern Province of South Africa speaks of the challenges to the churches in a society governed by apartheid laws.

This challenge, Br. Nielsen writes, is "to work for a wider acceptance of the common humanity of all people."

The report tells of a meeting of church leaders which discussed a Proclamation Concerning Mixed Audiences and laid down three principles:

1. That the Church of Jesus Christ is every bit as much the Church when it is in worship.
2. That the Church and the Church alone has the right to regulate its own programme of study, worship and conference, and to decide who may participate and how its programme is to be organized.
3. That in order to achieve and express effective fellowship in study and conference it is often both necessary and important that Christians of different races should be able to live under one roof and share a common board.

These are principles that Moravians in America might well consider seriously.

Authors

Miss Beverly Walter who writes of the coming Moravian Music Festival, is a reporter and critic of the Winston-Salem Journal.

The Rev. Frederick P. Hege is the Associate General Secretary of the Board of Christian Education and Evangelism.

The Rt. Rev. Herbert Spaugh of Charlotte is the author of the Everyday Counsellor newspaper column. He contributed the editorial and a short article on an experiment in tithing.

Thomas A. Kimball is a member of the Friedland congregation and a lay member of the Provincial Elders' Conference of the Southern Province.
Salem College
Winston-Salem, North Carolina

The curriculum laboratory for the Department of Education-Psychology on the mezzanine of the new Salem Fine Arts Center.
In This Issue

- Christian Use of Leisure
- Is God Dead?
- Schleiermacher and the Moravians
In an age of estrangement and theological confusions the presidents of the World Council of Churches in their annual message to the churches at Pentecost say that “God is with us as an ever-present helper.”

This message gives witnesses to the continued presence and activity of the Holy Spirit as the presidents of the World Organization declare:

“As Presidents of the World Council of Churches it is our privilege once again to declare the message of Pentecost and especially to echo its note of assurance that God is with us as an ever-present helper. We would catch again the meaning which lies behind the old translation of ‘Comforter’. The Holy Spirit has come, still comes and will come to our aid and our rescue.

“We call to your remembrance what our Lord said as He anticipated God’s gift of the Holy Spirit. In the darkened world of His day when the shadows were lengthening over His own life He said to His disciples: ‘But the Comforter, whom the Father will send in My name, he will teach you all things and bring to your remembrance all that I have said to you’ (John 14:26). Pentecost confirms the historical reality of our faith. Whatever men may do or may not do they cannot alter the fact that our world was the scene of God’s great redeeming acts, and that in a human life He manifested the fullness of His grace and glory.

“When we reflect on our common calling to work for the unity of the Church and of all mankind, for social, economic justice and for the peace of the world, and when we size up the magnitude of the tasks we thus confront, we become aware of our inadequacy. It is in such a moment that the message of Pentecost sounds in our ears with relevance and clarity.

“We did not choose these tasks, we were chosen for them. The reason why we are engaged in them at all is because God called us by the Holy Spirit to attempt them and by that same Spirit evoked the response of obedience in us.

“Pentecost is not only an assurance about the past and the present, but also about the future; ‘When the spirit of truth comes . . . he will declare to you the things that are to come’ (John 16:13). The truth about the future, the future of our

(Continued on page 24)
“LEISURE is a time for service”. Such things as Boy Scouts are a leisure time activity.

“God be in my limbs and in my leisure.” These words from the service of rededication of the Chapel of the Worker at Coventry Cathedral into the Chapel of Recreation scratch the surface of a vast opportunity facing the Church. They also confront us with the matter of the stewardship of time and the Christian use of leisure.

When we think about the Christian use, or stewardship, of leisure time we are dealing with the new and unexplored. For years the Church has had a theology of work, but there is no corollary, a theology of leisure. There are no clear guidelines, no accepted standards, and very few precedents. To speak of a stewardship of leisure causes us to walk on untrod ground.

What is Leisure?

What is meant by leisure? No definition is wholly adequate, but it might be said that leisure is “choosing time.” It is time free from meeting survival needs; time free from doing necessary, routine tasks; time that remains after the necessities of life have been met and is now available for other uses. A generation or two ago leisure, time when one did not work, was seen as something bad. “Idle hands are evil hands!” To be called a member of the leisured class was to be maligned. Our outlook today has changed. Leisure is,
of itself, neither good nor bad. Its character is determined by the use we make of it.

Does it fall within the realm of things of which we are but stewards, for the use of which we will be held accountable? Certainly! Leisure is time, time given to us by God. While it may be used differently from other time, it can not be wasted.

**Source of Leisure**

From where does leisure come? what is it? who has it? Leisure is a result of our present affluence, and advances in technology. It comes when one is able to earn enough in a certain period of time to be able to do with the rest of the time what he pleases. Leisure results when modern appliances and conveniences makes it possible to do a job in a shorter period of time. The old saying that “woman’s work is never done” is not as accurate today as it once was. Leisure is the time free from the necessity to work in order to live.

Today almost everyone has leisure time. Many have more than they know what to do with. Technology has, in many cases, turned the scale of leisure time upside down. The executive who, a few years ago, took a few afternoons a week off for golf and a long weekend to “recharge his batteries” while his employees labored on, finds himself working longer hours today while his employees, freed by machines from long, routine chores, find themselves with more free time than they know what to do with.

**Wise Use of Leisure**

Nevertheless, too much leisure, or too little, the need remains to use what one has wisely. What is the wise use of leisure time? Quite obviously it varies from person to person. It varies as do talents and skills. What is a wise use of leisure for one person is not for another. The Christian use of leisure would set as its goal the wise use, and avoid the unwise.

Unwise uses of leisure might be characterized by the statements: “do nothing,” “have fun,” “make money.”

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Leisure is not just a vacuum. The soldier that suggested that when discharged he was going to sit on his porch for six months and at the end of that time begin to rock slowly, was being humorous rather than seriously suggesting a use for leisure time. Leisure might be likened to the biblical concept of rest which was seen as a period of refreshment and revitalization in preparation for work, or for life. As such it might be further likened to the "hold" at Cape Kennedy which is not a period of doing nothing, but a period wherein something constructive is taking place while things seem to be at a stand-still.

Fun is the yardstick by which the good use of leisure time is all too often measured. Fun is becoming an obligatory aspect of our life. Not having fun is not merely an occasion for regret, it involves a loss of self-esteem. We ask ourselves, "What's wrong with me that I'm not having any fun?" Countless hours of our leisure are wasted in a futile search for "fun." The Christian use of leisure will often involve activities wherein the goal is satisfaction, rather than fun.

Sadly the use of leisure time to make more money is becoming all too common. This is not to challenge all second, part-time or leisure-time jobs. Doubtlessly many of these are a vital necessity. However, in many cases it does seem as if the benefits for which the shorter work-day and work-week and paid vacations were created are being nullified when a job is taken "just to give me something to do in my spare time."

Guidelines for Its Use

On the positive side, we can discover guidelines for the wise, Christian use of leisure. Even in the present day world the primary purpose of leisure is for refreshment and revitalization, but as the work-day and work-week grows shorter the time needed for these functions grows proportionally less. The increase in leisure brings with it the increased possibility for active leisure (as opposed to that time required for sleep, etc.). Herein broad, new vistas are opened to us for the use of leisure.

Leisure is a time for enrichment. Tourism, hobbies, participation sports, reading and even watching television all have dimensions of enrichment in addition to pleasure and relaxation. Through such activities we get to know ourselves, our families, our neighbors, and our country better. New skills, interests and talents are developed.

Leisure is a time for growth. Almost every high school in the land offers night courses. More and more adults are enrolling for these classes, not only with a view to increasing their earning
capacity, but out of a desire to grow mentally and socially. Similar groups within the church enable the adult to grow spiritually.

Leisure is a time for service. In fact, leisure is the life blood of church, community and social work. We do well to realize that, except for the work of the pastor and a few other 'hired people,' the work of the church is done as a leisure time activity. This would also be true of Boy and Girl Scouts, P.T.A., and many other groups and agencies. How odd of God to permit this! But then, maybe He wills it that way. Perhaps He desires that His Church advance by the free-will, free-time work of His people.

Many people see their work in the church during their leisure time as their "other vocation." That is, after 40 hours on the job making a living, they spend almost an equal amount of time working in the church (or in Boy Scouts, or in Girl Scouts) making a life. Early retirement in good health has made it possible for many to engage in social or church work on almost a full-time scale and find in it a second vocation.

The familiar description of stewardship as "the practice of systematic and proportionate giving of time, abilities and material possessions based on the conviction that they are a trust from God to be used in His service for the benefit of all mankind" is perhaps nowhere more pertinent than in the use of leisure. Is it not conceivable that the advances which have been made which in turn have made possible the increase in leisure are in the providence of God with a view to making more time available to do His work?

The increase in leisure presents the Church and the individual Christian with some real problems. What to do with the time? What to do about the long weekend away from home, the church and the Sunday School? to name a few. Said one preacher, "How can you talk to people about eternal life when they don't know what to do with the next weekend?"

The increase in leisure also presents the Church and the individual Christian with some great opportunities to use leisure time and the situations which it creates for the advancement of the kingdom.
What Do They Mean: "God Is Dead"

Rudolph H. Schulze

The liveliest current issue in theology seems to be the "death of God." Unfortunately this kind of talk makes headlines while the deeper issues behind the discussions remain clouded. Nevertheless theology has suddenly become a lively subject even if it seems to be concerned with the death of nothing less than God himself.

A number of reactions to this seem inevitable. Some will rise to an angry defense of the "living God" and remind one of the kind of attack an offended mother might make on the father of the bully who beat up her little son—to the embarrassment of the son. And some will scoff at these theologians and scornfully dismiss them with rhetoric to the effect that Nietzsche, the German philosopher who first used the phrase, also died.

Some will try to understand what the radical theologians are saying and try to come to grips with the issues involved but will throw up their hands and say: "I just can't make out what they mean."

Disintegration and reconstruction

Perhaps the safest place to start is by saying that the theological world is in a period of disintegration and reconstruction—with considerably more emphasis on the former than on the latter. It is also safe to say that this has been going on for decades behind the closed doors of divinity schools and in religious journals but has been left untouched by the popular press since the Skopes trial in Tennessee. You could try to date it from World War II, but that is only the most recent phase.

Perhaps it came about the turn of the century with the social consequences of the industrial revolution and the emergence of the "social gospel." But why not go farther and date it from the findings of Karl Marx, Charles Darwin and

Is the "death of God" talk a way of catching our attention, asking us what faith in the Living God really means to us?

Sigmund Freud? Christianity finally found that it couldn't ignore them because the world of thought hasn't been the same since. But there is also the larger picture of general cultural crisis which is reflected in the disintegration and attempts at reconstruction in music, literature, art and architecture. No creative artist is satisfied with the old forms and there are a host of them in these fields engaged in a self-conscious, and sometimes bizarre, search for new ones.

"Secular theology"

One path pursued by theologians seems to be in the direction of what may be called a "secular theology." It is an effort to study the role of religion in society and to describe that role in purely secular terms. One effect (or cause) of this is the rather lively interest not only of theology in the social sciences (history, anthropology, sociology, economics and political science) but of the interest of the social sciences in theology. One theologian speaks of "trying to see the role and nature of theology in the context of the plurality and
relativity of contemporary culture.” This is a massive undertaking and so far little more can be said than that the whole business is exceedingly complicated, so don’t look for simple answers.

Is it a way of saying that our traditional language and terminology have lost their meaning?

But theologians can’t wait around for answers to this question. By nature and by calling they must speak to the world as they find it. But they are frustrated with the problem of communication. The world they want to address has no ear for old religious jargon and is not disposed to listen. The very language of theology seems to have lost its meaning and so they feel they must invent language that will communicate a sense of reality as well as the gospel.

Here there is a double problem. It is the problem of relating to the world as it exists in all its stark reality both in terms of speaking the right word and of doing the right deed. There is the haunting fear that Christianity has been isolated as a merely religious community (a fit subject for research in anthropology or other social sciences, but little more) to which no one pays any other attention and which has lost any real meaning (“that sort of thing is all right for those who like that sort of thing!”).

There is a word that is current coin to describe this state of affairs. Christianity, they say, has become “irrelevant.” And this is something that need not and must not be. (There is a church in Minneapolis that is apparently disenchanted with such terms as “the Church Militant” or “the Church Triumphant” but advertises itself as “The Church Relevant.”) In other words theologians feel an urgent call to be “where the action is.”

God “edged out”

But they are saying also that it is more than a problem of language or of action that must be recognized. They assert that modern man has not only lost his capacity for “religious sentiment” but that an actual change has taken place which can only be described with the metaphor “God is dead.” Take a look around you, they say. In a technological world you take recourse to what “science tells us” or you prescribe a miracle drug. Maybe you protest and pass social legislation, or as a last resort, you carry on a bit of research! God, in this kind of world, is not a live option. There is a feeling, as some have put it, that God “has been edged out of the world.” The temper of people is utterly estranged from any sense of reality when “religious” matters are spoken of. There are those theologians, therefore, who feel that what is needed is an honest recognition of these things and to say without reservation that God is dead! Thomas Altizer puts it this way: “It is the God who is present in Christian history, the God whom

Is it a way of saying that modern man has lost his sense of dependence on Another, who is beyond man? Is science our God?

we ourselves worship insofar as we live in the past, who must die to make possible a faith that would live in the present.” Apparently this is meant to be a true statement of the nature of the present world.

But this affirmation, bold as it is, is supposed to be part of a larger thought.
We are asked to accept without reservation the reality of the Incarnation, namely the “truly self-emptying” nature of God (Phil. 2:7). It is, they say, the vocation of Christians to concentrate on this all-important fact. “I insist,” says William Hamilton, “that the time of the death of God is also the time of obedience to Jesus.” And Altizer unburdens himself further by saying, “Only the Christian can truly proclaim the death of God. For only the Christian is open to the Incarnate Word, a Word unfolding itself in the concrete processes of time and space.”

Unclear and inconsistent
It is precisely at this point where the radical theologians seem to me to be

Is it a way of pushing us away from purely “religious” concerns to the practical issues that Jesus met with loving compassion?

come quite unclear, and inconsistent. For one thing, if the death of God is the time for obedience to Jesus it is difficult to see how it is possible to concentrate on him for very long without becoming aware that the most singular thing about him was his consciousness of the reality not only of the Living God, but the God of the living.

Most of us have assumed that the essence of Christianity is the reality of the “Living God” over and above the forms in which we might conceive him. But when Altizer says that “the Christian Word moves only by negating its own past expressions,” or “that the Christian Word is a Word... which is perpetually moving beyond its own expressions” isn't he saying that it is only the expressions that die? How then can he say God is dead? Or, even if he says that the Word supersedes itself, this can hardly be the same either as saying that God is dead. Is he, perhaps, in reality just playing a trick on us to catch our attention, to take us off guard with a tour de force of words—perhaps even deliberately seeking to make us think seriously and with searching of soul as to what we mean when we speak of God (all ninety-seven per cent of us Americans who say we believe in God)? Is the metaphor “God is dead” only a manner of speaking? If he really means it to be more than a manner of speaking why does Hamilton refer to it as a metaphor? Human language being what it is, theology can be looked upon as only a manner of speaking about God and man’s response to him. It is, however, a reasoned and necessary enterprise. But even so, maybe the radical theologians when they say that God is

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dead are really not saying much more than that theology is dead and that we need a new one or get along without one. But few Christians would be satisfied with anthropology alone, and Altizer and Hamilton still call themselves Christian theologians.

One senses in these theologians a commendable concern to be practical, to be relevant, to look the present moment squarely in the face with utmost honesty, to accept it, and to act rationally and compassionately in the living present (all very “American” concerns). But there is also implicit, though quite unspoken, in their “creative negation” a kind of expectation of some resurrection. But they call it “optimism” instead (another good American concern). But because it is unspoken it seems to me that despite the attempt to be brutally honest at the beginning they have allowed this dishonesty to creep in here.

The condition of the people of Israel during the Exile is used as an illustration of the present condition of Christianity. For the Jews, it is pointed out, this was a time of the loss of everything that had any meaning for them as the people of God. Yet it was also the most creative period of their history. This was when previously hidden elements of their faith and new expressions of it came more sharply into focus, though through pain and agony. They suffered a real loss but through the loss a more vital form of faith emerged, together with a lesson or two on the results of disobedience.

A strange kind of “wake”

The Gospel writers do not tell us what the thoughts of the disciples were between Good Friday and Easter Sunday. It was their time of crisis. But it appears that whatever the “death-of-God-boys” really mean, they are engaged in a strange kind of wake indeed. And should they invite you to the tomb to show you the place where they laid him, you might find it instructive to go and see. But whenever men have gone to look into that tomb they have found it empty—except for maybe a few trappings (a head-sheet perhaps, and a linen cloth) that had been associated with God but are not God himself. Maybe it will not be given to you actually to see the risen Lord. You may have to rely on other witnesses. But neither will you find the tomb occupied, no matter how carefully they thought they had sealed it before they invited you to have a look.

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Death of God Theology

Is Given “Over-blown Importance”

Death of God theologians have been given an “over-blown importance” by the press, are “moderately important” to contemporary theological development, but have probably left God quite undisturbed by their denials of His existence.

This was the assessment given by Dr. Roger L. Shinn, dean of instruction and professor of applied Christianity at Union Theological Seminary in New York, of one of the most controversial theological trends in recent history.

Dr. Shinn pegged the death of God theologians at the far left of a new and creative ferment in theology that appears to be supplanting the neo-orthodoxy of recent generations.

Three men, one a Baptist clergyman teaching in a Baptist seminary, and the other two Episcopal laymen teaching in universities, have repeatedly proclaimed the death of God in recent years. They are Prof. William H. Hamilton of Colgate Rochester Divinity School; Prof. Thomas J. J. Altizer, Emory University; and Prof. Paul M. van Buren, Temple University.

“In the 25 years I’ve been studying theology,” said Dr. Shinn, “I’ve never seen the situation so chaotic.” He declared that the chaos was a definite indication of intellectual health.

This “new” trend in theology received its greatest impetus from the German pastor, Dietrich Bonhoeffer, who was martyred in a Nazi concentration camp. During the months of his imprisonment before his trial and execution by hanging, he wrote many letters to close friends reflecting on his beliefs about the need for a “churchless religion.”

But, as Dr. Shinn pointed out, Bonhoeffer wrote from prison where his communications were heavily censored “and we don’t really know what he meant.” He cited, as an example of possibly ambiguous misinterpretation, a widely quoted Bonhoeffer statement: “God is teaching us to get along without Him.”

“It makes a great deal of difference which half of that sentence you choose to emphasize,” said Dr. Shinn. He explained that Prof. Hamilton puts the stress on getting along without God. “But if you stress ‘God is teaching us . . .’ you have an entirely different proposition.”

Dr. Shinn cited two areas in which the radical theologians have made a particular contribution: the smashing of idolatries and spotlighting the difficulty of faith.

“The church and the world are full of people who worship idols,” said Dr. Shinn, “particularly the idols of race, wealth and comfort. These death of God theologians are saying these idols are dead.

“When they say to me God is dead, I always want to know what god is dead—maybe I agree with them.”

He added: “It is a great mistake for anybody to pass resolutions condemning the death of God theologians without waiting to find out what god it is that is dead.”

Dr. Shinn pointed out that “Christian faith and atheism are not always opposite.” He maintained that there is in Christianity “a strain of agnosticism

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that belongs to all profound faith. To everyone who is sure that he has figured out God and can explain Him in nice formulas, Christianity responds with awareness of the mystery of God.”

But while he finds some significance in the radical theology, Dr. Shinn is also aware of real problems in it. One of these is the tendency to “put Jesus in place of God—to create a kind of Christ-centered faith.”

“This is difficult,” he continued, “because Jesus was God-centered. As nearly as we can tell, Jesus didn’t really call men to have faith in Him but in God. It’s confusing to center your faith in Jesus, and then reject what was His major emphasis. The real reason why Jesus is important to most people is because He related them to God.”

Dr. Shinn admitted to some confusion in understanding the radical theologian’s concept of Christ. He suggested that in some areas—including this one—they did not understand one another. Like most other knowledgable observers, Dr. Shinn stressed that there was no “Death of God Movement,” but rather, three individual thinkers whose concepts overlapped in some areas—mostly in what they opposed.

As to the future, Dr. Shinn said he expected these theologies “to grow, because they reflect and respond to deep moods in contemporary culture—moods of skepticism, revolt, mixed exultancy and despair connected with the new shapes that civilization is taking. I expect them eventually to decline because each of them, so far as I have investigated, contains serious inner stabilities.

“But like all theological fashions, they will not come and go without making a difference.” (RNS)
The Moravian Church and

Friedrich Schleiermacher

William E. Gramley

Friedrich Schleiermacher (1768-1834) has often been regarded as the father of modern Protestant theology. His main book, The Christian Faith, published in 1821, was the first significant 'systematic' theology since Calvin's Institutes of the 16th century.

One of the main things that Schleiermacher tried to do was to meet the rational minds of the early 19th century world. His procedure was somewhat different from that of Zinzendorf, who died six years before Schleiermacher was born, since Zinzendorf did not even attempt to reach the rationalists—at least not on their own terms. Zinzendorf avoided speculation about God (cf. the 'God is dead' debate today) and went instead directly to the Incarnation and the sufferings of the Saviour for his theology—or christology.

Schleiermacher copied Zinzendorf to the extent that he tried to avoid speculation about God, but he differed from Zinzendorf in that he appealed to something within man rather than to the objective, historical Christ. In trying to make God relevant to the many sceptics of existence, he worked out an inward appeal in terms of what all men supposedly know: namely, that they feel absolutely dependent. They discover this immediately upon comparing themselves with the natural world. Someone made it and preserves it. This Someone is the God of absolute causality upon whom we are dependent, even as nature is dependent. But this turns out, perhaps unintentionally, to be an impersonal God (very close to pantheism) and certainly a God different from the One who makes Himself known through His revelation in Jesus Christ. God becomes a man-made God, a God of possible contents and definitions, simply because different men have different 'feelings' about existence—and this is exactly how 19th century theologians (and men who wrote 'lives of Jesus') described Him—all because Schleiermacher opened the door to a natural approach to our knowledge of God.

There has been a renewal of interest in Schleiermacher in recent years partly because he teaches us a lesson, but partly perhaps as a back-lash reaction against Karl Barth's strong denunciation of him and of all rational, philosophical, and natural approaches to theology. There are obvious ties between Schleiermacher's viewpoint and those who stress the sense of feeling or the subjective and experiential (existential) pole in religion. It is still an unsettled question among scholars whether Schleiermacher really places more emphasis on this natural theology or on his discussion of the Redeemer. He oscillates considerably.

His Moravian Connections

The Moravian Church has a special interest in Schleiermacher because he attended the Moravian schools at Niesky and Barby from his fourteenth
through his eighteenth years, or roughly from Easter of 1783 until Easter of 1787. His sister became—and remained—a Single Sister at Gnadenfrey, but Schleiermacher and his brother Carl left the Brethren.

James D. Nelson has written a dissertation on the subject, entitled **Herrnhut: Friedrich Schleiermacher’s Spiritual Homeland.** From this study we learn that Friedrich was fully immersed in Moravian community ways and theology; he was received, confirmed, and eventually welcomed as a member of the Single Brothers Choir during his years at Niesky. In spite of the close supervision and ‘monastic’ rigor of school life, he liked everything there except the afternoon hikes (in preparation for possible mission travel). He was the bosom companion of John B. Albertini (later a Moravian bishop) and the two were known as ‘Orestes and Pylades.’

But Schleiermacher became disgruntled—along with Albertini and Samuel Okely of England—at the Seminary in Barby during and after the middle of 1786, having come there during the previous autumn. He didn’t like the censorship of books, the curriculum, and the almost complete lack of contact with philosophy or other points of view on questions of exegesis and dogmatics. He also felt ill-equipped for a future congregational post. In addition to this, Schleiermacher never fully experienced—or at least he denied its validity for him—that special ‘communion with the Saviour’ (Umgang mit dem Heiland) which the typical Herrnhuter knew and followed liturgically and fervently year in and year out.

In writing to his father about this, he said: “I did cling firmly to it (the faith). What I said I felt was not hypocrisy; I did really feel it; but it was only the natural effect of the novel circumstances amid which I was placed. In other words, he had done what Zinzendorf had said should not be done: to say ‘It is so for me’ before it really is so. But, then, how could he have done otherwise?

Okely was the first of the group to be expelled. Schleiermacher followed suit several months later. Albertini, of course, remained, but his reasons for doing so are not clear, except that his family were ‘born Moravians,’ and he probably believed that he could retain the Moravian faith—in its narrowness. Schleiermacher’s father was deeply upset (he was a Reformed minister and army chaplain who first introduced a Diaspora program into the family home life in 1779 after having made contact with Brother Bruiningk and the Moravians at Gnadenfrey). But then who wouldn’t be, especially after he had gone through the trouble and good fortune of getting his children into the schools? (At this time outsiders were seldom allowed into the Moravian schools. Add to that the necessity of

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gaining approval from the 'lot' and the Unity Elders' Conference!

But even worse, Friedrich had become a 'doubter.' None of the faculty would refute his arguments; they just kept him away from the other students so that he wouldn't contaminate them. His doubts were big ones, though. He struck at the very core of some of the basic Moravian doctrines: the atonement and divinity of Jesus, the universal corruption of man, and the Holy Spirit's gracious works. In one of his letters to his father he said: "I cannot believe that he, who called himself the Son of Man, was the true, eternal God; I cannot believe that his death was a vicarious atonement, because he never expressly said so himself; and I cannot believe it to have been necessary, because God, who evidently did not create men for perfection, but for the pursuit of it, cannot possibly intend to punish them eternally, because they have not attained it."

Some Moravian Impressions

From Barby, Schleiermacher went to Halle to continue his education, and thence to a combined teaching and preaching career. Into his later theological writings he inevitably inserted his own expanded version of some of the Moravian motifs which he had absorbed: 'feeling' (for him 'the feeling of absolute dependence'), the Redeemer (for him the Redeemer was superimposed upon a natural knowledge or intuition of God), and the corporate com-

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munity (where, like the Moravians, the sense of victory and assurance over sin was dominant).

Schleiermacher was always impressed by the Moravian communal life, their love of singing, their form of the Eucharist, and their festivals. He had entered the Moravian pattern of life at Gnadenfrey (before going on to Niesky) at the beginning of Passion Week and he was always moved by this season and the Easter highlights. In some of his writings in 1804 he suggested introducing various Moravian ways into the then merging union State Church. He returned seven different times to the Moravian congregations between 1787 and 1821, and after one of these visits to Gnadenfrey in 1802, he referred to himself as 'a Herrnhuter of a higher level.'

Concluding Questions

There are two related questions which we may ask about all of this. One of them is: Did the Moravian Church lose a creative thinker of the same mold as Zinzendorf who sought to reach his generation with a relevant theology? The Moravian witness to rationalism at this period was extremely conservative, almost negative. They wanted to protect themselves and their students from the rising liberal tide. Had they lost their earlier, first generation zeal?

Secondly, so far as we are concerned today: In the midst of an age in which we have seen the breakdown of the settlement congregation life and discipline, does the Moravian Church have a valuable contribution to make in presenting the Gospel to modern man? Have we embraced Christ too much ourselves and thereby failed to share Him with others? Or does an expanded and broadened theology such as Schleier-

macher’s do any good; does it not try to go limping in two different directions such that it ultimately misconstrues the meaning of the Gospel?

We can put this second problem another way by asking whether salvation is by God’s grace alone, or as Schleiermacher proposes, is there also a natural awareness of God in man to which we can appeal? Once we have answered that question, we ought to decide how we are going to speak henceforth.

DEATHS


Hamilton, Mrs. Pauline Peterson, born March 7, 1893; died April 15, 1966. A member of Home Church. Funeral conducted by Dr. James C. Hughes and Bishop Herbert Spaugh. Interment in Salem Graveyard.

Oliver, David Brian, born January 31, 1951; died April 17, 1966. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Graveyard.

Aaron, Mrs. Henry (m.n. Ada Russell), born April 15, 1892; died March 27, 1966. A member of The Little Church on the Lane, Charlotte. Funeral conducted by Bishop Herbert Spaugh and the Reverend James Johnson. Interment in Sharon Memorial Park, Charlotte.

Ball, Mrs. Kenneth W. (m.n. Hilda Miller), born April 9, 1907; died March 22, 1966. A member of The Little Church on the Lane, Charlotte. Funeral conducted by Bishop Herbert Spaugh and the Reverend Robert Forward of Waxhaw Methodist Church. Interment in Kernersville Moravian Graveyard.


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May, 1966
Nicaraguan Progress

Dr. Howard H. Stortz, superintendent of the Moravian Church in Nicaragua, returned to his duties in January after a furlough in the United States. One of his first responsibilities was to meet with the Provincial Board of the Church. That meeting included Wilfred Dreger, Warden of the Church, Joseph Gray, a Mission Board appointee, and John Coleman and Stedman Bent, elected by the Nicaraguan Church.

Some significant plans were made including plans for a stewardship campaign throughout the province in July; for Evangelism-In-Depth to cover the entire East Coast; for a committee to formulate goals leading to the recognition of the Nicaraguan Province as an independent province of the Unity; for a ministerial retreat in 1967; and for the preparation of a Spanish Moravian Hymnal.

Dr. Stortz was named as one of two delegates to the Unity Synod to be held in Czechoslovakia in 1967. The other Nicaraguan delegate is Bishop Hedley Wilson.

Fliegel Appointed to PB

The Rev. Wolfram Fliegel, now pastor of the Moravian Church in Managua, Nicaragua, has been named by the Mission Board to succeed Joseph Gray as a member of the Provincial Board. This board is the governing body for the entire Church in Nicaragua and is the equivalent to the Provincial Elders' Conference in a Unity Province. It has full authority in managing the affairs of the Church and in placing workers in specific parishes. Fliegel served in the Dominican Republic and the Virgin Islands before coming to Nicaragua. He has had special Spanish language training.

Maynard Meets with Mission Board

The Rev. G. Oliver Maynard, president of the Provincial Elders' Conference of the Eastern West Indies Province, came to Bethlehem in the latter part of April to meet with the Mission Board. He discussed plans for his province which may be presented to the Unity Synod of 1967 leading to an upgrading of this province to Unity status, the critical manpower shortage in the Islands, and the plans for the coming Provincial Synod there. While in Bethlehem he had interviews with church leaders in order to receive assistance in such areas as Christian Education, ministerial recruitment and training, and stewardship.

EWI Synod

The triennial synod of the Eastern West Indies Province has been called for June 21 to July 1, 1966. The synod will be the guests of the Virgin Islands Conference of the Moravian Church and all of the meetings will be on St. Croix. The Mission Board has chosen Dr. R. Gordon Spaugh and Dr. Edwin W. Kortz to attend the synod as fraternal delegates from the United States.

Haupert to Spend Summer In Nicaragua

Thomas Haupert, completing his first year at Yale Divinity School and a member of the Central Moravian Church of Bethlehem, will spend the summer of this year in Nicaragua. He will be assigned to congregational work at Puerto Cabezas where an emergency...
situation exists because of the resignation of John Befus from mission service.

Arndt Resignation

Mr. and Mrs. Gerald Arndt have resigned from service in Honduras for reasons of health. They served for three years during which time Gerald was the Warden of the Province and rendered outstanding service in supervising construction and in maintenance of buildings and motors. They are now living in Watertown, Wisconsin. The Mission Board is grateful for their service and accepted the resignation with deep regret. A replacement has not yet been found.

DEATHS


Bennett, Mrs. Charles E., born June 19, 1911; died March 29, 1966. A member of First Moravian Church, Greensboro. Funeral conducted by the Rev. Lewis B. Swaim. Interment in the Forest Lawn Cemetery.

Parker, Garith T., born November 1, 1914; died March 27, 1966. A member of First Moravian Church, Greensboro. Funeral conducted by the Rev. Lewis B. Swaim. Interment in the Westminster Graveyard.

Smith, John Blair, born July 7, 1884; died April 2, 1966. A member of First Moravian Church, Greensboro. Funeral conducted by the Rev. Lewis B. Swaim. Interment in the Salem Moravian Graveyard.


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MAY, 1966
PARK ROAD PROVIDES LUNCHES FOR NEEDY CHILDREN

In Charlotte recently, a newspaper reported that 2,000 to 3,000 area school children were going without lunches because their parents could not, or would not, provide for them. In response, the Charlotte-Mecklenburg Ministerial Association appealed to the churches in the area to offer assistance to meet this need.

At the Moravian Church on Park Road, members of the Executive Board felt that the plight of these children was a concern of their church. Members of the board investigated the report and found that in one school, Myers Street School, located in a neighborhood designated a slum community, there were 166 children coming to school and going without lunch. Some were even coming without a breakfast. They also found a principal concerned with the needs of these children, and teachers who provided for as many children as they could out of their own pockets. They went away convinced that these were people truly needing and deserving help.

These members reported their findings to the Board, and it was decided that an appeal would be made to the congregation for contributions. In a letter to the general membership this question was posed: “Where does the responsibility of the Christian individual lie?” Answering the question, the letter continued: “If we are to pay more than mere lip-service to our faith, obviously we cannot stand idly by while children go hungry. If this is not a concern for our church, for any church, then we deny one of the basic reasons for the existence of the church. Indeed, an unconcerned church will not long exist as a meaningful instrument in our society. If we are truly the Body of Christ, then we must be concerned and we must act on this concern.”

The response came from the membership, from individuals in the community, from visitors at the Worship Service; and to date, over two hundred dollars has been raised through this effort at Park Road Church. Many families have pledged to provide a daily lunch for at least one child for the rest of the school year. The Board is considering other methods for the raising of additional funds for these children who go without. The appeal will continue until a permanent solution to the problem is found. In this small way, one church moved to meet a human need and to make more meaningful its commitment to our Lord and to His children.

“My children, love must not be a matter of words or talk; it must be genuine, and show itself in action” (I John 3:18).

—Paul S. Davis

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THE WACHOVIA MORAVIAN
The Provincial Boards at Work

PROVINCIAL ELDERS’ CONFERENCE

The Rev. Joseph H. Gray, Jr., who recently completed seventeen years as a missionary to Nicaragua, has accepted a call to become pastor of the Grace Moravian Church in Mt. Airy, N. C. He will be installed there during the morning service on Sunday, May 15, by the president of the Provincial Elder’s Conference.

The Rev. Thomas F. Presley was ordained a presbyter of the Moravian Church at the 11:00 o’clock service on Sunday, May 8, at Advent Church by Bishop Herbert Spaugh.

R. Gordon Spaugh, president

PROVINCIAL WOMEN’S BOARD

Mrs. Gary F. Pruett of Mt. Airy has been elected to the membership of the Provincial Women’s Board, replacing Mrs. James B. Midkiff who has resigned. Mrs. Midkiff, like Mrs. Pruett, is a member of the Grace Moravian Church, Mt. Airy. Her resignation was made necessary by the transfer of her husband to Southern Pines, North Carolina.

Mrs. Paul R. Johnson

BOARD OF CHRISTIAN EDUCATION AND EVANGELISM

A Home and Family Nurture Committee has been appointed by the Board of Christian Education and Evangelism for the inter-synodal period extending through 1968. The committee will have the responsibility of interpreting to the churches of the province the Home and Family Nurture aspect of the Covenant Life Curriculum.

The chairman of the committee is Br. Reinhard Martin of Raleigh. Br. Martin has attended workshops on this task at Montreat for the past two summers. Other members of the committee are: Miss Faye McDuffie, Mrs. C. T. Leimbach, Jr., Mrs. J. C. Dillon, Mrs. Harry H. Barnes, Jr., Mrs. Willard B. Piper, Mrs. C. Truett Chadwick, the Rev. Jack Salmons, and the Rt. Rev. George G. Higgins.

William H. McElveen
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AT THE SIGN OF THE EAGLES
THEOLOGICAL SEMINARY DEAN ANNOUNCES RETIREMENT

Dr. Vernon W. Couillard, dean of Moravian Theological Seminary, will retire December 31, 1966. Announcement of the retirement was made by Dr. Raymond S. Haupert, Moravian College president.

Dean Couillard has served as seminary dean and John Taylor Hamilton professor of doctrinal theology since 1947. Effective date of his retirement is four days prior to his 66th birthday.

A native of Oconto, Wisconsin, he served 23 years in the pastorate of the Moravian Church before he joined the seminary staff.

Dean and Mrs. Couillard, the former Cynthia Lau of Green Bay, Wisconsin, made a visit to the Holy Land in 1963, in connection with sabbatical leave, studying sites of Biblical interest and making contact also with theological seminaries in Switzerland, Lebanon, Germany, Holland and England. The Couillards also visited the Moravian mission field in Nicaragua in 1958.

NEWMAN ECUMENICAL INSIGHTS SUBJECT OF WEBER LECTURE

The basic structure for an ecumenical movement embracing the Protestant, Orthodox and Catholic faiths was begun in the mid-19th Century by John Henry Newman, an Anglican clergyman who became a Roman Catholic bishop.

Dr. Arthur B. Crabtree, theological professor at Eastern Baptist Theological Seminary in Philadelphia, related the principles of Newman to close to 100 Moravian Theological Seminary alumni returning for the Weber Lecture.

The speaker, who reviewed Newman’s insights in his “ecumenical vision,” was the Weber Memorial lecturer for Alumni Day. The Weber Lectures are made possible by an endowment in memory of Christian O. and Dorothy Pfohl Weber.

Dr. Crabtree told the seminary graduates that Newman made no plans for an ecumenical movement because he was “not an organizer, but a saint and scholar.” The bishop recognized that his age was not ready for such transformation, the speaker added, but emphasized, “His vision can be our guide because reunion can come only through renewal and reformation of all denominations.”

The luncheon meeting featured the Rev. David M. Henkelmann, who spent three years in Antigua, West Indies, in the Moravian mission field. He spoke on “Can We Meet the West Indian Challenge?”

Rev. Henkelmann believes “the church should provide more responsible leadership in missionary work” and advocated “giving the natives a more vocal leadership role.” He called the mission field “an investment in life,” in encouraging more students to enter the work.

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headquarters: Winston-Salem, N. C.

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THE WACHOVIA MORAVIAN
The speaker at this event was Congressman Peter H. B. Frelinghuysen (R.-N.J.). In 1852, an ancestor, Dr. Theodore Frelinghuysen, spoke at the laying of the cornerstone for the six-story Bible House on Astor Place—at that time the largest building in the city.

“We hear much talk these days about the Great Society,” Rep. Frelinghuysen said. “Let us remember that no society is greater than the people who comprise it.

“These people need leadership and they need guidance. Let us hope the dedication of this Bible House today for the wider distribution and use of the Scriptures will help all sorts and conditions of people find the guidance they need. Let us hope that this Bible House will help people find the means to enable them to become great persons, ready and able to serve the day in which they live.”

The building is being financed by special gifts. Society officials pointed out that funds it receives for Scripture translation and distribution have not been used for the new structure. (RNS)

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BILL WOULD CHANGE CLERGY STATUS TO ‘EMPLOYEE’ FOR SOCIAL SECURITY

Congress has been asked to approve a bill which would change the status of ministers under the Social Security Act from “self-employed” to “employee.” The bill’s sponsor is hopeful it will induce thousands of ministers not now enrolled to accept coverage.

Rep. Roy H. McVicker (D.-Colo.) charged that the rule which puts ministers under the self-employed category imposes a heavy financial penalty and is not a fair levy against them.

The legislation offered would make it possible, if the church of which he is pastor agrees, for the minister to be considered an employee. This would mean a savings of $128.70 since he would pay 50 per cent less than the $382.80 he currently pays under self-employed status.

Under the McVicker bill, when church and minister jointly file a certificate of employee coverage, the clergyman will pay his share of the tax and the church an equal amount as the employer’s share.

Rep. McVicker stressed that his bill would retain the “wholly voluntary” nature of the coverage. Clergymen may elect not to be covered by the insurance. Many do on grounds of religious conviction, feeling that such insurance reveals a lack of faith in God. Others choose other options as to coverage.

The self-employed status was enacted on the grounds that imposing a tax directly on a church or a compulsory basis might constitute a violation of separation of church and state.

Under the McVicker bill, the same question might arise, but it would be mitigated by the fact that it is levied on the individual and the church jointly.

The bill has been referred to the House Committee on Ways and Means.

FOREIGN MISSIONARIES TO LEAVE BURMA ON MAY 31

A new edict by Burma’s military government which orders all foreign missionaries out of the country by May 31 will not end Christian work in the country, a National Council of Churches official said.

The edict will affect 58 American missionaries—23 American Baptists, 23 Roman Catholics, seven Seventh-day Adventists and five Methodists — according to Addison J. Eastman, Asia mission director for the NCC’s Department of Overseas Ministries.

While the departure of the missionaries “marks the end of an era,” Mr. Eastman said, “there is now in Burma a Christian church of approximately 600,000 members, and it is growing rapidly in some parts of the country. This church itself has become a missionary community, and has developed a strong indigenous leadership.”

The NCC official also pointed out that the government of General Ne Win...
“has assured Christians and other religious communities in Burma that they will continue to be free to practice and teach their religion.” (RNS)

**“BATTLE FOR MINDS” CHALLENGES THE CHURCH**

A former Anglican Primate in Africa has warned the church not to be outstripped by Communists in the battle for the minds of newly-literate in developing countries.

Dr. Leslie Brown, until recently Archbishop of Uganda, Rwanda and Burundi in East Africa, made the point in addressing the annual founders’ day festival of the Society for Promoting Christian Knowledge, oldest missionary society of the Church of England.

The rulers of economically underdeveloped countries in Africa, Asia and South America, he said, know very well that progress and prosperity are related to education and are allotting a very large percentage of their national budgets to schools. Much foreign aid is also used for educational projects.

“This situation has been recognized and exploited by some others more quickly than by Christians,” Dr. Brown added.

In India, where he was once a missionary, he said that the Moscow “People’s Publishing House” had supplied books free to shops in the heavily Communist state of Kerala, and the bookseller was allowed to retain half the selling price, the remainder going to the local Communist party.

“The Communists ruled (Kerala) for a while,” Dr. Brown added. “It is still the strongest party there. It uses every means for promoting Communist knowledge, and has a devoted and dedicated following among the intellectuals.”

(RNS)

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May, 1966
MORAVIAN THEOLOGICAL SEMINARY ENDOWMENT SHOWS INCREASE

Moravian Theological Seminary endowment has increased more than one million dollars in the last 25 years, according to a statistical summary prepared for the Seminary Committee of the Board of Trustees of Moravian College.

In 1942 only $8,000 of endowment was restricted to the seminary; today the total is $750,000. Total restricted and unrestricted endowments rose from $170,000 to $1,240,000.

Most of the increase in endowments restricted to the seminary is the result of two capital gifts campaigns by the college in 1946-47 and 1955-56. The remainder of endowments include three professorships in the seminary, endowed for approximately $200,000 each.

Annual giving from the Moravian Church to the theological seminary has increased from $6,000 in 1941-42 appropriated to both college and seminary to the present figure of $38,000 for the seminary alone.

Enrollment of candidates for the Moravian ministry increased from an average of 10 in post-World War II to an average of 25 in the most recent decade. There currently are 17 seminarians from the Northern Province and five from the Southern Province.

The Holy Spirit . . .

(Continued from inside front cover)

world, of each one of us, is in the mind of the Spirit. Power to possess the future in the name of Jesus, the Christ, this is the gift of the same Spirit and of Him alone.

“We pray that through the message of Pentecost, that God is our Helper, Churches and Christian people everywhere may be given new heart and confidence and find in Him the source of the only lasting hope.”

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resolution recognizing "his devotion to the cause of Christ and His Church by
His dynamic leadership
His friendly counsel
His unaffected self-sacrifice
His undaunted optimism
His liberal generosity
His human sympathy
His practical realism
His warm evangelical spirit
His daily example of Christian living."

His aggressive leadership was felt with particular emphasis in the modern development of Salem College and Moravian College and Theological Seminary. He served for more than thirty years on the Board of Trustees of both institutions. Moravian College conferred upon him the honorary degree of Doctor of Laws in 1941.

Dr. Bahnson was a member of the Home Moravian Church. He is survived by his wife, Elizabeth Hill Bahnson, and one daughter, Mrs. Albert L. Butler.

The funeral was conducted at the Home Moravian Church by Dr. James C. Hughes.

Pauline Peterson Hamilton

Pauline Peterson Hamilton, the wife of the Rt. Rev. Kenneth G. Hamilton, died on April 15 after a brief illness. A native of Winston-Salem, N. C., where she passed away, she was a direct descendant of the first settlers of Salem.

She and Bishop Hamilton had made their home in Winston-Salem since the retirement of her husband in 1961. Prior to that time she had lived in Bethlehem, Pennsylvania, for twenty-five years, where she was a member of and active in the Central Moravian Church.

From 1923 to 1937 she served as a missionary wife in Nicaragua at Cabo Gracias a Dios and at Bluefields. Her musical talents were widely used in this mission service as organist and in leading the choirs. She taught a number of Nicaraguan girls to play the piano and organ.

Mrs. Hamilton was a graduate of Salem College and, before her marriage, taught at Salem Academy and at the Moravian Seminary for Girls in Bethlehem, Pennsylvania.

She is survived by her husband and one sister, Mrs. Agnes Peterson Boyd of Winston-Salem. The funeral was conducted at the Home Moravian Church, of which she was a member at death, by Dr. James C. Hughes and the Rt. Rev. Herbert Spaugh.

Hilda Miller Ball

Mrs. Hilda Miller Ball, widow of the Reverend Kenneth Ball, former pastor at Kernersville, died suddenly of a heart attack, March 28, at her home in Waxhaw. The funeral was held at the Little Church on the Lane, Charlotte, where she was substitute organist, on March 30, by the Reverend Robert B. Forward, Jr., pastor of the Waxhaw Methodist Church, and Bishop Herbert Spaugh. Graveside services were held in the Kernersville Moravian Church Graveyard by the pastor, the Reverend James Weingarth, and Bishop Spaugh.

Mrs. Ball had retained a membership in Kernersville Moravian Church from the time her husband served as pastor there. Following her husband’s death in 1962, she moved first to Charlotte then to Waxhaw, 25 miles from Charlotte, where she endeared herself to the whole community as the town’s only music teacher. She also directed the choir in the Methodist Church there.
There are many ways for those who wish to improve the facilities of Moravian College and the theological seminary, library, classroom or campus. The most common is an uncomplicated outright gift. Greatest dollar volume has come from bequests, approximating $1,000,000 since 1960. A more unusual method is the short-term trust. A donor can assign income from such a trust, held by his or her bank, to Moravian for a two-year minimum period and be free from income tax liability. Principal reverts to the donor after the designated period of time. The Development Office, Moravian College, Bethlehem, Pennsylvania, is available to assist you.

—Crowded quarters in College Library
In This Issue

- The Old Salem Drama
- The Moravian Church and Church Union
  The Issue before the Synod
  of the Northern Province
**An Editorial**

**The Moravian Church and Church Union**

The feature section of this issue of THE WACHOVIA MORAVIAN is largely devoted to a question that will be both in the forefront and in the background of issues that will be before the coming synod of the Northern Province: what is the position of the Moravian Church regarding church union? These articles are appearing in the June issue of THE MORAVIAN.

There is no question about where we stand if one answers in terms of the statements that have been adopted by various synods of the church over the years. This is particularly true of the excellent statement on "The Ground of the Unity" adopted by the Unity (International Moravian) Synod of 1957, which is quoted in part by Dr. Edwin Sawyer in the opening paragraphs of his article. But when we go further to ask what this implies regarding the possible merger of the Moravian Church with another denomination or group of denominations, the answer is not nearly so clear. When we come face to face with the issue, we find ourselves asking, "Will this not mean giving up the distinctive heritage that is so precious to us? Will we not just be absorbed and lose our identity if we actually become involved in union with another denomination, or group of denominations?" So we tend to caution, "It's all right to discuss church union, but let's not carry things too far."

This is not a feeling peculiar to Moravians, as Dr. W. A. Visser 'tHooft, the retiring General Secretary of the World Council of Churches, made clear in a recent address. He cautioned those who have been involved in so much discussion of church union that "We must not give the impression that the churches in the ecumenical movement are like race horses that run very fast but refuse to take the jump when they come to the barrier. That's very bad for the people in the saddle." Perhaps a more apt analogy for us would be the girl who likes to talk about marriage but always finds an excuse to say "No" when faced with a specific proposal.

(Continued on page 1)
In early May the editor of The Wachovia Moravian was called into a conference about TILL THE DAY BREAK, the bicentennial outdoor drama scheduled for this summer at the Maydell of Salem College. As he entered the meeting, Dr. R. Gordon Spaugh was talking with Jay Willoughby, General Manager of TILL THE DAY BREAK, on points relative to the Moravian communicants and their attendance at the drama this summer.

Mr. Willoughby felt a need to bring full information about the production to the Moravian communicants. “TILL THE DAY BREAK was planned for the 200th Anniversary of the Moravian community of Old Salem,” Mr. Willoughby said. “Very few groups,” he continued, “would have a more direct interest or derive a greater potential benefit from the production than the Moravian congregations. The Moravian churches might wish to attend as a group and should be given the very earliest opportunities to see the production.

Dr. Spaugh brought Mr. Willoughby’s thoughts before the Moravian Ministers’ Conference. The result of that discussion was the following list of performance dates and the specific congregations invited to attend each performance:

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Church Union . . .

(Continued from inside front cover)

As Dr. Raymond S. Haupert points out in his article, however, there may well be good reasons for caution and even for outright refusal to take this “final step.” If we are merely “tired,” and seek church merger as an escape from facing up to the realities that confront the church today, we certainly are not fulfilling our responsibilities in the kingdom. We would likewise be remiss if we failed to consider our relationship to the world-wide Moravian Unity.

The basic question, as we see it, is how we can best make our contribution to the total work of the kingdom. Another way to put it is to ask, “What does true obedience to Christ require of us in this time and situation?” There are no easy answers to this. It is only natural that there will be considerable difference of opinion among us as we seek to discover God’s will and purpose. Let us all make this a matter of earnest prayer and discussion as we seek to determine “the way of obedience” for our church in the days ahead.
THE SOUND OF BRASS will accompany the music of "Till the Day Break." In the picture are W. D. Fishel, Herbert Fort and Sam Fort, Jr.

The drama will open on Tuesday, July 5, and will run nightly, Tuesday through Saturday, ending on Saturday, August 27. There will be an indoor performance each Saturday afternoon in the air-conditioned Salem Fine Arts Center. The indoor facilities will be used in the event of rain so that no performance will be cancelled. All night performances will be at 8:30 p.m. in the Maydell Amphitheatre.

What will TILL THE DAY BREAK be like? Is it a religious drama? Is it historically accurate? Will there be Moravian chorales and brass music? Are there characters in the drama with names or biographies familiar to Old Salem? The editor asked these questions of Mr. Willoughby, and, from his answers, obtained a very colorful description of the drama.

Quoting Mr. Willoughby: “Yes, TILL THE DAY BREAK is a religious drama. Its theme is the persecution of the early Moravians, their refuge in Herrnhut, Germany, and their new mission settlement at Salem, N. C. The problems in conquering the North Carolina wilderness, surviving colonial English rule, and remaining compatible with the strong nationalistic trends of young America are reflected through the Heckerman family.”

In regard to historical accuracy there is a foreword to the script in which the author, Richard Stockton, states: “While the author has endeavored to be accurate in the main outlines of Moravian history and true to the spirit of the Moravians living during that period portrayed, considerable liberty has been taken with details. In particular, the Heckerman family is a composite of many people. Also, Bishop Spangenberg’s role in North Carolina has been...
extended in time for the sake of dramatic continuity.” It was emphasized that the author and the general manager have been in close contact with Bishop Kenneth Hamilton on these departures from historical authenticity.

Mr. Willoughby continued, “There will be Moravian chorales and brass music in the production. Eight brass instrumentalists will play antiphonal brass music and lead the cast’s singing of the

chorales. The production is first a drama, with the musical elements blending into the flow of action.

“The characters central to the plot are fictitious with one exception; that of Bishop Spangenberg, or Brother Joseph, as he was more affectionately known. The characters, however, are entirely believable in their human involvements. The plot pivots around the Heckerman family. The father is strongly conservative in his Moravian beliefs; the son, David, sees the need for change. Conflicts of this nature existed in Old Salem and they are present in Winston-Salem today. We feel that the author’s treatment of the conflict will be a lesson for modern day youth.”

“Drama makes history come alive,” was the closing comment of the editor. “From the description of TILL THE DAY BREAK it would appear that we have a worthwhile experience awaiting us. Moravians in the Southern Province and especially the young people stand to benefit by seeing a dramatization of their own Moravian history.”

The schedule of performances and congregations conceived by Dr. Spaugh and the Ministers’ Conference is a plan that has much to commend it. It provides opportunity for Moravians to see the drama early in the season, and gives each congregation the chance to demonstrate a full measure of support for this worthwhile project.

Additional information may be obtained and reservations made at the drama office in the Old Salem Reception center (telephone 724-4986). When making the reservation an individual should give his name, the date of the performance he wishes to attend and the congregation with which he wishes to be seated.

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JUNE, 1966
The Synod of the Northern Province which meets in Bethlehem, Pennsylvania, in August of this year will have before it as a major issue the subject of the Moravian Church and Church Union. In one sense this is an internal matter which the Northern Province will discuss in terms of its own life and destiny.

In another sense this is much more than an internal matter to be considered by the Synod of the Northern Province. The Southern Province will be there standing in the background and even on the floor in the midst of the discussions. The south will be there because it is concerned and deeply involved.

The provinces of the Moravian Church in America across two hundred years have worked together in reality as one Church. Whatever decisions the Northern Synod will make on Church Union cannot but profoundly influence the Southern Province. In a very real sense we are, in our destiny, linked together.

This does not mean that the Northern Province cannot act unilaterally and go its own way. Undoubtedly it could cut its historic ties with the Moravian Unity and "unite with some other indigenous church or church group" in America. The eventuality of such a decision brings into focus the concern of the Southern Province for what will happen in Bethlehem in August.

Dr. Edwin A. Sawyer, in one of the articles which follows, writes, "The Moravian Church — is forced by circumstances to make up its mind where it is going." He suggests a number of alternatives. One of these alternatives is "to foster a union between the Northern and Southern Provinces." This may be the decision or one of the decisions that the synod will make. Or it may choose some approach such as pursuing union with some other denomination or group of denominations.

Short of a decision by the Northern Province to do nothing, the Southern Province faces in the next few years a searching appraisal of its life and mission as a church. If a proposal for the merger of the two American Moravian provinces is forth-coming, this issue will have to be decided one way or the other. Where would a refusal to merge leave the Southern Province? What would be the status of the Southern Province should the Northern Province act unilaterally and form a union with another denomination?

The answer to both questions is that in time the Southern Province would stand isolated and alone. Could it continue to function as a province of the Moravian Unity alone in America? Perhaps now is the time for a close look at the inter-relatedness of the two provinces.

Among the forty-eight ministers in this province all but four were educated at Moravian College and Theological Seminary, an institution belonging to the Northern Province. Twelve of these ministers, or one-fourth of them, are from the churches of the north.

By pooling the resources of both provinces we are able to do a limited amount of publications. Some of these

THE WACHOVIA MORAVIAN
are the Daily Texts, the Hymnal, the workbooks of the Women’s Fellowships and an occasional Moravian history or book of Moravian stories for children.

The Moravian Music Foundation has from the beginning been interprovincial in nature. The whole mission enterprise, to mention one more thing, rests upon interprovincial support and organization.

In considering the urgency of the arguments for some form of church union as stated in the following articles, it is well to keep in mind the fundamental difference in the nature of the two provinces. The churches in the Southern Province are concentrated, all except Florida, in the area around Winston-Salem. The churches in the Northern Province, on the other hand, are scattered all the way from New York to California. Many of the congregations are geographically isolated and alone. The problems of administration are much greater in the north than in the south. The close fellowship between Moravians in the Southern churches is lacking to a large extent in the churches of the Northern Province. These things are in the background of the feeling of many Moravians in the Northern Province that some form of union with other Christians is desirable and necessary.

Because of the inter-relatedness of the two provinces, the Southern Province needs to be informed of the conversations going on concerning church union in the Northern Province. What happens, will in the long run, have a bearing on the future of our province and of the Unity as a whole. It is for these reasons that we publish these articles by leaders of the Northern Province as they look toward their synod in August.

TO BE SURE, BE SURE IT’S AN . . .

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Theological Imperatives of the Ecumenical Movement
Edwin A. Sawyer

There is no subject that provokes more consistent discussion among today's church people than the ecumenical movement. In the beginning it was on the lips of only clergymen. Now there are few Christians who have not only spoken of it but also have given careful and repeated thought to the subject. In view of this it is interesting that in 1957 the world-wide Moravian Church said in the Ground of the Unity, paragraph 6:

"We confess our share in the guilt which is manifest in the severed and divided state of Christendom. By means of such divisions we ourselves hinder the message and power of the gospel. We recognize the danger of self-righteousness and judging others without love.

"Since we together with all Christendom are pilgrims on the way to meet our coming Lord, we welcome every step that brings us nearer the goal of unity in him. He himself invites us to communion in his supper. Through it he leads the church towards that union which he has promised. By means of his presence in the Holy Communion he makes our unity in him evident and certain even today."

In this statement there are two words that give many of us trouble, namely unity and union. The issue is whether we can unite without union. Some say we can; some say no. Certainly there is something to be said for the claim that as Protestants, for instance, we are not divided as the outside world sometimes judges.

How did we get where we are?

As early as the Apostolic Age seeds of division were evident. Mark 10:41 notes the displeasure of the ten over the ambitions of James and John. The church at Antioch disagreed with the church at Jerusalem with regard to accepting Gentile members. And the church at Corinth (I Corinthians 3) had factions serious enough to make Paul feel gravely concerned.

The gospel began to travel from country to country and eventually from continent to continent. Geographical conditions invited division more readily than today with our civilizations unified to some degree by common communication and free flowing transportation. National sovereignties then as now invited other divisions. By the year 1054 the Christian Church was divided between Eastern Orthodox and Roman Catholic in a major split that only recently shows signs of healing.

Then came the Reformation, in the fifteenth century in Bohemia and a century later in most of Europe. The church acquired a third major division known as Protestant, but that was only a beginning. Major sub-divisions grew up, primarily along national lines: the Lutheran Church out of Germany and Scandinavia, the Anglican out of England, the Calvinist branches out of

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THE WACHOVIA MORAVIAN
Switzerland, France, Holland and Scotland, and the Moravian eventually out of Bohemia, Moravia and Germany. As each European nation sent emigrants to America, each sent also its branch or branches of Protestantism.

Count Zinzendorf was one of the first churchmen to recognize the impossibility of dozens of denominations and sects on the American scene if oneness in Christ were to be preserved. The great disappointment of his thirteen months in the colonies was the breakdown of the Pennsylvania Synods, one of our country's first ecumenical ventures.

Today it is difficult to assess the church's situation fairly and objectively. But most of us are ready to admit that the theological issues that divided East and West in the eleventh century and later caused the many divisions among Protestants have diminished. We do not agree completely among ourselves and probably never will or should; but the differences are hardly as crucial and upsetting as they were some centuries back.

The last fifty-six years

There are those who say that the modern ecumenical movement was born in 1910, when the Methodist lay-giant John R. Mott convened and chaired the World Missionary Conference meeting in Edinburgh, Scotland. This was also the year when a Commission on Faith and Order was established in a convention of the Protestant Episcopal Church in Cincinnati, Ohio, under the instigation of Bishop Charles H. Brent.

Almost from the beginning corporate union came to be regarded by many Protestant leaders as the ideal. Caution was the key note in most discussions, however, and the wisest and best-grounded theologians were always alert to the pitfalls of compromise or a watered-down theology.

Certainly the major development in Christendom recently has been Vatican Council II. The entire Christian world, Catholic and Protestant, has been overwhelmed by the modifications and reforms of the Catholic Church and has been gratified by the open hand of un-
derstanding offered first by Pope John XXIII and since his death by others of his spirit.

Also within the past five years the Consultation on Church Union witnessed amazing advances in understanding in such troubled areas as the ministry and the sacraments. There is obviously more involved here than a pipe dream of two imaginative churchmen talking together in San Francisco. There has been enjoyed on the part of the six consulting denominations an experience of mutual blessing that is making history and reflects further possibilities in our time.

Reaction from Moravians

The variety of reactions these developments have had on Moravians is probably as large as the number of our individual congregations. Some of us look at what God is now accomplishing through us and feel well satisfied. Others of us say that while much of our program, symbolized by our benevolent giving, is splendid, we have been neglecting many of the broad needs of mankind being ministered to by other denominations, such as work among Cuban refugees, the Delta project, ministries to the inner city, race relations, world hunger, research on the ministry and other projects.

We have been giving limited support to CROP and to Church World Service, but in most of our congregations the feeling exists, "We have enough to think about in our own denominational causes." This imposes limitations also on our participation in councils of churches on the local, state, national and world level.

Most Moravians raised to appreciate the very real advantages of a small church look askance at church union, if its purpose is to provide bigness, wealth, power or ministerial advantage. For my own part I have become convinced that this is not at all the primary area of motivation among the ecumenicists. I believe most of them are proceeding as they are because of the answers they have found to the two questions all of us must face: "Is this right?" and "Is this Christ's will?"

Let's look at our Bibles

The only theological imperatives that have urgent significance to Moravians are those which are stated in Scripture. John 17:21 has been quoted so often that it has seemed to become threadbare: "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us." I would rather hear John 3:16 quoted a little oftener. But maybe if we attached the last phrase of the verse to the above and realized what it says to us in terms of mission, we would come out where Jesus intended: "that the world may believe that thou hast sent me."

There are other biblical passages that need consideration, such as Ephesians 4:4-6 and 13. The idea of one body, one Spirit, one Lord and one faith is compelling. Chapter 2:13-16 of Ephesians, stressing reconciliation, is likewise crucial. Reconciliation is the work...
of God, and it behooves us to do all within our power to prepare the way of the Lord, “to make straight in the desert a highway for our God.”

There are many documents that deserve serious study, one of the best and most concise being a “Faith and Order Report” on the issues that divide Christians, and the movement toward Christian unity, by J. Robert Nelson. In twenty concise pages Doctor Nelson records certain conclusions reached in 1962 by the New Delhi Assembly of the World Council of Churches:

“1. Church unity is the work of God . . .

“2. The unity of the church is being made visible . . .

“3. The unity of the church is primarily to be experienced and seen in the place where people live . . .

“4. The one church holds the one apostolic faith and proclaims the one gospel of Jesus Christ . . .

“5. There must be no barriers in a united church to full participation in sacramental life . . .

“6. Churches united in the same locality would have a ‘corporate life reaching out in witness and service to all’ . . .”

Hymn 152 in the Moravian Youth Hymnal (“Once to Every Man and Nation”) speaks in stanza two: “New occasions teach new duties, Time makes ancient good uncouth.” We must ask our-

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selves, "Have we been slow to realize the evils of a divided church, just as a decade ago we were slow to recognize that discrimination against Negroes is sin?"

Practical considerations

We are living in a highly mobile society. The American people change their place of residence on the average of once in every five years. This means that a Christian should be able to move freely and obediently from one part of the church to another and find every privilege of membership open to him as he moves.

If Moravians should stand aloof from the mainstream of ecumenical developments, would it be for reasons of theology or rather because of tradition, or liturgy, or church order, or because of our hymns? Is it more effective to offer the unique things we have by staying apart or by making our contribution where the architects of the new church are at work?

Then there is also the practical consideration stemming from Paragraph 726, again from the Church Order of the Unitas Fratrum: "The Unitas Fratrum recognizes its duty to grant the young churches (often called mission fields) 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." It would hardly seem logical that the "home provinces" would have taken this attitude toward their "younger" brethren without feeling they could grant like courtesies to each other.

Alternatives we face

In a significant article in the March, 1966, Redbook magazine on "What Church Unity Demands of Catholics and Protestants," the Rev. DeWolf Perry, an Episcopalian pastor from Waterbury, Connecticut, is quoted as saying: "All American churches are in a state of flux. You no longer ask where a church stands; you ask where it is going." Like most catch phrases, this one is open to dispute. But the Moravian Church as it goes to a Northern Province Synod in 1966 and a Unity Synod in 1967 is forced by circumstances to make up its mind where it is going. Five or more alternatives are apparent:

1. We may determine to hold mainly to the status quo, declaring that we intend to foster a union between the Northern and Southern Provinces and if possible with the Unity of the Brethren in Texas. This goes along with our conviction that our world-wide Unity is very important to us and we should do nothing that would seem to weaken or dismember it.

2. We can decide to participate more actively in the Consultation on Church Union and ask to be considered as more than observers.

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3. We could initiate broader plans for pursuing union with our partners in the present publication of the Covenant Life Curriculum, namely the Presbyterian Church in the U.S., the Reformed Church in America, the Associate Reformed Presbyterian Church and the Cumberland Presbyterian Church.

4. We might court union with the Evangelical Covenant Church, the Church of the Brethren, the Nazarene Church or any number of other more conservative churches not at the moment involved in the six-cornered Consultation.

5. Some other area of cooperation or union not yet mentioned could be investigated. Surely no one thinks the last word on either union or unity has been spoken. Even those busiest in ecumenical relations admit that they are not sure how the church of 2000 A.D. will be structured.

What does seem to be certain is that the place of the Moravian Church in the ecumenical picture is a primary issue of 1966 and 1967. The choice has infinite difficulties, but are these of the Lord or of our own making? Whatever our decision, it should lead us to a new impetus to bear victoriously the good tidings of a Saviour who died and rose to redeem all mankind.

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JUNE, 1966
The Consultation on Church Union

F. P. Stocker

The title “consultation on church union” refers to the meetings held during the past five years by the representatives of six major denominations in the United States, with twenty-one million members. The six denominations are the Disciples of Christ, the Evangelical United Brethren Church, the Methodist Church, the United Church of Christ, the United Presbyterian Church. In addition to the above six bodies which are participating officially in the consultation, sixteen other bodies including the Moravian Church have regularly sent to the meetings delegates known as “observer-consultants.” To this must be added “student observers,” Christian education observers and observers from the Roman Catholic Church. At the 1965 meetings in Lexington, Kentucky, the attendance was approximately 125 persons, including about thirty-five observer-consultants.

The Moravian Church, Northern Province, has been participating in the “consultation” by authorization of the Provincial Synod of 1961. The Provincial Elders’ Conference in 1962 appointed the Brethren Carl J. Helmich and F. P. Stocker as the Moravian observer-consultants. At the 1963 meeting at Oberlin, Ohio, the Southern Province also was represented by two observer-consultants, Brother Helmich was the single representative at the Princeton, New Jersey, meeting of 1964, while both Northern Province representatives were present at the Lexington, Kentucky, meeting of 1965. The 1966 three-day meeting was held at Dallas, Texas, in May.

The early meetings moved slowly. At Oberlin, in 1963, the three days were occupied largely in exploration, in consideration of the basic views of the participating bodies on matters of theology, worship and organization. At Princeton, in 1964, the consultation faced more directly the issues arising from any plan to unite the varying viewpoints and traditions, yet all felt significant progress had been attained. At Lexington, Kentucky, in 1965, further valuable progress was made by two great steps. The official participants agreed upon a statement on “The Ordained Ministry in a United Church,” and the participants agreed also to establish a special commission, “... to create and present to the next plenary session the outline of a possible plan of union which covers all the major points which in the commission’s opinion should be the basis...”

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for a united church, 'truly catholic, truly evangelical and truly reformed.'”

At the Lexington meeting in 1965, all bodies holding an observer-consultants relationship were invited to advance into the status of official “participants.” This means that the Provincial Synod of the Northern Province in August must consider carefully whether or not we wish our branch of the Moravian Church to move forward into official status in the consultation. It will still be possible for our province to occupy the status of observer-consultant if this is our preference. It is quite likely that at least some additional denominations will accept the invitation to become participants.

This generation is breaking new ground in the field of Christian unity and in the field of church union. The representatives of the six participating bodies have repeatedly stated that earnest efforts must be made to lead the church forward into new forms of life which have never been fully realized in the past. It is stated that union will never be achieved simply by trying to harmonize or combine the various heritages from the past. Rather, the aim must be to advance into new areas. This will take time. Without doubt years of labor will be required before “a church truly catholic, truly evangelical, truly reformed” can be reached, yet the participating bodies have firmly stated they intend to stay together and work together towards the distant goals.

Under the leading of the Holy Spirit the meaning of Jesus Christ for our generation and the place of his Church are being more fully understood. We know that new light from above will continue to fall upon this great work undertaken in the name of our Saviour.

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**JUNE, 1966**
In preparation for the Synod of the Northern Province of the Moravian Church in America, to be convened in Bethlehem, Pa., August 24, the Provincial Elders' Conference requested three veteran ministers to develop position papers on the attitude the Moravian Church should have toward church union. The authors have made these statements available to us for this issue of THE WACHOVIA MORAVIAN.

Let Us Become Seriously Involved

Gordon A. Stoltz

In the February, 1959, issue of THE MORAVIAN, I set down some of my ideas on this subject in an article titled, “Have We Seriously Considered Church Union?” What I wrote then I feel is even more urgent now. As a church, I do not think that we have seriously considered church union. Little real involvement in meaningful study of church union with any group outside our own divided family has taken place in the intervening seven years.

The concern for a united Christian Church is not just a fad of the times. This is our mandate from Calvary. Every concerned Christian and denomination should be involved in helping to bring about a united Christian witness because of the very nature of our gospel. In Ephesians 2:13-16, for example, we are told “in Christ Jesus, you who once were far off, have been brought near the blood of Christ. For he is our peace, who has made us both one, and has broken down the dividing wall of hostility . . . that he . . . might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end.”

There is an inseparable link between God’s reconciling act in Jesus Christ and the unity of the Church. Reconcili-

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We are one by God’s gift. (Eph. 4:4-6) It is in Christ that we find life. (John 3:16, John 15) It is also in Christ that we become one with each other. (Eph. 2:12-14; Gal. 3:28; 1 Cor. 12 etc.) And Christ is not divided. We do not belong to Paul, Apollos, Cephas or Hus, Luther, Zinzendorf, Wesley or any other.

The World Council of Churches’ Assembly in 1954, in a report on our divisions, put it well: “It is sinful because it obscures from men the sufficiency of Christ’s atonement, inasmuch as the gospel of reconciliation is denied in the very lives of those who proclaim it.”

Not only does the gospel we preach anticipate One Body, the Church; our own history is replete with the witness to the ecumenical movement. From Zinzendorf, through many of our synods, in the voices of various leaders, we have repeated our ecumenical faith. However, the time has come for ecumenical cheers and platitudes to be replaced by definite decisions and commitments. We need action.

Until we become directly involved in dialogue that has some serious commitment on our part, the process of reconciliation and discovery cannot take place. We can never really know our brothers or fully understand ourselves until we become so involved. We have no idea where this dialogue may lead us or what the end results may be. These are in the hands of God who alone can lead us into the unity he wants. There certainly may be some dangers ahead in such a course but none more dangerous than the complacent satisfaction with the status quo, saying, “Peace, peace,” when there is no peace.

In addition to these basic reasons for taking positive steps toward involve-ment in church union, there are many practical reasons for a small denomination like ours considering union with others.

1. To fulfill our mission of reconciliation to the world, the Church must now think in terms of community and larger area needs, whether at home or abroad, which can best be done unitedly. Such matters as new developments, inner-city work, mission, challenges, the various relationships to the sociological revolution going on about us, can best be met as a united church.

2. For a small denomination largely geared to rural or small town work and widely spread apart, with growing costs, tremendous movements of population and so on, there is bound to come a time when an overwhelming burden will fall upon too few.

3. Ministerial recruitment is closely related to the relevance and challenge of church work. Young men are not challenged by small competing congregations in overchurched areas. They will

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respond to a vital and meaningful ministry to the needs of a divided and suffering world. A larger church can offer greater opportunities for specialization, choice of service, climate, and so forth.

4. A small church with a predominance of smaller congregations requires more men to take care of fewer people than a united church would. Is this good stewardship?

5. The best way for the Moravian Church to share its positive values with the largest possible number would be through a meaningful union with others. In the search for a basis of union such things as our history and customs, our liturgies and music, our particular form of government, missions and so on would become known and the best of our heritage would be considered for a place in the life of the larger church.

6. Faced with the challenge of Christ’s mission for his Church, we need to study this question of church union in the humble spirit of John the Baptist when he said of Christ, “He must increase but I must decrease.” With the Holy Spirit moving around the world to bring Christians face to face with one mutual mission, can we afford to be outside, more concerned about our own denominational concerns than the one for which Christ died? If we can do the job better together, why are we waiting?

While church union is not a panacea for all the ills of the church, it is one step in the direction of the church Christ visualized according to the record of the Scriptures. It is an essential step if the church is to face realistically the tremendous problems of the world in which we live.

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**SAVINGS—**

**THE WACHOVIA MORAVIAN**
We Should Take Positive Steps

Milton A. Yaeck

"He has made known to us his hidden purpose — such was his will and pleasure determined beforehand in Christ — to put into effect when the time was ripe: namely, that the universe, all in heaven and earth, might be brought into a unity in Christ." (Ephesians 1:9, 10)

I start with several assumptions:

That unity and union are part of the will or plan of God for his people;

That union does not demand uniformity but may be congenial to diversity;

That the centrifugal forces which lead to divisiveness and the experience of distance and strangeness are to be overcome by centripetal forces which lead to unity, wholeness, and the experience of closeness and belonging;

That the center and source of the latter is found in Jesus Christ and his Holy Spirit.

From these assumptions we may derive motivation (reasons) for action.

• Because we have adopted the position (Book of Order, para. 10) that "the Holy Scriptures of the Old and New Testament are and shall remain the only rule of our faith and life . . . that we would keep steadily in sight the aim set before us by the Apostle Paul that we may 'all attain the unity inherent in our faith.'"

And because these Scriptures from Abraham "Let there be no strife" to Jesus "that they may be one" are an un-

folding of the twin themes of unity and reconciliation

We should take positive steps.

• Because we acknowledge the Lordship of Jesus Christ and proclaim him to be Head of the Church and understand (Church Order, para. 6, 11) that "it is the Lord's will that Christendom should give evidence of and seek unity in him with zeal and love."

• Because we have affirmed that the Holy Spirit is our "guide" and "influence" (Book of Order, para. 11, e and f) and because in our time we have in the Vatican Council seen what changes can be accepted without leading to schism, when the Holy Spirit is interpreted to be a work, let us take courage and

Take positive steps.

• Theology has led us to correct previously held notions about the world having two departments, one sacred, the other secular, and man being made up of three components, body, mind and spirit. The fact of the unity of creation and the fact of the unity of man need to be supplemented by the fact of the unity of the Church as the Body of Christ. A vision of the reality of this unity should lead us to

Take positive steps.

• In contemporary life and history the traditionalist is locked in conflict with the Innovator on many fronts including the ecclesiological. The traditionalist fears nothing so much as change. In The Ferment in the Church, Roger Lloyd writes "there would seem to be three points of unity for a God-concealing and a man-unheeding religion
We should take positive steps.

We should take positive steps.

We should take positive steps.

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We should take positive steps.

We should take positive steps.

We should take positive steps.
Factors in Denominational Merger

Raymond S. Haupert

All followers of the Lord Jesus Christ must agree in the primacy of our responsibility to work for the fulfillment of our Lord's prayer that his followers may be one, even as our Lord is in relation to the Father (John 17:20-23).

The heritage of the Moravian Church offers strong testimony to a thoroughgoing ecumenical commitment, often far ahead of the times. As A. J. Lewis points out, Zinzendorf was the first to use the term "ecumenical" in its contemporary meaning of Christian unity and cooperation. The diaspora plan in Europe and the continuing practice of the Moravian Church on the continent to work within the state church, rather than in competition for communicants, the willingness to turn over such mission fields as Australia and Greenland to other religious bodies, the work for unity in early Pennsylvania, the fact of charter membership in Federal Council, National Council, and World Council of Churches, the long standing practice of open communion—all clearly underline the ecumenical character of the Moravian Church in relation to other Christian bodies.

However, the time has come to consider realistically some of the issues relating to organic merger. To draw analogy, the Moravian Church has established excellent relations with its neighbors over a period of centuries, and the time has now come to consider whether we should move in under one roof with some other branch or branches of the Christian Church.

Certainly all must favor a closer organic relationship of the two provinces—North and South.

Certainly we should continue to be at work in trying to open doors to closer relationships with our Czech Brethren in Texas, even though at the time some difficulties stand in the way.

Certainly, we should seek closer fellowship with any group that offers the possibility of mutual fulfillment through closer organic relationship.

When it comes to merger with a much larger denomination, there are serious questions to be realistically faced:

First, is the proposed merger situation such that the Moravian Church has an opportunity for making a significant contribution? Or is it a situation where merger would mean the end of the Moravian heritage—essentially a process of going out of existence?

It is conceivable that the time may come when we would have reasons to believe it to be God's purpose that the Moravian heritage be forsaken, buried and forgotten, in favor of adopting a new heritage of faith within some other historic tradition.

Second, how do we understand our responsibility to Moravian brothers and sisters overseas, at a time when in numbers, in financial strength, and in potential for growth we stand in a position to help our world-wide fellowship to a greater extent than ever before?

Are we fully convinced that our desire for organic unity is born of a desire to strengthen our contribution to the Kingdom of God or may the real mo-
tive be related to a feeling of fatigue based upon the daily frustrations that go with almost any form of dedicated Christian service?

May the desire for merger be an expression of the frustration that finds weariness with denominational smallness and a lack of faith in the future of a church whose pastoral salaries create heavy burdens and are much too slow to improve?

There can be no question whatever about the reality of feelings of fatigue or frustration and their relation to desire for merger. However, what reason is there for the blind faith that merger, for example, with a large denomination would remove the bases for such fatigue and frustration? It would be quite unrealistic to assume that such problems belong only to a smaller denomination and that these problems would suddenly be solved by attaching ourselves to a larger body of Christians. A study of the larger denominations makes it quite clear that within their fellowship there are many small local congregations that will always stand in need of pastoral leadership.

A Lutheran editor, lecturing at Moravian Theological Seminary some years ago, stated that in his denomination a communicant membership of 100 was 80% active and a membership of 1,000 was only 20% active. At some point for the local congregation, or for the denomination, bigness alone cannot serve as the final answer, and in some respects may reduce our individual contribution to the cause of Christ.

There can be no doubt whatever of our responsibility as Christians to work and pray for the unity of the church throughout the world. This means a renewed commitment to the ecumenical principles which have played a major part in the Moravian household of faith.

When the time comes to consider merging with loss of identity as Moravians our problem becomes simply one of determining our responsibilities to Moravians overseas, and discovering whether we believe that the time has come when for the sake of Christian unity it is more important to become members of a larger Christian communion seeking roots in another spiritual heritage than to continue to bear our Christian witness within the Moravian heritage.
Minors Prepare for West Indies

Several months ago this page carried the announcement that Mr. and Mrs. J. Thomas Minor had volunteered for service in the West Indies. Thomas graduates from the Christian Theological Seminary in Indianapolis, Indiana, in May and will be ordained to the ministry in his home congregation, Konoak Hills Moravian Church, Winston-Salem, North Carolina, at the end of June. They will proceed to the Caribbean early in July.

Easter on Antigua

Bishop Peter Gubi, in describing the Easter season at Spring Gardens on Antigua, wrote: "On Palm Sunday I confirmed 46 boys and 59 girls (total 105), being my largest confirmation class in all of my 40 years in the ministry. We had a congregation of about 1100 at this service. In the evening the senior choir gave a good rendering of "Olivet to Calvary" by Maunder. This was broadcast on Good Friday morning. On Maundy Thursday we had over 500 present at communion, and on Good Friday afternoon and on Easter morning our large church was filled also. We had a congregation of about 300 each evening for the reading of the Harmony of the Gospels."

Agricultural Missions

Representatives from the Mennonite Church, the United Church of Christ, and the Moravian Church met in Honduras to form the Diaconia Evangelica Hondurena, a committee to direct the work of agricultural Missions in Honduras under the leadership of Dr. and Mrs. Lester Zook. Immediate plans call for the Zooks to spend two months in the Moravian area with headquarters in one of the Moravian Mission houses at Brus. At present the most urgent need in the Moravian area seems to be for plows, purebred cattle, hens, vegetables and cooperatives.

Alaskan Consultation

Representatives of the Evangelical Covenant Church, California Meeting of Friends, American Lutheran Church, Arctic Missions, and the Moravian Church met in Anchorage to discuss their common task, the ministry to the
Eskimos. Dr. Edwin Kortz was elected chairman, the Rev. Norman Barrram of the Covenant Church was named vice-chairman and Dr. R. D. Lecheitner of the Lutheran Church was named secretary.

Lengthy discussions took place on such subjects as: the basic principles involved in leading Eskimo congregations to self-support; the training of lay pastors; procedures for members of the cooperating bodies to transfer membership when moving from one community to another; the administration and influence of radio station KICY at Nome, operated by the Covenant Church; cooperation in the maintenance of Children’s Homes and High Schools; and the need for literature in the Eskimo language. The Moravians were represented by Dr. Kortz of the Mission Board and the Rev. Charles Michael, superintendent of Moravian work in Alaska.

Meeting of Mission Board

The Board of Foreign Missions met in Bethlehem, Penna., with full attendance including representation from Canada and Texas. The major portion of the two-day meeting was given to consideration of a report of the Executive Director on his recent visit to Alaska, an interview with the Rev. Howard Housman, superintendent-elect of Honduras, and an interview with the Rev. Oliver Maynard, president of the P.E.C. of the Eastern West Indies. Major decisions included:

— plans for proceeding with new buildings at Dillingham, Alaska, and Managua, Nicaragua;
— the consideration of the plans for bringing the Eastern West Indies to full Unity status;
— the approval of the budget for 1966-1967 to the amount of $331,376.83 not including monies which will be raised for new buildings, major repairs, and other special projects.

Positive Steps . . .

(Continued from page 18)

more authentic identity is more than most of us can expect of ourselves. “Unless the grain of wheat falls into the ground and dies . . .” must be the key to that which ecumenicity ultimately points. To avoid this cost is to refuse to unite at all and such refusal is the decision to fossilize. If the love of God in Christ can overwhelm in us our love of survival—then we are humbly ready—ready to take positive steps.

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THE WACHOVIA MORAVIAN
The Provincial Boards at Work

PROVINCIAL ELDERS' CONFERENCE

THE REV. DAVID R. BURKETTE will organize a Moravian Congregation at Orlando, Florida.

The Rev. David R. Burkette has accepted a call to be the pastor in charge of organizing a new congregation in Orlando, Florida. He will assume his new responsibility on July 1.

Br. J. Thomas Minor has accepted a call to service in the East West Indies. He will complete his theological studies in early June and will be ordained at Konnoak Hills, his home congregation, before leaving to assume his new duties during the middle of July.

Bishop Herbert Spaugh, for forty-two years pastor of the Little Church on the Lane in Charlotte, N. C., has announced his retirement from the active pastorate on July 1. Bishop Spaugh has had an outstanding ministry not only as the first pastor of the Little Church, but through his newspaper column, "The Everyday Counselor." He has served as a member of the Provincial Elders' Conference and on many of the provincial boards and commissions. He has also been a leader in the Ecumenical Movement in his community and throughout the state. He will continue to serve the province as a bishop of the Unity following his retirement.

R. Gordon Spaugh, president

PROVINCIAL WOMEN'S BOARD

The annual Spring Outing for all Moravian women was held on Wednesday, May 18, at Moravia Moravian Church. Mrs. Douglas Kimel, chairman of the Provincial Women's Board, presided.

The speaker for the day was Miss Virginia Pfohl, Welfare Unit Administrator of the Forsyth County Public Welfare Department. Her topic was "The Christian and Social Welfare." Miss Pfohl stated that people receiving aid from the Welfare Department are "human beings with hopes and fears, desires and needs like yours, whose need for help should not deprive them of the basic rights, privileges and responsibilities of any citizen."

Some of the things she suggested that Christians could do would be to "re-evaluate our attitudes and examine the beam in our own eyes.—We can begin with justice and mercy and seek to be informed about the causes and conditions of poverty and the people."

After the meeting a luncheon was served by the women of Moravia Church.

Mrs. Paul R. Johnson
By agreement THE WACHOVIA MORAVIAN and THE MORAVIAN are publishing the same feature articles in the month of June. These articles prepared by Dr. John S. Groenfeldt, editor of THE MORAVIAN, are concerned with the subject of church union and the Moravian Church. In what he calls “concluding postscripts,” Dr. Groenfeldt makes four additional comments on the subject which are quoted below:

1. To merge or not to merge is not the only question. Let us also keep in mind the possibility of developing relationships with other churches that would place us somewhere between the two poles of outright merger and complete isolation. The Covenant Life Curriculum partnership is an example of an arrangement that might be extended to other phases of the church’s life, either with this same grouping of churches or with other bodies with whom we share a common viewpoint and heritage. Fifteen years ago few of us would have imagined the close working relationships that have developed with the other denominations in the CLC project. Perhaps there are other avenues of “church union” (in the broad sense) which we have not yet begun to explore.

2. Discussions with the Southern Province of the Moravian Church, looking toward the formation of one governing body that would organically unite the two semi-independent branches of the Moravian Church in America, do not actually constitute “discussions of church union.” This is merely an internal, “housekeeping” matter between two branches of the same church that are already united in most ecclesiastical affairs, except for the formal merger of the two church magazines, the Boards of Christian Education and Evangelism and the establishment of a synod and general administrative agency of the Moravian Church in America. The questions that separate us are not basically doctrinal but sociological, and must be dealt with on that basis. In the light of actions taken by previous synods of the Northern Province we have no doubt that the merger of the two provinces will be given hearty approval by the Northern Synod of 1966.

3. As far as we know, there is no specific proposal for merger with any certain denomination or group of denominations before the 1966 Synod. True, we have been invited to become an active participant, rather than merely an observer, in the Consultations on Church Union (CoCU) which Dr. F. P. Stocker describes in his article, but we have not found anyone who thinks that this group of denominations will be ready for anything resembling outright merger in the immediate future (although the fact that the Consultation was able to make such rapid progress in resolving some knotty issues has made some participants feel that the readiness for such action is greater than had been anticipated when the talks began).

What Synod will be determining, as we see it, is the direction in which our church will be going, and the basic attitude we will have, in regard to church
union. Will we remain as observers of the discussions that are now taking place (among several individual denominations as well as in CoCU) or do we wish to become seriously involved? Do we see our church an active participant in the effort to give visible expression to the “spiritual unity” we now have, and to work to develop such unity further, or will we be content to stand on the sidelines (or perhaps in the cheering section)?

4. Such questions put the merger of our two American provinces in a somewhat different light. From this perspective, the reasons for uniting our two provinces are not only to develop more effective service and administrative agencies for the Moravian Church in America, but more important, to enable us to face the general question of the future of the Moravian Church in America together, rather than as two separate, virtually independent bodies.

It would be tragic, we believe, for the two American provinces to move in separate directions in regard to this question of our relationship to the whole ecumenical movement and its efforts to develop further organic expressions of the unity of the Christian Church. To put it another way, if we believe that the Holy Spirit is calling and leading the Christian Church to a greater sense of oneness, and if we believe that the Moravian Church has a present-day contribution to make to the whole church at this point, then we ought to be dealing with these questions together, as a Moravian Church in America, not as two separate entities that are careful to maintain their own independence of action even though they have found many ways of cooperating on matters of common concern. It is important, too, that we should be united as we think of the effect any action we might take would have on our world-wide Moravian Unity.

Because the Northern Province is spread out across the country, lacking the sense of identity that the Southern Province has gained with its concentration of churches in the Winston-Salem area of North Carolina, the Northern Province has felt the pressures of being a small denomination more acutely than have our brethren in the Southern Province. Perhaps for this reason the North has also had a history of more active participation in the National and World Councils of Churches and other ecumenical ventures. The last Synod of the Southern Province recognized the importance of such contacts, however, and authorized its various boards and agencies to make the expenditure of time and money that such participation involves. It also authorized the formation of a commission, to meet with a similar body of the Northern Province, to discuss the possible organic merger of the two provinces. But as we said, this does not involve the real issues of church merger, for our two provinces already have a large measure of unity as branches of the world-wide Unity of the Brethren or international Moravian Church.

Let us move, then, “with all deliberate speed,” to put our own denominational house in order. And in the meantime let us open up avenues of communication with other denominations and groups of denominations that are seeking to develop a deeper awareness and a more effective visible expression of the oneness of all the followers of Christ.
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In This Issue

- Alleviating Suffering and Need
- Music Festival and Seminar
- Adults at Laurel Ridge
Prescription for Fear and Worry

Do you worry? If you do, a good dose of the 37th Psalm each day will help you. It should be taken mixed with faith. It is one of the best prescriptions for the cure of fretting and worrying. It is one of my most frequently used remedies in personal conferences, when my patient is troubled with fear and worry.

Here is an outline of the Psalms, giving the eight steps necessary:

1. "FRET NOT thyself . . ." Fretting and worrying over injustices done to us, together with jealousy and envy of others is the cause of endless physical ailments. Scientists and physicians are continually discovering that the remedy for some new ailment of mode in times is to be found in removing fear and worry.

2. "TRUST in the Lord . . ." The opposite of fear and worry is love and trust. By turning our backs on our troubles and at the same time facing our Lord in true faith, we start on the road to recovery and peace in the heart.

3. "DELIGHT thyself also in the Lord . . ." The sure knowledge that our lives have been fully given to our Lord by a definite set of the will brings true joy and happiness. "The joy of the Lord is your strength."

4. "COMMIT thy way unto the Lord . . ." Having reached the point of yielding our lives to God, we can be sure of His guidance of our detailed daily lives. "Trust in the Lord with all thine heart . . . In all thy ways acknowledge him, and he shall direct thy paths."

5. "REST in the Lord . . ." With the elimination of personal friction between others and emotional confusion and frustration within; by allowing God to order and direct our lives, there comes rest. "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works . . ." It is now God who works in us and through us.

(Continued on inside back cover)

COVER PICTURE: A reporter from the Charlotte News interviews Bishop Herbert Spaugh upon Bishop Spaugh’s retirement. See story on page 8.
Many Pleas Are Heard for

Alleviating Suffering and Need

Ned Wallace

No Christian in the United States is immune from the demands of society to assist in the alleviation of human suffering and need. These demands are valid, basically because we as Americans have so much materially. They are also valid because, as Christians who profess to follow the teachings of Christ, we are concerned with human need.

Since most — if not all — of the areas of human need can be helped by material aid, which can be purchased with money, this demand to give to a "worthy cause" is a common and frequent plea.

The decision to be made by an active Christian is not one of . . . "should I give?" — but "how much and to whom?" The "how much" part is the more difficult decision for the reason that it is personal and to some degree means a deprivation or sacrifice for a family. The essentials and luxuries are not clear cut in any family. Since they change from year to year, a reassessment of this form of stewardship should be a regular occurrence.

Several years ago while attending a meeting of medical missionaries, many of whom were on furlough in the United States soon to return to their distant responsibilities, I met a physician who had never left the states, but who was deeply involved in this type of activity.

He explained that soon after he completed his medical training he and his wife had decided to volunteer for overseas medical work. For reasons of health it was not possible for them to go. However, their zeal persisted. So they decided what their standard of living for the future would be and set a limit on what they considered to be an adequate income.

Any income above this amount was put in a fund to help finance medical mission work for their particular denomination. Ten years later this doctor, now a successful, established radiologist, was living comfortably in the United States and at the same time supporting five physicians overseas.

Need All Around Us

Once the decision is made to give a part of one's income for "human need" the problem remaining is one of where. There are indications of humans in need all around us. The annual Cancer Crusade, the United Fund, the new hospital addition — and many more. When one considers the history of such programs, the great majority of them can be traced to a church sponsored or oriented beginning, a manifestation of basic Christianity—man's brotherhood. And this appeal is the one that
is most meaningful—our responsibility to help.

At this point my horizon narrows sharply to one small focus of interest as a physician in a benevolence program of a small denomination. But the focus, while narrow, is still sharp because of my personal involvement. For living and working in an area where there is human need in so many ways makes one particularly aware of the responsibilities and opportunities of Church action.

Years ago a duplication of effort was apparent to many of the different denominations working overseas—all with common goals. What evolved was an inter-denominational organization which has eliminated much expensive duplication of effort while actually expanding services available to each denomination.

**Church World Service**

This interdenominational organization known as Church World Service is the Material Resources Program of the National Council of Churches. Church World Service is responsible for the procurement, handling, shipment and distribution of clothing, food, medical supplies and other materials in a worldwide program to meet human need.

These materials come to C.W.S. from such sources as the United Clothing Appeal, CROP, Interchurch Medical Assistance and Public Law 480 which is known as the Food for Peace program of the U.S. Government. From January to October of 1965, 206,824,732 pounds of materials valued at $23,456,396 were shipped overseas.

As an example of the work of C.W.S., in September, 1965, when a polio epidemic broke out in Honduras, 100,000 doses of Sabin Vaccine were rushed by air to this area of need. The medicine was a donation from one pharmaceutical company.

MEDICAL SUPPLIES arrive at Gray Memorial Hospital of which Dr. Ned Wallace is the director.

A recent report of C.W.S. states that in 1965 emergencies and disasters were unprecedented "both in number and size, ranging from snow slides in Chile to volcano eruption in the Philippines, from floods and fighting in India and Pakistan to famine in the Congo." Into all of these areas C.W.S. moved to alleviate human suffering and need.

Another phase of Church World Service, responsible for providing thousands of dollars worth of medical equipment and supplies at minimal costs, is Interchurch Medical Assistance. Each year tens of thousands of dollars of medical equipment and supplies are sent to Moravian hospitals in Nicaragua and Honduras. The cost to the church and to the hospitals is a small fraction of the market value of these supplies. Hence for an "invest-
ment” by the Moravian Church of $1.00 over $20.00 worth of supplies are available for our patients’ needs. As “investments,” these are remarkable figures—yet accurate.

Moravian Participation

It is the Moravian Church’s participation in such organizations that permit the twofold goal of medical missions to continue—to serve those in need and to demonstrate Christian concern and love. Fuller and more active participation of Moravians as individuals and congregations is demanded in support of the program of Church World Service if we are to respond to the continuing pleas for help.

But human need is not medical alone. Fortunately the activities of Church World Service encompasses a variety of programs designed to meet a variety of needs. This concept of serving those in need in a variety of ways, spiritual, educational, economic, medical, and cultural can be done more effectively by coordinating the programs in these different categories. To do this effectively requires integrated activity and the utilization of resources from many areas.

Our Church does not have the facilities nor the resources to perform a satisfactory job in the global task of alleviating human suffering. Few denominations could. By pooling resources and personnel in agencies of Church World Service this has been done and can be done in the future. Fortunately the organization is already complete. The fulfillment of the task requires only the response to human need by Christian stewards throughout our land.

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Festival and Seminar
Of 1966 Emphasizes

Contemporary Scene

Music by contemporary composers was an unusual feature of the Early American Moravian Festival for 1966. The festival and seminar, held June 12-19, was an event in the year-long celebration of the 200th anniversary of the town of Salem, now Winston-Salem.

Otherwise, the festival, the eighth since 1954, followed the usual pattern with seminar presentations and evening concerts. Thor Johnson was the director of the festival chorus and orchestra.

The concert on Friday evening was devoted to the performance of compositions by residents of the Winston-Salem area. The first of these was “The Three Marys” by Margaret Vardell Sandresky for orchestra. The second was “A Trilogy of Southern Lyrics” by Bessie Whittington Pfohl for alto soloist with orchestra accompaniment. The three pieces entitled “Memory,” “An Autumn Song” and “The Lightwood Fire” were musical settings of words by the Salem poet, John Henry Boner.

Next was a “Concerto for Flute and Chamber Orchestra” by Charles O. Delaney. Mr. Delaney was the flute soloist. The final number was by the late Charles G. Vardell. For chorus, orchestra and bass soloist, this composition, “Song in the Wilderness,” was written originally for the 175th anniversary of Salem College in 1947.

The public concerts on the first three evenings were set aside for the rendition of the piano music of Latrobe and chamber music by Johann Peter and John Antes.

Several choral pieces were given their first modern performance at the 1966 festival. The major work in this category was the Dies Irae, an oratorio by Christian I. Latrobe. Other compositions given their first modern performance were three pieces by Johann C. Geisler and one by Christian Gregor. All four, as well as the Latrobe oratorio are available for use by church choirs in published editions as edited by Ewald V. Nolte, director of the Moravian Music Foundation.

The Geisler compositions are titled “Thank Ye the Lord,” “The Lord Is Ruler” and “Thus Saith the Lord.” The new Gregor number is “O Shepherd of Israel.”

The Seminar

The seminar of 1966 was pointed toward the appearance of the new hymnal and liturgies scheduled to be published in 1968. Two participants in the seminar were the Rev. Charles B. Adams and Dr. John R. Weinlick. Each of them summarized for THE WACHOVIA MORAVIAN the discussions in the seminar on Patterns of Moravian Worship and the Preparation of the New Hymnal.

Moravian Church Has Heritage
Of a Liturgical Tradition
And Fellowship of Freedom

John R. Weinlick

The services of the Bohemian Brethren were conspicuous for their plainness. When they organized themselves as the Unity of the Brethren they deliberately resolved to conduct public worship on the model of the Apostolic Church.

THE WACHOVIA MORAVIAN
Add to this the fact that for many years the Brethren had practically no church buildings, but had to worship in homes, barns, in the castles of friendly nobles, or out-of-doors, and you can be sure that their worship could hardly have been other than informal.

But time is on the side of liturgy. By the end of the first fifty years their services already began to assume more fixed forms. More attention was paid to the church year. Silver and gold vessels reappeared in their baptismal and communion services. Yet because of continuing harassment and persecution during most of their existence, liturgical development among the Brethren was limited. The hardships of belonging to their church kept them small in number and disciplined in their way of life. This tended to dictate simplicity.

Though they did not have musical instruments in their churches, the Bohemian Brethren were renowned for their congregational singing. This became a heritage of the Renewed Moravian Church in 1722. The Renewed Church added to the heritage of hymn singing the practice of using instrumental music in worship as well. Music in the Renewed Church reached a high stage of development because the renewal happened to coincide with a period when music was at its height in Germany.

Some thirty years ago early American Moravian music was rediscovered. Today one of the contributions of the Moravian Church to the cultural and religious life of America is taking this music, dusting it off, demonstrating it at music festivals and thereby sharing it with the Church Universal.

The Moravian Church has a long heritage of both liturgical and free church tradition. One churchman refers to us as a "liturgical fellowship." We have inherited a sense of liturgy, but as a fellowship we have inherited freedom.

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JUNE, 1966
Festival Panel Reports
On Hymnal Revision Project
Charles B. Adams

Dr. John R. Weinlick was the moderator of a panel that reported from the hymnal revision committee to the Music Festival. Bishop Kenneth G. Hamilton described the various difficult decisions that had to be made in revising and adding to the liturgies. Very precise doctrinal statements were involved and he spoke concerning the so-called Language of Liturgy.

The Rev. Edward T. Mickey described the changes made in the communion services and told how the music would be printed wherever a chant or hymn stanza occurred.

The Rev. Charles Adams reviewed the work of the hymn section, describing the method of hymn selection with the use of a comprehensive questionnaire sent to all pastors a decade ago. As a result of this project, 436 hymns were deleted from the 952 hymns of the present hymnal.

Combining the suggestions in that questionnaire with the committee's own study of more than 25 hymnals, about 75 new hymns have been added, resulting in a total of a little less than 600 hymns. He spoke of the efforts to achieve theological accuracy, and poetic worth in all hymn choices. Each tune was examined to be sure that it was an adequate vehicle to carry the words.

Basically, the new hymnal will contain many of the great hymns of the Church Universal that still speak to our needs. To these we will add our Moravian hymn heritage. In order to be all things to all men for a wide variety of worship situations, some of the so-called Gospel Hymns have been added. This results in practically every hymnal being a bundle of compromises.

Three years ago, after the first draft of the manuscript had been completed, a Music Consultant Committee was appointed by the Joint Provincial Elders' Conference to go over the music. It consisted of Dr. Thor Johnson, Mrs. Margaret Kolb and Mrs. Margaret Kortz. They completed their work on the tunes this January. By the date of the festival approximately one-third of the hymn manuscripts was in the hands of the music engravers. Since the en-
gravimg process requires about five man hours per page, approximately eighty weeks will be required to complete all the music engraving. After that the printing and binding is a much shorter process. It is hoped that the hymnal can be in distribution within two years or less.

The manuscript prepared by the General Hymnal Revision committee, Dr. Raymond S. Haupert, chairman, was approved by the Synod of the Northern Province in 1961 and the Synod of the Southern Province in 1962. It was following this approval that the Joint Provincial Elders' Conference appointed Dr. Edwin W. Kortz chairman of the Publications Committee.

The Rev. Edward T. Mickey of the Southern Province, who was a member of the Festival Panel on the new hymnal, was co-chairman with Bishop Allen Schatt Schneider of the Liturgical Section. Br. Mickey also prepared the index for the hymns in the liturgies and communion services.

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JULY, 1966
After Pastorate
Of 42 Years

Bishop Herbert Spaugh Retires

What is probably the longest continuous pastorate in the history of the Southern Province came to a close on June 5 with the retirement of the Rt. Rev. Herbert Spaugh as pastor of the Little Church on the Lane.

Bishop Spaugh came to Charlotte in 1924 as the first pastor of the newly organized congregation, then known as the Myers Park Moravian Church. This was immediately following his graduation from the Moravian Theological Seminary and his ordination as a deacon into the ranks of the Moravian ministry.

His pastorate of 42 years represented years of growth and development for the Charlotte church which was later renamed the Little Church on the Lane. Moravian work in Charlotte began about 1920 under the leadership of Bishop Edward Rondthaler. Meetings of the fellowship at first were held in the home of one of the members.

During the first year of Bishop Spaugh's pastorate the first building was erected on Moravian Lane in Myers Park. This was a small structure which contained a chapel on the ground floor and an apartment for the pastor and his family on the second floor.

It was not until 1949 that an adequate sanctuary was constructed. By that time the membership had grown to three hundred. The present membership is approximately 450.

Bishop Spaugh is a man of many talents, all of which he used in developing a unique ministry in the city of Charlotte. Foremost from the standpoint of the church was a ministry of counselling which he developed early in his pastorate. It was out of this dedication to helping people in time of need that he came to write a widely published newspaper column, "The Everyday Counselor."
THE HERBERT SPAUGH JUNIOR HIGH SCHOOL, named for Bishop Spaugh as a tribute to his many years of service on the School Board of the city of Charlotte.

Dealing with people through counseling is important because, as he recently stated, "People are still afraid, and they are worried about themselves. Some have economic problems, others have social problems," he said, "But the problems are basically spiritual problems. Some people don't know it, but what they want is the right relationship with God."

Also growing out of writing for the newspapers and his work in counseling, are three books which were published by him. They are, "Pathway to Contentment," "Everyday Counsel for Everyday Living" and "Pathway to a Happy Marriage."

From the standpoint of the community, Bishop Spaugh made a lasting contribution to the city of Charlotte through his service of 27 years on the city school board. As chairman, he guided the public schools through the times of racial integration and, more recently, as the city and county systems were merged.

Bishop Spaugh was elected to the Provincial Elders' Conference in 1953 and again in 1956. The synod of 1959 elected him a Bishop of the Unity. He and Mrs. Spaugh represented the Southern Province at the observances of the Quincentennial in Europe and England in 1957.

His wife, Ida Efird Spaugh, like her husband, is a native of Winston-Salem. They have three children, a daughter, Mrs. Robert Farmer of Denver, Colorado, and two sons, Earl and Herbert, Jr. of Charlotte.

R. A. FOLTZ
special representative
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"Meet the Master" will be the theme of the Adult Week End conference at Laurel Ridge August 19-21. The experience will be built upon the depth study method of studying the Bible, a method that has proved a key to effective Christian learning.

The week end will open with the evening meal to be served at 7:00, Friday, August 19. It will be continued with small group study of selected passages of the Gospels. Leading the group studies will be the Rev. George Chiddie, the Rev. Wallace Elliott, the Rev. Fred Hege, the Rev. Bill McElveen and the Rev. Clark Thompson.

Parents are invited to register their children for the week end as well. Morning devotions will be designed for either family worship or individual meditation. During the group study sessions the children will be involved in a program especially designed for them. Early registration of children will help the camp staff make plans to meet the needs of each child.

Cost for the week end remains $10.00 for an adult and $5.00 for each child. A registration fee of $2.00 should accompany each registration card. The remaining balance of $8.00 per adult and $3.00 per child may be paid upon arrival at camp.

Early information on the conference contained the additional suggestion that persons with special physical problems might wish to register for the conference and stay at one of the local motels at night. The charge for such a registration, including the conference sessions and all meals, was listed at $8.00. Room costs would depend upon the motel selected. It was also stated that special request for this type of
registration should be made to the Registrar, Laurel Ridge, Box 10488, Salem Station, Winston-Salem, N. C.

Board Members Week End

The second conference for board members of local churches will be held this year September 9-11 at Laurel Ridge. The program, open to all members of local boards of elders and trustees, will be completely new and will be meaningful for those who attended the pilot conference there in 1965 as well as for those who will attend for the first time. The program is a part of the training for Board members ordered by the synod of 1962.

The week end will open with the evening meal on Friday, September 9, at 7:00. It will continue with sessions Friday evening, throughout Saturday, and Sunday morning. The conference will conclude with the noon meal Sunday.

Registration forms will be available to board members shortly. A registration fee of $2.00 must accompany the registration and the remainder of the cost, $8.00, may be paid at the time of arrival. Further information may be had by contacting the Board of Christian Education and Evangelism.

DEATHS


McLean, Mrs. Alex M., born June 9, 1893; died May 16, 1966. A member of Ardmore Church. Funeral conducted by Dr. Samuel J. Tesch and the Rev. Elmer R. Stelter. Interment in Friedberg Moravian Church Graveyard.

Hine, Mrs. Christina Victoria (m. n. Chamberlain), born September 27, 1880; died February 9, 1966. Funeral conducted by Dr. Samuel J. Tesch. Interment in Friedland Church Graveyard. A member of Friedland.


Jones, Mrs. Carrie Elizabeth (m. n. Lloyd), born June 20, 1888; died May 16, 1966. A member of Immanuel Church. Funeral conducted by the Rev. David R. Jones. Interment in Salem Moravian Graveyard.


JULY, 1966 11

Craver, Mrs. Nancy Etta (m. n. Hanks), born January 26, 1900; died May 12, 1966. Funeral conducted by Dr. Samuel J. Tesch and the Rev. Richard F. Amos. Interment in Friedland Church Graveyard. A member of Friedland.


Martin, Mrs. Bertha Lucetta (m. n. Parnell), born November 11, 1893; died June 7, 1966. Funeral conducted by the Rev. W. A. Kaltreider and Mr. Ted Bowman. Interment in Friedland Church Graveyard. A member of Friedland.


Ebert, Mrs. Ralph W., born November 7, 1903; died April 25, 1966. A member of Ardmore Church. Funeral conducted by the Rev. Elmer R. Stel-tet and Dr. Charles Stevens. Interment in Salem Moravian Graveyard.

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12 THE WACHOVIA MORAVIAN
Dr. Reinhold Niebuhr Writes on

"Death of God" Theologians

Dr. Reinhold Niebuhr has examined the writings of the "death of God" theologians and found their efforts both confusing and "futile."

And he suggested that the late Paul Tillich, with whom he shared for many years leadership in American theological thought, "would have been horrified by the proposition, 'God is Dead'."

Writing in the June 13 issue of Christianity and Crisis, Dr. Niebuhr declared that these theologians "do not seem to realize that all religious affirmations are an expression of a sense of meaning and that a penumbra of mystery surrounds every realm of meaning. Religious affirmations avail themselves of symbols and myths, which express both trust in the meaning of life and an awareness of the mystery of the unknowable that surrounds every realm of meaning."

"The exertions of these men would seem to be futile. One reason is that they appear not to be concerned with the task of projecting alternative frames of meaning for the discarded faith."

According to Dr. Niebuhr, such atheists as Marx, Freud and Nietzsche all "did project alternative schemes of meaning" to supplant the God whom they said did not exist.

"Our current radical theologians have no apparent interest in the structures of meaning, traditional or modern, by which men seek to explain their nature and the complex history of mankind in its pathetic and even tragic proportions. These men seem not to feel an obligation to define a system of coherence or meaning. One can only guess at their presuppositions."

Dr. Niebuhr alluded to the fact that the "chief exponent" of the radical theology, Dr. Thomas J. Altizer, has dedicated a book to the memory of the late Paul Tillich. Thus, he said, "one assumes that their outlook is influenced by Tillich's mysticism. If so, it may be well that Tillich is dead."

"He insisted in his lifetime that all propositions about the 'existence' of God, either affirmative or negative, were irrelevant because God's 'being' is beyond the categories of mere existence. He would have been horrified by the proposition 'God is dead.'"

Dr. Tillich and Dr. Niebuhr were colleagues for many years on the faculty of Union Theological Seminary.

If what the radical theologians are affirming is that the traditional images of God are dead or dying, Dr. Niebuhr continued, "they might have said so unmistakably. They would have achieved less notoriety but would have revealed themselves as responsible members of modern culture. That culture is, of course, informed by both religious and secular presuppositions."

"They do not seem to realize, in any case, that our modern 'open society' and pluralistic culture encourage cooperation between the traditionally pious and the secular humanists, so long as both partners understand the limits of both historical and contemporary symbols of meaning. The creative spirits in each group will know that it is pointless to clear the ground unless this spiritual purge is quickly followed by new and creative efforts to try to make sense out of life."

July, 1966
Despite the overwhelming discoveries of science, Dr. Niebuhr continued, there remains “a penumbra of mystery even if the streams of historical or natural events be analyzed with empirical rigor. The temporal order is not self-explanatory. The creation myths of the great religions may be primitive in the light of modern evolutionary science. But the myth of creation, while pre-scientific, has elements of permanent validity in the sense that the mystery of creation hovers over any evolutionary chain of causes.”

Other contemporary — and often controversial theologians — Dr. Niebuhr pointed out, have come up with more “legitimate” findings. Of Anglican Bishop John A. T. Robinson, author of “Honest to God,” he wrote: “He asked for a new, presumably more relevant image of the divine mystery and he is thus more relevant than the American theologians who insist that God is dead. If an outmoded image of God were dead, this fact would certainly not imply that the enigma of creativity and the mysteries of the world’s beginning and end have ceased to be.”

While declaring that Bishop Robinson’s “search for a new image of God was legitimate, and his findings were suggestive for many,” Dr. Niebuhr warns that religious truths can never be conveyed in precise, scientific terms.

“We must . . . be reconciled to the fact that all religions, particularly historically oriented faiths, must avail themselves of symbols, metaphors and myths to point to the transcendent sources of meaning in the flux of the temporal and phenomenal reality.

“The human story is too grand and awful to be told without reverence for the mystery and the majesty that transcend all human knowledge. Only humble men who recognize this mystery and majesty are able to face both the beauty and terror of life without exulting over its beauty or becoming crushed by its terror.” (RNS)
Churches Dedicated On Tobago

Bishop Peter Gubi had a busy visit on Tobago dedicating three churches which have been completely rebuilt after the former buildings were destroyed in the hurricane of a few years ago.

The Church at Bon Accord was dedicated on May 21. The Rev. Rudolph Holder is the pastor. On May 22, the large church at Moriah was dedicated and on May 23, the church at Spring Gardens. Generous assistance from overseas aided greatly in the rebuilding of these churches. The pastor of Moriah and Spring Gardens is the Rev. Peter Gubi, Jr. The parsonage at Moriah was also completely rebuilt. Funds to assist in this project came from the congregations of the Eastern West Indies Province.

Ordinations in Honduras

Another National pastor has been ordained in Honduras. He is the Rev. Navvaro Allen who was trained at the Instituto Biblico in Nicaragua, at the schools of the Reformed Church in San Pedro Sula and in the Latin American Seminary in Costa Rica. The ordination took place in May with Bishop Hedley Wilson of Nicaragua presiding. At the same time the first two Hondurans to be ordained deacons were ordained as presbyters, the Rev. Moses Bendless and the Rev. Stanley Goff.

The ordinations took place on the occasion of a retreat for pastors. Bishop Wilson conducted classes. Other retreat leaders were Miss Alice Hooker, Director of Christian Education for the Nicaraguan Province, and Dr. Lester Zook, Agricultural Missionary.

Mercer Hospital Assists Medical Program

The staff of the Mercer Hospital in Trenton, New Jersey, has pledged itself to active support of the medical program in Honduras. This interest was created by the return of the Rev. and Mrs. Howard Housman to Honduras. Mrs. Housman is head nurse on the second floor of the hospital and Br. Housman has been hospital chaplain for the last four years. He also served as chairman of the Chaplain’s Committee for the Trenton Council of Churches during the time he was pastor of the Moravian Church in Yardley, Penna. Medical supplies are being sent to Honduras as a gift of the hospital. Shipping charges are also being paid by the staff. The Housmans will begin their work in Honduras on July 15.

Film About S. S. Hope

The S. S. Hope is anchored off-shore on the west coast of Nicaragua. A number of Moravian groups and individuals have made contributions to defray the travel expenses of Moravian nurses to the S. S. Hope. Churches will be interested to know that a movie film is available describing the work of this hospital ship. It is entitled PROJECT HOPE.
(16mm. 28 minutes, color) and the only cost is the return shipping. For booking write to any Modern Talking Service booking office or write to The People-To-People Health Foundation, Inc., 2233 Wisconsin Ave., N.W., Washington, D. C. 20007.

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- Nicaragua—an ordained minister
- West Indies—several ordained ministers

EDWARD WILDE, WISCONSIN PASTOR, IS HONORED BY MORAVIAN SEMINARY

The Rev. Edward Wilde, refugee from Communist Russia who became a Moravian minister, received an honorary doctor of divinity degree from Moravian Theological Seminary on Sunday, May 22.

Dr. Wilde, born in Kurgan, Russia, in 1903, taught school under the Communist system for two years before escaping to Canada at the age of 24. He studied at Moravian College and the Theological Seminary in 1929-33 and was ordained June 28, 1933. For the past two years he has been pastor of the Moravian Church in Wisconsin Rapids, Wisconsin.

MORAVIAN COLLEGE RAISES TUITION FEES NEXT YEAR

Tuition at Moravian College will be increased from $1,400 to $1,500 next September.

The action was taken by the Board of Trustees as a result of generally increasing educational costs. Tuition for the current year is $1,400.

An increase in room charges also will be effective in September. Women living in dormitories will pay $400 compared to the present $380, while men dormitory students will be charged $380, also a $20 hike. The $500 board charge remains unchanged.

The total cost for women living in a dormitory will be $2,400. For men students it will be $2,380.

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The tuition fee is $31.00 for members of the Chorister's Guild and $35.00 for non-members. The fee includes all classes, special features, a packet of music to be studied during the Seminar and insurance. A $10.00 deposit will insure registration. Housing and meals will be available in the facilities at Salem College. The total cost for housing and meals for the week is $33.25. Special, reduced rates for both housing and meals are available for children under 12. Individual meals will be available for those not housed on campus and to local area registrants.

For brochures or additional information concerning arrangements, contact the Rev. James V. Salzwedel, Home Moravian Church, Drawer J, Salem Station, Winston-Salem, N. C. 27108.

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July, 1966
The Provincial Boards at Work

PROVINCIAL ELDERS' CONFERENCE

Dr. R. Gordon Spaugh, president of the Provincial Elders' Conference, was a fraternal delegate to the synod of the Eastern West Indies Province which was held at St. Croix, June 20-July 1.

R. Gordon Spaugh, president

BOARD OF CHRISTIAN EDUCATION AND EVANGELISM

Mrs. Edith Vaughn, who has accepted a call from the Board of Christian Education and Evangelism to become Director of Children's Work, began her duties with the board on July 1 by attending the Covenant Life Conference at Montreat July 1-7.

Her major responsibilities with the board will be assisting in all areas of leadership training for children's work in the churches of the province, including Sunday School, Vacation Bible School, and Camp-Conferences. She will also represent the board in interdenominational and ecumenical gatherings concerned with the children of the church.

The provision for this expansion of the services of the Board of Christian Education and Evangelism was made by the Synod of 1965 which instructed the board to secure the services of a qualified person to serve as Director of Children's Work.

A daughter of Dr. and Mrs. Samuel J. Tesch and a former missionary serving in Bethel, Alaska, Mrs. Vaughn has for the past two years served as Director of Alumnae Affairs at Salem College.

NEW SOCIAL SECURITY LAW BENEFITS PERSONS OVER 72

The Tax Adjustment Act of 1966 as passed by Congress and signed by President Johnson contains a provision that will benefit an estimated 370,000 Americans who are 72 years of age or who attain this age by 1968.

The law provides that all persons aged 72 who are not now eligible for Social Security benefits or other government pensions or assistance, will be eligible to receive a monthly benefit of $35.00. A husband and wife, if both are eligible, will receive $52.50 monthly.

After 1967, persons reaching the age of 72 will be able to qualify only if they have some Social Security earnings credit.

The plan goes into effect in October, 1966, with the first payment at the beginning of the next month.

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THE WACHOVIA MORAVIAN
NEWS OF THE CONGREGATIONS

HOME CHURCH ORGANIST AND HANDBELL CHOIR PRESENT ORGAN DEDICATION RECITAL

A dedication service was conducted at Mizpah Moravian Church on April 17, at 7:30 p.m. for a recently installed Estey pipe organ.

Mr. George Herbert Wilkins and Mr. Donald Johnson were appointed to the responsibility of installation. Many dedicated hours went into the installation. They were aided by other members of the congregation and by the Rev. Edward T. Mickey, his son David, and Mr. Harry Pennsyle.

HOME CHURCH BELL RINGERS PRESENT CONCERT TOUR

The Hussite Bell Ringers of the Home Moravian Church made a tour of Northern Moravian Churches June 5 to 11. The group of twelve bell ringers are of Junior High and Senior High age. They are directed by the Rev. James V. Salzwedel, Minister of Music of the Home Church.

The program of music was planned to demonstrate the versatility in handbell ringing and to be of general interest to both children and adults.

The tour began at the Raleigh, North Carolina, Moravian Church on June 5 and concluded at Nazareth, Pa., on June 10. On the successive days between, concerts were presented at Moravian churches in Graceham, Md.; Reading, Pa.; Bethlehem, Pa. (Central Church); and New Dorp, Staten Island.

Members of the Hussite Bell Ringers are:

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<thead>
<tr>
<th>David Piner</th>
<th>Molly Piner</th>
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<tr>
<td>Katrina Spangler</td>
<td>Karen Bell</td>
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<td>Candace Apple</td>
<td>Mary Anna Elam</td>
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<td>Jean Peterson</td>
<td>Paul Knouse, Jr.</td>
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<td>Martha Bagby</td>
<td>James Hughes, Jr.</td>
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<tr>
<td>Christine Leinbach</td>
<td>Carl Southerland</td>
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MRS. JOE TALLEY at the console of the recently installed organ at Mizpah.

The dedication was conducted by the Rt. Rev. George G. Higgins. A program of music was presented by the Rev. James V. Salzwedel and Home Church’s adult handbell choir.

The organ was originally in St. Paul’s Episcopal Church when it was located at Fourth and Cherry Streets. From the church it went to the League Building on South Main Street near the Wachovia Museum, where it was used as a practice organ by Salem College students.

A few years ago it was taken over by Park Road Moravian Church until it was replaced by the organ from Memorial Hall at Salem College. Mizpah purchased the Estey organ from Park Road and installed it with volunteer help.

JULY, 1966
TRINITY YOUNG PEOPLE ENTERTAIN MEMBERS “OVER SIXTY-FIVE”

On Sunday night, April 24, two groups of people gathered in the Fellowship Hall of Trinity Moravian Church for a fellowship supper and program. As the two groups gathered and filled Fellowship Hall, it was obvious that they were separated in age by many years, but as the program proceeded it was equally as obvious that the difference in years between the Young People and those Trinity members 65 years old and older was overshadowed by a oneness in purpose. That purpose was the cause of Christ and His work at Trinity Moravian Church.

The idea of such a program was initiated by and through the Young People of Trinity. They, working with their counselors, planned the supper and program for the evening and then carried out those plans.

Upon arriving at the church, their forty-two guests were greeted by a hostess committee of young people, given name tags, and made to feel as welcome as possible. A delicious meal was served, again by the Young People, as everyone enjoyed the good fellowship together. Following the meal, a program was presented which included a trio of Trinity men singing “old-time favorites,” a group of young people singing currently popular folk songs, games in which the guests participated, and group singing of gospel favorites.

The evening program was brought to a close with a short vespers service and the prayers of all that in some way this program had brought about better understanding and cooperation between two church groups that often are, or at least seem to be, so far apart.

Wayne Burkette

RALEIGH CONGREGATION HAS LARGEST CONFIRMATION CLASS REPORTS ON ACTIVITIES

On Palm Sunday the Raleigh Church welcomed into membership the largest confirmation class in its 13-year history as 11 young people joined the congregation.

At the annual Church Council held on May 15, three new Church Board members were elected, Mrs. R. W. Martin, H. V. Marshall, and F. G. Kimel. Also on Sunday, May 15, the annual Missionary Lovefeast was held at the morning worship service with the Rev. William Gramley as guest speaker. The month of May closed with a congregation picnic at Umstead State Park the afternoon of Sunday, May 29, with 75 turning out to enjoy the perfect weather and the delectable food.

Several Raleigh Moravians made the trip to Winston-Salem to attend the Music Festival the middle of June, and the last week in the month the Vacation Bible School was held with Mrs. Henry Marshall as General Superintendent.

Mrs. Edward G. Manning

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EPISCOPALIANS ESTABLISH DOWNTOWN MINISTRY

Four Episcopal churches have combined forces to provide a daily ministry in the downtown area of Winston-Salem, N. C.

In a center in the business district, a secretary and a clergyman will be on duty each weekday from 9 a.m. to 1 p.m. A 24-hour telephone service is also to be maintained.

The program will provide counseling, immediate relief in crisis situations and referrals to appropriate city agencies. The center will offer a downtown meeting place for Episcopal groups.

Services of the program are available to everyone, regardless of religious connections, without charge.

Episcopal Bishop Thomas A. Fraser of North Carolina said the program is part of the church's effort to extend its ministry "out to where the people are." He stressed the importance of making the church available in the decision-making hours and locale of contemporary man. (RNS)

"MISSIONARY" CHURCH WILL MOVE 100 FAMILIES TO BRAZIL

Portland, Oregon's, Central Church of Christ will soon be sending an entire church—preacher and people—to one of Brazil's fast-growing cities, Belo Horizonte.

It is coordinating a program called "Operation 68" to send more than 100 families to the city. About half the group will be full-time missionaries and will receive some support from churches in the U. S.

July, 1966

Others include doctors, teachers, engineers and representatives of many other professions and occupations. They will find jobs, make their homes there and form the nucleus of a new church.

The first group of 12 families will leave in July, 1967. This "advance guard" will prepare for the main body of 50 families scheduled to arrive in Belo Horizonte in 1968. Others will arrive in 1969 and 1970.

The idea started at a Church of Christ youth camp near Yamhill in 1962, when three campers began talking about going into the mission field together. In that discussion it was revealed that a Fort Worth, Texas church had made a similar move to a New York community on Long Island. The discussion resulted in "Operation '68."

Brazil was agreed upon as the destination the following year. Calvin E. Hall, camp director, said the group hopes to expand to Brazil's 20 major cities within five years, and from there to Portugal and its colonies. Many of the people making the move are from Washington and Oregon, but the exodus will include families from several U. S. states. (RNS)

RELIGIOUS FACILITIES AGENCY WILL SERVE "PLANNED" CITY

An unprecedented ecumenical venture was launched by five major Protestant denominations as they formed a "Columbia Religious Facilities Corporation" for the new planned city being developed between Baltimore and Washington.

The new city of Columbia, expected to have some 150,000 inhabitants by
1980, is being planned by the James M. Rouse Development Corp. From its inception, religious groups have been involved in charting the community.

The new Columbia Religious Facilities Corporation, for which articles of incorporation were filed with the Maryland Department of Assessments and Taxation, is backed by the United Presbyterian, Evangelical United Brethren, and Methodist Churches, the American Baptist Convention and the United Church of Christ.

Formation of the corporation grew out of a two-year pilot project engineered by the Division of Christian Life and Mission of the National Council of Churches, together with the Maryland Council of Churches.

John E. Morse of New York, one of the incorporators and chairman of the NCC’s Commission of Church Building and Architecture, said that the corporation will "acquire real property and develop buildings for religious purposes according to the community’s needs."

“This is the first time in Protestant history," he said, “that major denominations have pooled their church building financial resources for such a broadly-scaled and comprehensive plan of ecumenical cooperation.” (RNS)

LCA SYNOD ASKS LAW PROTECTING CONFIDENTIAL COMMUNICATIONS

The North Carolina Synod of the Lutheran Church in America adopted a resolution asking the State Legislature to amend a law which requires clergymen to give court testimony on confidential communications when directed to do so by the presiding judge.

Its resolution asked the Legislature to provide “statutory protection” for ministerial confidences in a court of law “except with the express permission of the person who has confided in the minister.”

The LCA synod thus became the third denomination to ask for a change in the existing law. Episcopalians and Baptists had done so previously.

Existing North Carolina law makes communications between a clergyman and an individual confidential unless a trial judge calls on the clergyman to reveal the information. If a minister does not comply, he may be cited for contempt of court.

Clergymen have asked that they be given the same protection on confidential communications now given lawyers.

Under the rule of the Lutheran Church in America, no minister may divulge “a confidential disclosure given to him in the course of his care of souls or otherwise in his professional capacity, except with the express permission of the person who has confided in him or in order to prevent a crime.” Thus, if a judge should require him to reveal confidences, the minister would be violating the laws of his Church. (RNS)

CONFERENCE RECOMMENDS EXPERIMENTATION IN MINISTRY OF LAITY

Some 450 delegates to the second North American Conference on the Ministry of the Laity in the World called on Churches to put new emphasis on experimentation in their effort to minister to the world.

In a message issued at the conference, co-sponsored by the National Council of Churches of the U. S. and the Canadian Council of Churches, it was declared that “far more investment” is needed “in industrial missions, in
community organizations based on genuine local leadership, in lay academies, lay schools of theology and experiments in new approaches to lay spiritual development.

The key proposal of the message declared that it is "essential" that "experiments be given the freedom to work with people outside the institutional churches" and added:

"We understand and accept the risks of failure involved in such ventures. We will fail if we do not experiment."

Increased responsibility for laymen in the decision-making processes of the Churches also was urged.

"We . . . ask," the message said, "that the Churches provide better opportunities for the clergy to learn more deeply the decisions and dilemmas which laymen face together in their daily occupations. There must be far more opportunities for clergy and laymen from different occupations to meet together for free and frank encounter."

Particular emphasis was given in the message to the role of local churches, which were called on to "study ways in which they may free, train and support lay people for service in the world."

"There must be changes in the deployment of the clergy, in local church education programs, in the better use of church buildings and facilities," it was declared.

In addition, local churches were encouraged to establish informal groups to "experiment in radically new ways of social concern and action" and to "make a ruthless examination of their structures and budgets, in order to assess how far these help the laymen in their ministry in the world."

"Similarly," the message concluded, "we urge that our denominations examine carefully their budgetary policies, their educational curricula, their national programs and their staff allocations, to see whether these help or block the laymen in their ministry in the world. The need for change is urgent."  (RNS)

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SLAIN MISSIONARY'S WIFE WRITES BOOK, "KEEPS BUSY"

After Dr. Paul Carlson, a medical missionary, was slain by rebels in the Congo in 1964, his widow, Lois, was afraid she would become bitter and resentful about his death.

"I prayed the Lord He would not let it happen to me," she told students of Minnehaha Academy, Minneapolis, Minn., at a chapel service. "He has kept me from self-pity by keeping me busy."

Since returning to California from Africa a year ago with her two children, she has written a book that describes the ministry and martyrdom of her husband and has done considerable speaking.

The first copy of the book, "Monganga Paul," published by Harper & Row, was formally presented by Mrs. Carlson to Dr. Clarence Nelson of Chicago, president of the Evangelical Covenant Church of America, at the denomination's mid-winter conference.

Dr. Carlson was a Covenant Church missionary.

"Monganga" means "Doctor" in Lingala, one of the dialects spoken in Africa.

In her talk at the academy, Mrs. Carlson said she had promised the Lord to do whatever He wants as He gives her strength. "Whether the Lord leads me back (to Africa), I don't know," she said. "I can trust Him to let me know what He wants me to do."

She said verses underlined by her husband, and the reports from his fellow prisoners, indicated "the Lord was preparing him" for his death.

Her husband felt it didn't matter what happened to him—only that he could be "a witness for Christ," she said. "This is my prayer and my prayer for you," she told students.

Mrs. Carlson noted the great need for doctors, nurses and teachers in The Congo. At the time her husband was serving there, there was but one doctor for every 100,000 persons. (RNS)

MEMOIR

Herbert Bernhart Johnson

The Rev. Herbert B. Johnson died after a brief illness on May 16, 1966 at the age of 81 years. He was born in Sturgeon Bay, Wisconsin, on June 7, 1884. His parents were Edward and Emma Johnson Johnson.

He was educated at Moravian College and Theological Seminary, receiving his Bachelor of Divinity degree in 1907.

Br. Johnson's first pastorate was the Scandinavian Congregation at Wisconsin Rapids, Wisconsin. He transferred to the Southern Province in 1917, accepting a call as pastor of Friedberg. From 1921 to 1943 he was pastor of the Fries Memorial Church in Winston-Salem.

He became pastor of Grace Church in Mt. Airy in 1944 where he served until his retirement in 1954. His home during retirement was at Kernersville.

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THE WACHOVIA MORAVIAN
From 1950 to 1953 he was a member of the Provincial Elders' Conference of the Southern Province.

His wife, Anna Russwig Johnson, died in 1963. Br. Johnson is survived by a son, Thor Johnson, and a daughter, Mrs. Malcom Johns.

The funeral was conducted from the Home Church by the Rev. James G. Weingarth, Dr. R. Gordon Spaugh and Dr. James C. Hughes. Interment was in Salem Moravian Graveyard.

FISHER'S PEAK
as seen from
Grace Moravian Graveyard,
Mount Airy, N. C.

Immortal till our work is done,
We sleep, we rest;
Directed by the Father, Spirit, Son,
We worked,—are blest.
On Fisher's Peak it was,
Men say, that Fisher died;
His task unfinished,—
Yet his work well done.

Commonwealth and state
Can now decide
Exactly where the boundary
Shall run.
About our feet now lie the dead,
Tasks unfinished, races run;
The mountain stands yet sentinel
Before the setting sun.
So stand I in the silence and the gloom.
When will my sojourn end?
how soon?
My task unfinished,
Though Christ's finished was;
The Mountain stands full finished
To the last.

Legend:
One of the engineers who surveyed the boundary between Virginia and North Carolina died when the survey, which began at the Atlantic Ocean, reached the Appalachian Mountains. Fisher's Peak is his memorial.

H. B. Johnson

Note: The poem and legend above were mailed to the editor of The Wachovia Moravian by Br. Johnson a few days before his death.

Prescription for Fear and Worry . . .

(Continued from inside front cover)

6. "CEASE FROM ANGER . . ." Fear and worry gone, there should be no cause for anger at others. Anger and loss of temper with another only puts us at disadvantage with them, lowers us to their level. A gentleman can be insulted only by another gentleman; a Christian by another Christian. "Vengeance is mine; I will repay, saith the Lord."

7. "DEPART FROM EVIL AND DO GOOD . . ." Even after we have taken the necessary steps to combat worry, and have given our lives to God, there comes the recurring temptation to allow ourselves to return to the old way. Our backs must be kept resolutely turned against sin and evil, big and little. Then we must go further by occupying ourselves fully with good thoughts and deeds. "Be not overcome of evil; but overcome evil with good."

8. "WAIT on the Lord . . ." This is often the hardest step of all. We want immediate action following our prayers. We forget that the Almighty is not to be hurried by our puny efforts. If we have accepted Him and His plan for our lives, then all we need to do is to follow His leading, as it comes, one step at a time. Patience is one of the greatest of virtues. Health, harmony and happiness are his who has learned to "wait on the Lord."

Herbert Spaugh
THE MORAVIAN CHURCH THROUGH THE AGES

by John R. Weinlick

An interpretation of events in the history of the Moravian Church ... written as a part of the study of the church in the Covenant Life Curriculum, but also well suited for individual study ... Price $1.25 (One copy of "The Moravian Church Through the Ages" is included in the purchase price of Ernest Trice Thompson's "The Church Through the Ages.")

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The Board of Christian Education and Evangelism
500 South Church Street
Winston-Salem, North Carolina
In This Issue

- Bethabara Restoration Dedicated
- After That New Building — What?
- Synod in the West Indies
English Churchman Discusses

Decline in Candidates for Ordination

Archbishop Frederick Donald Coggan of the Church of England discussed the decline in candidates for ordination in an address which was delivered at a conference held recently at York, England. In the face of evidence of such a decline in all churches, including the Moravian Church in America, his words merit thoughtful consideration. A summary of his address as reported by the Religious New Service illuminates this problem.

"Do not panic," he said. "God reigns. He builds His Church, and the gates of hell will not prevail against it."

Dr. Coggan's advice was the first point of a three-point program to deal with the drop in ordinations, which is also seriously worrying the Roman Catholic, Methodist and other Churches. His other two points were:

"Do not lower the standards of the ministry. This is always a temptation when there is a temporary recession in the number of those offering themselves for ordination. It is a fatal policy. Never were the demands heavier than those made today on the clergy. We must only have men who know God, men who know men, and men whose minds are keen and alert.

"Do not rest on your oars. The odds are that vocations to the ministry will come through you," he said.

Examining the reasons for the drop in ordination candidates, Dr. Coggan mentioned four factors.

The first, he said, was that the climate of Britain today was materialistic. There was a subtle danger of thinking that the verb to have was more important than the verb to be. There was a lust for power and a lust for money. "Such a materialistic atmosphere is not conducive to the production of vocation to the ministry," he commented.

(Continued on inside back cover)
Bethabara Restoration Dedicated

The Bethabara Restoration was dedicated on July 3 in a Sunday afternoon service held within the area of the restored fort and among the stabilized ruins of many of the buildings of the old village.

Dr. Edwin L. Stockton at speaker’s stand in background and part of the large crowd that came to the Bethabara dedication.

Dr. Edwin L. Stockton, treasurer of the Southern Province, who has personally sponsored and guided the restoration project over a period of years, presided at the outdoor service. Mr. Stanley South, archaeologist of the State of North Carolina, delivered an address in which he outlined the history of the restoration and its present accomplishments.

“We dedicate these grounds to the glory of God and the service of everyone who may stop here in the future” were the words with which the act of dedication began. The dedicatory statement declared the purpose of the restoration to be the deepening of “our understanding of life as it was lived here two centuries ago, its hardships, its dangers, its rewards.”

Bethabara was the first settlement of the Moravians in North Carolina. The first settlers arrived in 1753. The building of Salem began in 1766 and by 1772 the movement from Bethabara to Salem was all but complete.

During the nineteen years (1753-1772) that Bethabara served as a base of operations for the Moravians, many buildings were constructed to house the settlers and to provide hospitality to a steady stream of visitors. With the founding of Salem, these buildings were removed, the foundations and cellars covered up and the area became farmland.

The task of the archaeological restoration was to uncover the ruins of these buildings, the ruins of some of which had been hidden for 150 years. The discovery of the exact location of
the palisades of the old fort was another hope of the excavation as was also the discovery of artifacts and objects of historical value.

The archaeological excavation and the restoration and stabilization which followed were conducted by a staff provided by the Department of Archives and History of the State of North Carolina, under the direction of Mr. Stanley South. This work was accomplished during the seasons of 1964 and 1965. The present year, 1966, has been a time of interpretation and of preparation for the opening of the park and its dedication.

The accomplishments of the work of the archaeologists is described in a folder entitled, "Bethabara."

"The maps made by Reuter were used by the archaeologist as an aid in locating and identifying the ruins. By removing the topsoil from a building site shown on the map the cellar outline could be seen. Further excavation revealed the foundation walls, cellars and wells. Many of these cellars were filled with objects of great interest, particularly pottery which had been made in Bethabara by the potters Gottfried Aust, Rudolph Christ, and Gottlob Krause.

"Most of the ruins shown on the 18th century maps of Bethabara have been located and excavated. Of particular interest was the discovery of the original ditch used to hold the palisade posts of the fort. The row of postmolds, the corner bastions of the fort, and the opening for the gates were located, allowing the exact position of the fort to be determined."

The Bethabara restoration was made possible through the generosity of Mr. Charles H. Babcock and the Mary Reynolds Babcock Foundation. At the conclusion of the service of dedication, a bell which had been temporarily set up at the site of the original bell was rung in Mr. Babcock's honor. Dr. Stockton spoke of Mr. Babcock, who was present, as having an "insatiable interest in the history of Bethabara."

Participating also in the service were Bishops Kenneth G. Hamilton, George G. Higgins and Herbert Spaugb, and the Bethabara pastor, Jerome C. Liven-good.

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The eighth Early American Music Festival and Seminar achieved critical plaudits from one end of the nation to the other.

Alfred Frankenstein, writing in the San Francisco Chronicle, and Raymond Ericson, writing in the New York Times, had many fine things to say about the festival and the restoration of Old Salem, which both men visited.

"The most important thing in town," wrote Frankenstein, "is the Moravian Church and its vast, still little-known archive of eighteenth century music." This might be considered fulsome, but still, it is pleasant to hear, coming from a man who is one of the nation's most respected music and art critics and an authority on early American music.

As might be expected, Frankenstein and Ericson did not entirely agree on their views of the music. Frankenstein found the "Dies Irae" a "rather fascinating work, one that moves along briskly, is readily singable, and is full of the right gestures . . ." it was "beautifully presented."

The Latrobe sonatas he called "a deadly bore," and he found the Peter quintets limited in their technical scope. The Antes trios, on the other hand, he thought "a great joy and delight."

Ericson thought Peter's works were most absorbing and found the Antes Trio he heard "thin." Of the concert as a whole he wrote: "It was good to be reminded that music of this caliber was being played as a matter of course in a remote center so early in American cities' history. Few of the larger, better-known cities could claim as much."

Ericson heard the "Dies Irae" and wrote that while it may not be a masterpiece, it "deserves the attention that has

AUGUST, 1966
been lavished on it.”

Of the concert as a whole, he wrote, “As a sampling of early Moravian music for the church, of which there is a great body as yet unpublished, the concert demonstrated again how valuable a contribution the Moravians made to Protestant church music and how valuable it can be today.”

The festival was held in the new Fine Arts Center, a site which lent itself admirably to such an event. While Thor Johnson, the seemingly tireless musical director and the founder of the festivals, was rehearsing the orchestra in the large Ralph P. Hanes auditorium, other musicians were busy working in practice rooms and seminar members were occupied with their sessions in the small Shirley auditorium. All worked in air-conditioned comfort.

Even so, the facilities were taxed at the final concert, when the attendance spilled over from the two auditoriums into the drama workshop. The music was piped from Hanes auditorium into Shirley auditorium and the workshop.

Ten programs were presented, seven full-scale concerts and three organ recitals. The first three programs were devoted to chamber music—the six quintets of John Frederick Peter, the three trios of John Antes, and three piano sonatas by Christian I. Latrobe.

Hanes auditorium was packed for the fourth concert, which featured the first modern-day performance of Latrobe’s “Dies Irae,” the first extended Moravian choral work resurrected for contemporary performance. The soloists were Mary Beth Peil, soprano; Marlena Kleinman, mezzo-soprano; Waldie Anderson, tenor; and Andrew White, bass-baritone.

The fifth program was devoted to chamber music selections by varied ensembles. Of these, perhaps the most interesting were three Sonatas for Brass

(Continued on page 20)
SLUM TENEMENT DONATED TO NEW YORK MORAVIANS

A six-story walk-up tenement house was recently donated to the First Moravian Church of New York City. The church is located at 30th Street and Lexington Avenue.

At the time of the gift the building's owner had received notice of nearly two hundred building code violations. Among these violations is the fact that the bathrooms are located in the hallways outside of the apartments. There were many electrical violations and others such as broken steps.

As a way of protesting these conditions the tenants had for several months withheld their rents. Because of the poor conditions, rents had fallen and some apartments were priced as low as $12.50 and $25.00 a month.

The landlord, who had inherited the building, rather than attempt to handle the problems decided to give it to the church. Its estimated value is given as $31,000.

The church accepted the gift as a challenge to mission to the community, according to the pastor, the Rev. Edgar A. Snyder. His comment was, "Now we have a mission right in our backyard."

The first concern of the church in accepting ownership, as voiced by the pastor, was to correct the building code violations and to work out the difficulties with the tenants.

Building improvements were immediately initiated to correct the obvious violations. Long range plans call for some of the apartments as they are vacated to be enlarged to accommodate families. Most of the present tenants are single people. The lack of family stability in the neighborhood was pointed to by Pastor Snyder as a reason for this change.

Steps were taken to eliminate the difficulties with the present occupants of the building. A meeting between church officials and tenants resulted in an agreement that back rents would be paid from January 1. The church in turn forgave rents due through December, 1965.

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AUGUST, 1966
Are We Erecting New Buildings

Empty of Christian Education?
George A. Chiddie

“Now that you have completed your church building and have an adequate church plant, what are we going to do with it and in it?” This is the question which a great many of our congregations face. They have built new Christian Education wings, improved their physical facilities, but still they must determine how these facilities can best be used. It is good to have a room in which to meet, but “What are we going to do in that room?”

If we are to use our physical facilities in the best way, there are at least four areas that need consideration: personnel, equipment, printed materials, and program.

Personnel

In regards to personnel we need to consider seriously the problem of secretarial help for the church and Church School. This may be one of the most pressing needs for many congregations. We ought to remember the help that a secretary can give, not only to the pastor but to the teachers of the Church School, particularly in keeping picture files and other literature available.

Also relating to personnel we ought to give thought to the training of staff members, both salaried and voluntary. Although a staff may be adequate in numbers, it may very well be lacking in quality. Each year there ought to be a review of personnel to determine what can be done to upgrade the quality of teaching. This review ought to include the question, “Are we using the most capable people we have available?” Equally important is the question, “Are we providing opportunity and incentive for further training for the teachers in our Church School?”

Equipment

We come next to the consideration of equipment. Over and over, churches with large debts (from the building of

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THE WACHOVIA MORAVIAN
a new Christian Education building) try to get by with practically no equipment, "because we can't afford it." There are a multitude of items that should be provided for the Church School: filmstrip projectors, record players, a good picture file, a filmstrip library, a library of reference books, suitable tables and chairs, blackboards, bulletin boards, tape recorders, maps. The list goes on and on and may frighten us into inaction. Rather than doing nothing about equipment, a congregation ought to place an item in its budget specifically for such equipment. In just a few years this deficiency could be made up.

Printed Materials

As to printed materials it may seem that this is answered already since the recommended materials for all Moravian Churches is the Covenant Life Curriculum. In a sense this is true, but it seems that here also each congregation needs to review this matter periodically. For one thing, although a church or particular class may not have started out with CLC three years ago, this does not mean that they should forget about it. Now that the CLC materials have been in use for nearly three years, have found wide acceptance, and have proved to be excellent and challenging, many congregations ought to consider again participating in the CLC.

Program

Finally, we must think about program. Here it is easy to do as we have always done; to do the same things over and over, even when they have lost their usefulness. The proper board

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<td>Color Slides of Old Salem</td>
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**NEW MORAVIAN CHURCH SEAL JEWELRY**

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<td>Customs &amp; Practices of Moravians</td>
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<td>Belfry that Moved, Michel</td>
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<td>Houses of Peace, Eller</td>
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<td>N. C. and Old Salem Cookery</td>
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<td>History of Mor. Church (500 yrs.)</td>
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*AUGUST, 1966*
ought to sit down once a year and face questions like these: What part of our Christian Education program is no longer meaningful? What are the weaknesses in our program and what can we do about them? Are we providing enough time for systematic study in the Church School? Perhaps there is a need for a Day Camp for Juniors and Junior Highs. What about a week-end camping trip for youth? Do our Youth Fellowship groups still serve a purpose? Are Vacation Bible Schools essential to the Christian Education of our children? Many churches are offering little more than a token Bible School, which may mean that here is effort and energy that ought to be channeled in other directions.

The right answers to these questions would not be the same for every congregation. Rather, each congregation must answer each question for itself. But we must be careful, for it is too easy to answer, “Yes, this is best for us, because we have always done it this way.” We must ask, “What is best for our congregation in this present moment.”

We must never lose sight of the fact that the School of the Church is for study and for learning. The group that meets on Sunday morning is rightly called a school, and a school is a place where teaching takes place and, we hope, learning also. If there is little learning taking place in the Church School, we ought to face the fact and make an effort to do something about it. It would seem a shame to construct beautiful Christian Education buildings that are empty of education.

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**THE WACHOVIA MORAVIAN**

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An enterprising businessman locates a supermarket with attractive decor and appropriate facilities in a choice residential area which insures the success of the venture. He orders the needed commodities. It is then that he realizes that he has only enough funds left to hire one bag boy. He continues to find an aspiring young man who takes the job. This young man soon realizes that after putting up the stock, running the cash register, mopping the floors, cutting the meat, talking with salesmen, and a host of other duties, he does not have time to do the one thing which he was hired to do, namely, to bag groceries.

Smile if you will, but there may be some truth in this parable for those of us who are concerned with the ever-increasing criticism that the church is irrelevant. We are “hired” for one job, but we are preoccupied with others.

Occasion for Writing

Two observations preface my remarks on our corporate stewardship. It may be of interest to you that both of these come from wide awake laymen who are active in a local church.

First, an observation from a traveling businessman. He says that one of the most depressing sights which he sees in his travel is the ever-growing number of enormous, expensive church plants which stand idle except for a few hours a week. The gravity of this observation is seen when we contrast our churches with the bulging hospitals and schools of our area.

The second observation has to do with a request made by a local church board member. This young man requested that the board establish an open ended benevolence budget which would allow for needs which may arise in the community from time to time and which are not usually found in church budgets. This would allow a person for instance to give money through his church to such causes as the hungry children’s school lunch fund. In this way the church could give a dollar’s worth of food to hungry children for each dollar given.

I feel that we have done a tremendous job of awakening the need for individual stewardship through the efforts of faithful church boards and the Provincial Stewardship Commission. As is evident from the two preceding observations, laymen are beginning to look with some objectivity at the corporate stewardship practices of the church. If it is important that we understand what individual stewardship means, is it not likewise important that we understand what corporate stewardship means?

Corporate Stewardship

God gives and sustains life. He further enriches life far beyond biological dimensions by making concrete his love for us through his Son. Thus, “we love him because he first loved us.” As individuals, we respond to his love by giving ourselves, our time, our talents, and our material wealth to his Church.

Now the question which presents itself is this, should we not respond as a
corporate body to God's love in the same way that we respond as individuals? This is not to negate our individual response, but to fulfill our corporate call to be the Body of Christ. This, I take it, means that we should extend here and now that which Christ began. "If God so loved us, let us love one another." Now, let's look at some of the practical questions which may follow this assertion.

Questions of Application

We condemn the government for its lack of frugality. For instance, taxpayers are disturbed by the fact that for each tax dollar paid only a small portion is returned in service. Maybe the country can stand this luxury, but can the church?

For instance, can we afford the luxury of trained, talented personnel and sophisticated facilities when other social agencies, which in a real sense are doing what the church should be doing, are frustrated by lack of personnel and facilities? We do not want to dirty our hands with the church-state problem, or integration, or poverty, yet, if our Lord were present, we are sure that he would work in these and other related areas. Are we going to continue to fail him and them?

In this complex time when the needs of the world are insurmountable, can we, who are called to be the Body of Christ, afford the luxury of that new church plant which will cost hundreds of thousands of dollars and which will serve only a few people for only a few hours a week? Just the interest on this building debt will probably exceed the total benevolent program of the church. We challenge our people to accept the tithe as a minimum gift to the church, can our corporate stewardship be any less?

The church is being called irrelevant today. In such a time, can we afford the luxury of calling our best young minds to serve in "podunk hollow" where his drive and vision will be dulled as he tries to keep the laborious machinery of the church in motion? Should not these men of vision who could possibly bring some relevance to the church be freed to "travel light" to the inner city, campus, industry, business, and other areas of need with the hope of the Gospel? Somehow, we must come to realize that the Kingdom of God is larger than the middle class suburbs which we inhabit.

In some areas we are competing with other denominations, thus duplicating personnel and programs are demanded, while other areas are devoid of these. We must realize that other denominations are also a part of the Body of Christ. In this day of ecumenism, there should be no place for competition. Even with close cooperation and coordination, we cannot meet the needs, thus the sooner we realize our place as members of his Body the better.

The time has come when we must exercise total corporate stewardship of facilities, time, talent, personnel, and all of God's gifts to us in an effort to explore to the fullest our calling to be the Body of Christ.
The Year of Challenge:

Church Schools Spotlight the Christian Life

Fred P. Hege

What does it mean to be Christian in the age of space? What does it mean to be Christian in the midst of affluence such as the world has never known? What does it mean to be Christian in the face of social change that shakes the very foundations of society? What does it mean to be Christian when human torches light the trouble spots of the world?

Questions such as these lie at the foundation of the coming year's study in the Covenant Life Curriculum. Throughout the youth and adult divisions of the Church School the emphasis is on the third phase of the cycle, the Christian Life. In the elementary division the full cycle, the Bible, the Church, and the Christian life are studied each year. This will be the first time this aspect of the study will be considered by youth and adults, who devote a full year's study to each phase.

Moravian Tradition

This emphasis is nothing new in Moravian history. Long before the Reformation the Brethren had established as their foremost concern the living of the Christian life. This concern was evident in the preaching of John Hus as he poured his stinging words upon the corrupt church and clergy of his day. It continued to be evident in the correspondence the Brethren had with Martin Luther at the beginning of the Reformation. In that correspondence they cautioned him lest in emphasizing the truth of Salvation by Faith he miss the importance of Christian living. Perhaps the richest bloom of this Moravian emphasis came in the days of Herrnhut and the other settlement communities, when the Moravian Way was noted by all of protestantdom. The Christian life was indeed the flower, the guidance of the church its stem, and the Bible the root.

The Covenant Life Curriculum has carried this same emphasis from the beginning. Unlike many who are concerned with Christian morality in our day, the planners of the C.L.C. recognized that the Christian life is an end product resulting from certain basic knowledge and experience.

They insisted that there be, first and foremost, a firm grounding in the knowledge of the Bible. Taking the traditional position of the Moravian Church, they viewed the Holy Scripture as the source of doctrine and practice. Thus in the first year of the cycle, the church school studied the basic facts...
of the Scripture. "The Mighty Acts of God" surveyed the entire Bible in a comprehensive approach heretofore unknown to pupils in the church school. "Hear the Word of The Lord" guided senior high students, "The Meaning of Jesus Christ" the ninth and tenth graders, and "God Calls" surveyed the acts of God for young junior highs.

To put these facts into perspective there has been the year on the Church just drawing to a close. What did our forefathers see the facts of the Bible to mean in their lives? Where did they succeed in their efforts to serve Christ? Where did they fail? What can be gained from their insights and mistakes? Asking these basic questions continued pupil preparation for the study of the Christian life.

"The Christian Life"

The adult study book, "The Christian Life," comes to us from the pen of one of the most qualified men of our time, Dr. Waldo Beach. Dr. Beach is professor of Christian Ethics at Duke University and Director of Graduate Studies in Religion. In spite of these impressive qualifications in the academic realm, he has no problem speaking or writing on the appropriate level for the layman. His book for pupils is clear, concise, and stimulating.

There is an old story about the response of one of the loyal sisters of a church when the preacher changed from berating drunkenness, adultery, and the like and began to condemn gossip. That response was, "Now he's quit preaching and gone to meddling." Dr. Beach's study meddles quite a bit.


The very reading of the topics will be sufficient for many who are unwilling to examine seriously their Christian responsibility, being too deeply involved in the way of the world to come into the light of Christian study. Others are welcoming the study with anticipation, ready to find and to follow the clear command of Christ.

Youth Division

The Youth Division has three volumes for its various age groups. Those just emerging from the elementary division where the threefold emphasis is included in every year's study will be greeted with a frank and honest title, "I Live In The World." Written by a pastor in Little Rock, Arkansas, the father of four, the book helps the young student to answer the question, "Who am I?" It then leads him to take a Christian look at his world, his family, his school and his friends. Chapters such as "I Am An American," "Is It Man's World?", "Or Is It God's World?" raise
the pupils' neophyte Christian vision a bit beyond their own private lives.

For youth in Grades 9-10 there is the catch title, "How Do You Do — And Why." Here the author, Donald Shriver, University minister in Raleigh, N. C., takes a look at the ground of ethics in a brief review of judgment, atonement and reconciliation. Then he leads the youth of this age to examine their world, its condition, their places in it, their future hope, all leading to his final chapter, "Tomorrows That Sing."

For the 11th and 12th graders the president of the Presbyterian Seminary in Louisville, Kentucky, Dr. Albert Winn, has written what is bound to become the classic volume on the Christian Life for this age. From chapters on the "Teen Age Status Seeker" to "Why Can't I Have All The Things I Want?", there is little in the life of the teenager that passes this author's eye unnoticed and unevaulated in the light of the Christian Faith.

New Excitement

There is little doubt that some of the very, very old-fashioned excitement that was the hallmark of the early Christian Faith will return to the Church School this year. In the past years young people in the few churches still not making use of the Moravian curriculum have registered complaints to their teachers and pastors when they heard about the nature of Church School in the Covenant Life churches. This is bound to increase during this year on the Christian Life, for youth will be met where they live. Church School study will take the course that youth have called for consistently in the past in groups where their voice was considered, such as youth fellowship groups. It is bound to be exciting for them to discover that the Church cares about their life and mission.

Teachers for the coming year on Christian Ethics will wish to secure their books at the earliest possible date. In the Southern Province, the Layman's Seminary will conduct a course especially for teachers in the field in the fall session.

Still important for leaders is additional training in group leadership, or introductory training for those who are new teachers. Such training often takes the form of workshops of several hours' duration, and proves to be time well spent. Isolated Moravian churches may often share these experiences with other member churches of the Covenant Life Family.

Whatever the opportunities for preparation, it will be apparent to the teacher from the beginning of the year that he has entered into one of the most dynamic Church School experiences of his career. This will be true because the materials meet every age group where it lives.

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DEATHS


Holland, Mrs. Adelaide Leinbach, born April 7, 1874; died June 20, 1966. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.


Wohlford, Herbert William, born November 2, 1885; died June 20, 1966. A member of The Little Church on the Lane, Charlotte. Funeral conducted by the Rev. James Johnson. Interment in Elmwood Cemetery, Charlotte.
Synod of West Indies Province Discusses

Mission of Moravian Church Today

The Rt. Rev. Peter M. Gubi

For the first time in the long annals of our church's story in the West Indies, synod was convened in St. Croix, Virgin Islands, U.S.A. This was the twelfth provincial synod of Eastern West Indies Province which met at Friedensfeld for ten delightful days, June 20-30. Dr. R. Gordon Spaugh, a fraternal delegate from the Southern Province, was elected chairman.

Friedensfeld (the field of peace), where the synod was held, is located about midway between the towns of Christiansted and Frederiksted. It is still a quiet and peaceful spot. The church building is the largest in the Virgin Islands and was once the center of a large population. But time has wrought its changes and people have moved away from the estates leaving a small congregation with a large church building and usually without a resident minister. The old manse and the old day-school and a couple of smaller buildings on the premises have all been transformed into a camping site, large enough to accommodate a provincial synod.

Advance Planning

A tremendous amount of planning and preparation preceded this synod and was meticulously carried out by the members of the Provincial Elders' Conference and the ministers in the Virgin Islands, assisted by a number of devoted helpers from St. Thomas and St. Croix. The writer was appointed chaplain to synod nearly a year in advance.
The word “Welcome” painted in large letters on a piece of canvas and suspended between two trees greeted us on arrival. We began with a retreat conducted by Dr. Edwin Kortz, which centered around the theme “The Mission of the Moravian Church in the West Indies Today.” This was followed by the opening service of synod which had for its theme the Christian message of salvation based upon the Christian doctrine of salvation. Morning devotions each day were based on St. Paul’s epistle to the Ephesians. Vesper service was held each evening in the open air, at sunset, amid the calm of the surrounding hills and with one or two birds joining in.

Dr. Spaugh President

At the opening session Dr. R. Gordon Spaugh was unanimously elected president of synod—a task which he performed with efficiency, and with tact and patience. There was only one occasion when he had to call a halt to the debate “while the chair gets himself disentangled.” Br. Oliver Maynard was vice-president.

We were pleased to welcome as consultants Dr. Edwin W. Kortz and Dr. Spaugh of the American Mission Board. The Rev. Cedric Rodney of the Guyana Province attended as a fraternal delegate. Br. Albert Frank, student of Moravian College, and Br. William Gilbert, student of Moravian Theological Seminary, performed the exacting duties of ushers.

Perennial Problems

The various committees were appointed and synod settled down to some hard work. Reports told of many material improvements in practically every island conference in the past three years and of the beginning of a new congregation (Bethlehem) in Christ Church parish in Barbados. The reports also stressed the need for a deepening of spiritual life in all our congregations and for a clearer perception of the meaning of Christian stewardship. We considered the perennial problem of shortage of staff of ordained brethren and the difficulty of attracting the right type of young men to the full-time ministry.

On the other hand it was encouraging to note the increasing sense of responsibility assumed by lay brethren and sisters in the various conferences in recent years. Tribute was paid to aged brothers and sisters who have re-

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tired after many years of faithful service and to younger brothers and sisters who have returned to the U.S.A. after making a solid contribution to the work of this province over a shorter period.

The Brethren Oliver Maynard and Donald Fulton were re-elected to the P.E.C. and Br. Robert Cuthbert was elected as the third member of the board. Synod also elected Br. Maynard as delegate to the Unity Synod of 1967.

Saturday, June 25, was a day for sight-seeing. Several members of synod were visiting St. Croix for the first time, while others among us recalled cherished memories associated with old familiar scenes. The tour included a visit to Frederick Martin's grave, a visit to the old Danish government house in Christiansted and to Whim estate which is now a museum. We passed the spot where Columbus tried to land in 1493 but was driven off by hostile Caribs. We recalled nearly five centuries bristling with history, most of it tragic. Nowhere in the world did the Moravian church have a more tragic beginning than in St. Croix.

The Saturday evening camp-fire was a humorous diversion in an otherwise fairly tight schedule, and sparked off quite a variety of talent. We will not bother the gentle reader with details which had to be seen and heard to be appreciated.

Memorable Act of Worship

On Sunday morning, June 26, every congregation in the Virgin Islands had a preacher from the Southern islands and in the afternoon every congregation was represented at the synod public service held at Friedensfeld. The congregation of over six hundred included priests and ministers of the various churches in St. Croix. His Excellency the Governor was away in Washington, but was ably represented by Dr. Anduze. Combined Moravian choirs, under the direction of Sr. Roma Brown, and with Sr. Margaret Kortz presiding at the organ, sang "It Is a Precious Thing" and "Sing, O Ye Heavens." It was a memorable act of worship—a glorious afternoon.

Not a Jarring Note

As already indicated, this was our twelfth provincial synod. The writer has attended eight of these in various capacities over a period of forty years. This was the biggest and best of them all. Not a jarring note was sounded in session or out of session. We experienced the truth of the Psalmist’s words, "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1). The gracious presence of our Lord and Saviour Jesus Christ was very real to us in the service of Holy Communion which brought synod to a close on Thursday evening, June 30.

There was something firm and resolute in the giving of the right hand of fellowship during the singing of the familiar covenant hymn:

We who here together are assembled,
Joining hearts and hands in one,
Bind ourselves, with love that’s undissembled,
Christ to love and serve alone.

May this high and holy resolve remain with us and find expression in Christian love and service in days to come.
Staff Members Return to Children’s Home

Miss Clara Cooper, of Baltimore, Maryland, is returning to the Home in Alaska as a teacher. She served the home for almost eight years as housekeeper and then requested a leave of absence of two years to complete her college work. After taking summer courses at the University of Maryland and winter courses at Northwestern College in Minneapolis, Minnesota, she received her degree from the latter institution. She will begin her work at the home about August 1 replacing Miss Jean Trodahl who will complete her one-year term there.

Miss Leah Frauenfeld, who replaced Miss Cooper two years ago as housekeeper, has been on a special furlough because of the health of her father in Edmonton, Alberta. She will return to the home on July 15 to begin another term of service.

Report On Guyana Celebrations

The Rev. Gordon Sommers, superintendent of the Moravian Church in Guyana, reports on the celebrations which marked the independence of that country on May 26. “Greetings from the new nation of Guyana. It certainly was an unforgettable experience to watch the fulfillment of the hopes and dreams of Guyanese from as far back as the latter part of the eighteenth century at the time of the slave rebellions in Berbice.

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"While much of the time from Wednesday night to Saturday was given over to parades, street-dancing, tramping and jump-ups in West Indian style, the most moving part of the whole experience came at midnight, May 25, when in more than a hundred communities of varying sizes the noble Union Jack came fluttering down and the new flag of Guyana was unfurled.

"The most moving ceremony was in Georgetown, viewed by some 30,000 people, but the ceremony in our area was equally meaningful. After a program of East Indian music, Guyanese folk-songs and selections by the school children; prayers by representatives of the Hindu, Muslim and Christian communities, the Union Jack was lowered by two elderly respected men—an East Indian and an African—both of whom represented life under colonial rule. At the stroke of midnight two children unfurled the Guyana flag under which they will live and work for the length of their lives.

"This was indeed a moving experience. Early the next morning we had a fine church service. Throughout the country there was peace and very little of the usual lawlessness. I feel that there was a good balance of celebration and sober awareness of the responsibilities which the independence will demand."

Guyana Service in Westminster Abbey

Bishop John H. Foy, of the British Moravian Church, was invited to represent the Moravians in a special service in Westminster Abbey of thanksgiving and dedication to mark the independence of Guyana. He writes: "The service opened with the National Flag of Guyana being borne through the Abbey to the sanctuary by three Guyanese cadets where it was received and laid on the Altar where it remained throughout the service until it had been dedicated. . . . For his sermon the archbishop took as his text Psalm 125, verses 1 and 2. The points in the sermon which struck me most were the archbishop's contention that the chief problems facing Guyana on the threshold of independence were not racial or political but economic help after a long period of neglect, that his belief that Guyana had a contribution to make to national and racial understanding throughout the world. . . . As we sang the Guyana National Anthem, verse 2, I could not but think of our Moravian Brethren and Sisters who have 'laid their bones on your shore' in the cause of the proclamation of the Gospel of our Lord Jesus Christ to Guyana's six people. . . . As chairman of the Unity Directory I express to

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you the good wishes and prayers of our whole Unity as you enter upon your independence. But as the archbishop said in his sermon, inter-dependence is much more important than independence, and this is certainly so within the framework of our Unitas Fratrum.”

Crises

At this writing there are a number of areas in our fields where there is an urgent need for help. Wilton Schwanke, pastor at Dillingham, Alaska, was afflicted with a slipped disc and flown to the hospital in Anchorage. His trouble came just three months prior to his furlough. No one has been found to replace him.

There is still an urgent need for another ordained man in Nicaragua to replace John Befus. This need is intensified by the furlough of Wolfram Fliegel a year from now.

The need for ordained ministers in the West Indies has not lessened. Two or three men would only bring the staff up to its minimum need.

The Mission Board is still searching for a matron for the Children’s Home.

We ask the entire Church to make these needs a matter of earnest prayer.

WIFE OF BISHOP IBSEN DIES

Announcement has been received from Bishop S. H. Ibsen of the death of his wife on May 28 after a long illness. Bishop Ibsen, who served in Tanganyika, Africa, is now living in retirement in Denmark. His new address is:

The Rt. Rev. S. H. Ibsen
Ejgaardsvjej 24
Charlottenlund, Denmark

Festival Wins Acclaim . . .
(Continued from page 4)

by Weber and a Sonata for Brass by Cruse.

The sixth program was eagerly awaited for its presentation of music by modern Moravian composers. The featured work was “Song in the Wilderness” by Dr. Charles G. Vardell, for many years dean of the Salem College School of Music. The text is by the Pulitzer Prize-winning playwright, Paul Green, who was present for the performance. Also presented were works by Francis F. Hagen, Margaret Vardell Sandresky, daughter of Dean Vardell; Bessie Whittington Pfohl, wife of Bishop J. Kenneth Pfohl; and Charles O. Delaney.

The seventh program was in the nature of a worship service, and was composed entirely of sacred music, concluding with a mighty singing of “Sing Hallelujah” with Austin Burke’s Moravian bandsmen blasting out an accompaniment along with the orchestra and organ. John Mueller of the Salem College music faculty played the organ recitals.

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THE WACHOVIA MORAVIAN
PROVINCIAL ELDERS' CONFERENCE

The Rev. F. Herbert Weber has accepted a call to become pastor of the Fries Memorial Moravian Church. He concluded a six-year ministry at the Moravian Church in Mayodan, on July 31. He will succeed the Rev. David R. Burkette as pastor of the Fries Memorial congregation. Br. Burkette accepted a call to organize a third Moravian congregation in Florida at Orlando.

The Rev. James L. Johnson has accepted a call to become pastor of the Little Church on the Lane in Charlotte, succeeding the Rt. Rev. W. Herbert Spaugh who retired July 1 after serving 42 years in the active ministry as pastor of the Little Church on the Lane. Br. Johnson had served this congregation as associate pastor since June 28, 1959.

The Provincial Elders' Conference announced the appointment of a committee on a home for the aging. The Synod of 1965 authorized the appointment of such a committee to make a comprehensive study and report its findings to the Synod of 1968. The committee consists of:

Mr. Ralph E. Spaugh, Chairman
Mr. C. T. Leinbach, Sr.
Mr. William Petree
Dr. E. Reid Bahnson
Mr. Wilson E. Edwards
Mr. Amos E. Speas
Mr. Alton F. Pfaff

Mrs. Graydon O. Pleasants
Mrs. James S. Thore
Mrs. Douglas G. Kimel
The Rev. F. Herbert Weber
The Rev. Robert A. Iobst

—R. Gordon Spaugh, president

PROVINCIAL WOMEN'S BOARD

The Fall Workshop of the Women's Fellowship of the Southern Province will be held on September 7 at the Fairview Church on Silas Creek Parkway. There will be two identical sessions, one at 10:30 A.M. and the other at 7:30 P.M. Those planning to attend are asked to choose the session most convenient to them.

This meeting is for all Moravian women, but particularly all presidents, vice-presidents, mission, Bible study and circle leaders, parsonage chairmen and United Church Women chairmen are urged to be present.

The Bible study books and the mission study books will be ready to be picked up at the sessions. The Bible study book for this year is "We Have This Ministry" by Dr. John S. Groenfeldt which was prepared as a part of the Five Hundredth Anniversary of the founding of the Moravian ministerial orders.

The mission study book is "The Moravian Church in Canada" by Dr. John R. Weinlick. A companion book for this study will be "The Church Grows in Canada," a publication of the Friendship Press.

—Mrs. Paul Johnson
The Church Around the World

CIVIL RIGHTS MOVEMENT AND "BLACK POWER"

If the James Meredith march did nothing else it polarized the two basic ideas dominating the civil rights movement today. On the one side it put the voices of non-violence, as Dr. King, the Southern Christian Leadership Conference, and Roy Wilkins and the NAACP; on the other side it put the voices of radical militancy and black nationalism, and those who say don’t be hit without hitting back.

Black power is not a new term but some people are just catching up with it. Marcus Garvey used it in the 1930’s when he tried to convince Negroes they should “return to Africa.” He never succeeded because the strength of his movement lay in the continued ignorance of those who followed him, and ignorant they did not stay. Kwame Nkrumah used it in Ghana, and his countrymen recently ousted him because he had become a dictator and they had been dominated by others far too long as it was. The Black Muslims are trying to use it and now their movement is at a standstill for the first time in ten years. Malcolm X tried it and like the rest, he failed.

There are many weaknesses in any policy of black power or black nationalism; but in the opinion of many civil righters, the greatest weakness, perhaps, is that they have no truck with the Christian church, and without the Christian church they will have little power.

George M. Daniels
RNS Correspondent

METHODOIST-ANGLICAN NEGOTIATORS REPORT PROGRESS ON UNION

Considerable progress by Anglican and Methodist teams in thrashing out problems standing in the way of eventual union of the two Churches was reported to the 1966 Methodist Conference held recently in Wolverhampton, England.

This encouraging progress report — for those who favor union, at least — was given to the 700 delegates by Dr. Harold Roberts, a former conference correspondent.

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president and leader of the Methodist team negotiating with the Church of England.

The Joint Negotiating Commission has covered a great deal of ground, he said, and an interim report on its work will be available to the two Churches at the end of this year. (RNS)

MARXISTS FACE NEW PROBLEM — MAN’S “DEEPER, INNER WORLD”

Marxist societies are beginning to find that all of life’s problems are not solved by economic and social reorganization, a Protestant theologian from Czechoslovakia, told the national Youth Forum of the United Church of Christ, meeting in San Francisco.

“The new Marxist society realizes that it is impossible to remove all the causes of alienation of the individual in society by introducing new social structures and that a way must be found to give man a deeper inner world of his own,” said Dr. Milan Opocensky, a professor at Comenius Theological Institute in Prague. “The people in Communist countries have new cars and new houses, but now they are beginning to ask: ‘What about my death?’

Dr. Opocensky said Marxists are beginning to discover mysteries of human existence that cannot be “analyzed and classified” and that are beyond man’s capacity to understand. “They know that evil exists, for instance, and that whoever tries to explain it away will only be blinded by evil.”

According to Dr. Opocensky, an ordained clergyman of the Evangelical Church of Czech Brethren, there is some lessening of hostility between church and state. “Today in Yugoslavia it is no longer incompatible to be a member of the church and of the Communist Party at the same time.” (RNS)

208-FOOT CROSS ASSEMBLED AT ST. AUGUSTINE MISSION

A 208-foot stainless steel cross, believed to be the tallest in the country, was assembled on the grounds of the Mission of Nombre de Dios — first Catholic parish in America — to be raised later.

The cross will stand on the spot where it is believed Pedro Nenendez landed when he founded St. Augustine 400 years ago. St. Augustine is the oldest city in America.

Built in Boston, the cross weighs 79 tons and was brought here in five sections to be welded together at the mis-

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sian. It measures five feet across the base and tapers to four feet at the top.

The Catholic mission, which marked its fourth centennial last September, is the site where the first parish Mass was celebrated in this country. (RNS)

**METHODIST INVESTMENT FUND ASSETS RISE $3.8 MILLION**

Total assets of the Methodist Investment Fund, which makes church building loans, stood at $15,735,834 at the end of the 1965-66 fiscal year in May, an increase of some $3.8 billion.

The fund had 297 loans outstanding at the year's end for a total of $13,268,722. Fund directors, meeting in Philadelphia, approved 24 more loans to churches totalling $1,696,326.

Established in 1960 by the National Division of the Methodist Board of Missions, the fund is headed by Bishop Fred Pierce Corson of Philadelphia, who was re-elected. (RNS)

**CATHOLICS JOIN 3 PROTESTANT BODIES IN INNER-CITY PARISH**

Plans were announced here for a new inner-city church to be built and operated jointly by Roman Catholics and three Protestant communions.

The new structure, expected to cost about $400,000 to build and furnish, is believed to be the first such cooperative venture ever undertaken on the local parish level.

Participants include the regional bodies of the Episcopal, United Presbyterian and Catholic Churches and the United Church of Christ. To be called St. Mark's church, the new structure will be used as a place of worship by all four bodies.

For Roman Catholics in the area, St. Mark's, according to the announcement, will be a "chapel of ease." Under Catholic regulations, such a chapel is a place of worship apart from the regular parish church, established for the convenience of the people.

Within a five-block radius of the new church are some 15,000 residents, most of whom are Negroes with low incomes, living in low-rent public housing projects. Most residents of the area are not now active in any church, according to the planners of the new project.

(RNS)

**ATHEIST LITERATURE VS. BIBLE — STEDS SPEND 100 TIMES MORE**

An American Bible Society official warned that Russia is spending annually about 100 times more on atheistic literature than what the world's Christian churches spend annually on new Bibles.

Dr. John H. McCombe, Jr., ABS executive secretary for church relations, told the Southern Baptist foreign mission conference that churches are doing "almost nothing" to place Bibles and other Christian literature in the hands of the estimated 20 million people around the world who become literate each year.

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Although about 85 per cent of the world cannot afford commercially printed Bibles, he maintained, Christian churches spend annually less than $15,000,000 for the translation, production and distribution of the Bible.

"The Communists are neither so indifferent nor so stupid," he declared. "It is estimated that the Communist government of the Soviet Union is spending yearly $1,500,000,000 for literature outside the Soviet Union—all of it atheistic. How can $15,000,000 stand up against $1,500,000,000 in an age of exploding literacy?" (RNS)

RETIRING EPISCOPAL BISHOP TO TEACH AT LAW SCHOOL

Episcopal Bishop James A. Pike of California has accepted a part-time teaching post at the University of California Law School in Berkeley.

Bishop Pike, whose resignation from his See becomes effective Sept. 15, will conduct a weekly seminar on "Law and Ethics in Church and State."

An attorney, Bishop Pike served with the Securities and Exchange Commission before entering the Episcopal priesthood. (RNS)

"SHADOW OF AUGUSTINE" CITED IN TEACHING ON SEXUALITY

The Catholic Church has been operating "under the shadow of the long dead hand of Augustine" in its attitude toward sexuality and must provide a solution that faces reality squarely to give adequate moral leadership for modern couples.

This was the essence of an address by one of the nation's leading experts in marriage counseling, Father John L. Thomas, S.J., at Georgetown University, Washington, D. C.

Father Thomas, generally critical of the Vatican Council's statements on marriage and the family, nonetheless concluded that its drafters "went about as far as they could go under the set of limitations they are working under."

Referring to the theological influence of St. Augustine on teachings involving sex, Father Thomas indicated that the Church is not facing the reality of the problem when it applies the rule that the sex act is alone for the purpose of procreation.

What is needed now, he said, is for the Church to inject more into its deliberations a "regard for the human dimensions" of marriage. (RNS)

Decline in Candidates . . .

(Continued from inside front cover)

Secondly, there was a general unwillingness on the part of young people to commit themselves to any decision which would tie them for life.

Thirdly, there was a prevalent uncertainty as to belief. "We have presented a God too small for this space-age, a God who would seem to be a sort of oversized ecclesiastic, interested in little else than ecclesiastical matters. Can we wonder if such a God makes little appeal to a scientifically minded 20th-Century youngster!"

Finally, Dr. Coggan said he believed the Church's recent emphasis on the place of the laity was a factor. He believed this emphasis was entirely right, but it was possible, he said, that some young men asked why they should be ordained if the laity were the major part of the Body of Christ.
For the fourth year, the Salem College campus is the location of the Governor's School of North Carolina. The program for 400 junior and senior high school students of North Carolina is an experimental summer session under the State Board of Education to develop better education for intellectually and artistically talented young people of the state.
In This Issue

- A Bishop of the Moravian Church
- Summer Conferences
- The Education of Children
Tolerance Is a Basic Point of View

The August issue of THE BRETHREN JOURNAL of the Unity of the Brethren in Texas contained an editorial that is expressive of an attitude that is characteristic to the Moravian Church as well. The editorial, which was written by the Journal’s editor, the Rev. Jessie E. Skivaneek, might appropriately be entitled, “Tolerance Is a Basic Point of View.” Because of its timely nature we reprint this editorial below:

“The Unity of The Brethren Church, from its earliest days to the present, has been known for its open-mindedness and flexibility in making room for those who want to live their Christian life in its fellowship.

“Repeatedly throughout the history of the church, strong refusals have been made to set hard and arbitrary molds into which to try to force people. There has been a broad and free spirit allowing large amounts of freedom and discretion in the fellowship. It has never been a class church—a church just for the poor, middle-class, or the upper class. All across the denomination there have been, and continue to be, people from all areas of society. It has always had room for any sincere people regardless with little or no education in the most responsible positions in the church and at the same time has had intellectuals among both our ministry and laity. This continues.

“The theology of the church has likewise been widely flexible and there has always been wide divergence of opinion on theological matters among both ministers and lay people. But the prevailing view of the church has been one of essential tolerance in this regard. Leaders or movements which have attempted to structure molds or arbitrary measuring sticks for evaluating people in the church have become unpopular and have either eventually softened their views or left the fellowship. One persistent characteristic of the church has been that if you want to be happy in this fellowship, tolerance is a basic point of view. The ancient motto, ‘In essentials unity, in nonessentials liberty; in all things charity,’ has continued to be a guiding influence in shaping the nature of the Unity.”
A Bishop of the Moravian Church

Kenneth G. Hamilton

BISHOP GEORGE G. HIGGINS pronounces the benediction to conclude the service of his consecration to the episcopacy. The officiating bishops are (left to right) Kenneth G. Hamilton, W. Herbert Spaugh, and Carl J. Helmich.

This article is taken from a sermon by the Rt. Rev. Kenneth Hamilton which was delivered at the service of episcopal consecration for Bishop Frederick Wolff at Lake Mills, Wisconsin, in 1961. It was first printed in THE MORAVIAN of February, 1962.

"For as God's steward a bishop must be a man of unimpeachable character. He must not be overbearing or short-tempered; he must be no drinker, no brawler, no money-grubber, but hospitable, rightminded, temperate, just, devout, and self-controlled. He must adhere to the true doctrine, so that he may be well able both to move his hearers with wholesome teaching and to confute objectors" (Titus 1:7-9, The New English Bible).

This is one of the statements in which St. Paul defined the standard by which a bishop was to be measured in his day. As you study these verses carefully, you will be reminded of the fact that in a living body, such as the Church of Christ surely is, time can be expected to work changes. But you will realize, as well, that in any enduring spiritual reality, such as the Church of Christ surely also is, essential characteristics persist through time.

Many of us treasure family picture albums. The individuals portrayed on their pages all differ from each other. You would not be likely to mistake one for the other. Yet family traits plainly persist, even though each generation represents the offspring of unions which have introduced new blood streams into the family line.

This holds true of the nature of the office of the bishop, also. In St. Paul's day it carried with it certain responsibilities which it no longer has within
the Moravian Church in our time. St. Paul called the bishop a steward of God—perhaps a better translation would be a “manager” or an “administrator” of God’s household. Authority was centralized in him for the government of the church, under Christ, its divine Head and Lord. This concept still prevails to a greater or lesser extent in most denominations in which bishops are active. One holding that office becomes the executive head of a diocese and the responsibility for the health and vigor of the churches within it rest largely with him, under God.

Not an administrator

The bishop in the Renewed Moravian Church is not in this sense an administrator of God’s household. The congregation at Herrnhut and the other groups associated with it had been fully organized and vitally active for nearly a decade before the episcopacy was transferred to it in 1735. That step had been decided upon chiefly because Moravians sent out as missionaries into many lands needed ordination so that their labors could be recognized and approved by the colonial authorities. So David Nitschmann, a pious carpenter and a man greatly respected by his brethren, received episcopal consecration at the hands of Bishop Daniel Ernst Jablonski of Berlin, Bishop Christian Sitkowius of Thorn, Poland, consenting to this act by letter. There was no administrative vacuum at that time for the bishop to fill. Since then, too, for better or worse the Renewed Moravian Church has chosen to retain the practice of committing administrative leadership to regularly elected boards, made up of brethren serving the church in this capacity for fixed terms. It is these boards which guide the affairs of the church, acting after due and prayerful consideration in all matters that affect its life. A Moravian bishop has no administrative authority. In this respect our church does not follow the pattern set by the Church in New Testament times.

Spiritual leadership

But the Moravian Church looks to its bishops for spiritual leadership. This brings with it an obligation no less grave than that borne by the administrator.

St. Paul, in our text, indicates that this obligation rested on the bishop from earliest times. He stresses two requirements which the bishop must meet.

He must be a man of unimpeachable character. These are Paul’s words, as reproduced in the New English version: “He must not be overbearing or short-tempered; he must be no drinker, no brawler, no money-grubber, but hospitable, right-minded, temperate, just, devout, and self-controlled.”

Now, the particular traits which Paul selected no doubt had special importance for the church in his own day. But the sum total of them adds up to a tremendous and continuing demand upon any man chosen for this office. If, as St. Paul wrote elsewhere, all followers of Christ are living epistles seen and read daily by men and women.
about them, then the bishop can be said to be a communication written in capital letters. St. Peter agrees with St. Paul at this point—though apparently he did not always do so! The bishop, said Peter, is to be an example to his flock. As pastor to the pastors in our communion his brethren have a right to turn to the bishop for understanding, encouragement and counsel, as one whom they count their trusted confidant and friend.

The second requirement laid upon the bishop to which our text points is faithfulness in teaching the doctrine of the church, as the Holy Spirit gives believers understanding of it. Since, as the Scriptures assure us, "faith cometh by hearing and hearing by the word of God," how heavy lies the responsibilities upon the witness for Christ to preach the word in season and out of season, zealous that this word be the truth which God himself bids them proclaim.

**Purity of life**

One reason for the purity of life demanded of the Lord's witnesses is the fact that spiritual truth dwells only in the heart that is pure; only it can see God; only it can be his mouthpiece. However, the bishop is not the only person to whom this commission is given. It is the privilege and duty of every believer to witness to the truth as it is in Jesus. But, here too, to whom much is given of him will they ask the more. The bishop as a chosen leader of the church is entrusted with this task to a special degree.

To me the symbol of the laying on of hands at the ordination of ministers and at the consecration of a bishop is a reminder of the way the Christian faith has passed on from life to life, from generation to generation, through the power of the Holy Spirit, whose indwelling this very faith makes possible. It is the bishop's supreme responsibility to hold fast the word of faith, to edify the believer, and to defend the truth against those who have rejected it.

For the Moravian bishop these re-

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sponsibilities are not limited by diocesan boundaries, for each bishop is recognized as holding office throughout the Unity, not in any single province or district.

Several concrete examples will illustrate this point. Think back to the visit which eight Moravian bishops from overseas made to this province during the General Synod of 1957. Few of them had set foot on our soil before. Some of them had difficulty in speaking English. But wherever they travelled they came to our American congregations as Moravian bishops, our spiritual leaders, our trusted brethren. Or, I am reminded of a brief time I was privileged to spend among the Moravians of Labrador in 1958. The members of our congregations in the province, Eskimos and settlers alike, knew that I had no administrative authority over their work. Yet they welcomed me warmly and cordially as their bishop, the first to have visited them, as they repeatedly said, since Bishop Albert Martin had bidden farewell to this field in 1922.

A change to all of us

It is no light demand which the church makes of the bishops in looking to them to lead it in the things of the spirit. Paul, in setting forth the requirements of the episcopal office, stresses the two demands which we are reminded of in our Litany, Sunday by Sunday: “Give to our bishops and ministers soundness of doctrine and holiness of life and preserve them therein!” Only God can grant gifts like these, our sufficiency must come from him. But just to the degree to which the church is faithful in its intercession, can we hope that our ministry and our episcopate will be endued for their respective tasks.

It is the custom in the Moravian Church for each bishop to receive a charge during the service in which he is set apart for his office. In view of the new office upon which he is to enter and its responsibilities, however, the bishop-elect may in turn well lay this charge upon the hearts of his members: “Pray with all prayer and supplication in the Spirit, and watch thereunto with all perseverance and supplication for all saints, and for me, that I may open my mouth boldly, to make known the mystery of the gospel.”

O grant Thy servant, through Thy grace,
An understanding heart,
Thy dealings with Thy Church to trace,
And counsel to impart.
Thus, strengthened in the inner man,
Supported by Thy aid,
He shall Thy gracious aim obtain,
And in Thy path proceed.

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The Wachovia Moravian
A Junior High Tells About

One Week at Laurel Ridge
Kathy Sewell

JUNIOR HIGHS AT LAUREL RIDGE

At the entrance to Laurel Ridge as we urge Tin Lizzie up the steep gravel road, I think about last year at the Junior High Conference.

Gee Whiz! We had lots of fun. Of course, Sunday was a bit lonely—but you then recall the other 100 or so campers and you feel a little better. You are welcomed heartily by your counselor. I was assigned this year to Cathy Canter’s cabin. Then you are told all about camp. At campfire you see a real handsome guy. Your neighbor tells you that he is just an M-Boy.

Then you look around for the dean, Mr. Henry May. Oh well, that first night you are probably too tired to remember to say your prayers, but you stay awake most all night.

The next day you are excited and reckless and deserve a lot of lectures. You calm down soon enough, though, when you see all that good food spread out before you, thanks to Mrs. Helsabeck, the head cook, and her helpers.

Camp is “neat.” One good thing about it is that you meet lots of new Moravians your age. Maybe even of the opposite sex. Oh yes—I said that camp is neat. That was a pretty good compliment. Another is that I love camp. Usually people only love puppy dogs and banana splits and things, but whoever takes a go at Laurel Ridge will love it, too.

Camp isn’t all food, dreams, and M-Boys, though. No matter how hard you try, there’s no getting away from work. You must scrape and stack dishes for at least three meals. This is classified as K.P., which stands for Kitchen Patrol. You can call it Kitchen Penitentiary if you want. You have to make your bed and keep your cabin straight and cleaner than your own room. The M-Boys inspect it, too—closer even than your mom.

Kathy Sewell is a member of the Park Road Moravian Church, Charlotte. Her essay was judged to be the best of those submitted by a number of the campers.

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Don't get the wrong idea about camp, though. We Moravians believe in whistling while we work. John Thaeler takes care of this. He's the choirmaster. I remember all those new songs he taught us with the help of Reaves Gardner and Sara Salzwedel: “Zum Gali, Gali,” “Lonesome Valley,” “The Hungarian Round,” and others.

Oh, yes—camp is lots of fun, but it's also a church camp, and when we Moravians are alone with God and nature we feel beautiful inside and out. We form small discussion groups and speak out our feelings. It's easy when you are inspired like you are at Laurel Ridge. The leaders of my group were Cathy Canter and Fay Beroth.

This week I heard that we are facing things. Our theme was “Let's Face It.” There are lots of things in life that we need to face—probably most important of all we need to face ourselves and God. We were lucky to have many different speakers visit us this session. The Rev. James Johnson, the Rev. Clark Thompson (who was also our arts and crafts teacher), the Rev. Jimmie Newsome and others.

Come on—let's face it—sooner or later every Moravian should visit Laurel Ridge!

But the best part of all is free time. I like to sit somewhere peaceful and think about God and just things.

Oh well, here we are at the Administration Office. I'm ready to check into a whole new week of fun, crafts, hikes, nature, and prayers.

God, thank you for Laurel Ridge.

SENIOR HIGH CONFERENCE
Susan Fishel

On Sunday afternoon, July 31, 118 Senior High campers arrived at Laurel Ridge for a week of study and discovery. Our Dean, the Rev. Clark A. Thompson, aided by the Rev. Harold Cole, had an orientation and precisely explained rules and regulations.

First during the day, we attended a morning worship service and divided into eight small discussion groups based around the books of Thessalonians. Next we attended panel discussions on the Moravian Church—Yesterday, Today and Tomorrow, held with guest speakers. During the afternoon each camper went to his selected interest group. Drama group was led by Miss Rebecca Carter and produced two dramas.

Campfire group was spirited by the Rev. Tom Pressley. The newspaper staff edited by the Rev. William Gramley came out with a daily "Macedonian Messenger." The choir, directed by the Rev. Jerome Livengood, sang nightly for evening vesper services which were led by the Rev. William Gramley. The band group, led by Robert Sawyer and his sixteen followers, played after our late cabin prayers.

Evening Assembly Programs includ—

Susan Fishel is a member of the Raleigh Congregation.

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THE WACHOVIA MORAVIAN
ed a Coffee House Evening, Film, Talent Night and a final Consecration Service. Saturday afternoon we said our good-byes to old friends, new friends, and hoped to see them all next year.

Junior Conferences
Study Theme

"Living With Others"
Margaret L. Higgins

Three conferences were held again this year at Laurel Ridge for children aged nine through eleven. The first conference, with the Rev. Herbert Weber as dean, had 110 children in attendance; the second, with the Rev. George Chiddie as dean, had sixty-eight; and the third, with the Rev. Burton Rights as dean, had seventy-one.

The theme of this year’s conferences was “Living With Others.” Each morning, the children studied such aspects of this theme as “I Live in a Group,” “Love One Another,” “I Make My Contribution,” and “Living Together in the Church.” One morning of study each week incorporated within it a picnic lunch. During the third conference, the boys and girls all came together from their small study groups to the Third Valley outdoor camp area for a weiner roast. The children especially enjoyed having Mr. Harry Underwood, the camp manager, serve them their lemonade.

Before dispersing to the small study groups, the entire camp met each morning for an hour of singing. Those leading the music were the Rev. John Fry, Mr. John Thaeler, and Mr. Douglas Kimel. The period began with simple anthems, setting the mood for the serious study which followed.

For the second year, the early afternoon was given over to three areas of interest—arts and crafts, nature, and recreation. As always, one of the most popular activities was arts and crafts. The Rev. Clark Thompson and his assistant, Terry Carroll, had many new ideas to add to the old favorites. The children came home laden with such things as wooden name tags, nature plaques, decorated wooden boxes, ceramics, and enameled copper.

The nature study this year was conducted by Gilbert Crouch. In this area of interest, the children took part in nature hikes, animal and plant identification, and a study of the stars.

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The final area of interest, recreation, was directed by Gray Kimel and Carl Smith. At most times during the afternoon, one could hear enthusiastic cries of encouragement as two cabins of boys challenged two cabins of girls in a game of kick ball or net ball.

The remainder of the afternoon was spent in swimming and free time. Following supper each evening at seven o'clock, a special program of entertainment was held. On Monday and Tuesday nights, the children were treated to a feature length movie. On Wednesday night, Mr. Jim Tucker, better known to the area youngsters, as Pecos Pete, entertained with his cowboy tricks. Thursday night was given over to a Junior Olympics with contests such as javelin throw (with a broom straw), discus toss (with a volleyball), and relay races.

The last activity of the day was a combination campfire-vesper program held down by the lake. The children themselves conducted the campfires, and the results were usually original and very funny. After campfire, the dean closed the activity of the day with a brief meditation and prayer.

Concluding Worship Service

Each conference concluded with a special worship program on Friday night. In each conference, the service took the form of a walking vesper. During one of the services, the children gathered on the lawn in front of the dining hall where they sang a hymn. The group then divided with half going around the lake and the other half walking down the road to the campfire site. When both groups were in place, the children sang antiphonally "Lord of All Being, Throned Afar" and "Jesus Makes My Heart Rejoice." The group reassembled and stood looking back across the lake toward the camp. The service then concluded with scripture, prayer, and another hymn. This service of the greatest simplicity was an appropriate way to close a week filled not only with fun but also serious study and worship.
In the Education
Of Children Is It

TOO LATE? - - - IN TIME?

Edith T. Vaughn

I read the newspapers and journals—secular and religious—and wonder if I have come to the work of Christian education just in time to join the death watch. It is news to no one that the demands of this 20th century and the pull of the 21st are setting a pace in secular education that threatens to leave Church School education so far out of step that it could come to be out of sight—out of mind.

Then I reread a letter from the Board of Christian Education and Evangelism phrased by Chairman William E. McElveen: "We who have the privilege of serving with the Board feel that ours is an opportunity greater than that of other boards and agencies of our church because our work touches most directly the lives of people in our Province. Furthermore, we believe that many of the challenges that are placed before the Church in our generation must be dealt with in the areas of Christian education and evangelism, and that the next fifteen to twenty-five years are the crucial years. . . The challenge and opportunities for the work of our Lord in our Southern Province are tremendous." There is no hint of a death watch in these words.

But, how shall the Church meet these challenges? How shall the Church place these opportunities within the grasp of local churches?

One of the answers being given by the Board of Christian Education and Evangelism is a "greater concern for all that the Moravian Church in the Southern Province does in the Christian education of the children of the Church in the preschool and elementary divisions. They have expressed this concern concretely by creating a separate office and appointing a new staff member, a Director of Children's Work. Yet this action in itself can not meet the challenges or put the opportunities within the grasp of each Church School teacher.

How shall the Moravian Church in the South meet the challenges for its preschool and elementary children?

Through the use of the very best materials available.

Today we accord education a very high place of honor. "A good education" is a goal we set for our children. We take pleasure in the fact that "our children are learning more than we did." We indicate the high caliber of our children's education when we comment, "I'm glad I went to school when I did; I'd never make it now."

Are we offering our children this same high quality of education in the Christian faith? Are we remembering that the Christian faith is so simple it can be shared by the youngest member of the Covenant community? Are we forgetting that the Christian faith is, at the same time, so complex that the most mature Christians find themselves ever at the point of just beginning to learn?

It is to meet the challenge of these times that new Church School materials

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are being developed. The Covenant Life Curriculum, recommended by the Moravian Church, is the result of a dozen years of intensive and dedicated study. Good materials are opportunities which now can be grasped by Church Schools seeking to offer the best education in the Christian faith. Good books and resource materials can help parents and teachers lay simple and solid foundations upon which they and their children build through each year of ever deeper study in the Christian faith.

Even the best materials are no guarantee of successfully meeting the challenges facing the Lord's work. What can we add?

The very best teaching possible.

As further evidence of its concern for what the church is doing in the Christian education of children, the board has directed its Children's Secretary to visit churches all over the province to learn what teachers want, what teachers need, so that we can offer the kind of assistance that actually meets those desires. This assistance may then be given through planning sessions, demonstration teaching, courses in Laymen's Seminary, workshops, and individual conferences.

One need already expressed is for greater assistance in Sunday by Sunday use of CLC materials. To offer this help, Presbyterians and Moravians have set up CLC Planning Sessions to give specific and detailed guidance and illustrations in the use of the curriculum at each age level. This unit by unit planning will be a welcome answer to requests voiced by many teachers.

Other Resources

Another need already known to the Board of Christian Education and Evangelism is for a larger available supply of resource materials. This summer a very large room has been acquired for use as a Book Room. This bright room is being brightened further with the steady addition of books for children and children's workers. The improved facilities and enlarged staff make it possible to purchase or order and receive materials promptly all through the year.

Requests for help are often made by leaders of children's activities outside the Sunday morning session: weekday kindergarten and nursery schools, junior youth fellowships, summer day camps, children's choirs. The presence of a worker concerned specifically with matters touching preschool and elementary children should make it possible to review, select and recommend materials for these special activities.

Teachers eager to refresh themselves and new teachers anxious to fill their responsibilities well have voiced their desire to watch a class of children and their leaders engaged in the business of learning. The 1965 synod has directed the Board of Education to establish Pilot Centers, or model Church School classes, throughout the province. These centers are to be located in rural and urban churches and are to reflect the very best in content, methods, materials and organization. In the visitation of churches the Children's Secretary is to be alert to possible locations for Pilot Centers. We look forward to the announcement that the centers are open for observations by teachers.

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THE WACHOVIA MORAVIAN
These and other activities being planned by the Board of Christian Education and Evangelism are clear evidence that this body is committed to the task of helping each teacher find the best materials and use them in the most effective way.

The Moravian Church has long recognized that the spiritual nurture of her children lies at the heart of the church’s program. John Amos Comenius put pictures in textbooks and John de Watteville placed a candle in a child’s hand at Christmas. Constantly, leaders of children search for ways to make Christian education a creative and dynamic experience.

To be at work with children is to be close to the center of the church’s life today. To be at work with children is to have a hand in shaping the church’s life tomorrow. It is no wonder, then, that the challenges and opportunities facing the church demand the best materials available and the very best teaching possible. To join the task of Christian Education with children, at any time, is to be in time to make a difference in the life of the church, in the work of our Lord.

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## Statistics of the Church

### The Moravian Church in America, Southern Province — For the Year Ending June 30, 1966

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|                  | 16056                | 3144                      | 2851            | 21931                     | 22048                       |
| Increase         | 225                  | 3                        | 105             | 117                       | 13                          |

The Wachovia Moravian September, 1966
New Opportunities for Study

The Laymen's Seminary offers an expanded program in its fall semester which begins on Tuesday, September 27. The classes, which will meet each Tuesday night through October 25 at 7:30, will be held in the Fine Arts Building of the Salem College Campus.

A significant new venture for this fall is the holding of our extension course on the same dates, September 27 to October 25, at the Oak Grove Moravian Church. This course is scheduled for the convenience of the members of other congregations in the area. These are Fulp, Providence, Kernersville, and Rural Hall.

Dr. E. W. Hamrick from the Department of Religion at Wake Forest will teach "Introduction to Biblical Archaeology." This is a Bible study course which will be most interesting and valuable for laymen because it deals with historical questions relating to the Biblical record.

Other Courses

A total of five other courses will be taught at Salem College offering a variety of choices for the fall session. Dr. Mary Stewart Hill will teach a course on "Christian Behavior." This course will deal with the problems of personal conduct and social responsibility. Mrs. Hill is head of the Department of Religion at Salem College.

"Understanding People," an oft repeated favorite among courses of the seminary, will be led by Chaplain L. L. McGee of the Department of Pastoral Care at Baptist Hospital. The whole problem of personal relationship will be covered with specific attention being directed to questions such as "Why are we hostile, indifferent, or confused?"

Church School Music

"Music in the Church School" is a course offered for the first time in an effort to answer the question, "What of music in the Church School?"

"Music in the Church School" is planned for all teachers in all levels of the school. The discussion in each session will span all levels of education from nursery through adult classes, in an effort to give each teacher an understanding of where and how his use of music fits into the total church school program. Specific methods and lists of hymns will be suggested for each age level from nursery through adult classes.

Music in the church school will be studied in two ways: as a vital part of the content of Christian education, and as a tool by which the Christian is educated. The course is included in the
seminary curriculum in recognition of the great contribution music can make to teacher and pupil in bringing Bible truths to life, understanding theology, following the church's story through the ages, discovering deeper meanings in the Christian life, and acquiring a language to express "thoughts that lie too deep for words."

Leaders of this study of music are the Rev. James Salzwedel of the Home Church and Mrs. Edith Vaughn, Children's Work Secretary of the Board of Christian Education and Evangelism.

Bible Study for Women
The Rev. Elmer R. Stelter, pastor of Ardmore, will lead a discussion of the Bible Study booklet to be used by the Women's Fellowship next year. The booklet written by Dr. John S. Groenfeldt, entitled, "We Have This Ministry," will form the basis for this special study, which is included in the fall semester for the benefit of devotional leaders of the fellowship circles.

For Ministers
Ministers of the province will find among the courses one especially designed for them. Dr. George McLeod Bryan of the Department of Religion, Wake Forest College, will present a discussion and study of "contemporary ethical problems and the New Morality." While designed for ministers, this study is open to any lay people who are interested in this subject.

The Rev. William E. Gramley will serve as director of the seminary which is sponsored by the Commission on Leadership Education. A registration fee of $4.00 will be charged and advance registration is urgently requested of all those planning to enroll.

DEATHS

George, Mrs. Daisy Crosland, born October 18, 1881; died July 8, 1966. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.


Wall, Mrs. Nellie Mae (m.n. Burrow), born October 9, 1916; died July 12, 1966. A member of King Church. Funeral conducted by the Rev. Jimmie L. Newsom. Interment in King Moravian Graveyard.

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SEPTEMBER, 1966
A Doctor for Nicaragua

Dr. and Mrs. Carl Tyner, Leaksville, North Carolina, have volunteered to serve at Bilwaskarma, Nicaragua, during the furlough of Dr. and Mrs. Samuel Marx. Dr. Tyner, a physician and surgeon, is retiring from his practice in Leaksville and has had a long and successful career in medicine. He received his education at Wake Forest College and New York University Medical School and has had experience in teaching surgery, gynecology and anatomy. He is a former trustee of Wake Forest College and served on the North Carolina Medical Examining Board.

Mrs. Tyner is a registered nurse and received her training at St. Mary's School in Raleigh, at the University of North Carolina, at the Emory University School of Nursing, and at Polyclinic Hospital in New York City. The Tyners served for one month in Honduras under Layman's Overseas Service. They are active members of the Baptist Church. Their service in Nicaragua will begin on September 1. The Samuel Marx family will be on furlough for nine months with headquarters at Western N. C. Sanatorium, Black Mountain, North Carolina.

Assistance in Dillingham

Mr. and Mrs. Dean Thimsen, formerly of Arctic Missions, Inc., have agreed to serve the Dillingham (Alaska) District during the furlough of the Wilton Schwanke family. The Thimsens have served in Alaska and are familiar with the work and the people. Mr. Thimsen, who flies his own plane, is well known to Charles Michael, superintendent in Alaska, and to Wilton Schwanke. The Schwankes will begin furlough on September 1 in Edmonton, Alberta, and will be away from Alaska for nine months.

Agricultural Developments in Honduras

Dr. Lester Zook, Agricultural Missionary in Honduras serving the Moravians, Mennonites and the United Church of Christ, has been busy among the Moravians in LaMosquitia. He reports: "Our first few days in LaMosquitia included a three-day trip to Curquis where we were able to contact some of the leading men of the village, including the son of the congressman representing the Gracias A Dios Department. This village is notable for its great number of fruit trees, especially coconut and cashew, the latter producing excellent fruit and large nuts. It should be possible to develop the industry, possibly even canning the fruits which are rich in Vitamin C.

"Late in April a retreat was held for about 30 pastors and workers who came from 25 Moravian churches. Each afternoon for six days, an hour was spent in discussing agricultural problems. The importance of a more varied and nutritional diet was explained. They also received instruction on how to take soil samples. The sample taken showed a very acid condition requiring about 500 pounds of lime per acre.

"With the help of the pastor, Navarro Allen, and a teacher, Atho Wood, meetings were held with some forty men in the village of Brus. They decided to form a cooperative for improvement of the community. The most urgent project is the building of a granary which they hope to construct from July to September in order to

(Continued on next page)
FIRST MORAVIAN SERVICE HELD IN ORLANDO, FLORIDA

The First Moravian service in Orlando, Florida, was held on Sunday, August 7. Twenty-seven attended the service which was conducted by the Rev. David R. Burkette.

The Rev. Christian D. Weber, director of extension in Florida, expressed satisfaction with the attendance at the mid-summer opening. A number of families who are interested, he said, were not able to attend because of vacation plans.

The first service was held in the Community Center at Altamonte Springs which is located about two miles from the church site. The property purchased as the location of the third Moravian Church in Florida is located on highway 434, seven-tenths of a mile east of Interstate 4.

Br. Weber reports that the six-acre tract of land has been cleared of underbrush and that the architect is at work on plans for a parsonage and the first unit of the church plant. The parsonage should be completed early this fall and construction on the church started by the end of this calendar year.

Meanwhile services will continue to be held in the Community Center and Br. Burkette and his family are living in a rented house at 106 Orienta Drive, Altamonte Springs. Br. Burkett’s mailing address is given as P. O. Box 161, Longwood, Florida, 32750.

Missions . . .

(Continued from page 16)

have it ready for this year’s crop. They will need help for roofing and nails amounting to $150. (U.S.)

“At the same meeting it was decided to investigate the possibility of a pure drinking water system for the village, the securing of a small sawmill, and getting some improved ducks and chickens from Heifer Project, Inc.

“Just before leaving Brus a meeting was held with 25 livestock owners who are interested in forming a livestock cooperative. It was learned that the Department of Agriculture and Livestock plans to furnish Cebu bulls and a few Cebu females for cattle improvement. It is quite possible that the air force will deliver the livestock.

“We greatly enjoyed all of our contacts with the missionaries and the nationals in the Moravian area and hope that many of the experiments and plans being made will turn out favorably so that the Christian Church there will continue to grow and prosper.”

The first year of this agricultural program required $4,000 from the Moravian Church. The Mission Board used a bequest for this purpose and would appreciate gifts toward $4,000 for the second year program.
The Provincial Boards at Work

THE REV. F. HERBERT WEBER, who was installed as pastor of the Fries Memorial Congregation.

The Rev. F. Herbert Weber was installed as the pastor of the Fries Memorial Congregation on Sunday, August 7. Dr. R. Gordon Spaugh, president of the Provincial Elders' Conference, conducted the service of installation.

Br. Weber came to Fries Memorial from Mayodan where he had served since 1960. Before that he was the pastor of the Clemmons and the Bethania-Olivet churches. It was during his pastorate that Bethania and Olivet became separate charges each with a full-time pastor.

Br. Weber is the president of the Foreign Missionary Society of the Southern Province.

The Rev. Graham H. Rights, who has recently returned from mission service in Nicaragua, has accepted a call to become pastor of the Mayodan Moravian Church. He was installed as pastor of that congregation during the morning service on Sunday, August 21, by Dr. R. Gordon Spaugh, president of the Provincial Elders' Conference.

The Bro. Richard F. Amos, Clayton H. Persons and R. Gordon Spaugh represented the Southern Province as fraternal delegates at the Northern Provincial Synod held in Bethlehem, Pa., August 24-31.

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THE WACHOVIA MORAVIAN
Dr. Sigurd Nielsen was consecrated a bishop of the Moravian Church on June 17 at Mvenyane, East Griqualand, South Africa, by Bishop P. W. Schaberg of Capetown, South Africa, and Bishop P. G. Pakendorf of the Evangelical Lutheran Church, Transvaal Region. Br. Nielsen is superintendent of the South Africa, East, Province and a son-in-law of Bishop A. Hartmann who visited the Southern Province in 1957.

The Provincial Elders' Conference has appointed the Rt. Rev. Kenneth G. Hamilton as the sixth delegate from the Southern Province to the Unity Synod scheduled to be held in Potstejn, Czechoslovakia, July 6-August 4, 1967. The five delegates elected by the provincial synod in November, 1965, are:

The Rt. Rev. George G. Higgins
Dr. R. Gordon Spaugh
The Rev. Richard F. Amos
Dr. Edwin L. Stockton
Mr. Thomas A. Kimball

Under the rules of the Church Order of the Unitas Fratrum, the Southern Province is allotted five delegates elected by its synod and one delegate appointed by its Provincial Elders' Conference.

R. Gordon Spaugh, president

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PROVINCIAL WOMEN'S BOARD

There will be a meeting of the Inter-Provincial Women's Board on October 6 and 7 in Winston-Salem. The following women from the Northern Province will attend: Mrs. George O. Maish, president; Mrs. Claude Kichline, Spiritual Life chairman; Mrs. Lincoln Wickmann, Mission chairman; Mrs. W. Miller Weiss, staff member.

Mrs. Paul R. Johnson

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SEPTEMBER, 1966
The Church Around the World

School Children Deprived Benefits From Bible Study

Public school children are being deprived of benefits to be derived from the study of the Bible and other religious resources largely through misunderstanding of Supreme Court rulings, an educator says.

Dr. Calvin Waldron, dean of The King's College, Briarcliff, N.Y., told a conference of the National Educators' Fellowship that many people are disturbed by the Supreme Court rulings on religion in public schools. But he added: "Few persons, including the educators, are aware of the many doors the Court leaves open for a continuing recognition of the Bible, of religion and of God in the classroom.

"In fact the Justices have gone out of their way to point out that there is no Constitutional objection to many school activities which Christians deplore the lack of and educators are wary of even discussing."

Attending the conference on The King's College campus were some 75 members of the National Educators' Fellowship, an organization of evangelical Christian career educators from both public and private schools.

In reviewing the two Supreme Court decisions dealing with religion in public schools, Dr. Waldron pointed out that the Court specifically mentioned certain activities related to religion that would be permissible. He said these include the singing of "officially espoused anthems which include the composers' professions of faith in a Supreme Being," the study of the Bible as literature and as history and the study of comparative religion and the history of religion.

"It should be noted that in writing the majority opinion for the 1963 decision (Abingdon School District vs. Schempp)," Dr. Waldron said, "Justice Clark declared that civil authorities had no more right to foster classroom activities which served to inhibit religion than they had to promote activities to advance or promote a religion. That is, authorities may not establish 'a religion of secularism' in the sense of overtly opposing or showing hostility to religion. (RNS)

Gideons Report Record Distribution During Year

All-time records in Scripture distribution, membership, and funds received were reported to Gideons International at its 67th convention in St. Louis, Missouri. The records were announced to the 1,000 delegates by Clarence H. Gilkey, president, and Richard Bradley, treasurer.

"During the year ending June 30, more than 4½ million Bibles and Testaments were distributed by Gideons throughout the world," Mr. Gilkey said in his presidential report. "All the indications now are that 1966-67 will be our first 'five million year'," he said.

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THE WACHOVIA MORAVIAN
Actual figures contained in the presidential report showed 4,644,075 Bibles and Scripture portions distributed, representing a gain of nearly 900,000 in the past year—2,596,934 in the United States, 276,822 in Canada, and 1,770,319 in other nations where the international brotherhood operates.

"The Bible contains the answers for all ages, and the answers for all individuals, and we give thanks to God for His assistance in making our program so successful during this year," Mr. Gilkey said. He is a paint company executive from Butler, Pa.

Gideons International is an association of Protestant laymen which operates in 75 countries. It seeks to promote religious faith by distributing Bibles in schools, hospitals, prisons, and places of public accommodation. Gideon Bibles are also given to servicemen and nurses.

During the year, membership in the Gideons reached 23,684, Mr. Gilkey reported, an increase of 3,479. While most of these members are in the United States, new chapters have been started in Laos, Okinawa, Ghana, Liberia, and Lebanon during the year, and there is growing membership in Canada, Latin America, Europe, Asia, and Africa, he said.

Financial contributions of $2,346,557 during 1965-66 were reported by Mr. Bradley, a Nashville, Tenn. candy manufacturer, who is treasurer. "This is also a new record for the Gideons, topping the previous year's receipts by nearly $400,000," he said. (RNS)

Atlanta Churches Offer Sermons In Dialogue

Two Episcopal churches in Atlanta, Georgia, have begun experimenting

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with sermons in dialogue in an effort to stimulate participation by their congregations and to “wake up back pew sleepers.”

The idea “rose out of a dissatisfaction with sermons as a means of involving people,” said the Rev. Hugh Saussey, Jr., who has been using the new method once a month at Holy Innocents Episcopal Church. Mr. Saussey and the church’s assistant pastor, Dr. Charles Fulghum, a practicing psychiatrist, have been preaching in dialogue for more than a year.

How does a dialogue sermon work? The two men merely select a subject and then discuss it before the congregation on Sunday morning.

“It’s like anything spontaneous,” Mr. Saussey said. “Sometimes it falls flat like an ad lib television program and sometimes it’s great.”

He said members of the congregation frequently become more involved when the sermon is in dialogue; they may “take sides” with one of the participants because of their own point of view.

“Of course many people don’t like it,” Mr. Saussey said, adding that some members avoid them.

There is no actual formal preparation for the dialogue, Mr. Saussey said, except that the two men get together the day before to go over the subject they will discuss before the congregation on Sunday. The Saturday discussion, he added, usually lasts about three hours, from which a 20- to 30-minute dialogue is distilled the next day.

Even with prior discussion, he said, new ideas crop up at the pulpit frequently. “It doesn’t always come out the way we had planned it.” (RNS)

300-1,000 Congregation Most Economical, Survey Discloses

The Oregon Synod of the United Presbyterian Church has completed a study—“Comparative Costs of Local Church Programs”—which reveals that churches in the middle-size category (300-1,000) are the most economically operated.

The study was divided into three categories—congregations of 300 or less, 300-1,000 and over 1,000.

Churches in the middle group reported the most money spent on each member for Christian education, worship, capital improvements and other programs after paying the minister’s salary. They reported an average $25.60 per member left over for these programs, while the smaller group had only $21.66 and the larger churches $19.60 per member.

Church workers’ salaries were the largest single expense in all three
groups, totaling 58 per cent of expenses in the middle group, 66 per cent in
small churches, and 64 per cent for
large churches.

Second largest single operating ex­
 pense was administration, while Chris­
tian education, worship and mainten­
an ce were generally found to be high­
est for the small churches and lowest
for the larger ones. Capital improve­
ments for the medium-size churches
was almost double that of the smaller
churches and 11 per cent higher than
the large ones.

A notable exception was in giving to
missions and other benevolences, with
the middle and small-size churches hav­
ing building programs giving more than
did similar sized churches not facing
the capital expense. Among the larger
churches, those with building programs
gave a third less to benevolences than
did others. Yet, their average per mem­
ber benevolence was greater than that
of small or middle-sized churches.

The large churches also spent more
on music—three times as much as
smaller churches.

The study was prepared to give
churches a means to compare their
costs with other churches of similar
size and to pinpoint weak spots in their
programs. However, Oregon Synod of­
ficials cautioned that programs vary

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legacy for no less exalted a purpose."
from church to church, thus eliminating any particular “standard.” (RNS)

NINTH DENOMINATION JOINS UNION CONSULTATION

A ninth denomination, the African Methodist Episcopal Zion Church, has joined the Consultation on Church Union (COCU) as a full participant in the talks.

Dr. David B. Colwell, chairman of COCU, announced the decision of the AME Zion Board of Bishops to change the Church’s status from observer-consultant to full member and extended the 770,000-member Negro Methodist body a “warm welcome” to the unity discussions.

The AME Zion Church, which has 4,083 congregations, is the second Negro religious group to join COCU.

Earlier this year the African Methodist Episcopal Church became a member. Also, a third Negro denomination, the Christian Methodist Episcopal Church, in the past has expressed interest in fuller participation.

All three of the Churches have been considering their own merger in recent years.

The latest expansion of COCU membership followed a renewed call earlier this Summer by Dr. Colwell, minister of First Congregational United Church of Christ in Washington, D. C., for those Churches which have had observer status to become full participants.

In addition to the AME and AME Zion Churches, the Presbyterian Church in the U. S. (Southern) this year joined the Consultation. Other denominations engaged in the conversations are the Episcopal, Methodist, United Presbyterian and Evangelical United Brethren Churches, the United Church of Christ and the Christian Churches (Disciples of Christ).

Consultation sessions, held annually since 1962 and next scheduled on May 1, 1967, at Cambridge, Mass., have been attended in the past by observers and guests from several religious groups, including the Roman Catholic Church. (RNS)

“SITUATION ETHICS” OF SEXUAL MORALITY HIT BY PSYCHIATRIST

The “situation ethics” of modern sexual morality has been assailed by a noted psychiatrist who has criticized theologians, parents, churches and schools for emphasizing a “new” morality.

Dr. Graham B. Blaine, Jr., chief of psychiatric services of the Harvard University Health Services, made the charge at the seventh annual meeting of the Academy of Religion and Mental Health meeting in Chicago. He warned that the new morality is unable to provide the firm guidance that young people need and inwardly seek. And he disagreed sharply with those who hold that “love” is the only basis of the Christian’s sex morality.

Dr. Blaine cited an unidentified college chaplain’s statement that, regarding pre-marital chastity and life-long marriage, “there is only one absolute for a Christian—the love of God.” This kind of thinking, Dr. Blaine said, constitutes “moral softness.”

Concerning situation ethics in relation to sexual morality, he said: “You don’t have time to study the situation in the context of the love of God when you’re in the back of an automobile.”

Dr. Blaine told 500 academy members that “the present younger genera-
tion is probably no better or no worse
than any others have been. It is just
different, and the number of young
people is larger.

"Today's young people are the bright­
est and the most healthy younger gen­
eration we have ever had, and we are
the richest and best endowed parent
generation. We should be able to do
more for our children than generations
in the past have been able to do.

"Rebellion seems to be a necessary
part of growing up. It is a manifesta­
tion of the basic adolescence conflict
between feelings of dependency and the
striving to be independent. But there
are constructive forms of rebellion and
destructive forms of rebellion."

Dr. Blaine said constructive forms
might be seen as distinctive hair styles,
beards, outlandish dances, procrastina­
tion and pranks. Destructive forms
might be seen as under-achievement,
cheating, stealing, drug-taking and un­
planned pregnancies, he added.

"The principal responsibility of the
elders is to channel rebellion into con­
structive rather than destructive forms," he said. "This can be accomplished in
childhood by contributing to the for­
mation in our children of a healthy
conscience.

"At this time this is accomplished by
firm limit-setting and a reward and
punishment policy on the part of par­
ents.

"During adolescence, parents become
less effective and church and school
must take more responsibilities for con­
science development in the young adult.
Rather than rewards and punishments,
church and school must provide models
and clearly-defined guidelines."

Dr. Blaine then warned, "In some
instances, parents, schools and church­
es, with their emphasis on the new mo­
rality and 'situational ethics,' are failing
to live up to their responsibility in this
regard. They fail to provide the firm­
ness and consistency that young people
need to fight against outwardly, and
inwardly comply with.

"Young people, because of their need
to feel self-reliant, cannot openly ask
for controls, limits, and clear examples
of standards and values from authority.
But basically they want and need them."

The Academy of Religion and Men­
tal Health, an affiliate of the American
Association for the Advancement of
Science, is devoted to cooperation in­
volving religion, medicine and the
behavioral sciences. It has about 4,000
members, mostly in North America,
about equally divided between clergy
and laymen. (RNS)

Special Articles In This Issue

Mrs. Edith Vaughn states her philisophy and aims in the Christian educa­
tion of children in an article which appears in this issue. Mrs. Vaughn has
taken up her work as the Secretary of Children's Work with the Board of Chris­
tian Education and Evangelism of the Southern Province. She will work with
church schools of the province in an effort to raise the standards of the work
we are doing among the children of the church.

The sermon by Bishop Kenneth G. Hamilton on "What It Means to Be a
Bishop" is printed as a part of the emphasis in 1966-67 on the ministry of the
Moravian Church. Bishop Hamilton speaks on a vital subject for Moravians
and his article is background material for the study of the first chapter of the
devotional study of the Women's Fellowship, "We Have This Ministry."

The statistical table for the Southern Province for this year which ended on
June 30, 1966 appears on pages 12 and 13.
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In This Issue

• Northern Province Synod Gives Priority to Merger Talks with the Southern Province
Synod of Northern Province

The synod of the Northern Province by its actions demonstrated its concern for closer ties with the Southern Province. By giving priority to the proposal for the merger of the two provinces, the synod acted in good faith and demonstrated the unity which already exists among Moravians in the United States and Canada.

Paragraphs from the report of the synod which appeared in The Moravian tell of this concern and of the actions which were taken:

“The climax of the Synod was reached on Tuesday night. For over three hours the delegates wrestled with the matter of church union. Bishops, ministers and laymen spoke with courtesy and concern.

“Some saw the necessity of the Northern Province becoming involved in full participation of the Consultation on Church Union. Others were cautious of what this kind of commitment might mean for the church. There was the deeply expressed concern that first consideration should be given to the merger of the two American provinces.

“The observer status of the Moravian Church in the Consultation on Church Union was retained, but the way was left open for change of status to that of full participant when merger steps between the two provinces become a realistic prospect, and both Provincial Elders’ Conferences concur or neither objects.

“In previous synodical action the delegates had endorsed the proposal that passed in Southern Province legislation at its 1965 synod that committees be appointed to discuss the matter of mergers of these two provinces. The Northern Province Synod looked with favor on this idea and called for the committee appointment to be made and the Provincial Elders’ Conference to move as quickly as possible on merger talks between these two provinces.”

The talks, approved by the synods of both provinces, now begin in earnest. It is important in the months to come that these talks not be limited to the small group which will make up the two committees, but that the discussions will reach into every Moravian congregation and involve every individual Moravian.

(Continued on next page)
Northern Synod
Gives Priority to

Merger Talks with Southern Province

Clayton H. Persons

FINAL SERVICE OF SYNOD. The five brethren at the left on platform are the members of the new Provincial Elders' Conference. They are the Brn. Loppnow, Sawyer, Groenfeldt, Deisher and Knick. At the right are the three bishops-elect, the Brn. Wilde, Henkelman and Kortz (at lectern). Br. Stocker who served as president of the synod, is at the extreme right.

It was a privilege for three members of the Provincial Elders' Conference of the Southern Province to attend the Synod of the Northern Province as fraternal delegates in Bethlehem, Pennsylvania. They were Dr. R. Gordon Spaugh, the Rev. Richard Amos and the writer of this article. The meetings from August 24 to 31 were held on the campus of Moravian College and Theological Seminary, where preparations had been made by the administration of the institution and the Provincial Elders' Conference of the Northern Province.

Prosser Auditorium was the meeting place for the plenary sessions and the ten committees of synod met in the various rooms of the College Union and

Synod of Northern Province . . .

(Continued from inside front cover)

The report in *The Moravian* concludes:

"Cautiously, courteously, and courageously the delegates faced the changes and challenges of the Moravian Church for the next intersynodal period." The spirit in which the delegates to the Northern Province Synod faced these issues is the spirit in which the "changes and challenges" should be faced by all Moravians."
the Seminary Building. It was a forward looking and progressive synod with emphases on church extension, stronger fraternal relations with the Southern Province and other denominations and elections.

Dr. F. P. Stocker, president of the Provincial Elders' Conference, had announced that he wished to retire immediately after the close of the synod. His retirement necessitated an election to this position. Dr. John S. Groenfeldt, secretary of the Board of Christian Education and Evangelism and editor of THE MORAVIAN, was elected president of the conference for a first term.

Donald Knick, a layman from Watertown, Wisconsin and an insurance executive, was also elected for a first term. He had been nominated by the Western District Conference. The Rev. Milo A. Loppnow of Madison, Wisconsin, had been elected president of the Western District Board shortly after the death of Dr. Victor L. Thomas and co-opted by the Provincial Elders' Conference as a member of the conference. He was nominated by the Western District Conference as a vice-president of the Provincial Elders' Conference and elected by the synod. Dr. Edwin A. Sawyer was re-elected as a vice-president of the Provincial Elders' Conference and president of the Eastern District Board.

Dr. Claude K. Deischer, a layman and a faculty member at the University of Pennsylvania, was re-elected as the fifth member of the Provincial Elders' Conference.

The need for more bishops in the province was recognized when a resolution calling for the election of three bishops was adopted early in the synod.

THIRD GENERATION

Dr. John S. Groenfeldt, new president of the Provincial Elders' Conference, represents the third generation of his family to serve in the Moravian ministry. His grandfather, the Rev. J. J. Groenfeldt, came from the Moravian center of Christiansfeld, Denmark, to serve Scandinavian Moravians in the Mid-West. Both his father, the Rev. Samuel Groenfeldt, and his uncle, Dr. John Greenfield, served in the pastorate and also as provincial evangelists. Dr. John Greenfield (who translated the name for easier pronunciation) was the author of the book, "Power From On High," describing the August 13th experience of 1727.

Dr. Edwin W. Kortz, executive secretary of the Board of Foreign Missions, the Rev. Edward Wilde, pastor of the Wisconsin Rapids, Wisconsin, Moravian Church, and the Rev. Percival R. Henkelman, pastor of the Rio Terrace Moravian Church at Edmonton, Canada, were elected to this spiritual office, bringing to eight the number of bishops residing in the Northern Province.

At this writing, it can be announced that the date for the consecration of Dr. Kortz has been set for Sunday
afternoon, October 23, in Bethlehem, Pennsylvania. Bishop Kenneth G. Hamilton will be one of the participating bishops in that consecration service.

Church Merger

Delegates debated the question of church merger in two areas. Their primary interest was to forge still more fraternal relations with the Southern Province in the sense of a more complete organizational unity. The interprovincial Board of Foreign Missions

of the Moravian Church in America is the example of this sort of unit already accomplished. One adopted resolution stated "that this Synod convey to the Southern Province its joy in the action of the Southern Synod of 1965 with regard to the creation of an American Moravian Church, recognize the desirability of such a union, and express its readiness to give priority in the pursuit of this matter." No time schedule was contained in any of the resolutions.

The synod instructed the Provincial Elders' Conference to appoint a committee from the Northern Province to discuss such a merger with a like committee authorized by the Synod of the Southern Province. The committees in each province will be appointed soon.

Relation to COCU

The second interest in church merger was in the area of becoming "Participants" rather than "Observer-Consultants" in the Conference on Church Union, commonly referred to as COCU. Eight major denominations in the United States, the Methodist Church, the United Church of Christ, the United Presbyterian Church in the U.S.A., the Disciples of Christ, the Evangelical United Brethren, the African Methodist Episcopal, the Episcopal Church and the Presbyterian Church in the United States, have been involved in discussions toward a "united church, truly catholic (world-wide), truly evangelical, and truly reformed."

The synod decided that, in the light of the possibility of merger of the Northern and the Southern Provinces, the Northern Province should continue to send "Observer-Consultants" rather than "Participants" to those church union discussions. However, the Provincial Elders' Conference was directed to "actively seek out other Christian denominations of roughly comparable size and doctrinal background, with a view to conducting exploratory discus-

THE REV. WARREN SAUTEBIN reading a committee report.

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sions looking to the possibility of eventual union or merger.” In this directive, it was clearly understood that no decisions of merger were to be arrived at until the matter of merger with the Southern Province had been determined in some way.

Because membership in the National Council of Churches of Christ in the U.S.A. had broadened the vision of the church, enriched its fellowship and expedited its ministries, the synod strongly reaffirmed the value of such membership and urged “a continuance and ever deepening of the ties that promise to be so mutually enriching.”

Matters of Finance

In the area of finances, the synod found satisfaction in the fact that the first phase of the “Strength of the Sixties” had been successful in that the first goal had been exceeded in pledges by a substantial amount. The Provincial Elders’ Conference was instructed to complete the second phase of this program with the monies to be used for the following causes: Missions — $87,500; New Congregations — $187,500; College Library — $212,500; New Provincial Office Building — $200,000 and additional Mission Projects — $12,500. All other monies above these amounts are to be used for the Provincial Office Building.

A new item totaling $3,000, to be administered by the Provincial Elders’ Conference, is now to be included in the Benevolent Quotas of the congregations for carrying out “Christ’s ministry of reconciliation.” Quotas were raised by synod for Church Extension and for Educational Institutions of the Northern Province. This included support of Moravian College and, new in the life of the province, nominal support for Linden Hall and Green Pond.

The Provincial Elders’ Conference was instructed to up-date the Pension Plan for ministers, after proper study with professional help.

A. J. LEWIS, BRITISH PROVINCE

Of course, I was bewildered by the differences in procedure and pace, but this Synod has equaled any other that I have attended anywhere in grasp and urbanity and devotion to the main purpose. All the time, amidst the humor and divergence of view, I felt intensely the eagerness to find the will of God and the path into which he was leading us.

It was a privilege to be present at this water-shed in the affairs of the Northern Province. The retirement of Br. Stocker and the assumption of office by Br. Groenfeldt; the election of three bishops; and the frank searching for practical ways in which to further Christian unity—these things will long illumine these days.

The synod set a goal for the salary of ministers of $10,000 average cash salary by 1971. This goal is to be made up of intermediate goals of $7,000 in 1967, $7,800 in 1968, $8,400 in 1969 and $9,200 in 1970. This becomes a minimum salary only in the sense that “no calls be issued for a congregation or parish . . . at less than the average set as the goal for the year unless exception is made by the District Board because of special circumstances.” “Salaries for members of the Provincial Elders’ Conference should be set at $11,000 plus residence for the year 1967.”

THE WACHOVIA MORAVIAN
Seminary Buildings

New buildings for Moravian Theological Seminary were recognized as a need. The Board of Trustees of Moravian College is authorized to raise funds, starting in 1969, for this project. It is anticipated that an alumnus of the college in the Southern Province will have given $50,000 by this time, provided building is begun by 1970. It would be anticipated that the Southern Province would participate in this capital funds effort.

Christian Education

Synod responded favorably to the resolution of the Synod of the Southern Province with reference to the merger of the WACHOVIA MORAVIAN and THE MORAVIAN and expressed a desire further for "closer cooperation or merger of the Boards of Christian Education and Evangelism of the two provinces." As in the synod of the Southern Province, the Covenant Life Curriculum was praised and the congregations urged to use the curriculum more fully. Authority was given for the further development of supplementary material for catechetical instruction, which would take the Covenant Life Curriculum into account.

Because synod felt that the status of Associate Members varied so much and was confusing, the delegates looked "with disfavor upon any plan that would create or permit Associate Memberships in our congregations."

Sentiment was strong for holding the Provincial Synod oftener than every five years and was changed to every four years. However, the delegates called for a streamlining of business so that the total time spent at each synod could be reduced. This was thought possible because District Conferences now are being more effectively used prior to the Provincial Synod.

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October, 1966
Dr. John S. Groenfeldt, the newly elected president of the Provincial Elders’ Conference of the Northern Province is a native of Wisconsin. He was born in 1917 in Sturgeon Bay, Wisconsin.

He was active in Moravian youth work during his college days. His first pastorate upon graduation from Moravian Theological Seminary was at the West Side Church in Bethlehem, Pennsylvania, which he served for five years.

In 1947 he was called to be the first full time general secretary of the Board of Christian Education (later the Board of Christian Education and Evangelism) and editor of The Moravian, the official journal of the Moravian Church in America, Northern Province. He has held that position up to the present. In 1957 he was given an honorary Doctor of Divinity degree by Moravian Theological Seminary.

Dr. Groenfeldt has taken an active part in the work of the National Council of Churches, having served as the secretary of the Division of Christian Education and twice as chairman of the National Denominational Executives’ Section. He was active in the group leadership training laboratories sponsored by the National Council and served as chairman of the Committee on Laboratory Training. He is currently the chairman of a special N.C.C. committee on Leadership Issues and Concerns.

He is the author of two study books, Becoming a Member of the Moravian Church and We Have This Ministry, which is the study book for the Women’s Fellowships for 1967.
We Must Consider Our Stewardship of Natural Resources

Frederick Harberg

Over four and a half billion years ago our world began to form and take shape. Through millions of years of change, through hot and cold, through wet and dry, through volcanoes and earthquakes our world became. This process continued uninterrupted for over two billion years.

About that time the first forms of life appeared and began to develop on this tiny speck in the universe. During the next two billion years the insects, trees, animals, reptiles, fish, flowers, and plants changed, and then changed some more. When man finally evolved out of the wonder of God's life, he found himself on an earth that was beautiful, on an earth that bore the mark of God's love.

Not a result of chance

Our being created and placed on this earth was not the result of chance, nor was it the result of an impetuous Creator who "spoke." We are here through the efforts of One who took time to create perfection.

When we as man became aware, we sensed a quality of creation that comes only through time. We beheld the delicate beauty of a butterfly, the gracefully controlled power of an eagle, the fragrance of a gardenia, the stoic strength of the redwoods and we were refreshed in spirit. We were made alive because in our world we sensed the love of God.

Our natural world was here to greet us as we became men and sons of God. It was here to welcome us when we awoke to manhood and in different ways to different men it told us of God's love. How wonderful it is to know of God's love; how empty it will be when that natural expression of it will be gone. Something of God will pass, but sadder will be that part of us which no longer has a link with our beginnings.

Slowly God's natural expression of his love is being polluted, burned, cut, grazed, sprayed and eroded away. We were given beauty to live in and we have chosen to make our world a dung heap. We have destroyed God as he speaks to us through the Negro and many other of his children and now we are also destroying God as he speaks to us through the natural world. We were given God's love in all that was around us, we were to care for it, nurture it, and watch it grow and spread. Instead we have thrown it over, smashed it and dirtied it. We have been poor stewards for we have failed to manage

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what greeted us as we emerged into the fullness of life.

**Scars in evidence**

We are being told and see evidence that man's heavy, greedy and unloving hand is placing a scar on the created world that will remain for all to see. Much of our wild life is becoming extinct, our virgin timbers have all but disappeared and those left are approaching death. The air we breathe is felt to be reaching a saturation point of contaminants. Our lakes are no longer the fresh, life-giving veins to a nation. Today they reek with the lack of love which we show for ourselves, God and others. We all may recall all the vitality of our natural world, the therapeutic value it had and how it spoke to us of our Creator.

Sad is the prospect that our children and our children's children will never know that once we could meet God in the natural world. This will become only a distant memory, truly the "good old days." We must quickly capture this unique expression of God in words and pictures if we are going to save it. We are the fortunate ones, for we have experienced him in the coolness of the evening. All that will be left will be our fragile words and our incomplete thoughts, both poor conveyors of his presence. No longer will it be possible to stand surrounded, sensing the awe and majesty of our Creator.

**Man has stopped caring**

Our world is crying for help; it feels the life beat dimming. Man's man and not God's sons are taking for themselves the throne. Man has stopped caring for others, only himself. With this has come a tragic lack of responsibility. We are motivated by self-love that is based not on being heirs of a kingdom, but builders of our own kingdom. We have lost the truth that we were placed here and were to care for this world.

I don't believe ours must become a concrete and synthetic world, nor do I believe that we must stand in the way of progress (whatever that may be or mean), nor do I believe that only in controlled areas must we find the remnants of what once was. If we can grasp the truth that the world in which we live is a community and not a commodity which man can ruthlessly use for monetary pleasures, we will have second thoughts. As good stewards, or caretakers, of what was given to us in love, we will respond to it with love. Love is never selfish but seeks to care for the object being loved. When we destroy the natural community we are a part of, we are guilty of destroying ourselves. When we destroy a gift given to us we are in a real sense destroying the Giver.

Conservation, stewardship, Christian ethics, whatever term you like best, all

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**THE WACHOVIA MORAVIAN**
say the same thing. Our natural beauty is in need of our care and we must respond to this need. All too often we of the church speak only of stewardship as applying to our possessions (wealth) and talents. Seldom does the thought cross our minds that the natural expression of God is also our possession which is to receive the benefit of our stewardship.

e.e. cummings writes:

I thank you God for most this amazing day: for the leaping greenly spirits of trees and a blue true dream of sky; and for everything which is natural which is infinite which is yes.

It appears that in this one verse of poetry is summed up the majesty of nature, the call to preserve it and the reality of God. Do we as God's children want to ignore and let disappear God as he comes to us through this revelation?

The question is being asked, “What shall we do with God?” Hopefully our action will be to preserve him, for by doing this we will allow all our brothers to meet him in the world around us.

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October, 1966
Tithing – A Measure of Our Faith
Nathaniel E. Albee

Sooner or later every member of the Christian Church is confronted with the question of tithing. It often arises at a time when he is considering an improvement in his own offering to the church. The tithe then becomes a challenge, a setting aside of ten percent of his income for God’s work.

At other times consideration of the tithe comes to us in discussions of academic curiosity. Such questions are then asked: “How should one figure the tithe, as a tenth part of a person’s net or gross income?” or “Should a person consider part of his tithe such other contributions as he makes to the Red Cross, the United Fund or Blind Association, and so forth?” Seldom, however, do we ever ask if the tithe is a realistic measure of our faith.

The tither has our admiration

To those who do not yet tithe, the tither is held in special esteem and secretly admired. Boards of trustees and church treasurers set him apart as a man of faith. In this capacity he often serves as a challenge for others to follow, for certainly the tither is never to be held in derision.

It would seem that this man has carefully weighed the value of God’s work through his church and he contributes accordingly. Elders and pastors also rejoice for it is a rare merchant indeed who is not pleased when the careful shopper finally makes purchase, pays the suggested price, rather than ask for special consideration or a discount.

No insurance program

In our zeal to sell a product, we sometimes succumb to the temptation to use unworthy sales appeals, and perhaps later regret it. This has on occasion also happened in the promotion of tithing. For example, tithing has sometimes been encouraged by comparing it to paying regular premiums on an insurance policy. When first presented this idea has some obvious appeal. It is systematic. It is dependable. It offers “security” because it indicates our recognition of Christ’s place in our lives and our dependence on him.

But when we carry out the analogy, we find ourselves in trouble. The Lord has never agreed to any such “contract.” Nowhere is it mentioned in the Scriptures that Christ especially guarantees eternal life to the tither, while he does specifically guarantee it to men of faith. As a matter of fact, nowhere does our Lord specify the tithing as necessary either to faith or salvation. Nor does he suggest the tithe as an exceptional expression of the Christian faith.

It is remarkable that the tithe is referred to only twice in the Gospel records, and both times, as an insufficient measure of faith. In the first incident, our Lord is most critical of the Pharisees who tithe even “mint, dill and cummin,” but who have “neglected the weightier matters of law, justice, mercy and faith.”

The only other reference our Lord made to tithing is a critical appraisal of the Pharisee at prayer beside a tax collector who thanks God for his own

The Rev. Nathaniel Albee is the pastor of the Midway Manor Moravian Church, Allentown, Pa.

The Wachovia Moravian
faithfulness to the laws and the tithe, while the tax collector puts himself at
the mercy of God for his failure to keep these laws. "I tell you," said the Lord,
"this man shall go down to his house justified rather than the other."

The origin of tithing
Though the tithe is obscure in origin, tithing generally is identified with the
Old Testament offering of the "first-fruits" given in a spirit of gratitude to
God. Accordingly a man tithed the produce of his fields, took them to the
central sanctuary, where they were eaten in a sacrificial banquet.

During the kingly period, these tithes were levied by the kings, who in turn
paid their tenth portion to the sanctuaries. It is not surprising then, that the
tithe developed into a form of discipline in a period of stern religious legalism,
to assure the support of both a theocratic government and its religious
institution.

Gradually, however, the purpose of the tithe was being separated from the
tither and the spirit of giving his "first-fruits." The offering of thankfulness,
made by an agricultural people, was an expression of their personal gratitude to
God who gave the harvest. Now it became a rule or law of the state. And
whenever the relationship between man and his neighbor, or man and his God,
is defined in terms of rule, it is subject to misinterpretation or misuse. The spir-

it of the deed tends to be forgotten and replaced by a feeling of personal satis-
faction for keeping the letter of the law.

The spirit of giving restored
Obviously if personal discipline by law could have saved men, and provid-
ed God's creatures with a good life, there would have been no need of a
New Covenant. This lesson of Hebrew legalism must be our constant reminder
that we may not make the same mistakes. Nor should people of the New
Covenant adopt such man made standards* as have not proven tried and
true. During the Old Testament period, specific minimum requirements led to
the distraction of true worship — love for God and fellowman, expressed in
the life and teachings of our Saviour.

Surely our Lord has enough standards by which a man may measure his
faith. First by way of the Commandments, then in our time by revealing the
spirit of love behind these commandments. "A new spirit will I put in you,”
said the Lord, and in a year of stewardship emphasis, it would seem this is the
"heart of the matter."

To assume that the New Testament requires less of the Christian, less de-
votion, less sacrifice, less loyalty to God

*It is remarkable that no mention of the tithe is
made in the Book of The Covenant, (Ex. 20:22-21:33),
the oldest code of Hebrew law.

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OCTOBER, 1966
and responsibility to our neighbor than was required under the Old Covenant Law is to misunderstand the heart and be deaf to the beat of him who pumped life into his church. With so much emphasis upon stewardship this year, we should all be familiar enough with the word to know that stewardship is not a nasty word which means only money given to the church, but that is a “call” to the responsible use of our time, talents or abilities and our money.

This suggests more than a tenth part, or any particular portion of our income is enough of a representative portion of a life given to God, or an acceptable return for his gift of grace—his sacrifice upon the cross for our sake. All of his time, all of his ability, all of his treasure went as the price of our salvation. If he had sacrificed less for us, there might yet be some doubt as to what we should sacrifice for him. Having sacrificed all, can he really expect less of us? The question of tithing, or how much is a tithe, in this light, must beg the other question: “Am I making a sacrifice of myself?”

Stewardship is commitment

When our Lord called his disciples he spoke to every generation that would follow. He said, “I am the Way and the Truth and the Life.” He left no alternate route to the kingdom of heaven, no cheap grace! When he called, he said, “Follow me.” In his voice came new understanding of the meaning of life. “A new spirit will I put in you.” Those who heard, heard a voice of compassion which called forth not a tenth portion of a life but total commitment.

Total commitment is that which is regularly called forth in the central event of worship—the holy communion. Here man presents himself to his Lord, throws himself at his mercy, and renews vows of complete dependence upon him for this new life. Even more, here God and man meet, reaffirming their covenant relationship. Here we join forces in his one purpose—the salvation of our society. Having committed ourselves here, can we express commitment in giving less than we received—less time, less of our talent, less of our income to the expression of God’s work through his church?

It was to this total commitment that the Apostle Paul refers when he said “I have died to the law that I might live to Christ.” It was also to this that he referred when he wrote to the Christian Church in Rome: “I appeal to you brethren, by the mercies of God to present your bodies a living sacrifice, holy and acceptable to God which is your reasonable service.” The word body suggests nothing less than all we have to give; the word holy means to set that life apart for sacred use; and the words reasonable service imply that the apostle is asking for no more than God expects of each one of us, in response to what he has already offered us through his Son, our Saviour.

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THE WACHOVIA MORAVIAN
Lititz Trombone Choir Presents

"Chorales In Brass"

Music since the "settlement" days has been an important part of the life and activity of the Moravian Congregation in Lititz, Pennsylvania, and playing an important role have been the trombone choirs of the church. Music continues to be an integral part of the worship services of the congregation, which has a fine senior choir, excellent youth choirs, and an outstanding trombone choir.

The full complement of the trombone choir consists of 22 members and the instrumentation includes: 1st, 2nd, 3rd and 4th cornets; 1st, 2nd and 3rd horns; 1st, 2nd, 3rd and 4th trombones, tuba and bass. (The choir has retained the old tradition of "brass only" and no reeds or other instruments are used.)

Director-arranger for the group is John W. Keehn, who has been associated with the choir for over 45 years. Beside his musical activities in church and Sunday School, Mr. Keehn has been associated with numerous bands and orchestras and served as director and arranger for many of these organizations.

It was in 1939, when a group from the Lititz Congregation was invited to appear at the New York World's Fair, that Mr. Keehn intensified his interest in special arrangements of familiar Moravian chorales, and these formed the nucleus for the fine library of musical arrangements now used by the choir. Their unique and beautiful presentations of religious music brought many invitations to the choir for their services and they have given programs at more than a score of places in eastern Pennsylvania, as well as New York, New Jersey and Maryland, for both church and civic groups.

Among their activities they prepared a video tape of Christmas carols for television; a program for the West German television network; musical background for another European network; a program with the well-known organist, Ernest Willowby; and appeared with the famed Ephrata Cloister Chorus.

They have received many fine testimonials from lovers of fine music, among them being the following from the American Guild of Organists: "... you gave to us one of the finest treats we have ever experienced. We have heard brass choirs, many of them excellent, but never have we heard such beautiful playing as that of the trombone choir of the Moravian Church of Lititz. It was indeed a revelation to us that brass could be so smooth and truly lovely."

The beauty of Moravian chorales and secular music as presented by this full-voiced brass choir, brought more and more requests for a recording by the group and an L-P record released recently has been exceptionally well accepted. Included in this 2-side recording are many of the most beautiful Moravian chorales and anthems, all specially arranged for this fine group of musicians by their director, Mr. Keehn.

These recordings are available to the public and an order blank will be found on the inside back cover of this issue.

October, 1966
Board Members Discuss Work at Conference

Elders and Trustees from churches of the Southern Province gathered for a conference at Laurel Ridge the second weekend in September. This was the second such conference for board members following the one which was held in August, 1965.

The conference was organized into three discussion groups led by the Brn. James Fulp, James Thore and David Pfaff. The groups discussed several questions, the first being, “What have been the major problems and activities of your board for the past twelve months?” There was considerable agreement among the groups as to what these problems and activities were. Among them the following were prominently listed:

1. The membership of the congregations. This involved the problem of non-resident, inactive and discontented members and what to do about them. The motivation of members to accept responsibility for service, their attitude toward change and the problem of church attendance were noted.

2. Finances and church property. The emphasis on total stewardship was stressed along with the problems of raising the budget and “selling” the provincial requests to the local church. The maintenance of the physical plants to prevent deterioration with the need to plan ahead was one of the major activities of the boards, the members reported.

3. The organizations of the congregations were listed as requiring much of the time and interest of the boards. These include the choirs, the Sunday Church School, the church nursery and young people's groups. Congregations with graveyards indicated that these required much time and attention.

Following the discussion of each subject in the groups, there was a report back to the entire conference of the findings. This procedure was followed in the consideration of the other related subjects considered by the conference. Among them was the listing of “examples of good clergy-board relations” and “what we can do in our local congregation to fulfill our ministry as board members.”

The conference began on Friday evening with an opening worship service and address by the Rev. Henry A. Lewis. The Rev. Clayton H. Persons was the conference co-ordinator and conducted all the assembly meetings of the entire group. Bishop Kenneth G. Hamilton came to the camp for the worship service on Sunday morning. He delivered the closing sermon and presided over the service of Holy Communion which was served by the Brn. Persons and Lewis.

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THE WACHOVIA MORAVIAN
A Missionary Wife’s Story

— Why I Am in the Congo

By Jeff Endrst
Religious News Service Special Correspondent

Missionary work has long been synonymous with dedication, love and sacrifice. But it still puzzles most of us as to what makes Christians leave their homes, friends and careers and go to faraway corners of the world to spread the Gospel and teach Christian love.

Here in Luluabourg, Congo, in the heart of pulsating Africa, I visited with an American family who decided on a missionary future only recently. I was anxious to talk to the Hillsmans because only a few years ago they were my immediate neighbors in a Silver Spring, Maryland, garden apartment house.

John was then an Army dentist and Stella was expecting her third child. They were quiet neighbors, John almost too shy for a man in uniform. The Hillsmans never talked about religion. But one day we received a letter announcing their decision to become missionaries and go to the Congo.

They spent some time in Atlanta, Georgia, at their mission headquarters, learning about their new challenging career, and studying French. Then on to Brussels, Belgium, for administrative experience and more French. Earlier this year, they arrived in the Congo and were assigned to a mission in Luluabourg.

I found them too busy learning the local dialect and a million other things connected with jungle life to be overly concerned with hardships or physical danger. “Of course, there’s cause for some fear, but we like it here... no kidding,” Stella said.

I asked about their first impression, fears, hopes and the most striking features of their drastic transition from modern to primitive life. This is the Hillsmans’ story, as told by Stella:

‘Does it do any good at this late date to beg you to change your minds? To go to that jumping-off place with four little ones! But somebody has to be crazy enough to do it, I guess.’ So wrote a candid friend to my husband and me before we left as missionaries to the Congo. I couldn’t blame her. The Democratic Republic of the Congo has a frightening image for many people.

“But here we are, and what a different world we have dropped into! Even before our plans landed in Luluabourg, we were pointing excitedly to the thatched roofs of innumerable villages, clustered together like little brown mushrooms.

“We were driven from the airport to our station, Tshikaji, by one of the missionary lab technicians there. As we jolted along, she explained that the road was really a very good one. The landscape was reminiscent of Florida — scrubby vegetation, but plenty of it, and strange trees.

“It was the dry season then, and women in blazingly bright, long skirted dresses stood out dramatically against the seared fields. These dresses are an endless source of interest because of the variety of their design. Political fig-
ures, wild paisleys, birds, fish, flowers—anything goes.

"First impressions were sharp, and my first walk to the village was no exception. Picturesque from afar, a closer view was disillusioning. I was somehow unprepared for a real glimpse of how the ordinary Congolese lives. To anyone used to space and color in the home, a low-roofed hut is a depressing place; dark, smoky and comfortless. The floor is hardpacked earth. The beds, if any, are primitive. Any destructible possession, such as a book, is difficult to keep, since very often the hut leaks in heavy rain.

"Manioc root, the staple diet of many Congolese, is still dug up and laboriously pounded in simple mortars, just as it was done thousands of years ago. If at the end of the day a mother has been able to feed her family, she is happy. There is not much surplus to sell. Children often come to our door selling one egg, or one papaya. Men with jobs do well, and may own a bicycle, a prized possession.

"There are some government workers in cities who are able to afford Western-type consumer goods. There are intellectuals who have studied in Europe or America and speak several languages fluently, but these are few compared to the majority.

"We once heard an anthropologist speak who had been a missionary in the Congo. He said he would never go back unless he could live as the Congolese. He questioned the validity of Christian witness from missionaries who lived in homes like castles in contrast to theirs. This man had deeply felt the material gulf between himself and those he served. Yet those who try to live as villagers may lose their health or spend so much time living primitively that their work is impaired.

The homes here at Tshikaji were built by the Belgians. Originally Tshikaji was a Belgian school for training chiefs' sons to be administrators. After independence the area was the scene of tribal warfare. 'Never forget that the persecution of the whites then was nothing compared to what thousands of the Congolese suffered,' a teacher told us. In 1964, the site was given to the Presbyterian mission by the government.
“Medical missionary work today means not only laboring in some remote outpost to alleviate suffering—because the suffering is a bottomless well—but to teach the Congolese to heal. Only then can something permanent be done about the health problems. My husband is a dentist, a rare breed here. While the Congolese in general enjoy good dental health, the sweets of civilization are causing many problems.

“Lack of trained personnel cripples medical work. One physician, formerly a missionary to China, told my husband, ‘In China I had an excellent staff. Sometimes at this hospital I do everything—X-rays, lab work, administration, and repair of equipment.’

“But if there is discouragement, there is also hope. The economy is shaky, the government unstable, armed road-blocks are common, thievery and corruption are rampant. Yet when I hear our household helper humming a hymn to the same tune I know so well, I remember that there are many like him; honest, hard-working, anxious to improve themselves, and united in Christ with Christians everywhere. Helping people like these is what makes mission work in the Congo a privilege.”
Another Ordination in Nicaragua

The list of ordained Nicaraguan Moravian ministers continues to grow. The Provincial Board of that province has requested the ordination of Norman Bent. He was a member of the Tasbapaunie Congregation (Pearl Lagoon District) before going to Bilwaskarma for his preliminary education. He graduated from the Instituto Biblico and then served the congregations at Cocal and then his home congregation, Tasbapaunie. He took a year's leave of absence to continue his studies at the Latin American Seminary in Costa Rica and upon his return to Nicaragua was called to serve the new and growing congregation in the copper mining town of Rosita. After his ordination the large LaLuz District, of which Rosita is a part, will be divided into two districts. The date for the ordination has not yet been set.

A New Sunday School in St. Kitts

The Basseterre congregation has established a Sunday School in the New Town section of the city. The school has grown to over a hundred pupils and the church officials have recognized the need for a building. A lot with a row of three houses became available and was purchased by the congregation. Funds were donated by the Provincial Elders' Conference, the Mission Board and the local congregation. The Mission Board contribution was made from capital funds raised by the Southern Province with its special asking for this purpose and by the Northern Province's "Strength For The 60's" funds. This project has been a layman's movement and is an encouraging sign of growth. The new pastor and his wife, the Rev. and Mrs. J. Thomas Minor, have arrived and are beginning work at Basseterre.

Personnel Changes in Nicaragua

The superintendent's report announced the following moves in Nicaragua: the Rev. Mullins Tilleth from Bilwaskarma to Wasla; the Rev. Pruto Padilla from Wasla to Old Cape; the Rev. Elry Kinsman from Old Cape to Prinzapoka; the Rev. John Coleman from Prinzapolta to Bilwaskarma; the Rt. Rev. Hedley Wilson from Bluefields to the faculty of the Instituto at Bilwaskarma; Dr. and Mrs. Werner Marx will serve at the Instituto Biblico at Bilwaskarma beginning October 1.

A Report From Bonanza, Nicaragua

In Bonanza a number of programs have been continued and some new ones have been added. The missionary's wife is giving organ lessons and also has begun a class for Miskito women in Bible Study, cooking and health. The pastor has begun a class for men in Bible study and doctrine. On Thursday evenings all of the Miskito young people come together for games, songs, fellowship and refreshment. The English Christian Endeavor and the Wednesday night Bible studies continue as before. Bonanza feels a real challenge. There are many temptations in a mining town, especially for the young person cut off from his home environment. The church has a great responsibility and privilege to make a home for these people and help their faith grow even stronger. The Rev. and Mrs. Richard Steiner are serving this parish.
Mission Provinces Choose Unity Synod Delegates

Traveling to the Unity Synod in Czechoslovakia in 1967 as official delegates will be the Rt. Rev. Hedley Wilson and Dr. Howard H. Stortz from Nicaragua; the Rev. Oliver Maynard and the Rev. Donald Fulton from the Eastern West Indies; the Rev. Roger Kimball from Guyana; the Rev. Howard Housman from Honduras; and the Rev. Charles Michael from Alaska.

Each Synodal Province (Nicaragua and the Eastern West Indies) is entitled to two voting delegates and each Associate Province (Guyana, Honduras, Alaska) is entitled to one advisory delegate.

The Provincial Boards at Work

PROVINCIAL WOMEN'S BOARD

The annual workshop of the Women's Fellowship was held September 7, at Fairview Church. Two identical sessions, with almost equal attendance, were held beginning at 9:00 a.m. and 7:00 p.m. Lunch was served following the morning session. Presiding was Mrs. Douglas Kimel, chairman of the Provincial Women's Board.

The devotional service opened with an organ prelude by Miss Mary Wiggins Joyce. The Rev. Vernon Daetwyler, pastor of Fairview Church, opened each session with prayer. A warm welcome was extended by Miss Lillie Mae VanHorn, president of the Fairview Women's Fellowship. The devotions were given by Mrs. Stuart Bondurant, spiritual life chairman of the Provincial Women's Board.

Approximately two hours were devoted to the following workshops:

Bible Study Leaders:
Mrs. Stuart Bondurant

Mission Study Leaders:
Mrs. I. B. Southerland
Mrs. Silas T. Wild
Miss Rebecca Carter
Circle Leaders:
Mrs. Virgil Joyce
United Church Women:
Mrs. M. E. Miller
Mrs. Rufus D. Wilson, State Leadership Education Chairman of the United Church Women from Burlington, N. C.
Presidents & Vice Presidents:
Mrs. Gary F. Pruett
Mrs. Douglas Kimel
Mrs. Hal W. Dotson
Parsonage Committee:
Mrs. Theodore C. Kerner
—Mrs. Paul R. Johnson

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JOHN R. WEINLICH
NAMED SEMINARY DEAN

Dr. John R. Weinlick, author, authority on Moravian Church history and a member of the Moravian Theological Seminary faculty for the past 20 years, has been appointed vice president and dean of the seminary.

The appointment was announced by Dr. Raymond S. Haupert, president. His new position is effective January 1.

Dr. Weinlick succeeds Dean Vernon W. Couillard, who retires Dec. 31. He came to the seminary in 1946 as professor of practical theology and in 1949 was named S. Morgan Smith and Emma Fahs Smith professor of historical theology, a position he still holds.

He was sermonist for National Radio Pulpit, a program sponsored by the National Council of Churches in April, May and June, 1957.

His study, "The Moravian Diaspora," the Moravian societies in the Protestant state churches of Europe, was used as his thesis for his doctorate in religion and society at Columbia University in 1951. It was published in 1959 by the Moravian Historical Society. In 1961, he took a six-month sabbatical leave with a fellowship from the American Association of Theological Schools for a European tour to study the state of churches in Europe as a related study of his doctoral dissertation.

He has authored "Count Zinzendorf," a biography of the patron of the Moravian Church, published in 1956 by Abingdon Press; "Moravian Church Through the Ages," published in 1965 by Comenius Press of the church which was used as a study book by church schools, and this year had published "Moravian Church in Canada," used by mission study groups of the Women's Fellowship of the church.

A native of Springfield, Minn., he graduated from high school in Calgary, Alberta, Canada, received a bachelor's degree in 1931 from Moravian College and three years later his bachelor of divinity degree from the seminary. In 1939, he received his master's degree in sociology from the University of Wisconsin.

Bequests to Moravian College
Reach Total of $171,000

Moravian College has received $100,000 from the estate of a lifelong friend and another $11,146 from the estate of an alumnus, bringing total bequests during the past 12 months to $171,000.

The $100,000 is from the estate of Frederick H. Wilhelm, late president of Beck-Wilhelm Decorating Co., Bethlehem, and is to be added to the Imogene Beck Wilhelm Memorial Fund, established in memory of his late wife. The money represents payment of the bulk of the residual estate after certain outstanding grants and trusts had been met. Final settlement of the estate is expected this year.

Wilhelm stipulated in his will that the college trustees use the funds "for whatever purposes they may decide upon."

In 1964, he made possible construction of the Imogene Beck Wilhelm Dormitory with a gift of $130,000.
Moravian also has received $11,146 as unrestricted endowment from the estate of Enck Shafer of Weriton, W. Va. The money comes from proceeds from the sale of National Steel Corp. stock. Shafer, affiliated with National Steel for many years, was a member of the class of 1922, majoring in classics.

Salzwedel Conducts Music Workshops in Western District Moravian Churches

The Rev. James V. Salzwedel, Associate Minister in Music and Education at Home Church, will be guest director at three Church Music Workshops in the Western District, Northern Province, of the Moravian Church.

The three area workshops are scheduled for the Lake Mills Moravian Church, Lake Mills, Wisconsin, on October 8; Chaska Moravian Church, Chaska, Minnesota, on October 9; and the Fargo and Canaan Moravian Churches in North Dakota on October 15 and 16. The Workshops will include sessions on music curriculum in the church school and children's and adult choir repertoire.

The number of participants in the musical groups under the direction of Mr. Salzwedel at Home Church has doubled since he began his service in 1963. The music program for which he is responsible includes nine choral groups and three handbell choirs.

Leaders of Moravian Women Visit the Florida Churches

Leaders of the Provincial Women's Fellowship visited Florida the last week.
of September to meet and counsel with the Women's Fellowships of the Moravian churches in Fort Lauderdale, Boca Raton and Orlando.

Making the trip were Mrs. Douglas Kimel and Mrs. I. B. Southerland. Mrs. Kimel is president of the Provincial Women's Board and Mrs. Southerland is Mission Chairman.

The purpose of the visit was to discuss with the Florida groups all phases of the work and activity of the Women's Fellowship of the Moravian Church.

Mrs. Linker Accepts Post at New Philadelphia

Mrs. Judy Lutz Linker has accepted the position of Associate in Christian Education with the New Philadelphia Moravian Church. She assumed her duties in September.

Her husband, J. Dodd Linker, Jr., is in officers' training school at Fort Knox. Mr. and Mrs. Linker are both lifelong members of the Clemmons Moravian Church.

Mrs. Linker graduated in 1966 from St. Andrews Presbyterian College with a major in religion.

DEATHS


Slate, Mrs. Martha (Fulp), born November 25, 1885; died August 23, 1966. A member of the Providence Church. Funeral conducted by the Rev. Jack T. Nance. Interment was in the Providence Church Graveyard.


Foil, Dewey Lindsay, born March 7, 1904; died September 1, 1966. A member of Fries Memorial. Services at Vogler's Chapel by the Rev. F. Herbert Weber. Interment Salem Moravian Graveyard.


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THE WACHOVIA MORAVIAN
The Church Around the World

Christian Realtor's Dilemma: Follow Conscience or Custom?

As the oppressive tensions of Chicago's Summer of racial unrest bore down, a member of the Episcopal Churchmen's seminars in Chicago went to the heart of the matter.

"If I went around showing a Negro family homes in my area, I'd get smothered with phone calls the same day. I'd even begin to lose business right away."

Another observed: "If any of the savings and loan associations in my community gave out mortgages to Negroes, these associations would be out of business in no time flat!"

The seminar, for real estate men, was one of a series for professional people sponsored by the Episcopal Churchmen of the Chicago diocese. It was held at the Episcopal Cathedral of St. James.

Earlier meetings involved laymen in the fields of medicine, sales and education. But none felt the tension between their Christian beliefs and practices of their profession more keenly than the realtors in a city where the phrase "open housing" has become almost a call to arms.

Again and again, "I'm torn between my business and my convictions," was the expression of the realtors' dilemma. All reflected the fear of economic reprisals if they followed Christian principles in race relations matters instead of the common practice.

Jim Phillips, editor of the Allstate Insurance sales magazine, Contact, and a member of the sponsoring Episcopal Churchmen, summed up the attitudes expressed at the seminar:

"We fear the unknown, as we always have, but we are also equally afraid of taking a definite stand on an issue, in groups or as individuals. We seem to want to wait for someone else to come out, for or against, then we side.

"We like to steer clear of the 'Christian conscience.' We listen to others—ignoring our own heart, the brain God gave us and the courage to face the problem squarely—regardless of what . . . society says.

"We are totally selfish in attempting to solve the problem. We want to solve it our own way, on our terms, to our satisfaction, first. And many times our way is exactly the opposite of the Christian or morally-righteous way."

According to Mr. Phillips, "With these ironies of human behavior in mind, the laity of the Episcopal diocese are attempting some pretty fine self analysis." (RNS)

Theology of Social Action Urged to Southern Baptists

Southern Baptists have been chided for showing greater concern for the relief of suffering than with the eradication of its cause.

Ross Coggins, director of communications for the denomination's Christian Life Commission, speaking at Ridgecrest, N. C., told mission leaders there was need for development of a theology of social and moral action.

Southern Baptists, he said, contribute to flood relief but avoid flood control; feed the hungry but avoid unemployment problems; send chaplains to serve youths at war but remain ignorant of international relations.
“We rebuild Negro churches,” he charged, “but fail to get at the prejudice which lights the fires that burned them.”

“God is concerned not only with the relief of suffering but with its sources, and it is just as Christian to get at the sources of suffering as to relieve suffering.” Mr. Coggins told the mission executives.

Failure to attack the causes or sources of suffering, he held, “has cost us leadership in shaping the direction in which things will go in our country. People pay no attention to what we do, not because they do not care for the church but because they believe the church does not care for them.

“They look upon us as a people who find a difficulty for all the solutions, and who couch these in stained glass words while meeting in our beautiful religious showplaces, usually located at maximum distances from the scene of human suffering.”

Mr. Coggins added that “they see us as a harmless group of evasionists, a cult of congeniality, in which personal piety becomes a substitute for social justice rather than an incentive to social justice.”

In developing the theme of his talk, “Communicating the Gospel on Moral and Social Issues,” he held that the lack of a theology on social and moral action was the reason Southern Baptists have not been creative in these areas. “We have said, ‘Just get people converted and all these problems will be solved.’ But a lot of converted people haven’t solved all their problems, morally, or socially or in many other ways.

“Our preachers do not say when people are converted, ‘There is no use preaching about stewardship, or prayer, or other matters.’”

Mr. Coggins said Southern Baptists could rise to their greatest ministry if they could grasp the moral and social imperatives which derive from clear theological bases.

Baptists’ commitment to evangelism and to man’s need for conversion, he said, should be coupled with a creative concern for man’s moral and social problems. (RNS)

Episcopal Diocese Begins Church-Industry Program

A new, two-year “Church and Industry Institute” is being launched by the Episcopal Diocese of North Carolina at Wake Forest College, a Southern Baptist institution in Winston-Salem, N. C.

Episcopal Bishop Thomas A. Fraser, Jr., said clergymen of all denominations may take part in the institute together with laymen from business and industry.

The program is being financed by the Episcopal Church Foundation and the North Carolina diocese, the bishop said. If successful after the initial two-year period, he added, other denominations will be invited to share in support of the project.

“If the individual clergymen can obtain a better understanding of industrial society,” the bishop commented, “he should be able to communicate more effectively with the members of his congregation and, thereby, add to the significance of the role of the church in the total life of the individual.”

He said the institute—to start for clergymen this fall—was motivated by an awareness of the lack of meaningful communication between the clergy and laymen.

A spring and summer session is planned for seminarians, who will work part-time in local industry and businesses. (RNS)
German Lutherans to Publish New Testament in News Format

More than five million portions of a modern edition of the New Testament, printed in the format of an illustrated paper, are being distributed around the world.

Printed in the Lutheran Bible House at Grunewald, a district of West Berlin, in cooperation with the Altenburg Bible Society in East Germany, the full New Testament is divided into eight sections, each one the size and make-up of an illustrated news magazine. The whole series contains over 500 photos and numerous maps. Every “installment” contains a historic-geographical introduction.

Languages in which the Bibles are printed include German and several East-bloc and overseas languages. Two hundred thousand copies containing the Gospel of St. Luke were printed in Swahili and distributed in East Africa.

Production of the Old Testament in the same manner is now being started, it was reported by Dr. Walter Zimmermann, vice-president of the Berlin Office of the Chancellery of the United Evangelical Lutheran Church in Germany (VELKD), director of the Lutheran Bible House. (RNS)

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In This Issue

- Stewardship of the Soil
- The Challenge in Alaska
- Inspiration of the Scripture
The Stewardship of Water

"Next to air, water is our most important resource for survival. You can live longer without food than you can without water." A leaflet published by the United States Department of Agriculture begins with these words.

The pamphlet continues, "The land is the great gathering place and storage reservoir of fresh water. Like food, water is a product of the land. Water in the clouds is useful to man only after it reaches the earth as rain or snow.

"Nearly every community has a water problem—water shortage, poor water, or flood, or some combination of these problems. Many rural and urban water problems trace back to the land—to the local watershed where rain or snow falls.

"The use and treatment of all land in a watershed determines to a large extent the quantity, quality, and dependability of the water supply in that watershed for all purposes—agricultural, domestic, municipal, industrial, recreational.

"Water problems, therefore, are local problems of equal concern to farm and city people."

A further statement in this publication entitled, "Water for Farm and City," asserts, "Without water, our cities would die." This was brought graphically to the attention of the people of North Carolina by what happened in October to Boone, the mountain town of about 8,000 population. A break occurred in a six-inch line from the reservoir and industry came to a standstill, public schools were closed and many homes had no water at all.

The wise management of our watersheds for the control and storage of water is the concern of every citizen. Water is our most important raw product for agriculture and industry. It is the source of much of our recreation. Its conservation for our growing urban and industrial society is a critical problem for the future. But what do we know about water beyond the personal use we make of it? Maybe not much, but we can learn and we can help in solving our local problems. As stewards of God’s resources this is our responsibility.
What is soil? To many people it is just dirt—something that little boys always end up covered with or something that we are forever scrubbing to get out of our clothes or off the floors. To others such as farmers it is the basis of their livelihood. But many of us haven't thought about the question at all.

The dictionary states that soil is the loose top layer of the earth's surface, as distinguished from solid rock. It is this loose top layer of the earth that we depend on for our food, clothing, homes and jobs. Everything we use comes either directly or indirectly from soil, air and water. And yet, most of us take all three for granted.

Do we have problems with nature, or do we create the problems? The late Dr. W. C. Lowdermilk, former assistant chief, U. S. Soil Conversation Service, in the publication, Conquest of the Land Through Seven Thousand Years, says that eleven empires have fallen during the last seven thousand years. In all of these, misuse of soil resources played a large part in the process of downfall. (This booklet is available at U. S. Soil Conversation Service offices and I would heartily recommend it for a fascinating look at one aspect of our history.)
Biblical Practice

Doctor Lowdermilk spent considerable time studying in biblical lands in order that the United States of America might benefit from past history. Out of this and the foresight of other persons came a strengthening of the soil stewardship movement. Leading in this field is the U. S. Soil Conservation Service. This agency works through a local organization called a soil and water conservation district. There are more than three thousand of these districts across the nation.

Much of the early soil conservation work was done in Wisconsin and Illinois. These states also pioneered in soil conservation research. This played an important part in influencing farmers nationwide.

(In the late thirties of this century, Forsyth County along with much of North Carolina began the development of a far reaching program of soil conservation. This program has grown and increased in importance in the intervening years. In 1962, a program and work plan was developed for Forsyth County as a Soil and Water Conservation District. This plan was designed "to provide a well-rounded and co-ordinated plan for the control and prevention of erosion and the conservation and wise use of all soil and water resources in the district."

To control and preserve the water resources of Forsyth County planners for the Forsyth Soil and Water Conservation District called for the construction of thirty Flood Retention Dams. "These dams," it is stated, "may be multipurpose dams, designed for flood prevention, water storage, municipal needs, recreational purposes and for irrigation.


SHELTON'S LAKE in northwest Forsyth which was formerly used as a livestock pond and converted into a swimming recreational area.

Lessons the Hard Way

Rural people, those living close to the soil, are aware of the need for soil conservation. They have often learned the hard way as the sudden showers cut deep gullies through their fields. But what is being done to "educate" the urban resident? Perhaps the closest contact he has with the land is what he sees of it from the high-speed expressway. And even that is being hidden behind billboards and roadside businesses.

(The supervisors of the Forsyth Soil and Water Conservation District recognize this as one of their major prob-
lems. To focus attention on the needs for conservation they seek "to solicit cooperation from county, municipal and rural groups as well as from civic groups and other interested groups." As the population of urban areas increases, our need for more water and more food products will increase.)

How Is It Done?

How does one practice soil conservation or soil stewardship? On the farm it is using the land wisely—growing the right crop on the right soil, maintaining fertility and organic matter, preventing overgrazing of pastures, and reducing runoff and soil erosion. It means providing cover and homes for beneficial wildlife. It means making the land more beautiful. A good lawn, a well cared for garden, and beautiful flowers all demonstrate good soil stewardship. God's wonderful creation is taking place all around us in nature. How many of us have taken time to observe it? And more important, how many of us are taking time to show the natural wonders of God's world to our children?

To help create this awareness, churches are urged to participate in the national observance of soil stewardship. Originally, Soil Stewardship Sunday was observed mainly in the rural churches. Now the effort is to bring more and more metropolitan churches into this May observance. Yes, churches can and should do much to create an awareness of the value of our land. Stewardship is a vital part of Christian living. A movie which was produced at the request of the National Association of Conservation Districts, "The Earth Is the Lords", puts it well: "The earth belongs to all generations—we are merely guardians of it. It is our duty to turn it over to future generations in better condition than we found it."

We often tend to feel a little too proud of ourselves because we have a legal deed that says we own such and such land. I remember talking to several Granges in Union County several years ago on this subject. After the talk, one farmer told me that he had

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November, 1966
recently paid off his farm mortgage and he felt pretty pleased with himself. However, in less than two weeks, a wind storm tore the roof off the house. The farmer concluded by saying he had certainly learned a lesson in humility; that God still has the final say about his farm.

The people of America are in an enviable position. They are blessed with soil that produces more food than they need. They are the best fed people in the history of the earth. Can we profit from the lessons of the eleven empires ahead of us which wasted their soil? Will we turn the earth over to the next generation in better condition than we found it?

Earlier I asked the question do we have problems with nature, or do we create the problems? The answer to the question is found in one word—we. We have been given the care of the earth. It is God’s gift and as such, it should be managed with the abilities that God gave us.

The “Eleventh Commandment”

Doctor Lowdermilk, during his studies in Jerusalem, summarized this in what he called “The Eleventh Commandment”: “Thou shalt inherit the Holy Earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou

shall safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation and protect thy hill from over-grazing by thy herds, that thy descendants may have abundance forever. If any shall fail in this stewardship of the land thy fruitful fields shall become sterile stony ground and wasting gullies, and thy descendants shall decrease and live in poverty or perish off the face of the earth.”

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The Wachovia Moravian
A Missionary Views

The Challenge in Alaska

Melvin R. Klokow

THE REV. MELVIN KLOKOW, pastor of the Moravian Church in Bethel, Alaska.

Eight-ninths of an iceberg is submerged. The vast potential of Alaska, our largest state, is mostly submerged or under developed. Softened by the sweet programs of political plenty, but haunted by the memories of survival of the fittest, the church looks at the future of our finest resource—people.

In the Moravian Church, this means looking at our native people, Eskimos. Our church has been in the Kuskokwim River Valley since 1885—from kashige, shamans and happy hunting ground theology to the living church, native ordained ministers and the bare cross pointing to the Resurrection. Our native people once looked to the missionary as teacher, doctor, preacher, carpenter or whatever else he and his wife needed to be. Today our people have access to good schools, public health service, itinerant doctors and nurses, a central hospital, and good church buildings. However, we are in a transition generation and dog teams see white jet streams in the sky 35,000 feet above them. Kayaks, once a trademark of food and survival itself, have nearly vanished from the culture. Very few excellent dog teams remain. Motorized Ski-doo’s conquer the winter snows, while high power outboard motors send native built or catalog boats knifing across the summer waters. The hunt and fish existence is being rapidly displaced by a panacea of paternalistic government programs. The welfare program is enlarging every day. The birthrate is very high; the infant mortality incidence is one of the highest in the world.

We have work to do

With all this around us the church has work to do! The harvest is staggering, sometimes literally, and the laborers are bending beneath the task at hand. Our Christian Eskimos, those truly in Christ, are our lifeblood for the building of God’s Kingdom now.

If your own soul is suffering from the “grey sickness” of complacency, think with me about the thrust of the future.

We have fine lay pastors, the fruit of devoted and dedicated missionaries in partnership with their fellow Christians. We must train our lay pastors more intensely and thoroughly. They are the key men for Christ. Their housing facilities and salary scales must be improved. Just as is the case in “the other 49,” these are physical incentives
THE PEOPLE OF ALASKA. The Moravian Church looks to the native Eskimo as its finest resource. Shown here is a group of young men who were students in the Bible Seminary at Bethel with the Rev. James Kinegak, third from right.

for retaining our best men for the Master. These lay pastors have a raw and rugged faith in what God can do to and through man. We must give them strong perspective about their increased responsibilities to serve this present age as leaders of the church.

Rise up, O men of God! Our church also needs missionaries with strong and fearless convictions. The arm of God is not shortened, nor has the gospel of love lost any of its saving power. The living church has no problems—only vast and immediate opportunities. We shall soon have “empty shoes” in Alaska. Who will fill them? The game is at a crucial point and no one is “warming up” in God’s “bull pen.”

Transportation and communication

Advances in transportation and communication facilities are most important in our future plans. The Eskimo, too, is fast becoming a man on the go. There is a Christian radio station, KICY, at Nome, Alaska, founded and primarily funded by the Covenant Church. The Moravian Church, the strongest church now in western Alaska, must help strengthen this ministry for mass communication. Here is an outreach, in both the English and Eskimo languages, to thousands—Christians and non-Christians. We need to offer men and money to that key ministry.

Any plane you board at Bethel will take two and one-half to three hours to reach Anchorage or Fairbanks, about five hundred miles away. In 1968, new jet planes will leave Bethel and reach Anchorage in one hour or less. We need to place a church in Anchorage, doorway to Alaska and if our vision doesn’t fail us, also in Fairbanks. Our people gravitate to these cities for various reasons and become basically displaced, if not dispossessed souls. Our church, in these cities, could provide strength and immediate guide lines, as well as a spiritual home in which they are familiar.

There is a highly important educational package before the legislature and now on referendum to the people of Alaska. It is labeled “the regional high school.” This “package,” if adopted, would place large high school facilities in key population centers. Bethel would be one of these centers. This would mean an immediate influx of
three hundred to four hundred young people and a gigantic task in Christian education for the Moravian Church. An energetic Christian education director will be greatly needed. This is as near as the next two years. 

Consecrated laymen needed

There continues to be an intense need for consecrated laymen who could do many tasks which are necessary but very time consuming. Such Christian helpers could release missionaries for the spiritual imperatives calling from all directions. We need laymen who by life service now can answer the question, "Why do men live?"

Good, sound, simplified, Christ-centered literature is needed by the ton. Not discards or rejects or "old libraries," but new and fresh reading materials. Our villages have none or little, except for "trash stuff" and "cheap, very cheap" pocketbooks which only serve as mental retardants and soul cripplers. The comic book classics on Scripture stories and any other Christian oriented stories in inexpensive copy are highly desirable. Leaving the language of one culture and entering the influence of English language more and more means a great developing pattern of reading habits. They will read at the level of their comprehension and anything available. Here is a strong ministry, perhaps colportage, ready-made for these changing times.

Children's Home

Our church may never touch it, nor even be able to consider it, but sometime we ought to give thought to either doubling the capacity of our Children's Home at Kwethluk or relocating it in a larger service plan to a spot near Bethel. Every week, in houses, in court, in church, we see children existing in "impossible" situations. These "least ones" cannot, yes, dare not be ignored, if we are to be true to Him who said, "of such is the Kingdom of Heaven."

Many factors contribute to such derelict situations — unemployment, liquor, 

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poor health, and so on, but it is the children who pay the ultimate price. "Halfway homes" will not do. Our cir-

"Halfway homes" will not do. Our church dictates that we must match the times in which we live. Situations cannot always wait for aircraft with a long passenger schedule or freight hauls. If this seems visionary, so let it be. Our Christian vineyard is large. If we expect mature and excellent Christian fruit, and we should, then we must cultivate and nourish constantly. Strangely enough, I can't even quote a Scripture which will make this fresh and vivid for you. All the "proof" texts have reached you from pulpits at one time or another.

Now, then, what shall we say to this?

Alaska—no problems—only vast opportunities! You can always give without loving, but you can never love without giving. God has no other plan!

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cle of love must be drawn larger. Gov-
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stitutions, but they cannot build or buy what the child needs most—an environ-
ment of human love born on the altar of God's perfect love.

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The Covenant Life Curriculum and

The Inspiration of Scripture

Lewis B. Swaim

The Scripture is the inspired word of God. Now there's a bold statement in this age of doing away with old sayings. What is 20th century about that? This is an old statement, and yet this is what the Moravian Church still believes in this modern age. This view is also basic in the use of the Bible in the new Covenant Life Curriculum.

“The Ground of the Unity” of the Moravian Church states that “The Holy Scriptures of both the Old and New Testaments are and abide the only source and rule of the faith, doctrine, and life of the Unitas Fratrum.”

In relation to the Covenant Life Curriculum this statement is made: “The C. L. C. is rooted solidly in the Bible in a way that is consistant with the Protestant understanding of what the Bible is. The Bible is not only the primary subject matter of the curriculum; it is central to every part of the curriculum. It throws its light on the whole of life and is to be studied in relation to the whole.” (Education For Covenant Living, Page 45)

We consider the Scriptures the source and authority of doctrine, and we make the Bible the basic text book in the education program of the church. We do this because the Bible is the inspired word of God.

The Scripture itself testifies to its own inspiration. The books of the Old Testament are sprinkled with such phrases as “The word of the Lord came to Hosea” (Hosea 1:1), “Thus says the Lord” (Jeremiah 30:5), “These are the words of the Lord spoke” (Jer. 30:4), “Hear the word of the Lord” (II Kings 7:1), “The Lord spoke by Isaiah saying” (Isaiah 20:2). In the New Testament we read in II Timothy 3:16, “all Scripture is inspired by God and is useful for teaching the faith and correcting error, for resetting the direction of a man’s life and training him in good living.” (The New Testament In Modern English, Phillips)

What do we mean when we say the Bible is the inspired Word of God? If we are honest we must recognize that the message of the Scripture has passed through human writers and is written in human language. The writers of the books of the Bible were men with human weaknesses and limitations. The language they used is human language, which is not entirely adequate for expressing a divine message. Thus we
have the possibility of confusion, lack of clarity, even seeming contradiction at times as far as the language is concerned.

It is necessary to realize that the Bible is not God. Neither can it be the perfect representation of God. Jesus Christ was the only perfect union of the divine and human.

To recognize the fact that the Bible is a divine-human book does not in any way weaken the authority of its message, or spoil the truth of the inspiration of Scripture. The word is from God. The message is His divinely inspired message. The men, though human, wrote under the inspiration of God's Holy Spirit. The message is pure, divine truth, the authority and rule of faith and practice. To use the words of Paul it is "treasure in earthen vessels" (2 Corinthians 4:7). The truth of this message always reaches beyond the language through which the Bible writers sought to communicate the revelation they received.

The men who wrote stood within the community of faith, but they were the bearers to this community of a word that came to them from beyond themselves. They were bearers of the word of God. Second Peter 1:21 says, "It was not by any human whim that men prophesied of old; men they were, but impelled by the Holy Spirit, they spoke the words of God." (The New English Bible)

The Bible bears witness to God's activity in human history. God's mighty acts are recorded and their meaning interpreted. God revealed himself through great events in the lives of men and in the affairs of nations as the Old Testament bears witness. Abraham, Moses, Joshua, Samuel, David, Elijah, Isaiah, Amos are just a few to whom and through whom God revealed himself and spoke.

Without the written record we would not have this witness. Without the written record we would not have the witness of Jesus Christ. Through no other source do we have the account of this greatest manifestation of God to man, God's greatest act for our salvation.

The Bible gives witness to God's mighty acts and the interpretation of those acts. The Scripture is also the instrument through which God reveals himself and his will to us today. It is an ancient record, yet its message is ever new.

But just as those who wrote Scripture were inspired by the Holy Spirit, we who read the record must have the help of the Spirit if we are to understand. One cannot read it as just an-

"Crucial to the interpretation of Scripture is the sense of relevancy. Because the Bible is not only witness to God's self-disclosure in the past, but also an instrument through which he speaks today, we must both know what was said in the there and the then, and must also seek to understand what it means for us in the here and the now. In our effort thus to understand the relevancy of Scripture to our own lives, the personal equation of the interpreter looms large. We are tempted to find in Scripture what we want to hear rather than to listen until the living Lord makes it the medium of his message to us."

From—"The Nature of the Bible, and Its Interpretation and Use in the Educational Work of the Church." A Foundation CLC Paper

THE WACHOVIA MORAVIAN
other human book and grasp its message. Approached in this manner it will seem nothing more than an ancient record of events and experiences with no meaning for today. Studied with the understanding that this is God’s inspired word, and read with a desire to receive this message with the help of the Holy Spirit, the Bible becomes a means of God revealing his truth, illuminating his message, making known his will. It is God’s message and can properly be understood only with the help of his Spirit.

Throughout the years since the Scriptures have been available in written form, the Bible has been an instrument through which God has revealed himself and his will and has issued his call. As men have read or heard the Bible, they have, under the guidance of the Holy Spirit, been confronted by God face to face and have been drawn into a deeper and closer relationship with him. This is just as true today.

In the “Basic Presuppositions and Guiding Principles for the Educational Work of the Church”, prepared as a guide for developing the Covenant Life Curriculum, this statement is made: “For a true understanding of the living word of God more is required than mere study about the Bible. Rather, the educational mission of the church is to use the Bible to bring persons face to face with the living God of whom the Bible speaks and who speaks in the Bible. The Bible is a means, and a necessary means; it is the spectacles through which a man may see God. Through the pages of Scripture we seek to meet the living Saviour of whom the Scriptures testify.”

So we make that statement again. The Scripture is the inspired word of God. But to truly understand this, the Bible must be studied in a spirit of receptivity to its message and with a willingness to hear God speak.

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New Testament Is

Published in Today's English

A new English version of the New Testament in the syntax and vocabulary of everyday conversation and illustrated with hundreds of sprightly line drawings has been published by the American Bible Society.

Published as a paperback, the book is arranged in paragraph style with the verse numbers appearing in smaller type like exponents. Liberal use of bold-face sub-heads — a chapter may have six or more — also contribute to readability of the version and, hopefully, will increase its appeal to the “go-go” generation.

The translation is formally titled “Good News for Modern Man” with the subtitle: “The New Testament in Today's English Version.” American Bible Society executives have abbreviated this to the initials of the explanatory phrase—T.E.V.

Unlike most modern translations, the T.E.V. is based on only one source. It is a translation into English of the Bible Society's Greek New Testament, published in May as the result of ten years' work by an international committee of scholars. Most of the work on the T.E.V. translation was done by Dr. Robert G. Bratcher, translations special secretary for the ABS. A team of Biblical scholars acted as consultants.

Originally it was thought that the primary use for the new version might be among missionaries working with persons who use English as a second language. But an experimental translation of the Book of Mark proved so popular with college students that the ABS decided to produce the entire New Testament for extensive distribution in this country. The fresh approach which college students appreciated is also expected to appeal to high school and even grade school pupils.

Society officials hope that the simplicity of the language plus the illustrations and story book-like lay-out will give the T.E.V. a particular appeal to migrant workers and other adults with limited reading experience. Another recommended use for the new version is in family devotions, where several levels of reading ability and familiarity with the Bible are usually present.

A word list at the end of the book explains nearly 150 items. Instead of a concordance the book provides an extensive index.

The Nativity story from Luke reads in part: “There were some shepherds in that part of the country who were spending the night in the fields, taking care of their flocks. The Lord's angels appeared to them, and the Lord's glory shone over them. They were terribly afraid, but the angel said to them: ‘Don't be afraid! For I am here with good news for you, which will bring great joy to all the people. This very night in David's town your Savior was born—Christ the Lord! This is what will prove it to you: you will find a baby wrapped in cloths and lying in a manger.”

Hundreds of simple but eloquent line drawings by a Swiss artist, Mlle. Annie Vallotton, illuminate the text. Some are casual, almost flip. Others achieve genuinely dramatic moods. In most of the drawings the faces are blank, depending on the curve of a
bent back or an outthrust hand to tell the story. In others a meager line or two on the face, cartoon-style, communicates a feeling.

Some drawings are amazingly simple — the happy face on the stick figure of the little girl illustrating Jesus’ admonition to welcome little children could have been drawn by a grade school child. In contrast is the scene depicting Jesus, alone, before the awesome might of Roman authority represented by Pilate, with the angry crowd held off by a huge semi-circle of helmeted, spear-carrying Roman soldiers standing at attention.

The paper-back version of the new translation is being sold by the American Bible Society at 25 cents a copy. An ABS spokesman said the low price was set to permit wide distribution by churches and missionaries.

A cloth-bound edition, published October 10 by Macmillan Company, will sell at $3.95.

Production of the new version was planned to coincide with the Bible Society’s 150th anniversary year which began in May. As a part of the anniversary, the society is seeking to enlist 10 million persons throughout the United States as regular readers of the Bible. It is hoped that the new translation will contribute to this effort. (RNS)

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DEATHS

Sheek, Mrs. Della Modelle (m.n. Beauchamp), born January 9, 1903; died June 23, 1966. A member of Fairview Church. Funeral conducted by the Rev. Taylor Loflin. Interment in Macedonia Church Graveyard.


Blair, Mrs. Mary Fries; born July 9, 1873; died September 2, 1966. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.

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NOVEMBER, 1966
Moravian Missions — currently speaking

Dr. Korteling Returned to Nicaragua

A previous issue of this magazine carried the announcement of the services of Dr. and Mrs. Carl Tyner of Nicaragua. A previous issue of this magazine carried the announcement of the services of Dr. and Mrs. Carl Tyner of Nicaragua. Dr. and Mrs. Carl Tyner of Nicaragua.

DR. RUTH KORTELING, willing to go to Nicaragua for emergency on short notice.

Leaksville, N. C. to the hospital at Bilwaskarma. This service was to have begun September 1. Because of unforeseen events the Tyners could not go to Nicaragua until the middle of October. Dr. Samuel Marx had already left for furlough which left an emergency need for a short-term doctor. A few telephone calls located Dr. Ruth Korteling and her husband in Connecticut. The Kortelings were quite willing to go to Nicaragua on extremely short notice and meet the emergency. The Mission Board is grateful for this spirit of service.

Children’s Home Matron

Miss Frances Huetter, present matron at the home, has written to say that she is willing to stay at the home for another winter since no replacement for her has been found. Frances has served the home for thirteen years and desired to make a change in her type of service to the Church. The Mission Board is grateful to her for offering her services beyond her normal term of service.

This does not lessen the need for a capable single woman to serve as matron to replace Miss Huetter. Such a person should be able to use the winter in preparation and be ready to go to Alaska in May of 1967. Information concerning the duties of the matron may be had by writing to the Mission Board, 69 West Church Street, Bethlehem, Pa. 18018.

Northern Province Society
Contributes $38,000 to Missions

The Society for Propagating the Gospel (S.P.G.) turned over to the Board of Foreign Missions of the Moravian Church the sum of $38,003.77 for the year ending August 31, 1966. This represented the net surplus of income after all other expenses were paid.

In addition the society contributed $2,000 to the Marongo Indian Mission of California.

According to the treasurer’s report issued in connection with the annual meeting held on November 13 in the Old Chapel in Bethlehem, the assets of this 179 year old Mission Society total $1,255,700.

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— a Suggestion

E. J. Friedenberg

THE LINVILLE ROAD PROPERTY which was acquired by the Southern Province, partly as a gift, partly by purchase, as a site for a Moravian Church.

There is talk among laymen in Eastern Forsyth County about establishing a church on the Moravian property on Linville Road. Like the rest of Piedmont North Carolina, this once rural area is “building up.” Like the rest of Piedmont North Carolina, “other churches” are already established. From Kernersville to Home, a semicircle of Moravian churches ring the area east of Winston-Salem, but the closest to the Linville Road site is five miles away. We had better “get moving” to maintain our position.

Before we get moving to maintain our position let us please see if the Linville Road site doesn’t give us an opportunity to reassert our historic role as Protestant pioneers.

Moravians have provided doctors for the ill, teachers for the unschooled, ministers for the non-Christian, food for the hungry, shelter and comfort for the alien. As any taxpayer can assure you, Christians and non-Christians alike are now providing most of these services with resources greater than the church ever hoped to muster. We contribute, but the contribution is more a matter of form than of substance. We have been left sitting uneasily on our laurels.

Shouldn’t we get up, throw the laurels in the trash can, pick a job and get busy? Government agencies and civic clubs haven’t taken on all the problems. The real puzzlers remain untouched. No one knows what the

E. J. Friedenberg, a resident on Linville Road, is a member of the Kernersville Moravian Church and a member of the Commission on Publications of the Board of Christian Education and Evangelism.

November, 1966
church will find or can do when it digs into them.

Discontent, disorder, disbelief, discrimination and disparity may not have reached revolutionary proportions around here but they are visible. Business remains a jungle where many are denied a fair chance. (Are you over 40 or colored?) Society grows stratified and depersonalized. (How many numbers are you known by?) Industry overwhelms us with things and free time. (So club and church work keeps you running, but what about the kids?) And there are more and more people and powers to contend with.

What the church can do is hard to say, but here's a suggestion—how about a parish church, a nonclass, nonracial church oriented to the immediate neighborhood with a minimum of plant and a maximum of service—spiritual, political, social.

The Linville Road area is “building up” to become a part of the crowded, urban, industrial society that is coming to the Piedmont. The church is needed to make that society better than it promises to be now. Linville Road could be the Moravians' training center for the coming battle. And remember when the Son of Man goes forth to war today any knights-in-armor in his train will be slaughtered.

The other side has adopted guerrilla warfare.
The Provincial Boards at Work

Provincial Elders’ Conference

Sunday, November 20, will be observed as Moravian College Prayer Day. By setting the third Sunday in November to be observed as Prayer Day, the churches of the Southern Province will join with those in the Northern Province in their emphasis upon the institution where our ministers receive their education.

Three persons were chosen by the synod of the Northern Province in August to be consecrated as bishops of the Unity. They were Dr. Edwin W. Kortz of Bethlehem, Pa., Dr. Edward Wilde of Wisconsin Rapids, Wis., and the Rev. Percival R. Henkelman of Alberta, Canada.

Word has been received of the election of the Rev. Sigurd Nielsen as a bishop of the Unity by the synod of the South Africa Eastern Province. He was consecrated this past July 17.

R. Gordon Spaugh, president

Office and Book Room Of Board of Christian Education To Be Open on Saturday

Beginning in November, the office and Book Room of the Board of Christian Education and Evangelism will be open for business each Saturday morning from 9:00 to 12:00 noon. The office and Book Room are located at the corner of Church and Bank Streets in Old Salem.

The new Saturday hours are for the convenience of those who are unable to take advantage of the regular hours of 9:00 A.M. to 5:00 P.M., Monday through Friday of each week.

One member of the staff will be in attendance to assist those who wish to purchase books and supplies or to pick up items such as audio-visual materials.

The board is moving as rapidly as possible toward enlarging and diversifying the stock of books to be offered for sale in its Book Room. It is felt that the additional hours on Saturday will make this facility more readily accessible to the members and churches of the Southern Province as well as the public in general.

Laymen’s Seminary Schedules Classes for Winter Semester

Dates and schedule for the winter semester of the Laymen’s Seminary are announced by the Commission on Leadership Education. Ralph Siewers, Jr., is the chairman of the Commission.

The first session will be held on Tuesday, January 10, and continue for the next four Tuesdays, ending on February 7. Classes will be held in the Salem College Fine Arts Center from 7:30 to 9:30 P.M.

Four courses will be offered:

1. Old Testament Survey, No. 1
   Dr. E. W. Hamrick, leader
2. Christianity in 1967
   The Rev. James Johnson, leader
3. Understanding Young People
   Dr. Robert Dyer, leader
4. Changing Family Patterns
   Dr. Robert L. Wendt, leader

Flowers For All Occasions

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Orlando Church Opens Charter Membership Roll

On Sunday, October 2, the Moravian Church of greater Orlando, Florida, opened its Charter Membership Roll. Forty worshippers were present for the service at the Altamonte Springs Community House, Altamonte Springs, Florida. At the appointed time, twenty-two came forward and signed the charter, indicating their desire to be a member of the new congregation.

Since the church will be located in the Rolling Hills Community of Seminole County, the suggested name for our church will be Rolling Hills Moravian Church.

Interest continues to grow as we look forward to having our own building and a more complete program. At the present time, our services are limited to the worship service on Sunday morning with our attendance averaging about 35. The work is encouraging with the reception by the community being very good. We look forward to the future and solicit the prayers of each of you for your brethren in the Rolling Hills Church.

David R. Burkette

Washington, D. C. Church Gets New Pastor

The Rev. Kenneth W. Nowack will be installed as the new pastor of the Trinity Moravian Church at New Carrollton, Maryland, near Washington, D. C., on Sunday, November 13. He succeeds the Rev. Clement E. Suemper who moves to Emmaus, Pennsylvania.

Br. Nowack, a native of Wisconsin, served for eleven years in Nicaragua. For several years there he was pastor of the Bonanza Congregation which is located in the mining section in the interior of Nicaragua. During the past five years he has been the pastor of the East Hills Moravian Church in the suburbs of Bethlehem, Pennsylvania.

The Trinity Church is located at 7521 Good Luck Road in New Carrollton.

Messiah Moravian Mart

Again this year, Messiah Moravian Women’s Fellowship is sponsoring a bazaar, the MESSIAH MORAVIAN MART, to be held at the church on Saturday, November 19, from 10:00 A.M. till 4:00 P.M. Mrs. Colin McArthur and Mrs. Bernie Fraizer are chairmen.

The members at Messiah are busily engaged in many hand crafts to be sold at the bazaar. Besides original Moravian items, there will be for sale: toys, knits, wood work, Christmas decorations, needle craft and baked goods. A snack bar serving sugar cake, coffee, and barbeque will be open for lunching convenience.

Restored South Hall Is Dedicated

The restored South Hall of Salem College was dedicated as a part of the Founders’ Day exercises on October 5. Dr. R. Gordon Spaugh, chairman of the Board of Trustees, presided and led in the Liturgy of Dedication.

The restoration of South Hall was an important step in the Old Salem restoration program and in the improvement of the dormitory facilities at Salem College.

South Hall was erected in 1805 as the first building used exclusively for female education in Salem. Through the years it had undergone considerable change. A north addition was built in 1824 and in 1837 a continuous dormer window was added to the front roof. In 1873 the roof was removed and two upper stories were added.

The Wachovia Moravian
In the restoration, the building was returned to the architecture of the 1837 period with the two upper stories removed and the front roof rebuilt with the continuous dormer window. The interior was completely remodeled and redecorated as a student dormitory.

The restoration was the joint project of Salem Academy and College and Old Salem, Inc. The $265,000 project was made possible through contributions from Mrs. Gilbert C. Verney, the Z. Smith Reynolds Foundation, the John W. and Anna Hanes Foundation, the Mary Reynolds Babcock Foundation and the Richardson Foundation.

Fraternity Church of Brethren
Is Winston-Salem Depot for Overseas Relief Collection

During the week of December 12-16 a truck from the Church World Service Center at New Windsor, Maryland, will visit the twenty Collection Depots in North Carolina to pick up the clothing and bedding which has been assembled for overseas relief.

The Collection Depot for the Forsyth County/Winston-Salem area is the Fraternity Church of the Brethren on Fraternity Road just off Highway 158 between Winston-Salem and Clemmons.

The importance of the United Clothing Appeal of the Churches was highlighted when Church World Service was able to make immediate response to the emergency created by the recent earthquake in Turkey by shipping 90,000 pounds of clothing to the disaster area.

Articles needed are blankets, quilts, and bedding, and summer and winter clothing for men, women, children, and infants. Do not send hats, bathing suits, formal clothes, pocketbooks, or bulky bedding such as pillows and mattresses.

Men’s shoes, especially work shoes, children’s shoes, and women’s shoes size 5 or larger are sought. Do not send women’s shoes with open toes, high heels, or without backs. All shoes should be tied together in pairs.

All clothing should be in good condition and ready to wear. Cleaning is desirable; pressing is unnecessary.

Other articles which are solicited are yardgoods, yarn, soap, sewing kits, friendship kits, health kits, and medical kits (but not sample or prescription drugs).

In 1965 Church World Service and denominational shipments of clothing, shoes, and bedding reached the impressive total of 5,050,805 pounds, valued at $5,144,207. Church World Service is a practical expression of Christian compassion.

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November, 1966
The Church Around the World

Court Will Not Act On Church Exemptions

The U. S. Supreme Court has decided not to become entangled in the controversial issue over tax exemptions for churches and property belonging to churches.

The refusal to review an appeal from a decision handed down by the Maryland Court of Appeals has broad significance outside that state in that it touches the constitutionality of exempting the church properties from state and local levies. This practice is followed in all of the states.

There had been much speculation over whether the high tribunal would enter the fray, but the general opinion among observers was that they would keep hands off. No reason was given for its decision.

In refusing to review the appeal, brought in two separate briefs, one by Madalyn Murray O'Hair, successful litigant in the celebrated school prayer cases emanating from Maryland appeals three years ago, the court left standing the Maryland decision.

The state’s ruling was that it is not unconstitutional to allow churches the tax exemptions. Crux of the state court's reasoning is that it neither violates the federal constitution nor the constitution of the state. The state court also held that it constituted recognition of the good churches accomplish in the communities they serve.

The other brief involved was filed by a “free thought” organization. Mrs. O'Hair, an avowed atheist, is a member of the group. (RNS)

Influence of “Splinter” Groups Growing in Africa

Splinter churches in Africa play an increasingly influential role in the political life of the awakening continent.

This is the candid judgment of both Christian and Moslem leadership, as well as the majority of African governments. Some of the latter profit by separatist church activities, while others try to explain this often influential phenomenon away in terms of tribal backgrounds and history.

Among the Christian leaders, however, there is growing apprehension that some of the splinter churches in Africa thrive on the popular theory that Christ represents a Messiah for whites only. African nationalism in religion is generally opposed by the established governments, but not necessarily by local political opponents who look for popular slogans and issues in their efforts to unseat their African brethren in power.

There are no reliable statistics on even approximate numbers of splinter church groups and their respective followers, but it is generally agreed that they go into many thousands. One tally in South Africa alone recently established over 500 sects. Several of the bigger groups claim more than 100,000 adherents.

Most of these groups, while religious in origin and orientation, play a large political role. Because they are distinctly African, and often distinctly anti-European, some of these sects are valuable tools to weld people together against a “colonial” or “white minority” government. Some Kenyan officials
frankly acknowledge the fact that several such splinter groups supported the Mau Mau uprising against the British in the 1950's.

Christian leaders in Africa nevertheless agree that these sects are basically "religious bodies." They are often similar to their parent bodies in belief, function and name. Occasionally they are loosely federated with the parent church. The African Methodist Church and the Evangelical Church are examples of such a close relationship.

Still, most African splinter sects are radically different. They grow from the private interpretation, individual influences, and sometimes corruption of some doctrinal point, popularized by a local preacher.

Some of these groups grew from political considerations and had political motives. Most of them, though, grew from attempts to bring comprehensible Christianity to a simple people. This is often attributed to the belief that some Africans became disillusioned with missionaries who in their opinion tried to convert Africans both to Christianity and the European way of life. But the Africans agree that such alleged malpractices are a thing of the past.

Students of theology group the separatist churches of Africa in four main classes. Racist churches, very close in doctrine to traditional Christianity, stress the African element against the European and American. Syncretist religions take elements from Christianity and tribal worship. Ngunzism is a splinter sect among splinter sects. It has a minor chief who leads schismatics out of traditional churches or larger separatist groups. The last group are the African adherents of European or American splinter groups similar to the Jehovah's witnesses.

An element common to almost every group is its dependence on a prophet or a "messiah." Common to many people who have been the underdogs, the desire for a "messiah" has a special meaning for the African who has been taught so much about Christ.

As a result, religious groups base their teachings on Christ. But they often reject the person of Christ as being the Messiah for whites only. Hence, they have another "messiah," usually some local leader with a faithful following. (RNS)

Churches Agree on Name
If Merger is Reached

Representatives of the Presbyterian Church in the U.S. (Southern) and the Reformed Church in America have agreed that if a proposed union of the denominations takes place the new

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body will be called the Presbyterian Reformed Church in America.

A joint committee has met to review a first draft of a proposed Form of Government and Rules of Discipline for a United Church. A second draft was discussed Nov. 7-8 in Chicago and a completed document is expected to be ready for distribution to the churches early in 1967.

The target date for presenting the Plan of Union to regional units of the two churches is 1968. If ratified in these lower courts, the plan will be sent to the 1968 meetings of the Presbyterian General Assembly and the Reformed General Synod. The United Church constituting assembly would be held in 1970. (RNS)

Jewish Congress Hails Rejection of Prayer Amendment

The American Jewish Congress hailed the senate rejection of the Dirksen school prayer amendment as “a defeat for those who would tamper with the Bill of Rights under the guise of public piety.”

It said the senate’s action was “a welcome affirmation of religious liberty and church-state separation.”

The Dirksen measure failed by nine votes of passage; 49 senators voted for it, as against 37 opposed, but 58 were needed to secure the necessary two-thirds majority.

Howard M. Squadron, chairman of the American Jewish Congress Com-

mission on Law and Social Action, said the senate, by defeating the measure, had emphasized the concept that “prayer and other religious exercises are the responsibility of the home, church and synagogue — not of the state.” (RNS)

Religion Factor as Woman Sells Interest in Brewery

A granddaughter of the founder of the Miller Brewing Co. of Milwaukee cited religious reasons for selling her controlling interest to W. R. Grace & Co. of New York for an estimated $36 million.

Mrs. Lorraine Mulberger, 52, granddaughter of the brewery’s founder, the late Frederick Miller, quoted these words from Romans 14:13: “Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother’s way.”

“That’s the reason I sold,” she told a reporter.

Born a Roman Catholic, Mrs. Mulberger now attends the Waukesha (Wis.) Bible church, an independent fundamentalist congregation. (RNS)
Emperor Selassie Calls For Unified Evangelism

Emperor Haile Selassie of Ethiopia delivered an emphatic and unqualified plea in behalf of Christian evangelism to some 1,200 Protestant churchmen gathered for the World Congress on Evangelism, in Berlin, contending that “it should be our prime duty to preach the Gospel of grace.”

He stated: “Our Ethiopian Orthodox Church, which was cut off for centuries from her fellow Christian Churches, has joined the World Council of Churches and cooperates in the task of strengthening the faith and bringing about church unity.

“We have helped and will continue to help the missionaries who are sent from other lands to preach the Gospel to those of our people who have not come to the knowledge of God’s saving grace.”

He cited the Christian history of Ethiopia and recalled a meeting he convened in Addis Ababa two years ago.

At that meeting, he said, heads of Oriental Orthodox Churches came together to “deliberate on ways and means of bringing about harmony and unity in the church.”

Emperor Selassie stated that “the unity of the church is of great concern to us,” adding that he hoped “this sacred objective might be achieved in our day and age.”

“We refer to all this,” he said, “only to indicate that this age above all ages is a period in history when it should be our prime duty to preach the Gospel of grace to all our fellow men and women.

“The love shown in Christ by our God to mankind should constrain all of us who are followers and disciples of

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November, 1966
Christ to do all in our power to see to it that the message of salvation is carried to those of our fellows for whom Christ our Saviour was sacrificed but who have not had the benefit of hearing the good news.”

He called on Christians to “arise and with the spiritual zeal and earnestness which characterized the Apostles and the early Christians let us labor to lead our brothers and sisters to our Saviour. Jesus Christ Who only can give life in its fullest sense.” (RNS)

DEATHS

Fischrupp, Mrs. Fred (M.N. Florence Kirkpatrick), born April 1, 1911, died September 22, 1966. A member of The Little Church on the Lane, Charlotte. Funeral conducted by Bishop Herbert Spaugh and the Rev. James Johnson. Interment in Sharon Memorial Park, Charlotte.


Keligh, Mrs. Laura Laubach, born June 18, 1874; died September 25, 1966. A member of Home Church. Funeral conducted by Dr. James C. Hughes and the Rev. Harry J. Trodahl.

Interment in Salem Moravian Graveyard.

Kirkman, Mrs. Mamie Wilkinson, born June 12, 1885; died September 25, 1966. A member of Home Church. Funeral and interment in Pulaski, Va.


Taylors to Nicaragua

The Rev. and Mrs. Alan Taylor have accepted a call to service in Nicaragua. They have been serving the congregation at Calgary, Alberta, Canada. Br. Taylor is a Canadian and Mrs. Taylor is from the Edgeboro Congregation in Bethlehem, Penna. They, with their three children, will be traveling to Nicaragua as soon as passports, visas, etc., can be arranged. It is likely that their first assignment will be to Puerto Cabezas to replace the Rev. and Mrs. John Befus, who are now serving in Philadelphia, Penna.

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These are three books among the current selection of religious fiction, non-fiction and devotional books for children, for families and for teachers of children.

The BOOK ROOM also has a large collection of current books, hard and paperback, for

Youth       Adults       Teachers       Ministers.
"One generation shall praise Thy works to another, and shall declare Thy mighty acts." Psalm 145:4

So read the text for July 16, 1805, the date of consecration for the first building erected to house the Girls Boarding School at Salem. Now known as "South Hall", the building has been restored and rededicated as a residence for 45 students.

Poised between its achievements and reputation, on the one hand, and its hopes and dreams on the other, Salem College in 1966 is a combination of tradition, educational vibrancy, and expectation.
DECEMBER
1966

The Moravian Church Southern Province

In This Issue

- The Church Year
- The Story of a Merger
- God's Gift of Pure Water

Candle Making in Old Salem
What God Has Done

What woud the celebration of the birth of Christ be like had only one, rather than all four, of the gospels been preserved in the New Testament? A study of the story of the Birth in each gospel, taken singly without reference to the others, is illuminating.

First of all, if we had only the Gospel of Mark, there would be no knowledge of the events surrounding the birth of Jesus and no Christmas as we know it. Mark begins his account of “the gospel of Jesus Christ, the Son of God” with the appearance of John the Baptist. The first reference to Jesus is of his coming in mature manhood for baptism in the Jordan.

By way of contrast, if our only Gospel were that of Luke, there would be little change in our Christmas celebration. The church is almost wholly dependent upon the stories that are to be found in Luke for its observance of the birth of Christ. Luke omits only the story of the visit of the wise men from the east. If Luke were our only source, there would be no wise men in our manger scenes; all else would remain the same.

If, on the other hand, the only story of the life of Christ were that of Matthew, the traditional celebration of Christmas would be lacking in many of its most dramatic details. There would be no reference to Caesar’s call for an enrollment of the people and of the journey from Nazareth to Bethlehem. There would be no inn without a room, no manger, no shepherds in the field, no angel’s chorus.

Finally, what would the church’s celebration of Christmas be like if there were no synoptic gospels and only the fourth gospel had been preserved? In his prologue John writes of the coming into the world of “the true light that enlightens every man” . . . “who was born, not of blood nor of the will of the flesh nor of the will of man, but of God.”

Thinking and speaking only of what the world has done with the stories surrounding the birth of Christ, it might have been far better if the only gospels

(Continued on next page)
Not a Program Device, 
But a Living Thing

The Church Year Calendar

Herbert Spaugh

The Christian Calendar, known as the Church Year or the Christian Year, is of ancient origin, dating back to the primitive Christian Church.

It has had a gradual development, growing out of the custom of various churches celebrating their own special memorial days, in addition to anniversary observance of the various events in the life of Jesus Christ. The early Church passed through a period of persecution. Each church had its martyr. As time went on, these different churches commemorated the anniversary of the martyrs of their own group. The earliest list of memorial days which has been preserved was prepared in Rome in the middle of the fourth century.

For many centuries church calendars multiplied. Communication was limited, and the art of printing had not been developed. It was not until the middle of the sixteenth century that calendars were arranged according to the week, and annual festivals came into use.

The reckoning of Easter, the great movable festival in the Church Year, always prevented a fixed calendar. In the second half of the third century, the rule was adopted by the Alexandrian Church and confirmed by the Council of Nicaea that Easter should fall on the first Sunday after the first full moon on or after the Spring Equinox. The date for the equinox was to be March 21. This continues today.

The general observance of Easter by A. D. 150 was followed by Lent, Ascension Day, Pentecost, Christmas, and Epiphany, all of which were in vogue by the fourth century. The Advent season probably had its rise in Gaul (France) and was given its permanent place by Gregory the Great in the sixth century. Trinity Sunday was added in the twelfth century.

Since the time of the Reformation, those Protestant Churches which retained the old Church Year have followed the same general plan in celebrating the great festivals relating to Jesus Christ. Thus it will be seen that the Church or Christian Year is not a program, device, or plan of some committee, or even of some church group. It grew up among the early Christians as a living thing and began simply and expanded as the need was felt. This process of development covered many centuries and still continues.

Message of Christmas . . .

(Continued from inside front cover)

that we possess were those of Mark and John. Then the birth of the Word that "became flesh and dwelt among us" would be shrouded in mystery and the response of the human heart in faith would be one of awe and wonder at what God has done. "He was born not of man, but of God."
In recent years interest in the Church Year has increased among Protestant Churches. In 1937, the Committee on Worship of the National Council of Churches of Christ in America, after an exhaustive study, published the first edition of "The Christian Year," as an experimental proposal for the observance of the Christian Year from the point of view of the evangelical Churches. It was felt it might serve to introduce some of the more valuable parts of this historical year. The experiment was so successful that a new edition was published which can be ordered from the Committee on Worship, 475 Riverside Drive, New York N. Y. 10027.

For centuries the various seasons of the Church Year have been emphasized by a distinctive color of the pulpit book marks, dossal curtain, altar, pulpit and lectern hangings. Their full use calls for a set of these in five colors; white, green, red, purple, black. As black is used only once, on Good Friday, purple may be used instead. The use of the liturgical colors is actually an early form of visual education. The use of these colors was commenced before the invention and use of moveable type and printing.

During the year, the Church commemorates the birth, life, death, and resurrection of our Lord, and reviews his most significant teachings concerning himself and the purpose of his ministry.

Selected New Testament lessons from the Gospels and the Epistles have been chosen and have been used for many years in the liturgical church for each Sunday in the Church Year. They are called the Pericopes. A list of these for the year will be found in the back of the Moravian Hymnal, pages 654 and 655.

Advent

The name of this season is derived from the Latin word meaning "to come" or "coming," referring to the coming of the Lord Jesus Christ. It is the season of expectancy and preparation for the Christmas Festival. It consists of the four Sundays and weeks prior to Christmas.

Advent begins the Christian Year, as January commences the secular or calendar year. It is the Church's New Year. In our Moravian Church we have two liturgies in our hymnal. The Advent Liturgy (also used on Palm Sunday), is used on the first, third, and fourth Sundays in Advent. On the second Sunday in Advent, we have a special liturgy which emphasizes the Second Coming of Christ, one of the cardinal doctrines of our Moravian Church. The assigned epistle and gos-

(Continued on page 5)
Star ---- Candle ---- Carols

Bessie Whittington Pfohl

In the Bible we find these words, “I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob” (Numbers 24:17). “I am the root and the off-spring of David, and the bright and morning star” (Rev. 22:16). “When they saw the star, they rejoiced with exceeding great joy” (Matt. 2:10).

The Star

One of the favorite anthems of the Moravian Church in Salem, North Carolina, is the “Morning Star.” The composer, the Rev. Francis Hagen, was born in Salem, in 1815, and composed the music in the period of 1844 and 1854. The words to “Morning Star” were translated from the German by the Rev. Martin Hauser, also a native of Salem.

The star has been a symbol of Christmas since that first Christmas, thousands of years ago.

In the late Dr. Adelaide Fries’ book, “Customs and Practices of the Moravian Church,” we find this very worthwhile information: Undoubtedly the making of the Star now called “Moravian” was developed during evening handicraft sessions held about 1850 in the Pedagogium in Niesky, Germany. A star factory was started in Herrnhut, Germany, in the 1880’s. When the factory was closed because of World War II, a number of people in Winston-Salem found the art of making stars.

The Candles

The lighted Candle and the Star are a symbol of Christ as “the light of the World.”

Again we go to the late Dr. Fries’ translation from the Unity’s Diary for December 24, 1747, which tells us that candles were used on that date at a love-feast in Marienborn in Germany. The candles were tied with red ribbon “to symbolize the lighting of a flame in the heart of all worshippers.” The children held their candles high and sang—

“O little Jesus Thee I love
Kindle a pure and holy flame
Within the heart of every child
Like that which from Thine own heart came.”

The first record of the use of candles at a Christmas service in America indicates they were used in Bethlehem, Pennsylvania, in 1756.

The translation of diaries shows that in North Carolina they were used for the children’s lovefeasts in 1762 in Bethabara and Bethania. According to these diaries the candles symbolized the light as representing “the flame of love.” In those early days the worshippers were urged to keep the flame burning until they were safely in their homes.

“Morning Star, O cheering sight
Ere Thou cam’st how dark earth’s night.
Jesus mine, In me shine
Fill my heart with light divine.”

The Carols

The first use of the Carol has a most interesting story and let us remember that carols form a link between the sacred and the secular in music.

DECEMBER, 1966
Through the simple force and humanity of his character, St. Francis of Assisi, the great preacher of the thirteenth century, left an indelible impression on much of the greatest art of his day. St. Francis feeling that the spirit of Christ should not be confined to the general idea of "The King of Majesty Tremendous, who sits in Judgment on the World," wished to bring back to his parish the picture of the Babe lying in His cradle in the manger. So a replica of an infant's cradle was set up in the Church in Greocio on Christmas Eve in 1224 and a lovely waxen doll was laid there. To this holy altar the children brought gifts, the young people their songs, and the elders brought prayers as their tribute to the new born King.

Of the old carols we mention, "Lully, Lully, Lu," a very old Italian carol which belongs to the time of St. Francis, words and music written by Jacopone, a Franciscan Monk of the thirteenth century, and who also is said to be the originator of the "Stabat Mater."

"In Bethlehem was born the Holy Child," was another old carol. The air of this lovely old song known as the "Parthenia Carol" was used by Handel as the melody of the "Pastoral Symphony" in his great Oratorio, "Messiah."

"It Came Upon the Midnight Clear" is a carol that should be very much loved by us in America, since it was written by a Boston minister, Dr. Sears. What a message of cheer and hope it brings, a message that we need now more than ever before—surely we need to "rest beside the weary road, and hear the angels sing."

From the "Records of the Moravians in North Carolina" by Dr. Fries, we quote: "December 24, 1766: at five o'clock in the afternoon the Christmas Eve Lovefeasts began; first for the children, who had a lovefeast during which they received written Christmas verses and lighted candles. After that, a service was held for the elder brethren and sisters; and the people who were spending the night in our Tavern were permitted to attend, they having asked permission to do so, and they having promised good behavior. The music used—First two Christmas texts were sung with instrumental accompaniment. Then followed anthems — 'The Prince of Peace Comes,' 'Hosannah, Blessed is He That Cometh, in the Name of the Lord."

Through the years many Christmas hymns have become a part of the Christmas Season. The "Hosanna! Blessed is He that Comes," used at the first observance of Christmas in Salem, by the Moravians, has been given a much loved musical setting by Bishop Christian Gregor, and is usually spoken of as Gregor's Hosanna.

Another musical setting to the above was composed by Edward W. Lineback, organist of the Home Moravian Church, Salem, for many years, and one who had a leading part in the development of Salem as a musical center. This was sung from manuscript for many years until James Christian Pfohl was requested by the daughter of the composer, Miss Emma Leinbach, to arrange it for publication. This arrangement has been in great demand and

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"Light of the world so clear and bright,
    Enter our homes this Christmas night,
Relight our souls so tenderly,
That we may grow to be like Thee."

---

Church Year . . .

(Continued from page 2)

pel for the day point to this doctrine as also the sermon should do.

On the First Sunday in Advent, the Christmas or Advent Star, and sometimes the Advent Wreath are usually displayed in Moravian churches.

Advent, like Lent, is supposed to be a time of self-examination, penance and preparation, so the liturgical color for both seasons is purple.

Christmas

This is the season commemorating the Nativity or the birth of our Lord Jesus Christ. It is not simply a one day festival. It embraces twelve days, from Christmas Eve to Twelfth Night and the Epiphany, January 6. It usually embraces two Sundays. Christmas commemorates the birth of Christ and His revelation to the shepherds, representatives of the race into which He was born while the Epiphany marks His revelation to the Magi or Wise Men who were representatives of the Gentile races.

The liturgical color for the Christmas season is white, the symbol of purity. This color is always used on all festivals of Christ.

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DECEMBER, 1966
In Pennsylvania

Two Small Congregations Merge

William T. Marshall

COVENANT MORAVIAN CHURCH showing classroom and office annex at the right. The fellowship hall is underneath the sanctuary at the left.

Covenant Congregation is a result of the merging of the former Bethany and Olivet Moravian churches of York, Pennsylvania. It celebrated its first anniversary on November 13, 1966. The anniversary dates from the first joint council meeting and the two have been worshipping as one since January 1, 1966.

Bethany and Olivet voted to merge almost three years ago. The resolution also included the intent to relocate and build a new church plant. This was no small undertaking for a combined membership of 250 with no families above average incomes.

The two churches have had much in common through the years, both having been started as mission churches to serve their immediate neighborhoods. Both have been served by the same pastor during the past thirty years.

Located about a mile apart, the two congregations became more closely associated through the joint purchase of a parsonage in 1962. An increasing number of dedicated young adults in each of the congregations began to ask important questions—What is our mission to be in the future? Can we present an effective witness and program in our present locations with our present facilities? Is there any good reason why we should remain separate? Is our mission merely to survive?

A Challenge Gift

As soon as the two councils had voted to merge and build, the services of Stoudt Associates of Reading, Pennsylvania, were enlisted to direct a campaign for $50,000. The Eastern District Board had offered us a challenge gift of $25,000 if we could double this grant in commitments for a three year period.

Covenant Congregation is somewhat unique in the history of Moravian relocations since the former Bethany Building was not actually owned by the congregation, but was theirs only as long as they remained in it, the property otherwise reverting to the

The Rev. William T. Marshall, a native of Leakesville, N. C., served as pastor of the Friedberg congregation before accepting the pastorate of the Bethany-Olivet Churches of York in 1962.
YMCA as trustee. The Olivet property was sold for $18,000, not too large an equity to begin a relocation and new building program.

A building committee was appointed and a search begun for a suburban site with as much as five acres at a price we could afford. These factors pushed us beyond Interstate 83 to the growing eastern edge of the city where we were fortunate to acquire 5½ acres by purchasing 13 building lots for $15,000.

More Gained Than Lost

As with most relocations, we were prepared to lose up to 10% of our members in making such a move. This has proved to be fairly accurate, though we will not fully know until another year has passed how many losses will be permanent. Yet, already we can sense that far more has been gained than lost in most aspects of our church life. Even before actually "moving in" and without a new community in which to minister, Covenant welcomed some thirty new members into her fellowship during 1966.

A committee on Christian Outreach is making plans for an energetic witness in our new location; the spirit of the congregation is excellent; leadership potential is much greater; there has been a thrilling response to the Covenant Life Curriculum; Christian stewardship is a constantly growing experience and there is a deepened sense of commitment and calling.

After a successful financial campaign, what we consider to have been the most important step presented itself: securing an architect who would accept the building as a challenge to create a structure which would speak in a contemporary fashion of those things we believe and still remain under $150,000 for the building itself. We knew this would be no easy task with a limited budget.

Five architects were considered from eastern Pennsylvania who have done outstanding work and shown great creativity. We started with the firm closest to York, Gangewere-Frantz of Reading, Pennsylvania (60 miles away), and

THE SANCTUARY: The plan is described as "a square with the corners cut off."

we realized immediately we had to go no further. Just as surprising was the decision of the committee to accept the first set of preliminary drawings.

Challenge Rather than Handicap

Though the budget loomed constantly as a determining factor, the architect accepted it as a challenge rather than a handicap. He reviewed thoroughly the needs and activities of the congregation as well as the doctrines and practices of the Moravian Church.

The gently sloping site seemed to lend itself to a split-level complex. Actually three levels evolved with the sanctuary on the upper level, classrooms and office on the second level, and fellowship hall and kitchen on the lowest level. The basic plan is a square with the corners cut off, thus much of the seating capacity of 250 is in the center of the nave with more width than depth as in European Moravian

DECEMBER, 1966
Churches. The open back pews also reflect this historical tradition.

A CUT-AWAY VIEW of architect's drawing shows features of the sanctuary interior with basement provision for a fellowship hall.

A high roofed area supported by bold wooden trusses covers the main nave with smaller roofed areas on either side, giving a feeling of space similar to a vaulted ceiling. Precast concrete beams support the nave floor and form the ceiling of the fellowship hall beneath. Dark flash-fired brick and beveled bleached redwood siding create a timeless weathered effect. The same brick is carried inside to the chancel wall as a foil for the freestanding communion table and the cantilevered pulpit, both centrally located. Brick forms the base of the table and the top is slate.

The opening worship will be conducted from the table. The choir and organ are located in the rear balcony. Four symbols depicting distinctive emphases of Moravian history have been sand blasted into the glass panels which separate the nave and narthex and a conquering lamb of hammered metal also appears in the narthex where open stairs lead to the choir loft.

A large laminated wooden cross stands between the church and the highway and marks a brick shingled bell enclosure for two bells the only part of our older buildings incorporated into the new other than the cornerstones. The bell enclosure and cross will be lighted and bear the church name.

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God's Gift of Pure Water

Frederick Harberg

The Mi

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coon, Rogue, St. James, Snake, Susque­

hanna, Yellowstone, Detroit and Wis­

consin are names of once clean rivers. Arteries to a nation, they have in the past supplied us with water for fishing, drinking and recreational uses. Today they are open sewers. These once magni­

ficient bodies of water are dying and their death is spreading from their banks into the surrounding country.

These bodies of water, now nothing more than receptacles for human and industrial waste, are joined by miles of lesser known rivers and streams which are also being defiled by man. Lake Erie and large parts of Lake Michigan are polluted as is the ocean as it reaches up to touch the shore of the United States.

Case Not Over Emphasized

The case for private, state and fed­

eral concern in the area of water con­

servation was not over emphasized when the United States Department of Health, Education and Welfare stated, ‘We are running out of safe, clean, usable water . . . because we are dumping so much of our refuse into our main water sources—our streams.”

We know that life cannot live without water. Yet, we treat water as if it were “a discarded piece of trash.” As Christians, we have spoken loud and long about our sense of and obligation to be responsible. But do we think of what these words really mean? What we must recapture is a sense of ethics which is broad enough to encompass all areas of our life and this we have not yet done.

Evidence of our apathy can be seen all around us. In a legal sense, individ­

uals may own the land but, in a moral sense, it belongs to all generations. The earth was given to us out of the cre­

ative process begun by God. We are custodians who can and must use our natural resources; we are not to destroy them!

In 1949, in A Sand County Almanac, the late Aldo Leopold defined a land ethic: “A land ethic changes the role of homo sapiens from conqueror of the land community to plain member and citizen of it, it implies respect for his fellow members and also respect for the community as such.” It would do well for us in the church to accept this as an integral part of our Christian re­

sponsibility and stewardship.

Water Will Be Used Many Times

Within twenty to thirty years our na­

tion will need 1,000 billion gallons of water a day. Each day our need for water increases at an alarming rate yet our supply remains constant. The average available supply is around 650 billion gallons per day, which means we must accept the fact that much of the water we drink, launder our clothes in, wash our dishes in or swim in, has gone through other homes and factor­

ies before reaching our water systems. Today, saying nothing of the future, we can no longer be sure of getting clean water because our pollution con­
trol and water treatment methods are still in the horse and buggy days.

This growing use of our water demands that we begin to think of the other people who will need and use that water. It means the water must be treated before it goes on to the next community. We will have to cultivate a concern for our brothers as well as a concern for the Giver of Life. All of life is said to have originated in the water, and certainly life cannot go on without clean water.

**The Cost is High**

So far our nation has been very fortunate. We all assume clean water will pour from our faucets. This is an assumption we can no longer hold. In 1961, an outbreak of infectious hepatitis hit New York and New Jersey. The cause: the contaminated Raritan River. In the summer of 1965, 18,000 people in Riverside, California, were sick with dysentery accompanied by high fever, nausea, cramps and vomiting. The cause: the deep wells supplying the city were contaminated.

Every twenty-four hours the Detroit River is supposed to absorb and carry away 19,000 gallons of oil, over 200,000 pounds of acid, 2,000,000 pounds of chemical salts and 100,000 pounds of iron. Add this to the improperly treated human waste of Detroit's several million people and it is easy to understand what has happened to Lake Erie. Let us not forget the Detroit River is an ordinary example and only one of a number of bodies pouring into Erie. Whether it be East, West or Midwest, the problem is severe and the cost is staggering.

To modernize and build new plants for purification, which are badly needed, it will cost twenty billion dollars.

This task, if completed today, would be out-of-date tomorrow. This amount of money will allow us only to catch up and pull abreast of the problem. Along with this, we will need another twenty billion dollars to separate our storm sewers from our sanitary sewers. This is a most necessary step because our treatment centers are not big enough to handle our present sewage. With the storm sewers emptying into the treatment centers, they overflow and raw human and industrial wastes are flushed into our rivers. By separating these two, we will treat only that water which is polluted.

**The Cost May be Higher**

Forty billion sounds like a large sum of money but the cost will be many more times that if we do not treat our water. Someday there will be no clean water left, and then it will be too expensive and too late. The job must be started now and your voice is needed to persuade apathetic officials to act and demand complete legislation. Even though a great deal of conservation legislation has been passed, much of it has been weakened by self-interest. We need legislation that will complete the job, not legislation which only appeases our guilty conscience.

If, and it is a big if, we are to clean up our water, we are going to have to act immediately. We must believe in the program, we must desire clean water, we must be vocal in our concern and we must be willing to pay the price. If we don't pay it now, by the twenty-first century we may all “choke to death on our own filth.”

Possibly some comparative expenditures will prove that we do have the material resources to pay for clean water. In the past decade, we spent fifty
billion on tobacco and one-hundred billion on alcohol.

Samuel Taylor Coleridge proved to be prophetic when he wrote, after the Ancient Mariner had killed the albatross, "Water, water, everywhere, and all the boards did shrink; water, water, everywhere, nor any drop to drink." The Ancient Mariner suffered because he had mistreated the natural world. As we look to the next decade, these same words will pass our lips because we too have mistreated the natural world.

Water, that which is essential to all of life, has cared for man and has been the backbone of civilization. But tomorrow it may become our dreg of hemlock.

* * * * 

This completes the series on stewardship of our natural resources. Man, placed in dominion over the earth, was to care for it so all generations could build a sound foundation. In the past few years we have desecrated our air, our land and our water. We must, for our very existence is at stake, begin to speak out on this issue and begin to do our part. If one person can bring the issue of prayer in the public school to the Supreme Court, think of what we might do if we pooled our voices for an adequate approach to conservation! The challenge is great — one which tests our sense of stewardship. Conservation is an extension of our Christian concern for all of life.

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DECEMBER, 1966
For Isolated Doctors

Medaid Is Born

Ned Wallace, M.D.

On August 1, 1966, without fanfare, a program of medical significance began—and two of the pioneers were completely unaware of it. At least 20 years ago Lewis (Tink) Kanoy and Dr. David Thaeler, the doctor in charge of the Thaeler Memorial Hospital, began communicating by short wave radio. Mr. Kanoy, an active Moravian layman from Fairview Moravian Church, Winston-Salem, had helped Dr. Thaeler with the construction and maintenance of the short wave radio in Bilwaskarma, Nicaragua.

At least once a week, more often when necessary, Dr. Thaeler and Tink, thousands of miles apart, would talk with each other. When medical problems arose necessitating counsel from specialists, Tink would telephone a physician in Winston-Salem and the two would discuss the particular problem. One of the early consultants was Dr. Hege Kapp, a Moravian internist. Because of Dr. Kapp’s speciality of chest diseases and the ever present problems of tuberculosis in Nicaragua, Dr. Thaeler and Dr. Kapp helped many tuberculosis patients.

As more Moravian doctors began work in Central America each arrived with radio equipment. Each was able to talk with Winston-Salem regularly, about patients, about equipment or medical supplies.

Several years ago Dr. E. Craft Long, Assistant Dean of the Duke University School of Medicine, while visiting Dr. Ned Wallace at the Gray Memorial Hospital at Puerto Cabezas, Nic., observed this medical-radio consultation service and could see clearly—at first hand—how significant this service could be for physicians in isolated hospitals.

From this, observation plans grew, a program was formulated, presented to the Babcock Foundation and approved. Therefore, on August first, this unique service began. High in one of the Duke Medical School buildings is a radio room where powerful short wave radios can communicate with all parts of Central America, South America, the Caribbean and many parts of Africa.

For eight hours daily, seven days a week, members of the newly formed Duke Medical Center Amateur Radio Club listen for doctors calling for emergency medical help from anywhere overseas. When such a call is received it is immediately referred to one of 50 consultants in different specialties on the Duke Medical Staff. Literally within minutes the overseas doctor has completed his consultation and can begin to treat his patient utilizing this new information.

Since its inception, five to ten consultations have been completed each week from the Gray Memorial Hospital. As other overseas medical facilities are learning of this service more and more will use it and more patients will benefit from modern medicine and electronics. So from a humble beginning many years ago, using home made equipment, an idea which had proved its worth grew to a service of treмен-
dous potential value for overseas doctors, MEDAID (Medical Aid for Isolated Doctors).

Dave Thaeler and Tink Kanoy did not realize it on August 1, but their influence and spirit were indeed present when the first formal consultation was completed.

**Moravian Missions — currently speaking**

![The Taylors in Nicaragua](image)

**Taylors Leave for Nicaragua**

The Rev. and Mrs. Alan Taylor, recently of Calgary, Alberta, were delayed in their journey to Nicaragua, because of passport and visa difficulties. They are now established at Puerto Cabezas, Nicaragua, where they succeed the Rev. and Mrs. John Befus. Their new address is Iglesia Morava, Puerto Cabezas, Nicaragua, C. A.

**Layman Elected Chairman Of Mission Board**

Theodore F. Hartmann, a member of the West Side Moravian Church of Bethlehem, Pa., was chosen chairman of the Board of Foreign Missions in its fall meeting. Br. Hartmann has been a member of the board and secretary since its organization in 1949. During all of this period he has also been a member of the Executive Committee of the board. In recent years he has been the director of three different tours escorting Moravians to various parts of the Eastern West Indies Province. He succeeds F. P. Stocker who retired at the time of the recent Northern Synod.

Other officers of the board are: R. Gordon Spaugh, Vice-Chairman; Marvin Henkelmann, Secretary; Stanley Frantz, Treasurer; Edwin Kortz, Executive Director. The Executive Committee is composed of the chairman, the secretary, treasurer and John Groenfeldt, Alan Schattschneider, and Herbert Weber.

**New Filmstrip Available**

The Board of Foreign Missions has created a filmstrip titled “To Preach

December, 1966
and to Heal," the story of Moravian medical missions in Nicaragua. The pictures used in this filmstrip were taken by I. B. Southerland of the Home Moravian Church. The script was prepared by the executive director of the Mission Board. The filmstrip is available by contacting the Board of Christian Education and Evangelism of the Southern Province.

The filmstrip is for general use in meetings of church groups or in mission services.

New Church in Managua Dedicated

The Managua Congregation now has its own church home. A double residence was completely remodeled to create a chapel and Sunday school classrooms. The pastor, Wolfram Fliegel, said: "The sanctuary is painted white with a dark green border. The ceiling is white plastic foam sheets hung on metal girders and the lamps are florescent. At the front is a light green section behind the pulpit. I would like some day to hang a Moravian seal above the pulpit.

"The choir of the Union Church sang, fortified by some Moravians. Bishop Hedley Wilson was in charge of the service. Greetings were brought by the director of the Baptist School, a representative of the Baptist Convention, a representative of the new Protestant Council of Churches of Nicaragua. There were 232 persons in attendance.

"Since dedication Sunday, our Sunday School attendance increased from 60 to 122. Attendance at the regular Sunday evening service is 114."

Provincial Headquarters
For the E.W.I. Province

The recent synod in the Eastern West Indies Province created the position of full-time president of the Provincial Elders' Conference and elected Br. G. Oliver Maynard to this position. Br. Maynard, at the time of synod, was the pastor of the Memorial Moravian Church on St. Thomas and at the same time was president of this large province.

The PEC has taken steps to carry out the mandate of synod and has set up a provincial headquarters in Antigua. The Maynards have moved to Antigua and are now living in a home in St. John's. The work of the province will be directed from this provincial headquarters and the new address for the Rev. G. Oliver Maynard is Box 424, Antigua, W. I.

This step represents years of dreaming and planning for the growth and progress of this province. To make this step possible the people of the province are increasing their stewardship.

Hoesmans to St. Thomas

The Rev. and Mrs. John Hoesman, now retired in Nazareth Pa., have volunteered to serve the Memorial Church, St. Thomas, Virgin Islands, for a limited term. The Hoesmans served for one year on St. Kitts and are now returning for additional service.

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THE WACHOVIA MORAVIAN
What I Learned from Visits to

Moravians in Other Lands

Walser H. Allen

Three times it has been my privilege to be with our brethren and sisters in Europe—in 1936, 1946, and 1966. Each time I have come away with one overriding impression namely, as the late Bishop Howard E. Rondthaler used to put it, the Moravian Church is more of a blessed worldwide fellowship than just another Protestant denomination.

No doubt the fact that I am a Moravian minister helped to open doors, but I know they would have been opened just as wide had I been a Moravian layman, because they have been opened to laymen many times.

Nor is this opening of doors limited to Moravians in Europe; doors open here too. For example, an elder of Central Church, Bethlehem, who is with the General Electric Company in Allentown, had to go to the G. E. plant at Rome, Georgia. He knew that one of the officials of that plant is the daughter of a Moravian minister and that she has many friends in Moravian circles. Consequently, when he had attended to his business, he asked to see her. Entering her office, he gave his name, said he was from Bethlehem and was a member of Central Church. She welcomed him most cordially and took time out for half an hour's chat. After he left, the superintendent of the plant put his head through her door and asked: “What did our man from Allentown want to see you about?” She replied: “He came to see me because he is a Moravian and I am a Moravian.” The superintendent gave her a quizzical look, then said: “Well! Never in my whole life has anyone wanted to see me merely because I am a Presbyterian! What is it you Moravians seem to have which the rest of us do not have?” The answer is: A WORLDWIDE FELLOWSHIP!

Other Answers

There are other answers. We have a rich liturgical tradition. We have a priceless musical heritage. We have an emphasis on “heart religion” to quote Zinzendorf. We magnify Christ as the center of our faith and, as Ernest M. Eller points out in his Houses of Peace, the genius of our church has been to produce, to instill, to develop in our people a peace of mind and heart which through the centuries has been one of their most notable characteristics—that is, whenever the true spirit of the Moravian Church has been recognized and welcomed, often impressively so by new members with no Moravian background. It would not be difficult to elaborate, but my purpose here is to stress the fact of our Worldwide Unity.

I grew up in a Moravian mission field in the West Indies—and missed being born there by only six months. Among my earliest recollections, was hearing my parents speak of our brethren in England, America, Europe, the Miskito Coast (now Nicaragua), Africa, etc., and of course those on the other islands of the West Indies. Among the missionaries who served on our island were Englishmen, Americans, Germans,

Dr. Walser H. Allen, a former pastor in the Southern Province, retired in 1965 after eighteen years as pastor of Central Moravian Church, Bethlehem, Pennsylvania.

DECEMBER, 1966
Danes, Swiss, and one Irishman. Yet, all were Moravians! Where else (especially in those days) let alone on a small island could such a group be found, all united in a single purpose? Even then I had the sense of belonging to a warm, vital and united, although scattered, fellowship.

At the age of ten, I was taken to my mother's home in West Salem, Illinois, where I lived with my maternal grandparents for nearly three years, so I could go to school. The minister in West Salem was a classmate of my father at Moravian College and Theological Seminary. This helped to reassure me, when the rest of the family returned to Jamaica at the end of my father's furlough, that I was still in the fellowship.

Our West Salem congregation is a case in point. It is some 250 miles from the nearest Moravian Church yet I dare say we have few congregations which are more “Moravian” in spirit and outlook. One would think that being so isolated it would drift away, take on the color of the denominations around it and lose its distinct flavor if not its identity. But such has been far from the case. Why? Because it has never lost sight of the fact that it is a part of this unique and blessed fellowship — which perhaps we should never have stopped calling the Unity of Brethren.

One day in 1936, another Moravian minister and I knocked at the door of our Leper Home in Jerusalem. We had read about it, seen pictures of it and knew that its matron was Sister Nygaard, a Danish Moravian, who had been trained at the Deaconess Home in Niesky, Germany. (She spoke English, Arabic, Hebrew, and German — in addition to her native Danish.) It was she who answered our knock. When we announced we were Moravian ministers from America, her smile of welcome was like a beam of light. Among the other deaconesses then at the Leper Home was Sister Johanna Larsen, the same Johanna Larsen who is now in charge of our new home for lepers at Ramallah, Jordan. I remarked that we had had a Bishop Peter Larsen in Jamaica. She said: “Yes, he was my grandfather!” I could go on to say that I had been present at his consecration, though being only three years of age, I remembered very little about it.

Illustrations of this kind could be multiplied, but I must speak of my most recent visit to our people in West Berlin, East Germany, Czechoslovakia, West Germany, Holland, and England.

**Behind the Iron Curtain**

The indelible impression we got in the Iron Curtain Countries was how much those people appreciated our coming. Again and again, at every place we stopped, they tried to tell us what it meant to them that we cared enough to come, to make the long and arduous journey to see them. We had not gone on a European tour; we had gone to see our people and to visit the places where our church had its beginnings and around which so much of its history clusters.

We were in the beautiful new church
in West Berlin, built with the help of American Moravians. This congregation was founded more than two centuries ago by refugees from Bohemia and they still sing one Czech hymn — in the Czech language — on special occasions to commemorate their founding fathers. They sang it for us. When they learned that we were going into East Germany they asked over and over, begging us not to forget, that we give their greetings to the brethren and sisters at Herrnhut, Niesky, Kleinwelka, Dresden. They themselves cannot go to those places, so they wanted us to assure our people in those congregations that they have not been forgotten. Why this concern about persons they never see? Because they too are part of the fellowship.

It was the same in Czechoslovakia. We were in the restored Bethlehem Chapel in Prague, where John Hus preached. We followed in the footsteps of Comenius—at Nivnice, where he was born; at Fulneck, where he taught from which he had to flee and where his first wife and her children died during his enforced absence; at Uhersky Brod, where he became an orphan and where today there is a fine museum devoted largely to the memorials of his life and work. We saw “The Rocks” where our forefathers hid for thirty years, using this secluded spot as a place of worship as well as a refuge. We were in Kunwald, where it all began in 1457, and in Potstejn, where the Unity Synod of 1967 will be held. We stood around the old pine tree planted by members of the first “Unity Synod”
—the one held in 1467 to elect the first bishops of the Unitas Fratrum. (Members of the 1967 synod will plant another tree at this spot.) We were at Nova Paka, home of Bro. Kalfus, who is president of the governing board of our Czech Province; at Zelezny Brod, center of the famous glass industry; and at Mlada Boleslav where, in 1946, in the old church built in 1554, Bishop Vaclav Vancura, Sr., the first Moravian bishop resident in Czechoslovakia since Comenius was exiled in 1628, was consecrated by one American and two English Moravian bishops.

It was thrilling to see these and other places, but most important were the people we saw, our own Moravian people who need us, who look to us for comfort and encouragement. They do not ask for money, but they do crave our concern, our interest, our prayers. We got the impression that the one thing which helped them to hold fast to their faith through all the difficult years was the realization that they belong; that they are a part of the fellowship, of our Unity of Brethren.

In West Germany (at Koenigsfeld, Bad Boll and Neuwied) and Holland (at Zeist) we were in places rich in Moravian history, but here too, it was being with our people which was the high point of each visit.

We had only two full days in England, so did not get outside of London, but there was time enough to visit the Moravian Close in Chelsea and to stand beside the graves of Peter Boheler, John Cennick, James Hutton, and Samuel King Hutton. Dr. Hutton, author and medical missionary to Labrador, is remembered as a delegate to the General Synod of 1957. Here also are the ashes of Bishop C. H. Shawe, and here last (Continued on inside back cover)

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THE WACHOVIA MORAVIAN
Renovated Sanctuary Is
Dedicated at Coral Ridge

Coral Ridge fellowship hall after transformation into a sanctuary.

On Sunday, December 4, at the eleven o'clock worship hour, Dr. R. Gordon Spaugh and the Rev. Richard Amos, members of the Provincial Elders' Conference, dedicated the renovated sanctuary of the Coral Ridge Moravian Church in Fort Lauderdale, Florida.

No one seems to know exactly when the idea for a sanctuary at Coral Ridge was first proposed, but the first gift to establish a Building Fund was drawn from the Kindergarten Bank Account on June 18, 1962. This gift was in the amount of $1,000. Over a period of three years the fund was increased by personal and memorial gifts until the total reached the figure of $20,000.

When this fund was established in 1962, the Moravian Church possessed the only place of worship in the Coral Ridge area (which now houses twenty-five thousand people). It was growing more rapidly than any other Moravian congregation in the Southern Province. This seemed to indicate a future need for a sanctuary capable of seating five hundred and costing approximately $150,000.

The first building committee was appointed three weeks after the first gift was given. Then a period of two years, eight months and three days elapsed, during which there was a change in pastorate and a radical change in the status of being the only church in the community. Other denominations established congregations and many prospects who had shown interest in uniting with the Moravian Church returned to more familiar and widely known denominations.

With these changes, the plans for a sanctuary also changed, and the first drawings, finally presented on May 10, 1965, were for the renovation of the existing multi-purpose room, rather than for a new building "of the New
England Colonial style” proposed in initial sketches early in 1963.

This plan for renovation was approved by Church Council on June 6, 1965, and two existing committees, Building and Building Fund, were made one working body known as the Construction Committee.

The first hammer stroke fell on April 18, 1966, and from then until new pews completed the renovation on August 8, the congregation worshipped surrounded by dust, sand piles with shovel handles sticking out, wet paint, and all the other “interesting” accouterments which go along with such an effort.

The years which go into such a program are many and the individuals who give of their possessions and themselves are too many to be named. It may, however, be of interest to know that the planning, supervision, purchasing, and color selections were all carried out by talented members of the Coral Ridge Congregation.

The decor features wall-to-wall carpet shaded in soft green, white pews with mahogany trim and gold seat cushions, walls and pulpit furniture which match the antique white of the pew finish. Champagne glass in the windows and a ceiling pickled in lightest green compliment the pews and rug.

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**BISHOP HASTINGS SPEAKS AT BOCA RATON ANNIVERSARY**

The Boca Raton Moravian Church observed the third anniversary of its organization as a congregation with an anniversary dinner on Friday, November 4. Special guest for the occasion was the Rt. Rev. S. U. Hastings, from Jamaica, who spoke on the results of Moravian missions and the need for continuing the mission spirit. Dr. and Mrs. A. David Thaeler, former missionaries to Nicaragua, drove three hundred miles each way from northern Florida to be with the congregation for its anniversary dinner.

The Boca Raton Congregation was founded on November 3, 1963, with sixty charter members. Ninety-seven people are now communicant members of the church. In October, construction began on the church parsonage which should be completed in January.

Christian D. Weber

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THE WACHOVIA MORAVIAN
The Provincial Boards at Work

Provincial Elders' Conference

The Provincial Elders' Conference, in accordance with the action of the 1965 Synod, has appointed the following members of a committee to meet with a like committee from the Northern Province to consider the matter of the two provinces:

Bishop George G. Higgins
Dr. R. Gordon Spaugh
Dr. J. C. Hughes
The Rev. Richard F. Amos
The Rev. Clayton H. Persons
Mr. Thomas A. Kimball
Mr. C. T. Leinbach, Jr.
Mr. E. L. Stockton
Mr. Wilson E. Edwards
Mr. Charles N. Siewers

The Southern Province was represented at the National Council Assembly in Miami Beach, Fla., December 4-9, by the following delegates:

Bishop George G. Higgins
Dr. R. Gordon Spaugh
The Rev. Richard F. Amos
The Rev. Christian D. Weber
Mr. Wilson E. Edwards

The joint committees on merger from the Northern and Southern Provinces is scheduled to hold its first session in Winston-Salem on December 10, 11, and 12.

R. Gordon Spaugh, president

DEATHS

Cherry, Mrs. Harriet W., born June 7, 1880; died October 19, 1966. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.


Ashburn, David Warren, born February 6, 1922; died October 27, 1966. Memorial services conducted by the Reverend J. Calvin Barnes. A member of Calvary Church.

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DECEMBER, 1966
HIGH COURT REFUSES ACTION ON MARYLAND COLLEGE AID BAN

State of Maryland grants to three church-related colleges remained in an "unconstitutional" category when the U. S. Supreme Court refused, on a 9-2 ruling, to review an appeal from the state decision.

At issue in the long-fought case, which could have far-reaching implications, have been state grants of $750,000 each to two Roman Catholic institutions — St. Joseph's at Emmitsburgh and Notre Dame of Maryland at Baltimore — and $500,000 to Western Maryland (Methodist) in Westminster.

A fourth college, Hood, a United Church of Christ institution, also was involved initially in the litigation, but when the Maryland high court issued its decision against the grants it eliminated the UCC school on grounds that its relation to the Church was tenuous and not definitive.

In the course of litigation it has been argued by proponents of the state grants that the funds were for academic and housing facilities, not for religious purposes, and that they did not advance or inhibit religion.

Opponents of the grants claimed that they were an aid to religion inasmuch as the structures raised by the funds were not "severable" from the colleges as church-related institutions.

The U. S. Supreme Court's refusal to review the case, in effect, left open the question of federal grants to church-related institutions.

Justices John Marshall Harland and Potter Stewart dissented from the decision not to review the Maryland ruling. Both contended that a hearing should be granted. (RNS)

PROTESTANT GIVING IN '65 REACHED RECORD LEVEL

Total church giving by members of 44 U. S. and Canadian Protestant and Anglican denominations reached a record $3,300,996,291 in the 1965 fiscal year, the National Council of Churches reported.

The NCC's Commission on Stewardship and Benevolence said the 1965 total in its annual "Statistics of Church Finances" represented the highest figure ever reported in the 45 years since the compilation has been made.

Last year the commission reported that contributions to 41 denominations totalled nearly $3 billion in 1964.

Of the 1965 grand total, 36 U. S. denominations received $3,172,114,782 for all purposes, passing the $3 billion mark for the first time. Six Canadian church bodies received $128,881,509.

The U. S. total was divided—$569,589,195 for benevolences such as home and foreign missions and overseas relief, a per capita figure of $14.03; and $2.6 billion for congregational expenses, a per capita of $63.72.
Average per capita giving for all purposes rose from $72.04 in 1964 to $77.75 in 1965.

NCC commission officers, interpreting these financial statistics, cautioned against drawing hasty conclusions from comparisons between totals for 1964 and 1965. They pointed out that the figures "are not absolute, but indicative only."

It also was noted that only 44 denominations were reported out of 250 listed in the 1966 Yearbook of American Churches, published by the NCC.

In denominational per capita giving, the Wesleyan Methodist Church, with a 39,114 membership, led all the reported American church bodies with $290.48. However, the Free Methodist Church which has been first in per member giving in the last several years was not reported in the 1965 statistics. In 1964, the Free Methodist per capita was $358.17.

Five other denominations were listed with a per capita of more than $200 in 1965. These were: G:

**Old Salem Charms**

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<tr>
<td>Sterling</td>
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<td>Gold on Sterling</td>
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<td>10k Gold, $20.00-14k Gold, $24.00</td>
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**GIFTS AND SOUVENIRS**

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<td>Plates</td>
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<td>Pitchers</td>
<td>Coffee Pots, metal</td>
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<td>Ties</td>
<td>Moravian Coffee Mugs</td>
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<td>Napkins</td>
<td>Color Slides of Old Salem</td>
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<td>Post Cards</td>
<td>Pictures of Salem</td>
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<tr>
<td>Metal Trays with 7 Salem Scenes</td>
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<td>Waste Baskets and Trays—Scenes</td>
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**NEW MORAVIAN CHURCH SEAL JEWELRY**

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**BOOKS**

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<tr>
<td>Road to Salem, Fries</td>
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<td>Customs &amp; Practices of Moravians</td>
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<td>Bellry That Moved, Michel</td>
<td>$1.75</td>
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<td>Houses of Peace, Eller</td>
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<tr>
<td>N. C. and Old Salem Cookery</td>
<td>$3.95</td>
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<tr>
<td>History of Mor. Church (500 yrs.)</td>
<td>$1.00</td>
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<tr>
<td>Count Zinzendorf</td>
<td>$4.75</td>
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<tr>
<td>Early Mor. Music Records</td>
<td>$4.95 &amp; $5.95</td>
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<tr>
<td>Tell Me A Story, Rondhalsier</td>
<td>$2.50</td>
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<tr>
<td>History of the Mor. Church, Davis</td>
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<td>Phone 723-1122</td>
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December, 1966
Christ, $95.91; United Presbyterian, $95.75; American Lutheran, $86.70; Methodist, $61.42; and Southern Baptist, $59.22. (RNS)

Note: The Northern Province of the Moravian Church was 23rd among the denominations with a per capita offering of $92.49 for its 27,756 members. The Unity of the Brethren of Texas was 34th with an average of $69.98 for 4,902 members. The Southern Province did not participate in the survey and was not listed.

TOO MUCH LEISURE HELD SPARKING DISCONTENT

The “long, hot Summer of discontent” which sparked race riots in Los Angeles and other cities was described by a Protestant theologian as part of the American crisis of too much leisure.

In the keynote address at a Leisure Use Conference held in Grand Rapids, Minn., Dr. Robert Lee, professor at San Francisco Theological Seminary, said the flareup of social violence, the restlessness of teenagers, the boredom of housewives and the anxiety and tensions of working men are all related.

“People don’t know how to use time,” Dr. Lee said. By the year 2000, the work week will be down to 20 hours a week — “a terrifying prospect,” he said, “unless we develop a new gospel of leisure.”

Dr. Lee said that time weighs particularly heavy on the aged.

“Many of them are literally waiting, killing time till time kills them,” he explained. “Retirement more than menopause is a form of sociological death in our society.”

He recalled a psychiatrist’s statement that housewives suffer from the four D’s syndrome — bridge, bourbon, bonbons and boredom.

The greatest of these is boredom, he said.

The conference was sponsored by the University of Minnesota Extension Service and religious groups of the state. (RNS)

SEX OUTSIDE MARRIAGE “ALWAYS WRONG,” ANGLICANS ARE TOLD

Dr. Arthur Michael Ramsey, the Archbishop of Canterbury, has reaffirmed his Church’s stand that “sexual intercourse outside marriage is always wrong.”

The Anglican Primate commented on the recent controversial debate on this subject by the British Council of Churches when he delivered his presidential address to the Canterbury Diocesan Conference.

“We believe as a Church that in God’s purpose and design the right use of sex is within marriage, and sexual intercourse outside marriage is always wrong,” he said. “The British Council of Churches has reaffirmed this. I have not the slightest doubt that all of us here in this conference believe this.

“We have, however, to commend this standard to those who are perplexed and to show real understanding of their problems. That is the task to which we must be pledged.” (RNS)

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THE WACHOVIA MORAVIAN
Easter nearly 100 West Indian Moravians gathered from all over London at 6 a.m. for the Moravian Easter Sunrise service.

There was time too, to have all the Moravian ministers of the London area and their wives at our hotel for tea.

These are only some of the heartwarming experiences which served to strengthen the ties which bind us to other parts of our Unity. Two horrible World Wars have not been able to break those ties. God grant that nothing ever will.

“PHONINESS” OF ADULT WORLD IS STIRRING YOUTH REBELLION

Youth today is rebelling against “the phoniness of our adult world,” Methodist Bishop Hazen G. Werner of New York City declared at the fifth National Methodist Family Life Conference, held in Chicago.

Addressing some 3,000 parents and churchmen, the bishop called attention to the crisis of materialism facing family life in the country and declared that “materialization of life is bringing about an order of life under the control of youth.”

“It seems,” he continued, “as though there is on the march a gigantic conspiracy to have youth take over the current society of every land. Youth once a problem, later a vogue, now becomes the ruling class. Youth is erupting into rebellion and nihilism everywhere. Nihilism — a life without principle, without goals, without morals — a life to be lived for nothing…”

For another thing, Bishop Werner told his audience, “the parental vocation of moral discipline is in decline.”

Despite today’s materialism, Bishop Werner concluded:

“The home must exist in this kind of world, but we can help families to know how to go on trusting in God, as they do.

“Further, we can teach families how to pray together. It is in the midst of the give and take of the daily living together in the family that young and old may reach down into the deeper veins of spiritual life for strength and hope.”

(RNS)

DEATHS


Moravian Church members can assist the college to insure the continuation of high educational standards. The Moravian Church is one of many Christian churches providing educational opportunity for our young men and women. Your inquiries may be directed to the Development Office, Moravian College, Bethlehem, Pennsylvania.