Free Standing Cross Tower
(Wisconsin Rapids, Wisconsin)

In This Issue
- Architecture Serves the Church
- Importance of Unity Synod
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The Year in Religion

Many of the top religious stories of the year bore witness to the sharp concern among churchmen over the escalation of the war in Vietnam. A mounting pace of church union efforts, and an ever-widening interreligious dialogue also made 1966 a year of vigorous ecumenical progress.

It was a year in which forceful efforts were made for peace in Vietnam. In this effort Pope Paul VI and Protestant leaders around the world took a leading part.

Pope Paul made many appeals (two of them addressed to Soviet and North Vietnamese leaders) for a negotiated peace, and stressed his readiness to serve as a mediator. He had meetings with top United States diplomats and also with Soviet Foreign Minister Andrei Gromyko. World and National Councils of Churches leaders added their voices to the Vietnam peace effort, reiterating pleas against intensification of bombing and for negotiations under the supervision of the United Nations. Pope Paul's call for an extension of the Christmas cease-fire was seconded by the National Council of Churches meeting in Miami Beach in December.

In the United States and abroad (especially in Australia and New Zealand), leading church bodies and individuals called for an end to the war. Other churchmen were equally outspoken in defending President Johnson's policies and in taking to task anti-war demonstrators. A Gallup Poll showed that 54 per cent of Catholic Americans supported the administration's conduct of the war in Vietnam, while Protestant support was only 39 per cent and Jewish 41 per cent.

The year was noteworthy in its accomplishments in church union. Formation of what promised to become the biggest Protestant denomination in the United States seemed assured by agreement of the General Conferences of the Methodist Church and the Evangelical United Brethren Church to merge into the United Methodist Church with an aggregate membership of over 11 million.

This merger is scheduled to take place at Dallas, Texas, in 1968—subject to

(Continued on page 24)
OPENNESS OF CHANCEL, which emphasizes simplicity of Moravian worship, does not forbid lay entrance.

“What is the function of the chancel in a Moravian Church? What is supposed to happen there? What does the ‘front' of the church have to say to those persons who come to worship?”

These were the most important questions asked prior to the building of the Moravian Church in Wisconsin Rapids, Wisconsin. They were asked by an associate in the architectural firm responsible for designing the building.

To the questions he appended this remark, “I am a Roman Catholic. If I were designing the interior of a Catholic Church I would know what to do, because I understand what the church expects to have done in the chancel. Before I begin sketching ideas for your new church I need to know your answers to these questions. I need to understand what happens when Moravians gather for worship.”

The answers to the architect’s questions proved to be of much more importance than were the answers to what seemed to be more pressing problems, such as: “When do we build?” “Do we hire professional fund raisers?” “Will the bank lend us money?” “How do we get rid of old memorial gifts and control new ones?” “How many sinks will there be in the kitchen?”

Many conferences required

The answers were worked out in more than one long conference between pastor and architect and the resultant design was interpreted to the responsible committees prior to presentation of the plan to the congregation.

The present building represents an honest effort to answer the question concerning what Moravians do when they gather for worship. It is an effort to have architecture serve the church and to use design to express the theology of the people who gather there. It is a rebellion against the idea that a Moravian church ought to be either a
replica of older Moravian churches or the conglomerate sum of the best things which the committee has seen in inspections of other new churches in the area.

It may not be a good answer to the architect's question. The interpretation of what the church ought to say to its people may not have been clear. The architect may not have been creative in putting the answers into blueprints. The important thing, however, is that the design of the church attempts to wed theological ideas and architectural design.

What should a building say?

What should a church building say to a Moravian congregation? It ought to remind them that they are worshipping in joyful response to God, not seeking Him in mysterious dusk; that the status of the minister does not differ from that of the layman; that the preaching of the Word of God is all important; that the holy communion is a "family gathering" of God's people and not a mysterious doling out of a favor at the hand of a priest; that the entire congregation, including the choir and the pastor, are gathered together for worship and are not there primarily to deliver speeches or present concerts; that the history of the church and the contemporary scene of the church's operation are both vitally important.

Translating these ideas into architecture is not easy. The Wisconsin Rapids attempt emphasizes these answers:

The church building is of contemporary design (whatever that means!). It is captured by neither dark, musty Gothic (pointed windows) nor by the more pleasant but historically dated Moravian Colonial. It tries to say to an industrially progressive community that the church has a contemporary message.

There is no chancel in the usual sense of a chancel being the area surround-
organist; (2) better choir leadership of liturgical chants and (3) a growing concept of the fact that the choir's participation in the service is primarily that of being a part of the worshipping congregation while still carrying out specialized functions. The mechanics of using soloists, instrumentalists and multiple choirs is simplified so that both the choir and the congregation are led into undisturbed worship.

From my experience in working with a congregation on this building project these lessons seem clear:

(1) Choose an architect who is primarily concerned with understanding your purposes, practices and beliefs. Insist that he ask “What happens when Moravians gather for worship?” How well he can adapt his last Episcopal church plan to your budget is of no consequence. How well he can understand your congregational needs is important.

(2) Check the design of your church against the normal program of the congregation so that the building serves the program instead of finding that the program is dictated by facilities. A necessary but often forgotten question is whether baptisms, weddings, funerals and confirmations can be held comfortably and without moving furniture or making make-shift arrangements for these things which are normal to the life of the church. Look at the sanctuary plan from the viewpoint of studying what normally happens there.

(3) Begin with a restudy of your faith. What happens when the pastor counsels or administers? What happens when the congregation studies or worships? Only then begin to design. The industrial commission will check the building for safety; the building committee must be concerned about function—for function which grows out of faith.

The fine art of architecture can serve the church magnificently when it is willing to use its art forms to express faith and to help the congregation fulfill the function to which it has been called. When architecture fails to do this it could be that the congregation has failed to ask and answer the right questions.

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January, 1967
Unity Synod Promises to Be

One of Great Importance

R. Gordon Spaugh

THE COMMITTEE ON GOVERNMENT of the Synod of 1957 in session. Its work in restructuring the Unity especially will be under review by the Synod of 1967.

There have been only two synods held by our world-wide Moravian Unity since 1914. These past fifty-three years have seen tremendous changes in our world society. Two synods could hardly be expected to keep abreast of our rapidly changing way of life. The forthcoming synod will face issues that may alter the entire concept of our world-wide fellowship. Therefore, the Unity Synod of 1967 promises to be one of great importance to our Church.

It is a bit early to deal with specific legislation which the Synod of 1967 will face, since the chairman of the Unity Committee will not present an agenda to the delegates until two months prior to the opening of the synod on July 6. However, one matter has been assigned to the synod by the 1957 synod. A committee has prepared a preliminary draft of the section of the 1914 Book of Order that deals with Organization and Church Life.

This section deals with such matters as: Family Life, Schools and Education, Civil Life, Amusements and Care of the Poor and Sick. The matter of worship is a part of the section under revision which includes Liturgical Principles, Music, Memorial Days and the Sacraments. Still other divisions deal with Church Discipline and the Orders of the Ministry. One can readily see the wide scope of these topics and the resultant effects which they could have upon our Unity.

The functions of the Office of Bishop will serve as an example of the far-

Dr. R. Gordon Spaugh is the president of the Provincial Elders' Conference, Southern Province, and a delegate to the Unity Synod of 1967.
reaching effects that changes in this section of the Church Order may have upon our Church.

There are those who propose that we pattern the Office of Bishop more closely to the Anglican tradition. Synod's voice on this matter will indicate whether the trend will be toward a more Episcopal form of church government. If it should be decided to include among the duties and responsibilities of a bishop the work of administration, other questions arise.

Will each province elect only one active bishop? Will he become president of his Provincial Board by virtue of his office as bishop? Will a bishop retire at the time he is not re-elected to his Provincial Board by his synod? These and other questions must be answered when synod faces this matter.

There are three general forms of church government, Episcopal, congregational and conferential. Any action by synod that requires a bishop to include among his duties that of administration will be a step toward the Episcopal form of church government and a step away from our present practice of conferential government.

The nature of our times and the life of our provinces furnish the basis for other issues that appear likely to demand synod's consideration.

One of these must certainly deal with

Church Merger

as it will effect the future pattern of our Unity.

The synod will seek to discover if it is possible for a province to merge with another church body and still maintain its relationship to the Unitas Fratrum.

Has the time come during our generation when we shall cease to be a world-wide fellowship and merge with Methodist, Presbyterian, Episcopalian, Anglicans and other denominational

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bodies? We should face squarely the questions: Has the Unitas Fratrum completed its mission? Should we become a part of a “super church?” This issue alone will be one of the most difficult which the delegates must face.

Another topic which must receive priority by the synod will be

The Status of the Various Provinces of the Unity.

As nations are achieving their independence, it is understandable that a church body seeks the same distinction of independence. There is little doubt in the mind of anyone who has visited the various areas of our Church that the day has come when we must rethink our present practice which was adopted as an emergency measure.

Questions of far-reaching importance arise. Shall independence and equal status between all provinces erase personnel and financial assistance? Are all provinces able to produce the leadership necessary for the work of the Church? Will the feeling of responsibility borne by the present Unity Provinces for areas “assigned” to them for assistance and guidance be lessened to such a degree that the work will suffer?

As the synod resolves the issues it must face there is one more that should not be lost sight of, if the Unitas Fratrum is to meet the challenge of our world:

Ways Must be Found to Strengthen Our World-Wide Fellowship.

Distances are no longer an insurmountable barrier to our widely scattered provinces. How can we take advantage of our jet-age transportation to bring this about? What ties can we discover that will link us even closer together?

Finally, how can we bring to pass the spirit of determination that motivated our forefathers who found no task impossible, no challenge too great and no sacrifice too demanding as they faced the needs of their day?

The Synod of 1967 faces many questions and far-reaching issues but through God’s grace it may become a significant one. Our Lord has led us hitherto. He will lead us now!

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National Council Defines Goals as

Elimination of War, Injustice, Poverty

Proclaiming major goals for the cooperative church movement during the next three years, the National Council of Churches meeting in Miami Beach, Florida, urged its member communions to work for the elimination of racial injustice, poverty, hunger, war and the disunity of the church.

The triennial "Message to the Churches" promulgated by the Council’s General Assembly in session December 4-9 also listed evangelism as a top priority for ecumenical programs.

"We know Jesus Christ is the answer to our own deepest spiritual longings," the message said. "We know sharing him is like offering food to hungry people. We do feed some people. But many of us hesitate to share our Christian faith. We believe Jesus Christ is in the midst of life and will have the last word in history. Therefore we must not hesitate to proclaim the gracious God and live as the gracious neighbor."

Evangelism Debate

The discussion of evangelism which had a prominent place in the Assembly’s program was highlighted by the presence of Evangelist Billy Graham. Graham spoke to the section on evangelism and addressed a fellowship luncheon.

In speaking to the section on evangelism, Dr. Graham admitted there are basic differences in the approach to evangelism by different segments of Christianity, but observed:

"I find to the extreme right and the extreme left the same spirit — an exclusiveness, a hard dogmatism. And I sincerely believe there is room for something in between."

He declared the church must be concerned both with winning people to Christ and with social action. People, he said, must be converted from the world to Christ and also with Christ back to the world.

"There is a great section of the church that feels these two conversations go hand in hand and I am one of them," he affirmed.

The work of the section on evangelism took the form of an analysis of the "old evangelism" and the so-called "new evangelism." One of the advocates of the "new evangelism" was Dr. Colin Williams, the author of the Assembly’s study book, "That the World May Know."

Dr. Williams asserted that the "new evangelism" takes as seriously as the old the fact that Christian faith calls men to a radical change of life. While the 18th and 19th century frontier evangelism laid stress on individualism, the new evangelism calls for surrender of prejudice, "national limitations, and old ways of privilege." "All too often today" he said, "those who want to reject the claims of the Christian faith, calling them to surrender ways of privilege and prejudice which are hurting their neighbors in other ethnic groups and social groups or national groups, use the old evangelism to protect their sub-Christian attitudes."

"What the new evangelism is insisting is that the call to follow the way of Christ must be related to the whole of
life or it is not genuine," Dr. Williams summarized.

Appeals to the Churches

The Assembly adopted a number of statements that appealed to its member churches for concerted action. The most lengthy of these (3,600 words) was a statement on the War in Vietnam, the opening words of which appealed to the Council's "member churches and their constituencies to pray for God's guidance as our nation seeks together with other concerned leaders and nations to bring an end to the war in Vietnam."

The statement urged that the conflict be placed on the agenda of the United Nations and that there be more candor on the part of those who make government policy in relation to Vietnam. It also called for serious consideration of a halt in the bombing of North Vietnam.

In the matter of a halt in bombing, the Assembly noted that the "Secretary General of the United Nations has proposed a halt to the bombing of North Vietnam as the first step in an effort to end the hostilities and begin negotiations." "Such action" it noted, "would be most timely in the light of the agreed holiday truce and Pope Paul's appeal, for a prolongation of that truce."

"We ask all," the statement concluded, "to join in continual prayer—for our country, for the people of Vietnam, for all engaged in military action, for the peace of the world, and for the reconciliation of all God's people."

A second major resolution of the Assembly spelled out a program of priority for the Council for the next three years and was entitled "Development for Equal Opportunity."

The resolution said that the "national economic priorities of defense, space exploration, and the production of supersonic air transport must not be allowed to impede the achievement of social justice," and that the nation must give the "highest priority" and "billions of dollars" to provide "adequate housing, education and job training, employment, as well as health and medical services," to millions without access to an "equitable share of our nation's abundance."

Among the other appeals was one which urged that "Church World Service, other Council units, and the member churches increase their initiative and efforts in family planning to meet the serious challenge to mankind of the burgeoning rise in population."

Election

The Council organized for the next triennium by electing Dr. Arthur S. Flemming as president. Dr. Flemming, a Methodist layman, is president of the University of Oregon and formerly Secretary of Health, Education and Welfare.

Following his election, Dr. Flemming expressed the conviction that evangelism cannot be an "either-or" proposition, but must include the methods of both preaching and action.

He also expressed hope that the council's new interest in evangelism and the appearance on its program of Evangelist Billy Graham will open up dialogue between the council and the evangelical denominations outside that group. He said Graham had presented a "both-and" approach in evangelism.
The spirit of the Assembly is well expressed in the concluding paragraphs of its message to the churches:

“We in this Assembly call upon the constituencies of this Council to concern themselves actively with the great responsibilities that have confronted this Assembly, including the basic need of men to know the Living Christ and under His Lordship seek the elimination of racial injustice, poverty, hunger, war, and the disunity in the household of Christ.

“Individually and together we are involved in the sin that continues to threaten mankind. Let us repent and ask forgiveness of God and of our fellow men. Let us rejoice in the gains that have been made and commit ourselves afresh to further study and action. Let us profess together our faith by deed and by word THAT THE WORLD MAY KNOW.”

Attending the Assembly as delegates from the Southern Province were the Rev. Richard F. Amos, Wilson E. Hutchison-Allgood, Bishop George G. Higgins, Dr. R. Gordon Spaugh and the Rev. Christian D. Weber.

Delegates from the Northern Province were Dr. John S. Groenfeldt, the Rev. Thorlief Harberg, Bishop Edwin W. Kortz, the Rev. Milo A. Lopnow, Mrs. George O. Maish, Dr. Edwin A. Sawyer and E. Allen Schultz.

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January, 1967
In most churches the Lenten and Easter seasons are closely associated with "taking in new members," having people "join the church." The people come in by confirmation, letter of transfer, reaffirmation of faith and by adult baptism. Most Americans unite with the church before adulthood. If not, in many instances there are simple, inconspicuous formalities that are not too demanding. They can usually accommodate almost anyone. Joining the church is easy.

**Consequences are apparent**

The consequences of this type of nominal church membership are evident everywhere — in the organized church itself and its relationship with the world. What should be a vital, moving force for good, for justice, for righteousness, love, and a demonstration of the Spirit's guidance is too often bogged down in trivialities of keeping the status quo; a comfortable refuge or escape from the life of our day. In many ways it merely echoes and reflects the morality, limited hopes and methods of the world around it. That is why some critics have described the church as "dated, divided, divorced from life and irrelevant."

I disagree with that estimate of the church but am convinced that the church must change if it is to meet the challenge of our revolutionary day. The world is changing whether the church likes it, gets involved, or not. But if the church is to be relevant it must take a new look around and at itself. Part of the revolution of today is loud and obvious but the undercurrents of change may be the more important. The currents will not be understood by people who live in their own comfortable little shells. They will be constructively met only by those who learn to project themselves into the future. This is especially important for the church.

Church members, like everyone else, have to face up to a newly emerging world. The question is whether they will be able to help mold and direct the direction of that future world. Certainly a nominal, self-centered or traditional church will have little place in its making. Signs of that new world are already appearing. Increasingly, Christians can expect to be a small minority in a world mushrooming in numbers and varying faiths.

The terrific forces of secularism are only beginning to be felt with their resulting upheavals in moral patterns. Will the church be able to convince the world that the hand of God is in the miraculous wonders that are bound to come in the many areas of science, or will most put their hopes in the "s Salvation" of science?

Can we look to church people to have enough of the love of God in their hearts to see the Spirit of God moving in the beginnings of the ecumenical movement among Protestants, Protestants with Roman and Orthodox Catholics, and perhaps even among men of many faiths? Though nationalism is far from dead, will church people help lead the world into a vital, meaningful in-
ternational relationship beyond present national loyalties, or will they be among those seeking to maintain the present status as sacrosanct? We have spoken loud and long about "loving one's neighbor" but what of a world which is a neighborhood? Will we be neighbors to all?

A dangerous world

Ours is a changing, dangerous and challenging world. The church has an important mission in it. But that mission will never be seen or met by a shallow "club membership" mentality of churchmanship. The static church, organized for its own preservation, will not be able to speak to a world in revolution. Nor can a church that thinks of itself as a "repository of the saved" be much concerned with what happens outside. Like the Jews in captivity, the church has a question to study and answer in a world that seems as alien to it as what the Jews saw in Babylon. The question is, "How shall we sing the Lord's song in a strange land?"

Whatever we sing, if it is to be meaningful to us and helpful to others, it must be the Lord's song, not just our own. The concept of membership inherent in the New Testament includes at least these basic characteristics.

1. A church member will be first of all a Christian. In Christ he has found the Saviour of the world and his Saviour. He has made his commitment to Christ. A new day has dawned for him. The world can never be the same again. He is a new creation. He has a new power and pattern for life. This is life "in the Spirit" or "in Christ." It is a promise of things to come.

2. A Christian church member has not only begun a new life, he has been given this new life to live it! His has not been an instant, once and for all salvation, but a new beginning. It brings no guarantee of immunity from temptations or life's hardships. It is

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his to face up to life's struggles, to grow in the characteristics of his Lord. He will, if faithful, be able to face life optimistically though realistically. In this new relationship with Christ, he can now grow toward that potential of sonship for which he was created. His life must begin to show the "fruits of the Spirit."

3. This new relationship immediately brings him face to face with others as well as Christ. Life "in the Spirit" is life in community. He is part of the covenant people, but not as a narrow, self-righteous closed community. They are to be "a city set on a hill," "the salt of the earth," "leaven to leaven the whole loaf." They are to be as closely involved and identified with the world and its needs as Christ incarnate identified himself with sinners. There is nothing of self-preservation or personal privilege in this relationship. Christ did not come to be served but to serve. The Christian is His, representative in this world.

Many implications

The implications of this relationship are many. For one thing, believers are one. We may divide them with our separate organizations but there is one universal church—one in faith, life, participation in history and in the future. To be a Christian, to be a part of the "communion of saints," the "koinonia," the fellowship of faith, is to belong to the church. This is the fellowship we "join," or better are born into when we accept Christ and his mission for our life. This oneness will ultimately become a reality on earth as it is in heaven.

For another thing, as we cannot find life apart from Christ, no more can we find it apart from love to our neighbor, which includes everyone. The idea that one can be a Christian by oneself, or a Christian who selects who is good enough for his fellowship, does not fit the New Testament picture of the church. In the church we are related to all believers and to all the needy of the world. This is our privilege and our mission. Christ died for all. Through the church we are called to meet and help break down the barriers of race, culture, poverty, nationality — every wall that man has raised against man.

It is a wide fellowship we join in the church. It is a revolutionary mission we take up. It is the only mission that, if carried out, holds hope for a better world. That mission is every believer's job. As we take it up, the church will be relevant, creative and revolutionary!
The Epiphany Season
Herbert Spaugh

The Epiphany season which commences January sixth is a season in the Church Year of missionary emphasis. It falls twelve days after Christmas.

This festival commemorates the coming of the Wise Men or Magi to worship the Christ Child. In most Christmas nativity scenes the Wise Men are portrayed along with the shepherds worshiping at the manger. But a careful reading of the account of the coming of the Magi, Matthew 2, reveals that they did not come to the manger, but to a house. This would indicate that the Magi came some time later after the nativity, after the family had moved from the stable and into a house.

You would enjoy reading Henry Van Dyke's little book, "Even Unto Bethlehem." The author either from his fertile imagination, or from other sources not generally known, explained how circumstances which befell Joseph and Mary brought about the birth of Lord Jesus Christ in the manger, and how the Holy Family moved shortly thereafter into a Bethlehem home. These details are not in the Scripture but they make interesting reading.

Furthermore, Herod's decree ordering slaughter of the baby boys of Bethlehem including those up to two years, would indicate that some considerable time had elapsed from the birth of Christ before the Magi came to Jerusalem and Bethlehem.

The Matthew account not only tells of the coming of the Wise Men, but also of the flight into Egypt before Herod's slaughter of the children. This tragic event is noted in the Church Calendar as the Slaughter of the Innocents and falls on December twenty-eighth.

None of the dates of the Christmas and Epiphany season are actually known. They were set later by a Church decree. Matthew also records the return of the Holy Family from Egypt to take up their family residence in Nazareth.

The word Epiphany is derived from the Greek word meaning "manifestation." It refers to the manifestation of Christ to the Magi who were Gentiles and by tradition the forerunners of the Christian Church. Legend has it that the Magi returned to their own separate countries to establish churches. The shepherds, representatives of the Jewish race, and the Magi, representatives of the Gentile races, met together around the Christ Child. So it is natural that we may treat Epiphany as a season of missionary emphasis. It is more than a one day festival to be observed on January sixth or the nearest Sunday. The festival actually lasts from January sixth until Septuagesima, the first of three Sundays preceding the Lenten season. The name Septuagesima is derived from the Latin word meaning seventy indicating seventy days (approximately) before Easter.

The churches would do well to exercise privileges and responsibilities of this season by calling attention to the vital necessity of Christian witnessing at home and abroad.

This is the second of a series of articles on the Church Year written by Bishop Herbert Spaugh of Charlotte.

JANUARY, 1967
"What Did You Expect?"

E. Howard Housman

As seventeen year old Tekla proudly presented her youngest baby for our inspection, I shook my head in amazement. Tekla had been a baby herself playing with our daughter, Christina, when we served Caurquira from 1947-1956. Finally, Martha said, “What did you expect after almost twenty years?”

One can expect change and hope for growth. Our hopes and expectations were fulfilled as we began to serve again in the land where first we came in 1946.

Nationals are preachers now

Twenty years ago most missionaries served as preachers. Today, twenty-seven trained Honduran pastors preach the gospel each week. They live close to their own people, ministering to their needs, and preaching in the Miskito vernacular. Today missionaries are only used for administration, medicine, or special teaching. Three of our Honduran pastors are ordained. These men have had extensive training and over twenty years of practical experience. They administer communion to all but five of our congregations. The supervision and payment of the pastors are in their capable hands. One of these parsons (ordained minister) Navarro Allen, is a member of the Honduran committee which administers the province between assemblies (synods). Pineda Herrera, a Honduran layman, is the other local representative on this committee.

When we first came to Honduras, communications were so limited that two years passed before we even met one of our colleagues, Clark Benson. In 1966, we talked with five other stations twice a day and reported to the airplane headquarters each morning. Four times a year the Missionary Aviation Fellowship transports our ordained pastors to their distant communion stations. The plane is also on hand for emergencies and the special transportation needs of the church. Mail arrives each week. In Caurquira we are just an hour and a half motor boat ride away from the Honduran airline which makes flights to and from the capital twice a week.

The Rev. E. Howard Housman has lately returned to Honduras after serving in Guyana and then in New Jersey. He is the superintendent of the Moravian Church in Honduras.
Abundance of fruit

On August 2, 1966, as we entered Caurquira by boat the very first difference that struck us was the abundance of fruit trees. Back in 1956, we had helped to wire the cattle out of Caurquira in order to plant fruit trees close to the homes. We even sponsored a tree planting contest. Today a boat spends a full day loading coconuts from the trees planted in that era. As coconuts bring money to the community, house construction began to improve. We were pleased to see many well built homes dotting the lagoon shore. Children have increased almost as rapidly as trees. Whereas I used to teach twenty-five children today the government school has a full staff of trained teachers for the three hundred students packed into the steaming classrooms. The majority of the young men and women can read and write as well as speak Spanish. The government has graciously given scholarships to many deserving students as they completed the sixth grade in a local school. Unfortunately, this has produced the educated unemployables. Since only a small number can be used as teachers and government employees, many young people are sitting around all dressed up with an education and no place to go.

Economic help

The Moravian Church, along with the Mennonites, and the Evangelical and Reformed Church, has realized its responsibility to help our Honduran brethren economically. Under the guidance of Agricultural Missions, we have borrowed for two years Dr. Lester Zook, a Presbyterian agricultural missionary with twenty-three years of experience in Mexico. We have hopes that some of our educated young people will be used profitably in this agricultural program.

In these past twenty years the Honduran government has come to our area. On the old map our area was called, The Territory of La Mosquitia. Today, it is a department, called Gracias A Dios. The representative in Congress, Duval Haylock, lives down the road from our Caurquira home. In the

POUNDING RICE in grove of palm trees. Planting program has produced an abundance of fruit trees and an improvement in economy.
old days young couples who wanted to get married had to travel two weeks to reach government officials. Today, they can get married in several places throughout the department. The government has also sent doctors and nurses to care for the physical needs of the people in several well-built clinics.

One of the most dramatic changes brought about by the government is the absence of malaria. An organization called S.N.E.M. (servicio nacional eradicar malaria) is constantly vigilant to track down any new case of malaria and to treat it immediately. Our own medical work in Ahuas has expanded considerably, with much new, modern equipment. A nurse serves the clinic in Cocobila and the availability of radio contact makes it possible for the doctor in Ahuas to keep in touch with the work at the clinic, as well as securing help in diagnosis himself.

Does growth and change mean that the work of the Moravian Church is completed? As the government moves in to meet the needs of the people in the fields of medicine and education we can redirect our efforts to the primary task of the church: to preach the gospel to each generation in such a way that men and women will live their lives in total commitment to Jesus Christ.
AWARD WINNERS AT GRADUATION PROGRAM of Practical Nursing Course at Gray Hospital were Allen Taylor (left) and Marie Davis (center). Others in the picture are Linda Clay, R.N., instructor; Mrs. Mildred Levy, R.N., Head Nurse; and Dr. Ned Wallace.

**Practical Nurses' Graduation**

The third annual graduation program for the Practical Nursing Course at the Gray Memorial Hospital, Puerto Cabezas, Nicaragua, was held on Sunday, October 23, 1966. Twelve students received diplomas and pins. Bishop Hedley Wilson, member of the faculty of the Instituto Bíblico, Bilwaskarma, was the principal speaker. Prizes for outstanding achievements during the course were presented by Dr. Ned Wallace to Marie Davis and to Allen Taylor. Taylor is an Episcopalian and will serve in the Episcopal clinic on Corn Island.

The course of instruction is one year compared with the three-year course given at the Thaeler Memorial Hospital at Bilwaskarma for Registered Nurses. Miss Linda Clay, a recent graduate of the Duke University Nursing School, supervised the curriculum and compiled a procedure book to be used by all of the nurses at the hospital. The course for 1967 began on November 1, 1966, with 13 students.

**Ordination in Nicaragua**

The Rev. Norman Bent was ordained as a deacon of the Moravian Church on October 30, 1966, at Rosita. It was a triple event. In addition to the ordination, the congregation planted a corner post for a new Sunday School building. In the evening of the same day a farewell service was held for Mr. and Mrs. Hoppa. Mr. Hoppa was the manager for the Rosita copper
mines and assisted the Moravians in many ways.

**Stewardship in Nicaragua**

The entire province has been involved in a special effort to emphasize the importance of Christian stewardship. The Rev. Clair Denman, a missionary from Mexico, has been leading the initial institutes for study. Stewardship Institutes were conducted in four sections of the province for the pastors and leaders. Now the local congregations are having study and prayer sessions.

Dr. Howard Storz, who has been directing the work of the congregation at Puerto Cabezas until the arrival of the Alan Taylors, says that the whole congregation is divided into small groups. There are 35 homes with from eight to ten people attending over a period of eight weeks. He writes: “They are very much interested and enthused about it. I thought that I would have these meetings take the place of the mid-week prayer meeting but the people wanted both. Some Baptists and Anglicans want to join in these weekly Bible studies in the homes.”

The pastor at Bluefields, Stedman Bent, writes: “We were able to get from 25 to 30 teachers to carry this program into homes for eight weeks. Each Sunday night after services, the teachers were prepared for the following week’s home study. There was a grand service for the closing session with 820 attending. The four junior choirs under the direction of John Giesler added much to the service of praise. This splendid program has brought us a needed revival. There is now a new sense of dedication and stewardship.”
The Provincial Boards at Work

PROVINCIAL ELDERS' CONFERENCE

The Rev. Edward C. Helmich has accepted a call to become pastor of the Hopewell Moravian Church. He was installed during the morning service on Sunday, December 11, by Dr. R. Gordon Spaugh, president of the Provincial Elders' Conference.

The Provincial Elders' Conference has granted the request of the Rev. William A. Kaltreider for his retirement from the active pastorate on December 31, concluding forty-one years in the ministry of the Moravian Church. He has served the Home Church as assistant pastor and as pastor of Immanuel and Friedland, Mayodan, King and Mizpah, Moravia, and New Eden congregations since he was ordained in June, 1925. In addition to the above pastorates in the Southern Province, Br. Kaltreider served as pastor of the Bethany and Beulah congregations and the Kingston congregation in Jamaica from May, 1930, to May, 1944.

R. Gordon Spaugh, president

DEATHS


R. Gordon Spaugh, president
Advice to the Protestant laity: why should your minister live in a church-owned parsonage? Why not help him buy his own home? Such help will reap benefits for both the congregation and the clergyman.

This is the advice of a man who can speak with some authority on housing for clergymen and their families. He is the Rev. D. P. McGeachy, III, pastor of Westminster Presbyterian church in Nashville—the son and grandson of Presbyterian ministers. His suggestion was contained in the December issue of Presbyterian Survey.

For the minister, wrote Mr. McGeachy, home ownership will help him become more fully a part of the community. "He needs to know what it means to pay real estate taxes, to serve on the jury, to get concerned about zoning laws, and to anguish over the troubles with the plumbing. He will be better able to preach to his suburban congregation if he owns a suburban home."

A church which "gets out of the real estate business" and includes a housing allowance in the pastor's salary is being more realistic, he argued. "You will be able to take honest pride in what you are paying your preacher. When you add a housing allowance to his present salary you will be able to compare it far more favorably with the income of your elders and deacons. If he is buying a house, not living in somebody else's quarters, you are more likely to be treating him as his professional qualifications warrant."

It may even be cheaper for the church to pay "a substantial housing allowance" than cope with utilities, upkeep, basic costs, depreciation and the like. In any case, Mr. McGeachy argued, the housing allowance plan would permit church budgets to operate with a more constant figure — avoiding sudden repairs, redecorating for a new minister or similar expenses that must be taken into consideration.

"The manse allowance, income tax-free to the minister, is worry-free to the board of deacons," he observed.

Owning his own home where he wants it — and not where some church committee of 40 years ago decreed it should be — gives the minister and his family an added measure of dignity and freedom, Mr. McGeachy believes. "If they want to add a room for Grandmother, they should have that option without having to debate their personal life with the property committee."

Home ownership — or rental of an apartment, if that's what he wants — gives the clergyman the opportunity "to live in a house suited to his own family, and in a neighborhood where his children will be happy," the author stated.

According to Mr. McGeachy, the practice of church-provided parsonages began in and belongs to another era, an age when individuals were born, lived out their lives and died in the same house — or at least in the same community. The clerical calling, by contrast, carried with it a high degree of mobility.

"But today the average American family moves more often than the
Methodist preacher," Mr. McGeachy pointed out. "The U. S. Census Bureau says that we are not expected to stay as long as four years in the same place. Your minister is one of the more stable residents in the community. And because of the population turnover, houses are easy to buy or rent. Some young business executives own three or four houses in their first decade of employment."

"So, since the minister is more permanent than his congregation, and since housing is readily available, it makes sense for the church to get out of the real estate business."

An explanatory note about the author in the magazine indicated that he has just left the First Presbyterian church of Gainesville, Ga., to assume the pastorate of Westminster in Nashville.

It didn't say who owns the parsonage in either place. (RNS)

HIGH INTEREST, 'TIGHT MONEY' CURB EXPANSION PLANS

High interest rates and "tight money" have sharply reduced the number of new congregations being started by the American Lutheran Church (ALC).

The number of new ALC missions established in 1966 will total only 38—as compared to 65 in 1965, according to Dr. Dale Lechleitner, Minneapolis, executive director of the ALC's Board of American Missions.

A further drop—below 20—is in prospect for 1967, he added.

Higher interest rates increase both the cost of land and building, thus adding substantially to the total of subsidy and loan needed for each new mission, Dr. Lechleitner explained.

He said the record low number of new churches planned for 1967 comes in the face of a budget allocation, increase of more than $900,000—from $3,623,725 in 1966 to $4,535,000 in 1967. But the budget increase is offset by the slower rate of turnover in the ALC's Church Extension Fund from which initial loans are made for land purchase and construction of a church building.

The fund, which currently totals $32.4 million, now must pay 6 1/2 per cent interest for money it borrows—the

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rate was 4 per cent a few years ago, it was noted.

Another factor in forcing curtailment of construction is the need to grant larger subsidies for mission congregations because of the increased burden of interest charges they must assume.

Dr. Lechleitner said the ALC Board’s “rollback program” had been especially affected by the current “tight money” situation. By this plan, newly-established churches are encouraged to arrange local financing in their respective communities, thus enabling them to repay the initial capital investment in property to the Church Extension Fund. The “rollback” plan in 1965 had reached the point where it was bringing back one-fourth of outstanding mission loans annually, Dr. Lechleitner said. In 1966, the rollback total will be about $1 million less than anticipated.

The fact that loan money is hard to find at any price delays newly-organized congregations in their refinancing efforts. The higher costs, plus increased interest obligation for a longer period of time, further discourages local leadership, it was explained.

Average cash outlay for each new church has risen from $100,000 two years ago to about $125,000, Dr. Lechleitner said. This includes both the amount of repayable loan and initial subsidy. (RNS)

METHODOIST SEES CHURCHES FACING SPLINTER THREATS

“There is a real danger that Christianity will splinter into fragments,” the president of the Methodist Church in England warns.

The Rev. Douglas W. Thompson told an audience at the Wesley Central Hall that “if the ‘revolutionary’ elements in every denomination became too impatient with progress, they might break away to form new sects.”

“It is a terrifying thought,” he said, “and a very real danger; I have seen it happen in other parts of the world.”

Mr. Thompson, head of the Methodist communion in Britain, said he had come to realize that the problems facing each denomination were much the same.

“Whether Roman Catholic, Orthodox, Anglican or Protestant,” he added, “Christianity is faced with declining influence and numbers and at the same time new thinking and restlessness among Christians themselves.

“The new trend of ‘Church talking to Church’ made Christians in each denomination conscious that their problems were not theirs alone.”

All denominations now see with alarm, he said, just how many people are outside Christianity of any kind—a problem which is “nagging the minds of more Christians today than at any time in my lifetime.”

The Methodist leader held that there is a restlessness abroad in Christianity—people are tired of being cramped by the old traditions of their churches. “But,” he added, “the decline in Christianity does not herald its demise. The process of slimming is not the process of dying; often the opposite. The restlessness now affecting Christianity could either lead to a new momentum and sense of direction or it could burst the whole movement with the force of

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internal revolution.”

“The danger,” he said, “is that the restless revolutionary elements could fail to carry the rest with them and so eventually break away, fragmenting Methodism and all the other churches as well.”

He mentioned as an example the evangelical wing of the Anglican Church and a sector of the Methodist Church, which could well “walk off arm-in-arm thinking they are creating something new.”

“There are other bits and pieces one could name,” he went on, “that could split away from the traditions in which they are grounded trying to be something new, to be new sects.”

Such movements could only lead to bitterness, he held. Mr. Thompson ended by saying, “The re-thinking now going on can not be stopped, the task to which we are all called can only be accomplished as we streamline our efforts to draw near to each other.”

(RNS)

CLERGYMAN-DOCTOR
A ‘SCHWEITZER’ TO LEPERS

Timothy Yelson Rhee is known in Southeast Asia as “the Dr. Schweitzer of Korea.”

Five years ago, this 44-year-old Presbyterian minister and doctor of medicine started a hospital on a rocky re-

mote island 200 miles off the coast of South Korea where tuberculosis and leprosy were rife.

In Hong Kong for a few days before returning to Korea from a lecture tour of Australia and New Zealand, Dr. Rhee explained how he came to start his island hospital. Although he had once worked with Dr. Schweitzer, he said this had nothing to do with his decision, which came about instead through “a strange message from God.”

“After the liberation of Korea in 1945,” he said, “I started a church in Seoul with the help of my mother. One day while in silent prayer, I heard a voice telling me that I should go to the lepers.” After hearing the “voice” again on two successive days, Dr. Rhee

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opened a mobile clinic service, and by the early 1960's, he had reduced Korea's leper population from 100,000 to 50,000.

Then came another dramatic turning point in his life. A clergyman appealed to him to help five lepers on the island of Ullung-Do. The small boat in which he set off for the island was blown off course by the tail of a typhoon and one of the sailors was killed. Dr. Rhee's boat was adrift for three days. "I prayed very hard and suddenly the wind changed. I was blown toward a shoreline and to my great surprise I found it was Ullung-Do."

Instead of five lepers needing help, Dr. Rhee found 93. There were also 800 cases of tuberculosis, widespread malnutrition and serious sanitation problems on the island which had a population of 220,000 and not a single doctor.

Dr. Rhee had reduced the number of leprosy cases to 15 active ones, and he is confident that these will be arrested in a few years.

Lack of medicine and malnutrition have slowed down his attack on tuberculosis, but 182 of 300 active cases have been receiving regular attention in a new hospital called "Schweitzer House."

To help overcome chronic malnutrition among the island's inhabitants, Dr. Rhee is building up a herd of milk goats, the first 17 of which were imported from the mainland. The doctor's "animal bank," as he calls it, has now 170 units and he hopes in a few years to be able to supply each of the 4,000 families with a goat.

Dr. Rhee's finances are low, but his faith in God and in his fellowman never falters. "My life is not my own," he says. "I promised God that I would devote it to this island, and that is what I am trying to do." (RNS)

BIBLE SOCIETY PRODUCES TWO RECORDS FOR BLIND

Two long-playing records featuring 50 favorite chapters from the Bible have been produced by the American Bible Society as part of its effort to bring the Bible to the blind.

Produced in connection with the Society's 150th anniversary, the records play at 16-2/3 revolutions per minute, the speed customarily used in recordings for the blind. Scripture chapters are read by stage and TV actor Wayne Tippitt.

Cost of the set is a dollar. However, the ABS, in keeping with its long established policy, will give a set free to any blind person upon request.

The Society estimates there are more than 400,000 blind persons in the United States, with 30,000 more added each year. Dr. Dale C. Recker, a Lutheran minister who has been blind for 18 years, is in charge of ABS work with the blind. (RNS)
envisaged by leaders of the Consultation on Church Union within the next 10 to 20 years. This was after 1966 had seen three churches join the six others which had accepted invitations to take part in union talks. The newcomers were the Presbyterian Church in the U. S. (Southern) and two Negro bodies: the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church. The denominations already members of the consultation were the Methodist, United Presbyterian, Episcopal and Evangelical United Brethren Churches, the Christian Churches (Disciples of Christ) and the United Church of Christ.

From the standpoint of the Moravian Church in America, 1966 saw the first meeting in mid-December of the group appointed to develop plans for the merger of the two provinces in North America.

**Over the Editor's Desk**

What are the problems faced by a congregation as it plans the construction of a sanctuary as a place of worship? What are the questions that it asks and answers? To what does it give priority?

The way one Moravian congregation answered these questions is stated in the story in this issue of the development of plans for the Moravian Church sanctuary of Wisconsin Rapids, Wisconsin. The experience of this congregation led to the conclusion that "architecture can serve the church magnificently."

The article which first appeared in 1964 in *The Moravian* and the accompanying photographs (one of which is on the front cover) were furnished us by the pastor, the Rev. Edward Wilde (now Bishop Wilde). This is an article of lasting value for all who plan, or will plan, the construction of a new sanctuary.

**The Unity Synod**

In 1967, there will be a meeting of the Unity Synod which will be held in Czechoslovakia in July and August. In anticipation of this synod, *The Wachovia Moravian* will carry a series of articles on its importance and of the issues that will be considered by it.

The first of these articles was written by Dr. R. Gordon Spaugh. Dr. Spaugh had the responsibility for planning for the last synod of the world-wide Moravian Church in 1957. It is out of this experience and his attendance at the 1962 Unity Conference in Africa that he writes of the importance of the Synod of 1967.

Looking forward to the Lenten season and Palm Sunday, another series of articles are planned on the importance of church membership and of the ways in which members are received into the Moravian Church. “The Meaning of Church Membership” by the Rev. Gordon A. Stoltz is the first to be published.

**National Council**

The Moravian Church in America (Northern and Southern Provinces) sent a full slate of delegates to the meeting of the National Council of Churches which met in Miami Beach in December. The editor was one of these delegates and had access to all the press releases and documents. It is from these that a brief summary of the meeting was written and is included in this issue.
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In This Issue

- A Symbol of Denial
- What the Moravian Church Means to Me
- The Work of a Navy Chaplain
An Editorial

The Rough Road of Reform

Reform that calls for change on the part of people in their accustomed way of thinking and acting almost always meets with resistance and opposition. This resistance is often very vocal and the opposition well organized. This is the record of history.

Editor Ralph McGill of the Atlantic Constitution in January wrote a syndicated article which appeared in many newspapers. In this article Mr. McGill speaks of the opposition that has met such reforms as Child Labor, Civil Rights and Minimum Wage Laws. One paragraph especially summarizes the point he is attempting to make:

"Even in our time we continue dangerously to compliment communism by saying it is only the Communists who want the Negro to enjoy equal job and educational opportunity and to possess full citizenship rights. For more than half a century those who worked to enjoin child labor were labeled as Communists, socialists and enemies of free enterprise. Reform, which changes a status quo, has always had a rough road."

This observation that reform always has a rough road is especially true of changes in the life of the Church. That this is a present fact can be pointed out in many areas.

Many Church leaders are becoming increasingly aware that the congregational form of Church life needs rethinking. The average Protestant congregation is based on a pattern developed a century ago to serve a settled residential community. Today this settled residential community no longer exists. Families are on the move. Slum areas are at the heart of our cities. Suburbs are growing and expanding. Yet suggested changes in congregational patterns and in new ways of witnessing to the Gospel are vigorously opposed.

Another area of reform called for is in the field of Christian nurture and education. Most people in the Church have long recognized that a poor job is being done in Christian education. Scientific research has also verified that this

(Continued on inside back cover)
Letter from Bishops Appeals for

Preservation of Historic Viewpoints

February 3, 1967

To the Pastors and Congregations of the
Moravian Church in the Southern Province

Dear Brothers and Sisters:

We, the Bishops in the Southern Province of the Moravian Church, your brethren, greet you in the name of our Lord, Jesus Christ.

We speak to you out of our deep concern over the well-publicized actions taken since the New Year by the former pastor of the Immanuel Congregation. We express to you and to Moravians everywhere our sorrow that one from the ranks of our ordained ministry should have felt it necessary to separate himself from our fellowship. We note, too, that other members of our Church, even though few in number, have followed him in this act of withdrawal and separation.

We express our more profound sorrow at the manner of this separation which cannot help being a divisive influence in our midst and may create further uncertainty and confusion. That the doubts and uncertainties created by these events may be allayed, that the historic viewpoints of our Unity may be maintained and that the name of the Moravian Church may not be unworthily used is our earnest prayer and expectation.

We wish, first of all, to express to the members of our Immanuel Congregation our fraternal love and understanding. We rejoice that they, in such large number, have remained loyal to our Church and faithful to its ideals in spite of the trying experiences through which they have passed. We appeal to all members of our congregations to support with their prayers the Immanuel Congregation and its official boards.

While this communication is not written in a spirit of controversy, we feel impelled to affirm, and call upon all of you to affirm with us, the following positions which our Moravian Church has always held:

1. Our acceptance of the authority of the synods of our Church.

We make particular reference to the decision of the Provincial Synod of 1965 to retain membership in the National Council of Churches. This action came after long and thoughtful consideration and was approved by an overwhelming majority of the synodal delegates. The synod was not unmindful of the short-comings of the Council, but made this decision in recognition of our Church's historic position of fraternal and cooperative relations with Christian people in other denominations.

2. Our acceptance of the Moravian position regarding the inspiration of the Scriptures.

We wholeheartedly affirm our acceptance of the statement on this subject as formulated by the General Synod of 1914 and reaffirmed in principle by the General Synod of 1957:

"The Holy Scriptures of the Old and New Testaments are and shall remain the only rule of our faith and life. We regard them as God's Word, which He
spake to men of old time through the prophets, and at last through the Son and his apostles, to instruct them unto salvation through faith in Christ Jesus. We are convinced that all truths that declare the will of God for our salvation are fully contained therein.

“We hold fast to our genuine Moravian view, that it is not our business to determine what the Holy Scriptures have left undetermined or to contend about mysteries impenetrable to human reason . . . . . as the apostle says (I Cor. 13:9) ‘we know in part.’”

In searching the Scriptures we depend upon our Saviour’s promise, “When the Spirit of Truth comes, he will guide you into all the truth” (John 16:13).

We call upon all members of our Moravian Church to bear upon their hearts the petition with which the Liturgy of the Season of Lent concludes: “Christ and Him crucified remain our confession of faith.” This prayer emphasizes that it is our personal relationship with the crucified and risen Saviour which is at the center of our Moravian faith and practice. We recognize all who accept Christ as their Saviour and love and serve Him, as our brethren. It is on this ground of our faith that we extend to all of like mind a hand of reconciliation with the trust that they too will acknowledge us as brethren.

We affectionately exhort you, our brothers and sisters, to be “steadfast, unmovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain” (I Cor. 15:58).

Fraternally yours,
J. Kenneth Pfohl
Kenneth G. Hamilton
W. Herbert Spaugh
George G. Higgins

DEATHS

Sink, Mrs. Lillie Melvina Little Sink (Fulton Arvil); born February 6, 1890; died January 25, 1967. A member of Trinity Church. Funeral conducted by the Rev. Clayton H. Persons. Interment in Friendship Baptist Ch. Graveyard.


The Crowing Cock

A Symbol of Denial

The rooster or the crowing cock as a symbol of the Church is seldom seen. Some of the reformers in the early days of the Reformation replaced the crosses on the top of church spires with the rooster. They were perhaps attempting to symbolize the dawning of a new day of faith for the world. The cock by his habit of crowing at dawn certainly is the symbol of an awakening.

Within the content of the New Testament, however, the rooster by his shrill voice reminds us of other things. His cry heard in the courtyard of the high priest heralded the dawn, but it was the dawn of a day that began with a denial and ended with a cross. Luke tells of the way this particular story ended: “But Peter said, ‘Man, I do not know what you are saying.’ And immediately, while he was still speaking, the cock crowed. And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how he had said to him, ‘Before the cock crows today, you will deny me three times.’ And he went out and wept bitterly” (22:60-62).

The crowing cock symbolizes human failure in the face of over-confidence, of denial, of the tragic failure of loyalty to one’s Lord and Master. Peter beyond question had been over-confident. Only a few hours before the events in the courtyard he had vowed, “If I must die with you, I will not deny you.” But when the time of testing came he said, “I do not know him.”

The rooster as a symbol of the
church is seldom seen. A noteworthy exception is the use of this symbol on a stairway landing near the entrance of Caldwell Chapel of the Louisville Presbyterian Theological Seminary (See front cover).

A recent visitor to the seminary, Dr. C. Ellis Nelson of Union Seminary, New York, writes of the use of this symbol in the Presbyterian Outlook of October 3, 1966:

“The rooster is not easily seen from the plateau around which the buildings are grouped. The closer one gets to the entrance of the chapel, the more difficult it is to see it. One has to walk to the left and look over a stone retaining wall about four feet high in order to see it at all. But it is clearly perched on a pole which rises from a small plaza, around which one must walk to reach the lower part of the chapel. Since the chapel is located on the edge of the hill, the lower level of the chapel is opened on three sides and contains the rooms used for practice preaching. Thus, to go to the place for practice preaching, one has to pass the rooster.

“The bird itself is a work of genius. Seen from a distance, it is clearly a rooster. However, as one gets closer to it, it takes on a different character: the main tail feathers at close range give the appearance of the grappling hook. Perhaps the artist by this design is doing more than giving a sly warning not to deny Jesus. Remember that Peter at the trial of Jesus is described as following at a distance and then sitting with the guards, warming himself. Under those circumstances Peter was a pathetic figure, to be sure, but not too unlike the guards who were caught in a role they must play in the drama. A closer view of Peter during the actual denial reveals a scene full of violent emotion in which Peter denied three times that he knew Jesus. He invoked a curse on himself, he swore, and he finally broke down and cried. With those sharp hooks for a tail, this Presbyterian rooster at close range is a terrifying symbol of denial.”

In this season of Lent into which we are just entering, we would do well to consider the message of cock crowing at the dawn of Black Friday. It calls to remembrance our own vows of loyalty.

At the entrance to the Garden of Gethsemane, surrounded by the other disciples and in the presence of Jesus, Peter could proclaim that he would be an exception. “Even though they fall away, I will not,” he said. Soon the scene changed. Peter found himself in the “courtyard without,” facing ridicule and isolation. In a moment of fear and forgetfulness he too fell away. The realization of his denial in the moment of awakening at the crowing of the cock led to the inevitable end of such an action: “He went out and wept bitterly.”

George G. Higgins

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The Lenten Season

A Time of Spiritual Renewal

Herbert Spaugh

The Lenten Season this year commences on Ash Wednesday, February 8, 1967. In those churches which follow the Christian Year, it is the season of self-denial, self-examination and spiritual renewal. It commemorates the forty days that Jesus Christ spent in the wilderness in fasting and self-examination.

The Lenten Season, from Ash Wednesday to Easter, consists of forty week days plus six Sundays. It is introduced by three preparatory Sundays called successively: Septuagesima, Sexagesima, and Quinquagesima. The names are Latin, meaning roughly seventy days, sixty days, and fifty days before Easter. The liturgical color used in pulpit and altar hangings is violet, which is the same as used for the Advent Season. It is the color of preparation and penance.

Ash Wednesday received its name from the custom in the Jewish Church and early Christian Church of casting ashes upon the head as a sign of repentance. Ash Wednesday is the door to the new life through personal repentance, prayer, rededication to Christ and the Church.

The word Lent is taken from the Anglo-Saxon “Lencten,” meaning Spring. As such, it is a season of spiritual renewal which should have all the gladness of springtime. As Spring brings new life to nature, so Lent is supposed to bring new spiritual life to man. It should be a time of self-denial, of evangelism, of instructing candidates for baptism and confirmation, for soul-winning, for decision for Christ, for spiritual rededication.

The names of the various Sundays in the Lenten Season are taken from the first word of the old Latin Introit of the early Church. The Introit was the name given in the anthem at the beginning of the communion service. It usually consisted of an antiphon, a verse or more from a Psalm or a portion of Scripture and the Gloria Patri.

The fifth Sunday in Lent is called Passion Sunday in some denominations. It emphasizes the sacrificial love of Christ. The sixth Sunday in Lent is called Palm Sunday. It commemorates the triumphal entry, and Christ offering Himself anew to His people, just as He did on the first Palm Sunday.

Holy Week or Passion Week as it is called in Moravian churches, is the week immediately prior to Easter. It is emphasized in the Moravian Church by reading from the Passion Week Manual the events in Christ’s last week before His crucifixion.

Maundy Thursday

Maundy Thursday is the anniversary of the institution of the Lord’s Supper or the Holy Communion. It is the very heart of Christian worship. It is the most sacred communion in the year. The word Maundy comes from the Latin, “Mandamus est” (It is commanded). It refers to the three commands of Christ made on this evening: The command of service (washing the disciples’ feet) The Holy Communion

February, 1967
Good Friday was originally called Holy Friday or Black Friday. The crucifixion service which in many places is of a community nature and lasts three hours, is one of the most solemn of the entire year, emphasizing the extreme length to which Almighty God has gone to bring salvation to man; the sacrifice of the Lamb of God to take away the sins of the world. In some Moravian churches a congregation lovefeast is held on Good Friday night.

The liturgical color for this day is black.

Great Sabbath is the Saturday following Good Friday. It is the day of silence. In the Moravian Church it is celebrated by one or more Great Sabbath Love Feasts and sometimes by special musical services, presenting the Passion of our Lord.

The liturgical color for Great Sabbath is violet.

DEATHS

Dorse, Mrs. Martha Johnson, born May 25, 1896; died December 4, 1966. A member of Home Church. Funeral and interment in Charlotte, N. C.


Monroe, Mrs. Lola Shore, born January 13, 1904; died December 30, 1966. A member of Home Church. Funeral and interment in West Palm Beach, Fla.


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THE WACHOVIA MORAVIAN
What the Unitas Fratrum Means to Me

Edwin A. Sawyer

1. "What has the Unitas Fratrum imparted to your life?" I would say first that it has given me a spiritual home compatible with my mind, emotions and social outlook. It is the vehicle through which I find the most appropriate expression of my personal faith in Jesus Christ and our gracious heavenly Father. Its liturgies, its music, its dependence on Scripture, and its freedom of interpretation of doctrine under the Spirit's leading and where Scripture is not specific—all are appealing and meaningful to my nature.

To be personal again, our Church offers me a significant combination of homeyness, due to its small size, and a reaching out for broader contacts because of its ecumenical spirit. I have always appreciated its family nature, through which we all care about our fellow-members in other congregations and nations. It has introduced me to many warm Christian friends of other lands, fellow-Moravians whose fellowship and correspondence enrich my life repeatedly. I pray for many of these brethren and feel strengthened in turn by knowing of their prayers.

I appreciate the fact that the Unitas Fratrum has given consistent attention to Christian nurture. This has stabilized my home life and outlook, because I was educated for twelve years in a Moravian school in addition to attending our Theological Seminary. The fact that the Unitas Fratrum takes the Christian family seriously through its parish programs brings blessings beyond description. The insistence of our Church on solid education while leaving room for the "mystical" in religion has led many of us to a visible synthesis as we have pursued advanced formal education and systematic reading.

The Unitas Fratrum has offered me a solid sense of values by demonstrating the worth of a small and humble unit, at the same time challenging me to a stewardship that puts a program on heavenly riches rather than the accumulation of earthly store.

Our Church helps foster within me a personal relationship to the Saviour, which, if offered by other branches of Christendom, is still not put into quite the same focus as with us. So much for personal blessings. Many others could testify the same personal benefits, so that there is probably little in my statements that is unique.

2. "What is your opinion about the Challenge and Witness of our past to the contemporary generation?" Of all subjects in this paper this strikes me as the one that is most debatable. I am not sure how much of our past is now either relevant or irrelevant. It seems that our lovefeasts, the observance of choir festivals and the strong emphasis on the events of Holy Week no longer speak to people as they once did.

It is possible also that the whole parish system, by which the church is structured around neighborhoods where people live, will become outmoded due to the steady drift of our society to urbanization and due to the increased

Dr. Edwin A. Sawyer is a member of the Provincial Elders' Conference, Northern Province, and a delegate to the Unity Synod of 1967. He was formerly a pastor in the Southern Province and a member of the faculty of Salem College.

February, 1967
mobility of much of the world’s population.

Our Christ-centeredness and solid evangelical witness are still needed all over the world. The question is, “Can we offer these more effectively by remaining apart or by losing our identity and getting more fully into the ecumenical stream?” If we were, for instance, to put all the resources now directed into Unity affairs into the life and work of the World Council of Churches and other councils of churches, would we better fulfill the will of Christ and our heritage?

It has been said that if Count Zinzendorf were living today, he would throw his weight and energies into the World Council of Churches and into ecumenical communication with the Roman Catholic Church. The reason for the latter remark is the record of intimate communication with Cardinal Noailles of France. It might also be guessed that if John Amos Comenius were living he might well be serving as Secretary General of the World Council of Churches.

Many of us hold to the position that being Moravian Brethren we are truest to our tradition when we are both creative leaders in ecumenical affairs and earnest bearers of the evangelical, Christ-centered witness to our faith. Christ surely calls us, as He called our forefathers, to leadership and not just to following or repeating what other Christians are doing.

We must admit that the second half of this century has so far witnessed no significant thrusts by our Church into new corners of the world. Does this not draw attention to our fundamental need for renewal, along with the fact that our growth has been slow as compared to the growth in world population?

If we have become mere followers or repeaters, then we no longer have a unique mission as a denomination. Indeed, Count Zinzendorf estimated that it might take only fifty years for the Renewed Church to accomplish God’s purpose. We have continued nearly 250 years since 1727. Can we justify stretching this further?

3. “How do I see the future development of our Church?”

a. The distinction between home provinces and mission fields will grow steadily slighter. The rise of all cultures in a spirit of independence will cause the Unity to have perhaps fifteen unity provinces by 1980.

b. Various provinces will probably exercise the privilege of Paragraph 726 of the Church Order of the Unitas Fratrum and become part of a united church in their own countries. This happened most recently to our church in the Dominican Republic. Possibly this Unity Synod of 1967 should give its blessing to the home provinces if they wish to apply Paragraph 726 as well as to the “mission” provinces.

c. The momentum gathered by the ecumenical movement since our Unity Synod of 1957, along with the achievements of Vatican Council II must be reckoned with. Since ours is clearly an ecumenical decade, it may be unwise and even un-Christian to try to preserve our Unity. Our Lord’s admonition in Matthew 10:39 (“He that findeth his life shall lose it: and he that loseth his life for my sake shall find...”)

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THE WACHOVIA MORAVIAN
it”) may well apply to our beloved old Church.

d. We will have to find ways to cope better with the process of mobility and urbanization. An impetus of far more zealous evangelism must occur, or our numbers will remain too small in proportion to world population to be significant.

e. A larger and ever more competent ordained ministry must be sought both by prayer and by organized enlistment. If this does not happen, we will not advance in the way our Saviour almost certainly wills. Since 1967 is the anniversary year of the establishment of our ministry, nothing seems to deserve our attention more than this.

f. The episcopal office should be clarified. If it is to become more intimately related to church administration and given localization in terms of dioceses or districts (as some have proposed), then our constitution would have to be changed and our concepts radically altered.

g. Greater attention to social issues such as world peace, population control, race relations and world poverty is called for. Our Unitas Fratrum always emphasizes the personal experience of Jesus Christ as Saviour and Lord as basic in the Christian life. However, this does not lessen our feeling that, compelled by the love of Christ, we look with compassion on all our fellow men.

Finally, I would say that as I anticipate the work of our Unity Synod, we need to make it an occasion when such basic affirmations as these shall be expressed:

1. Almighty God walks before us, no stranger to changes and having Himself fostered man’s phenomenal growth in his understanding of Himself and the universe.

2. The Word of the Cross is crucial in the life of man and to his endless struggle against personal and social sin.

3. The World needs a Christ-centered faith, and this faith we feel obliged to cultivate ourselves and to share.

4. We are still grateful for the feeling that we are “the Saviour’s happy people,” assured that at the end of this age of turmoil, selfishness, strife and bloodshed, there will emerge “Christus Victor.”

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Work of Navy Chaplain

Is Essentially a Personal Ministry

William B. Kerner

A Navy Chaplain may serve aboard ship or at one of the many bases ashore in this country or abroad. Ashore, he may be assigned to a very large base with many other chaplains or he may be the only chaplain at a small station. This is the case here at the Naval Air Station, Grosse Ile, Michigan, where I am a Moravian minister serving on active duty. Here, there are about 600 men and officers whose work is to train the 1500-2000 "weekend warriors," naval reservists who come for two days of training on their assigned weekend each month.

A Ministry to All

In this setting, the chaplain is called on to minister to servicemen of all denominations, and sometimes to men of other faiths. The universal relevance of the Gospel is the only basis for this effort. If it is true that no civilian parish minister limits his ministry to those who are members of his congregation, it is true to a much greater degree with the military chaplain, who has no formal membership list, whose parish changes continuously. The Protestant Chaplain sometimes has occasion to minister to Jews and Catholics, and, of course to those committed to no religious faith. Sometimes it is his responsibility to arrange for services of other faiths or for a baptism or marriage by local clergy of the appropriate faith.

The chaplain's ministry is not basically different from that of the parish ministry, for he seeks to do essentially the same thing any minister does — to make people aware of the love of God.
and His concern for them, and to challenge them to take life seriously and live in appropriate response to God's call. The structure of the parish and the circumstances under which he works are different, but the people are essentially the same. They are a composite of all those you know who have gone out from your community into the service. Eighty per cent of those in the service are between 17 and 20 years of age, which is probably the age group whose concern for the church and what it stands for is at a low point. Many are here of necessity and only until their period of obligated service is over; some are here because they have chosen the military as their career. Many are away from home and welcome the opportunity to kick the traces of restraining influence which might have been present there and to take full advantage of their new-found freedom.

A Personal Ministry

The greatest difference between the chaplaincy and the civilian parish is the form it takes. This is essentially a personal ministry in which counseling plays a dominant role. Individuals come to "tell it to the chaplain" with problems as varied as the people themselves. Financial problems rank high and, of course, place stress on marriages. The normal problems that all families encounter are aggravated by the strains and stresses of military life. Early marriages with inadequate preparation, inability to adjust and to accept responsibility cause problems. Long separations and frequent moves place unusual demands on marriages. It may be worth noting that these factors may serve to strengthen an already strong marriage just as they may strain a marriage based on weak foundations.) The chaplain is repeatedly faced with the task of trying to persuade a young man, or couple, that it is not possible to support a wife on a total income of less than $200 per month; or that to begin their married life with a one-year separation beginning the day after the wedding affords a poor prospect for marital success.

A Ministry of Service

The chaplain's ministry is often directed to helping those in distress such as the man with a diabetic, retarded child, rejected by her mother, who refuses to administer life-saving insulin. Arrangements for placing the child in an institution are proceeding but cannot be completed for several weeks. The chaplain, besides counseling with the father on a continuing basis, helps him to secure a change of orders so that he will not have to leave for two weeks' training in Cuba at this crucial time.

Another appeal for help may come from a young man home on emergency leave from his ship in Hawaii. A recent operation which the young man's father has undergone revealed terminal cancer with a short life expectancy for the patient. The chaplain in such a case may help the young man obtain a transfer nearer home or an early discharge "for humanitarian reasons."

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The chaplain never knows when the day will hold for him the difficult task of calling on the parents or wife of a serviceman to deliver the shattering news that their son or husband has been killed in action in Vietnam or perhaps in an automobile accident near his base in the states. Probably those to whom he goes will be strangers to him, but he has a responsibility to them to be of service if possible and he seeks to give evidence in this dark hour of God's love and concern for them, and of the hope which we have in the Christian faith. Their religious background and orientation, if any, will not be known to him. He will only know that they are people in sorrow and in need, and he must reach out to try to help them.

A Ministry of Worship

Chapel worship services and the Sunday School are other channels through which the chaplain tries to provide a ministry; but at this station, at least, much more of his ministry takes place outside these familiar structures. Now and then the person who comes seeking help through the personal ministry of counseling may be one of those who worship in the station chapel; more often he is not. The chaplain may be one of his few points of contact with organized religion.

A minister does not serve as a military chaplain because he thinks war is a desirable solution to problems between nations. He serves because he believes that the men and women of the armed forces are also God's children and objects of His concern in need of a ministry as much and often more than their friends and families at home. The basis of his authority is the church which ordained him, and he is commissioned a chaplain on that basis. Only as he represents his church, which sent him forth, carrying out his ministry faithful to its doctrines and practices as they apply to the life situation in which he finds himself, can he legitimately continue to serve in this joint effort of "cooperation without compromise" seeking to confront those in the armed forces with the call of God and His claim upon their lives.

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A New Clinic In Nicaragua
Dr. Samuel B. Marx

From the window of the Asang Clinic in Nicaragua, the nurse can look out over the wide Coconut (Wangks) River. She can look down towards the villages of San Carlos and Krassa, Nicaraguan Church seek ways of establishing an up-river clinic.

Choice of Location

It was in February of 1965, that Superintendent Howard Stortz and Dr. S. B. Marx, with the help of Parsen Mullins Tilleth, made a trip up the Rio Coco, visiting the various villages and investigating what the situation really was and just where the best location might be. The choice narrowed to the villages of Santa Isabel, Asang and San Carlos. The Moravian congregations in these villages were very much interested in securing the clinic. Since Asang seemed more central, this congregation's offer of help was accepted. When the General Church Conference again met in April of 1965 and reiterated the urgent call for the establishment of the clinic, the Bilwaskarma hospital proceeded with the building.

The doctor made several more trips to arrange with the leaders of the Asang Congregation and especially with the pastor, don Santos Cleban, for the cutting of the trees, sawing of the lumber, carrying from the jungle to the clinic site. By November 1965, it was possible to send a seasoned carpenter and builder, don Sidney Patricio, to take the lead and, with local help, plane, trim the lumber and erect the clinic building. The inside finishing had to

THE CLINIC BUILDING at Asang which was erected to serve the villages along the Wangks River.

from where patients often come, and may see a dugout slowly creep along the banks or perhaps the motor-powered launch of the Chinese merchant who also brings passengers. The Moravian Clinic was established in Asang because it was central to an area of large villages up-river where medical help is difficult to secure.

How did it happen? For years the Miskito people belonging to the Moravian congregations up the Coconut River had been asking for medical help. When the United Nations health unit established a mobile unit on the "Rio Coco," it seemed that the Moravian Church would not need to make such provision. However, this service of the U. N. was short-lived, and so at the General Church Conference in 1962, a resolution was passed, asking that the Bilwaskarma Hospital and the

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be done locally too, and this proceeded slowly. However, don Elberto Simmons did well and by April 1966, the clinic

building could be dedicated.

In the meanwhile, the Eastern West Indies Province of the Moravian Church made a generous grant to defray the expenses of this clinic. For while the lumber was cut locally, the Thaeler Hospital assumed the responsibility for paying for the food of the sawers, providing the salt, flour and staples not grown right on the river. Then, too, the roofing, nails and other hardware had all to be bought on the coast, shipped overland to the river and then up the hundred miles to Asang.

A Nurse Volunteers

An empty clinic is no help to anyone. We had real rejoicing when Miss Elsa Joseph, graduate of the Thaeler Hospital School of Nursing, class of 1966, volunteered to go to Asang. By mid-May she went along with the doctor. What a heart-cheering welcome the people of Asang gave Miss Elsa. The little stock of medicines and supplies she took along, had to be augmented from the very first week. The doctor from Bilwaskarma has made visits almost every month to see the more seriously ill patients, counsel regarding treatments and assess the work being done.

The Rev. Santos Cleban and his wife, dona Sarita, have been a wonderful guiding and stabilizing influence and have looked after the well-being of the doctor and the nurse.

After Dr. Marx left for furlough, Dr. Earle Stine made a trip to Asang, followed by Dr. Anna Korteling. Dr. Carl Tyner, at present in charge at the Thaeler Hospital, is carrying on these visits. The clinic porch is full most of the time that the doctor is visiting in Asang. While the patients wait to see the doctor and the nurse, they visit with the pastor, discuss their problems and their needs with him. There is usually at least one special service during such a visit; the church is full and at least half of those in attendance are young people.

Many Problems Faced

The work is not without problems. The up-river people have produce to
sell, but much of the time they have no money. They may want to come for medical help, but they are ashamed to come without payment in their hand. The sicknesses and needs the patients have are sometimes beyond the skill of the nurse. She should counsel with the doctor, but so far she has no electric power, no radio or means of communication. The nurse is in an isolated location. A fully trained Registered Nurse needs to have a real call from the Lord to continue working in such a location, among Miskito and Sumu people, with only a few folks who speak English. She needs the prayerful support of many to carry on a real spiritual ministry, witnessing to her own life in Christ.

There is much equipment still lacking. There are no proper facilities for sterilizing, very little furniture, no x-ray and no generator for power. These things can all improve the work that can be done in Asang at the Moravian Clinic there. And the medical work alone, without the help of the pastor and spiritual outreach to the patients will miss the full purpose of medical missions. For the future, the nurse, the pastor, the doctor and the hospital staff are keeping these things in mind.

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**“Operation Amigo”**

Junior High Students at Largo, Florida, are busy raising funds for the Moravian school at Puerto Cabezas, Nicaragua. It all began when the school’s Spanish teacher, Merton Short, became a “ham” radio operator. A former student had spent a summer in Nicaragua with a Duke University work group and she gave Mr. Short the name of Dr. Ned Wallace, another “ham” radio operator. Short’s students gather around the radio and practice Spanish by speaking with Moravians in Puerto Cabezas.

The contact brought Short in contact with Richard Siu, principal of the Moravian School at Puerto Cabezas. Through Siu, the students at Largo learned a great deal about the Nicaraguan schools and the importance of a mission school on the East Coast of that country.

The students at Largo Junior High are now engaged in “Operation Amigo” which is an effort to raise $750 for science equipment for the Colegio Moravo at Puerto Cabezas. One hundred fifteen Largo students are busy washing cars, mowing lawns and babysitting in order to assist students they have never seen but whose voices they hear regularly.

**A Big Day For Tasbapaunie**

November 20 will go down as one of the biggest days in the history of the Tasbapaunie Church, Nicaragua. It should also be considered as one of the milestones of Moravian work on the Atlantic coast. Tasbapaunie is one of the villages which is served from Pearl Lagoon.

The day dawned somewhat cloudy but as the sun rose it began to get brighter and brighter. The day could remind one of the time the gospel first came to Tasbapaunie. The light of the gospel of Christ began to shine into the darkness of the little village as its people began to find the true way of life. But the work is far from finished even though the light has been shining for a long time. Many people still live in darkness. This will help you then to understand why this day will be important.

The consecration of the new brick church is the end of the beginning of the great work of proclaiming the gospel to every creature. And as the building suggests: We Moravians, as long as God wills it so, are here to stay. The dedication service was held at 9:00 a.m. with the Rev. Wilfred Dreger officiating, having been delegated by Bishop Hedley Wilson. At 11:00 a.m. there was a baptismal service. At 3:00 p.m. the Lord’s Supper was celebrated and in the evening there was a Harvest Festival.

The first Moravian concrete church on the Atlantic Coast did not suddenly appear as a castle in a fairy tale. It was the result of hard work on the part of the people, especially their leaders, Br. and Sr. Chris Desouza. We must not forget the contributions and prayers of fellow Moravians in the country and overseas.

**The Rev. Joseph Kelly**
Pastor of the Pearl Lagoon Dist.

**Guyana Requests Another Pastor**

The Moravian authorities in Guyana have been conscious of the large numbers of Moravians who are moving to the bauxite mining community of McKenzie in the interior. The Moravians already are involved with the Congre-
gationalists and the Methodists in maintaining a United Church in the fast-growing city of over 20,000 people. A second congregation is ready to be organized and a pastor is needed. It is the hope of the Moravian Mission Council that the Moravian Church will be able to contribute the services of an ordained pastor. The present pastor is a Methodist from England. Mission Board has given approval to the effort and a volunteer will be most welcome.

Amrhein Fund Gives Students Experience in Stock Investments

An additional $15,000 has been placed in the Amrhein Investment Laboratory Fund at Moravian College, raising the fund to $35,000.

The gift was made by Mr. and Mrs. Irving S. Amrhein of Bethlehem. He is a partner in a New York stock broker firm with offices in Bethlehem, Pa. and is a college trustee.

Funds are used by students in the Economics and Business Administration Department for stock market investments to gain practical experience in market operation and technique.

John J. Gehman, economics and business administration faculty member and fund adviser, said 25 students have been active in “buying and selling” in the market during the fall semester, using the original $20,000 gift for their investments. An additional 15 students will join the program in the spring semester.

Gehman reports that the fund “carries a portfolio of 15 different firms all the time” as students check the market daily to make investment determinations.

Moravian Theological Seminary Appoints a Native of Spain As Teacher of Christian Doctrine

The Rev. Jose C. Nieto, a native of El Ferro, Spain, currently a doctorate candidate at Princeton Theological Seminary, has joined the faculty of Moravian Theological Seminary, teaching Christian doctrine. Announcement of the appointment was made by Dr. Raymond S. Haupert, president.

The new faculty member received a Bachelor’s degree from the University of Santiago, Spain, in 1949 and a Bachelor of Divinity degree in 1956 from the Evangelical Seminary in Madrid. He has taken graduate work at the Presbyterian College in Belfast, North Ireland, and received his Master’s degree in 1962 from Princeton Theological Seminary.

The Rev. Mr. Nieto served in the Spanish Navy in the Balaric Islands and later served two churches in the islands for a five-year period. While enrolled at Princeton, he held a joint pastorate in the Presbyterian Church in Asbury Park-Long Branch, N. J., in 1963-65 and for the past year has been pastor in Perth Amboy, N. J.

He is married to the former Grace Ann Greenawalt of Philadelphia, whom he met in Madrid while she was engaged in a Presbyterian Church work fellowship program.

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The Provincial Boards at Work

PROVINCIAL ELDERS' CONFERENCE

R. BURKE JOHNSON, JR. is installed as new pastor of Moravia.

Br. R. Burke Johnson, Jr. has accepted a call to become pastor of the Moravia congregation and was installed during the morning service on Sunday, January 29, by Dr. R. Gordon Spaugh. Bishop Kenneth G. Hamilton presided at his ordination service which was held at Trinity Moravian Church on Sunday, January 22.

The Rev. James L. Johnson was ordained a presbyter of the Moravian Church at the eleven o'clock service on Sunday, January 15, at The Little Church on the Lane, Charlotte, N. C. Bishop Herbert Spaugh presided.

Copies of the 1967 Provincial Calendar are available at the Provincial Elders' Conference office.

The Provincial Elders' Conference announces with gratitude the gift of property which will be used for a church parsonage for the Fulp congregation presented by Br. Ernest M. Fulp during the Christmas season. The gift, adjoining the church property, was presented in memory of Mrs. Lula Lindsey Fulp, mother of Br. Fulp and one of the early supporters of the work of that congregation.

The annual budget dinner for members of the boards of the Moravian congregations in the Southern Province will be held on April 13 at 6:45 p.m. in the Fellowship Hall of the Christian Education Building at the Home Church.

The Provincial Elders' Conference announces that the Rev. David R. Jones was relieved of his duties as pastor of the Immanuel Congregation on January 15.

R. Gordon Spaugh, president

Provincial Women's Board

The Provincial Women's Board announces the schedule of the days of prayer for the Lenten season. These services will begin on Ash Wednesday, February 8, and continue each Wednesday for the next six weeks. The day of prayer at Christ Church will be held as in the past on the first Sunday of Lent. The schedule is as follows:

Wed., Feb. 8, Home Church
Sun., Feb. 12, Christ Church
Wed., Feb. 15, Trinity Church
Wed., Feb. 22, Ardmore Church
Wed., Mar. 1, Calvary Church
Wed., Mar. 8, Fairview Church
Wed., Mar. 15, Konnoak Hills Ch.

Mrs. Paul R. Johnson
The Church Around the World

Castle Where Luther Worked
Restored In East Germany

Restoration and repair work on a famed, historic castle have been completed for the 900th anniversary of the castle which coincides with the 450th Jubilee of the Reformation.

Repair work on Wartburg Castle, near Eisenach, famed retreat of Martin Luther during the Reformation, took 14 years to complete. It was financed by the East German government at a cost of about four million dollars.

Wartburg Castle is administered by the Wartburg Foundation, jointly sponsored by the city of Eisenach, the Erfurt District (state) and the Lutheran Church of Thuringia.

Martin Luther translated the New Testament into colloquial German at the castle.

Widespread indignation swept Protestant circles here when the castle was used in recent years as the site of atheist youth dedication ceremonies for children from the Erfurt District. The ceremonies were condemned as a desecration of one of Protestantism's most historic shrines.

Dr. Siegfried Asche, long-time director of the Wartburg Foundation, fled to West Germany in 1960. He claimed that under the Communist East German regime "unpolitical and free scientific work" was no longer possible.

Approximately 6 million people have visited Wartburg Castle since the end of World War II. Most popular visitation spot in the castle is Luther's room, one of several small cells along the corridor. It is lined with rough panelling and looks out onto a landscape of forests and hills.

Emptied of all extra furniture, the room is monastically bare now except for a table. A 1541 Bible, with Luther's own marginal glosses, stands on the table.

Luther lived at the castle for nine months under the pseudonym of Junker Joerg. He wore a beard and dressed like a court knight of the period. During this time he wrote many letters of exhortation to his followers. He also issued pamphlets on the Reformation and began his translation of the New Testament from the Greek. (RNS)

NCC Evangelism Emphasis
Cited By Bishop Mueller

An emphasis on evangelism evident at the recent General Assembly of the National Council of Churches is not a new development but a rediscovery of a facet of NCC life, according to the immediate past president of the Protestant-Anglican-Orthodox organization.

Senior Bishop Reuben H. Mueller of the Evangelical United Brethren Church, who ended a three-year term as NCC president in December, was asked in an interview whether the interchurch agency is becoming more conservative.

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FEBRUARY, 1967
"If you put the idea of being more conservative over against being more radical," said the Indianapolis churchman, "yes, then we are more conservative."

Bishop Mueller, who came to Detroit to dedicate the Waterman EUB church, stressed his dislike for "labels" but commented that the "ultra-revolutionist who substitutes sociology for the Gospel" does not represent the over-all constituency of the NCC.

In regard to a consideration of evangelism "as winning souls," he said, the NCC is "recovering this fact."

He repeated, however, that the Council never has lost sight of the fact that its responsibilities are rooted in the Gospel. This realization, he said, has undergirded NCC interests in such issues as race relations and poverty.

Bishop Mueller expressed confidence that his successor as head of the NCC—Dr. Arthur S. Flemming, president of the University of Oregon and former U. S. Secretary of Health, Education and Welfare—shares his views on the Council's evangelistic role. (RNS)

Church's Board of Education surveyed teachers of adult church school classes in 400 congregations across the country. This is what they found:

Of the teachers of adult classes surveyed, 12 per cent spend less than an hour on preparation; 55 per cent spend between one and three hours; 30 per cent report spending more than three hours to prepare for each session.

In the group studied, 23 per cent of the adult class teachers were under 39 years of age; 54 per cent were between 40 and 60; 14 per cent were between 61 and 69; and 9 per cent of the teachers were over 70.  (RNS)

Teaching On Lesson Preparation

How much time do Sunday School teachers expend preparing their lessons?

To find the answer to this and other related questions, the Methodist Church's Board of Education surveyed teachers of adult church school classes in 400 congregations across the country. This is what they found:

Of the teachers of adult classes surveyed, 12 per cent spend less than an hour on preparation; 55 per cent spend between one and three hours; 30 per cent report spending more than three hours to prepare for each session.

In the group studied, 23 per cent of the adult class teachers were under 39 years of age; 54 per cent were between 40 and 60; 14 per cent were between 61 and 69; and 9 per cent of the teachers were over 70.  (RNS)

Church Membership Fails To Match Population Growth

Although church and synagogue membership in the U. S. in 1965 gained by 1,374,973 to a grand total of 124,682,422, it failed to keep up with population growth for the first time since 1961.

The 1.3 million increase represented a 1.1 per cent gain from 1964 church membership, contrasted to the population rise estimated at 1.3 per cent between April 1964 - April 1965.

Present church membership constitutes 64.3 per cent of the total U. S.

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population, compared with 64.4 per cent in 1964, 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 1967 Yearbook of American Churches. They were compiled by the NCC's research department and are mainly for the 1965 calendar year or fiscal year ending in 1965.

For the first time the Yearbook includes enrollment at 127 seminaries affiliated with the American Association of Theological Schools in the U.S. and Canada. This shows that an all-time high of 21,529 students were attending these schools in 1965, a 504 increase.

Concerning church membership, it was pointed out that such designation differs from group to group. Eastern Orthodox include persons in the cultural and nationality groups served.

Roman Catholics and a few Protestant bodies count all baptized persons, including children. Most Protestant denominations include only those who have attained full membership, usually persons over 13.

A breakdown of total church membership shows 69,088,183 Protestants in 222 denominations—a gain of 778,705 over 1964, or 1.1 per cent.

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FEBRUARY, 1967
The figure for Roman Catholics is given as 46,246,175, an increase of 605,446 or 1.3 per cent. Statistics for other major religious bodies in 1965 are Eastern Orthodox, 3,172,163; Jews, 5,600,000; Old Catholics, Polish National Catholics, and Armenian Church of America, 483,901; and Buddhists, 92,000.

A separate table prepared by the American Institute of Public Opinion shows that church attendance has been slowly, but steadily, declining since 1958. These annual figures, based on a national sample of adults, remained at 47 per cent from 1959-61, dropped to 46 per cent in 1962-63, then to 45 per cent in 1964 and 44 per cent in 1965. All-time highs were in 1955 and 1958 with 49 per cent.

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

Protestants constituted 27 per cent of the U. S. population in 1926, 33.8 per cent in 1950, 35.4 per cent in 1960, and 35.6 per cent in 1965. Catholics have increased from 16 per cent in 1926 to 18.9 per cent in 1950, 23.3 per cent in 1960, and 23.8 per cent in 1965.

A U. S. Department of Commerce table shows a decrease in the value of new religious building—from $1 billion in 1964 to $985,000,000 in 1965. The peak in new construction was reached in 1962 with $1,035,000,000.

Six denominations reported more than three million members in 1965. These are: Southern Baptist Convention, 10,770,573; The Methodist Church, 10,331,574; National Baptist Convention, U. S. A., Inc., (Negro), 5,500,000; Protestant Episcopal Church, 3,410,657; United Presbyterian Church, 3,304,321; and Lutheran Church in America, 3,142,752. With the exception of the Southern Baptists, all are members of the NCC. (RNS)

Dr. Weinlick Becomes Dean Of Theological Seminary

Dr. John R. Weinlick, Moravian Theological Seminary faculty member for 20 years, and a minister and author, was installed as dean of the seminary Sunday, February 5, in Central Moravian Church, Bethlehem, Pennsylvania.

Dr. Raymond S. Haupert, president, and Beauchamp E. Smith of York, chairman of the Board of Trustees, conducted the installation service.

Dr. Weinlick succeeds Dr. Vernon W. Couillard, seminary dean since 1947 who retired Dec. 31 after 42 years in church and seminary service.

Representatives from 17 theological seminaries in the United States accepted invitations to participate. Greetings were brought from the Moravian Church in America by Dr. John S. Groenfeldt, president of the Provincial Elders' Conference of the Northern Province and vice chairman of the college Board of Trustees.

The college choir, directed by Richard Schantz, Music Department chairman, sang the anthem, "Benedictus" (Randall Thompson) and Mrs. Monica Schantz was organist.

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David L. Wickmann, president of the seminary student body, read the scripture and Dr. Haupert lead the liturgy for schools and colleges. Dr. Edwin A. Sawyer, chairman of the seminary committee of the Board of Trustees, offered prayer and Dr. Couillard gave the invocation. Dr. Arthur J. Freeman of the seminary faculty was marshal for the processional and recessional.

Dr. Weinlick, a native of Springfield, Minn., received a Bachelor of Science degree from Moravian College in 1931 and his Bachelor of Divinity degree from the theological seminary in 1934. In 1939, he received a Master of Arts degree in sociology from the University of Wisconsin and in 1951, a Doctor of Philosophy from Columbia University.

He was pastor of Glenwood Church, Madison, Wis., 1934-41; taught social science at Moravian 1941-43, and was pastor of Fairview Church, Winston-Salem, N. C., 1943-46.

In the fall of 1946 he returned to the Moravian campus and joined the seminary faculty as professor of practical theology. He was named S. Morgan Smith and Emma Fahs Smith professor of historical theology in 1949.

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February, 1967
Immanuel Pastor Severs Ties with Moravian Church

David R. Jones, pastor of the Immanuel Moravian Congregation, was officially dismissed from the ministry of the Moravian Church, South, on Tuesday, January 3, 1967. The action was taken in a called meeting of the Provincial Elders' Conference. Jones was invited to be present at the session, but declined the invitation.

The Provincial Elders' Conference acted following a public statement by Jones that he must sever his ties with the Moravian Church on the grounds that the Church had become a part of "the modern apostacy." He further stated that "God says when things get this bad: 'What concord hath Christ with Belial? or what part hath he that believeth with an infidel?'"

Upon receipt of the statement on Sunday morning, January 1, the president of the Provincial Elders' Conference, Dr. R. Gordon Spaugh, called the special session referred to above. Reviewing the statement in a five hour session, the P.E.C. evaluated it as the renouncing of vows taken at ordination and dismissed Jones on that basis.

In his ordination Jones, as every other minister of the Moravian Church, had responded affirmatively to the following questions:

"Art thou resolved to devote thyself to the work of the ministry, and to the service of the Lord in the Moravian Church?"

"Is it thy sincere desire to live according to the precepts of God's Word and to teach nothing but the truths and doctrines contained therein, as received and taught in the Moravian Church?"

"Dost thou promise to conform to the principles, regulations, and requirements of the Moravian Church, as they are laid down by her synods and constituted authorities?"

It was on the basis of his affirmative reply to these statements of loyalty to the Moravian Church that Jones was granted his ordination. It was on the basis of his stated intent not to abide by these vows that recognition of ordination was removed.

Jones in his statement charges that "many (in the Moravian Church) no longer believe the Bible." Those who have had personal contact with him understand that, to him, faithfulness to the Bible demands that one believe every word infallible. Historically, the Moravian Church has held in its fellowship in Christ those who hold a broad range of doctrines of the Scripture. Even today it neither credits nor discredits any particular view held in love. There are some among the congregations and the ministry who hold the Bible inspired word for word. A large number of others do not, holding that it is essential "that we accept the Bible as in a unique sense divinely inspired, a trustworthy record of the great facts of divine revelation for the salvation of man, and a standard of religious truth, by which all Christian doctrine can be tested and measured" (CHRISTIAN DOCTRINE, Schultze).
Jones has, since his resignation and dismissal, sought to bring into being a "Bible Moravian Church," taking with him some loyal followers from among the Immanuel congregation. The church is located in his rented dwelling on Rhyne Avenue in Winston-Salem near the Konnoak Hills Moravian Church. Open concern has been expressed regarding his choice of name. It is the opinion of many that this name choice will mislead interested persons into associating his organization with the Moravian Church in America, Southern Province.

Over the Editor's Desk

The pictures of the crowing cock symbol, one of which is used on the front cover, were furnished us by the Presbyterian Outlook, Aubrey N. Brown, editor. We are appreciative of this courtesy.

Dr. Edwin A. Sawyer answers three questions put to him by Dr. Radim Kalfus of our Czechoslovakian Province. These answers constitute another feature article on the Unity Synod which will be held this summer. Dr. Sawyer is president of the Eastern District of the Northern Province.

At our request Lt. William B. Kerner has written of his work as a Navy Chaplain. Br. Kerner, who is a member of the Kernersville Church, served after his ordination as pastor of the Providence congregation. He and his family will be leaving soon for duty in Italy.

The Rough Road of Reform . . .

(Continued from inside front cover)

is a correct observation. Yet all efforts to improve the work of Christian education meet with strong opposition. This is a pattern that repeats itself. One has only to recall the reaction of fear and distrust that met the introduction years ago of the first Graded Lessons for children.

Editor McGill concludes his article by saying, "As we look back, the record of the past seems to say that we must go ahead." This is easy to say in terms of social and economic and political change. These changes have the power of law and judicial authority behind them.

But changes in the Church are of a different texture. Changes in ways of doing things in the Church have to come through persuasion. A person joins the Church voluntarily and he can leave it at will. For many people the Church is the last place left where he can feel free from government regulations and legal authority. It seems to be his last citadel of personal freedom.

This must always be remembered no matter how valid the need for change may be. Mr. McGill in commenting on current affairs may say, "Let us go ahead." By the very nature of the local congregation those who seek change must find a different word. Perhaps that word would be a modified version of the well known statement of Paul, "Let us run with patience the race that is set before us."
Moravian College

Moravian College alumni serve throughout the world in religion, education, business, medicine, government and other occupations and professions. Their attitudes and contributions to society have been influenced by their church, family and college. For information on how you can assist the college, why not direct an inquiry to the Development Office, Moravian College, Bethlehem, Pennsylvania.
MARCH 1967

The Laurel Ridge Bell
(See Schedule for 1967)

In This Issue

- What the Moravian Church Believes about the Bible
- Dr. Carl McIntire Discusses Billy Graham
For Truth and Love

"Now in the fulness of time Zinzendorf took his place. During the first five years, busy with other projects, he had left Herrnhut to the care of servants and friends. In its hour of need, however, he took the little settlement gently in hand. Sincerely he set over them certain manorial regulations; soberly he conferred with the descendants of the Brethren for the purpose of drawing up religious rules. The results, permeated with the ancient discipline and practice of the Unitas Fratrum, were so sincere, tolerant and Christlike that everyone was moved. By day and night, alone and in groups, the Bible was searched, no longer for idle points of controversy, but as with the ancient Brethren for truth . . . and love."

From HOUSES OF PEACE
Ernest M. Eller
What the Moravian Church Believes About the Bible

What is the Moravian Church's position regarding the inspiration of the Scriptures? What does our church profess to believe about the Bible?

Questions such as these are being asked particularly at this time. It is good that they are being asked. It is vital that we know what we as Moravians confess and affirm.

Before attempting to discover answers, it is necessary to make one thing clear. In the Moravian Church only the Unity Synod has the authority to speak for the church on matters of Christian doctrine. In the Constitution of the Unitas Fratrum (Chapter II) the functions of the Unity Synod are set forth. One of these functions, reserved to the synod alone, is "to decide on official statements of the general principles of the Unitas Fratrum in regard to . . . doctrine . . ."

On the subject of the Scriptures the synod has spoken again and again. The General Synod (now called the Unity Synod) of 1914 states:

"The Holy Scriptures of the Old and New Testaments are and shall remain the only rule of our faith and life. We regard them as God's Word, which He spake to men of old time through the prophets, and at last through the Son and his apostles, to instruct them unto salvation through faith in Christ Jesus. We are convinced that all truths that declare the will of God for our salvation are fully contained therein."

The General Synod of 1957 in the Ground of the Unity under the heading, "God's Word and Doctrine" approved the following statement:

"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."

Having made these basic statements, both synods move on to speak to the viewpoint that lies at the heart of the Moravian position with reference to the Holy Scriptures. The Synod of 1914 continues with its statement of general principles:

"Genuine Moravian View"

"We hold fast to our genuine Moravian view, that it is not our business to determine what the Holy Scriptures have left undetermined or to contend about mysteries impenetrable to human reason. We would keep steadily in sight the aim set before us by the Apostle Paul, Eph. 4:13,14, that we may 'all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ; that we may be no longer children, tossed to and fro, and carried about with every wind of doctrine.' At the same time, we would never forget that every human system of doctrine remains imperfect, for, as the same apostle says, I Cor. 13:9: 'We know in part.'"

The Synod of 1957 likewise directed its attention to this "genuine Moravian view" in a second and final paragraph of the section on "God's Word and
The Unitas Fratrum realizes that the mystery of Jesus Christ to which the Bible bears witness cannot be fully comprehended in any human statement. Yet the Holy Spirit makes God's purpose of salvation sufficiently plain in the Old and New Testaments. The Unitas Fratrum recognizes the Word of the Cross to be the center of the Holy Scriptures and of evangelical preaching. Its main commission and its reason for existence is to witness unfailingly to these glad tidings. We pray our Lord for strength never to desist from doing so."

**Our Chief Doctrine**

What is undoubtedly the Moravian Church's most comprehensive official statement of general principles on the Scriptures is found in a document adopted by the Synod of 1914 on "the substance of our doctrine." In this statement attention is called to "our chief doctrine":

"We hold every truth revealed by God as a precious treasure, and sincerely believe that such a treasure must not be given up, even though we could thereby save our lives. Luke 9:24. But this holds good especially of the doctrine which the Moravian Church has from the beginning regarded as its chief doctrine, and to which it has, by God's grace, ever held as a precious jewel: That Jesus Christ 'is the propitiation for our sins: and not for ours only, but also for the whole world.' 1 John 2:2."

There follows a list of eight doctrines which "stand in essential connection" with this chief doctrine. (For a complete listing see **BECOMING A MEMBER OF THE MORAVIAN CHURCH** by John S. Groenfeldt, page 21.)

“Becoming a Member of the Moravian Church” summarizes for us an understanding of the practical application of the Moravian viewpoint (page 22):

"With special emphasis on the relationship we hold to Jesus Christ as our Lord and Saviour, the church expects a spirit of unity on the part of all its members in regard to these essentials. On other matters, especially where the Scriptures are not explicit on particular points, the Moravian Church allows for variation in our individual point of view, providing we keep a spirit of brotherly love and tolerance toward one another even when we are unable to agree on some of these 'non-essentials' or secondary matters. Examples of these secondary matters, or non-essentials, would be our understanding of the order of events connected with the second coming of our Lord or our particular view of the relationship of the elements of the Holy Communion to the body and blood of Christ."

Regarding our understanding of the "relationship of the elements of the Holy Communion to the body and blood of Christ,” Bishop Kenneth G. Hamilton writes, “The Moravian Church has repeatedly affirmed the position that it is neither possible to define the precise relationship of the elements used in the Lord’s Supper to the
presence of our Lord's body and his blood, nor profitable to endeavor to do so. Each member is given the right to partake with the understanding which he or she may gain by meditating upon the words which our Lord used in instituting the sacrament.”

The Seminary Textbook

One other source of importance needs to be referred to. This is the book, “Christian Doctrine” by Augustus Schultze.* This is not an official statement by the Moravian Church on doctrine. It is, however, a textbook published in 1909 that has been used by generations of theological students in the Moravian Theological Seminary.

The entire chapter five, “The Bible As the Standard of Christian Doctrine,” is relevant.


Regarding the various theories of inspiration, Dr. Schultze wrote, “There has been much fruitless discussion of such questions as ‘the inerrancy of the Scriptures,’ ‘plenary’ and ‘verbal’ inspiration, and whether we should say that the ‘Bible is the word of God’ or ‘contains the word of God,’ — fruitless because of the different meanings attached to these terms.”

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MARCH, 1967
"What we claim for all parts of the Bible," Dr. Schultze asserts, "is the dynamical inspiration of the writer rather than a verbal inspiration of the writing, that is a quickening and elevating of the human faculty, so as to enable the writer to present the facts and truths in reference to man's relation to God and the divine plan of salvation, accurately and fully. But all divine revelation as contained in the Scriptures, has passed through the medium of human thought, language and writing. It was adapted to the human needs and it was a progressive revelation. It is evident that these writers did not lose their individuality or nationality, when inspired to write religious history or doctrine."

"Here we have sixty-six books or parts, written by many authors, at long intervals of time, yet all showing wonderful unity of spirit and aim, as if they were the work of one mind. The stories told in them and the truths presented appeal to the wants and aspirations of the soul in a peculiar manner, being adapted to the needs and wants of man in all ages and conditions of life. The moral and religious teaching of the Bible is so spiritual, pure and perfect, that it cannot be traced to any other but a divine origin. The conception of the person and character of Jesus Christ is so exalted, that we could not account for it as the product of human genius; and the powerful and beneficent influence exerted by the sacred Scriptures upon the souls of men, even to the present day—all this confirms the Christian belief in the inspiration of the Bible."

Editor's Note: For further comments on this article and others in this issue see "Over the Editor's Desk" on the inside back cover.

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THE WACHOVIA MORAVIAN
Carl McIntire

Discusses Billy Graham

On Friday morning, February 10, Dr. Carl McIntire appeared for approximately one hour and thirty minutes on the Winston-Salem radio station, WKBX. Dr. McIntire, who was here for a rally the evening before, is the radio voice of the Twentieth Century Reformation Hour.

After an opening statement, Dr. McIntire answered questions which callers asked him over the open telephone lines of the station. A number of people called with a variety of questions. One of the questioners asked the speaker for his opinion of Evangelist Billy Graham.

A transcript of this question and the answer is given below. It should be pointed out that Dr. McIntire spoke extemporaneously and for this reason his words are in places somewhat disjointed. In fairness this should be kept in mind. No attempt whatever was made to edit the transcript.

A Caller (not identified): I would like to know your view on Billy Graham. I know that he is attending all these National Council of Churches meetings and I was wondering what his stand is in your opinion.

Dr. McIntire: "Well, lady you are asking my opinion about Evangelist Billy Graham. I will be very glad to give it to you. I can say that when Billy started out some years ago he was very fine and had the support of practically everybody, but in these last few years Dr. Graham has moved over into the ecumenical camp and he was just down on the platform as one of the participants in the National Council of Churches Triennial General Assembly in Miami Beach, and Dr. Graham has gone to supporting the ecumenical program and because of this he has lost the support of all manner of people.

"Now he has just had a conference on evangelism over in Berlin* and I went over to that conference to report it and I was denied press credentials for admission to the conference as a reporter, and one of the problems was that in setting up that conference Dr. Graham, who did the inviting—they invited their participants—invited these clergymen from the Iron Curtain countries, and they made some sort of agreement with the communist governments that they would permit them to come to their conference they would not be embarrassed and they would not be permitted to be interviewed by the press. And so they came, and when the communist government permit clergy to come to a church gathering, rest assured these men are there to do a job for the communists, and they did it.

"From Yugoslavia the head of the Baptist convention there, came and he gave some very fine statements, favorable to Tito and to the communist operation of course in his country, but the conference also had in it the top leaders of the ecumenical movement.

*The conference referred to was the World Congress on Evangelism which was held in Berlin at the end of last October. The Congress was attended by some 1,500 representatives of evangelical churches from 100 countries. Dr. Graham was the honorary chairman. The chairman was Dr. Carl F. Henry, the editor of "Christianity Today" which sponsored the gathering. A message issued by the congress as a "sense of the meeting" is printed on the pages immediately following.
The gentleman who is chairman of the great missions arm of the World Council of Churches, Chen du Rey, is his name, of Pakistan, was one of the principal speakers in one of the evening addresses. And then they had the whole department of evangelism of the World Council in Geneva headed up by their general secretary. He was there and so you have this tie in with the whole ecumenical program.

"And their idea of evangelism, my friend, is entirely different from the Bible's idea of evangelism. Their idea of evangelism is social action, civil rights, political activities and things of this sort. So when Dr. Graham went down to Miami Beach and made his report on his conference he made a statement which is going to plague him a long, long time. He said there were two conversions — one from the world to Christ, and that's correct, but the other one he said was from Christ back to the world, and that's your social action program that the liberals are promoting as evangelism.

"So Dr. Graham is now developing what he calls, and what others call, the evangelical party within the ecumenical movement. Well, of course we are outside of this ecumenical movement, and we are not going to help build a world church and we are not going to have fellowship and cooperate with these liberals who deny the blood of Christ, because we are dealing here with specific, clear-cut commandments which God has given us in his blessed word concerning the ministry of the word and the building of the testimony of our Lord and Savior, Jesus Christ.

*I might say that I went over there to the conference hoping to get in. I was denied press credentials. It is the first time in all of my years of reporting I have ever been excluded from the press in any church assembly anywhere, and I have been to all the National Council and World Council meetings these last 30 years, and their idea was that they were full up. Well, they were never full. There were always vacant seats, and the day I arrived one of the reporters from the Detroit press left and I could have had his place, but they just didn't want me in. So I stood outside. I stood outside, and as I stood outside all manner of reporters came and I got all the press releases and they made tape recordings of all the press conferences, and then I had all manner of interviews — and since the conference I have now written a book of 22 chapters entitled "Outside the Gate" in which I discuss all of these related questions as they deal with communism and this ecumenical evangelism, and the kind of evangelism which the Bible tells us that we should employ in building the right kind of churches.

"Now what has happened has been a complete vindication of men like John R. Rice, Bob Jones, Jr., and Bob Jones University, and these other evangelists across the country have been raising these questions about Dr. Graham's moving into the whole ecumenical program.

"Now when he finished his London campaign last June he went over to the headquarters there of the World Council of Churches in London, had his picture taken in front of their great seal, this ecumenical ship, and then he said, quote: That he had a, quote, 'ecu-

The Wachovia Moravian
menical heart — ecumenical heart.’ Well now, that’s Dr. Graham, and he’s moving into these areas. Well, if he’s moving into these areas then he will have to take the consequences so far as the great evangelical movement and the great fundamentalist movement here in this country is concerned. I hope I have helped you, and as soon as my book, “Outside the Gate,” is off the press — there are going to be 100,000 copies of it off when it gets off the press, I will have it for distribution and if you listen to my broadcast you will hear me talking about it.”

The caller: “Thank you very much.”

Editor's Note: For further comments on this article and others in this issue see “Over the Editor's Desk” on the inside back cover.

DEATHS


Starbuck, Clarkson S., born July 23, 1888; died January 21, 1967. A member of Home Church. Funeral conducted by Dr. James C. Hughes and Dr. R. Gordon Spaugh. Interment in Salem Moravian Graveyard.


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As participants in the World Congress on Evangelism, drawn from 100 nations and gathered in Berlin in the Name of Jesus Christ, we proclaim this day our unswerving determination to carry out the supreme mission of the Church.

On behalf of our fellowmen everywhere, whom we love and for whom our Saviour died, we promise with renewed zeal and faithfulness to bear to them the Good News of God’s saving grace to a sinful and lost humanity; and to that end we now rededicate ourselves before the Sovereign King of the universe and the Risen Lord of the Church.

We enter the closing third of the twentieth century with greater confidence than ever in the God of our fathers who reveals Himself upon men and nations everywhere to repent and turn to works of righteousness.

As an evangelical ecumenical gathering of Christian disciples and workers, we cordially invite all believers in Christ to unite in the common task of bringing the Word of Salvation to mankind in spiritual revolt and moral chaos. Our goal is nothing short of the evangelization of the human race in this generation, by every means God has given to the mind and will of men.

One Race

We recognize the failure of many of us in the recent past to speak with sufficient clarity and force upon the Biblical unity of the human race.

All men are one in the humanity created by God Himself. All men are one in their common need of divine redemption, and all are offered salvation in Jesus Christ. All men stand under the same divine condemnation and all must find justification before God in the same way: by faith in

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Christ, Lord of all and Saviour of all who put their trust in Him. All who are “in Christ” henceforth can recognize no distinctions based on race or color and no limitations arising out of human pride or prejudice, whether in the fellowship of those who have come to faith in Christ or in the proclamation of the Good News of Jesus Christ to men everywhere.

We reject the notion that men are unequal because of distinction of race or color. In the name of Scripture and of Jesus Christ we condemn racialism wherever it appears. We ask forgiveness for our past sins in refusing to recognize the clear command of God to love our fellowmen with a love that transcends every human barrier and prejudice. We seek by God’s grace to eradicate from our lives and from our witness whatever is displeasing to Him in our relations one with another. We extend our hands to each other in love, and those same hands reach out to men everywhere with the prayer that the Prince of Peace may soon unite our sorely divided world.

**One Gospel**

We affirm that God first communicated the Gospel of redemption, and not man; we declare the saving will of God and the saving work of God only because we proclaim the saving Word of God. We are persuaded that today, as in the Reformation, God’s people are again being called upon to set God’s Word above man’s word. We rejoice that the truth of the Bible stands unshaken by human speculation, and that it remains the eternal revelation of God’s nature and will for mankind. We reject all theology and criticism that refuses to bring itself under the divine authority of Holy Scripture, and all traditionalism which weakens that authority by adding to the Word of God.

The Bible declares that the Gospel which we have received and wherein we stand, and whereby we are saved, is that “Christ died for our sins according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures” (I Corinthians 15:3-4). Evangelism is the proclamation of the Gospel of the crucified and risen Christ, the only Redeemer of men, according to the Scriptures, with the purpose of persuading condemned and lost sinners to put their trust in God by receiving and accepting Christ as Saviour through the power of the Holy Spirit, and to serve Christ as Lord in every calling of life and in the fellowship of His Church, looking toward the day of His coming in glory.

**One Task**

Our Lord Jesus Christ, possessor of all authority in heaven and on earth, has not only called us to Himself; He has sent us out into the world to be His witnesses. In the power of His Spirit He commands us to proclaim to all people the good news of salvation through His atoning death and resurrection; to invite them to discipleship through repentance and faith; to baptize them into the fellowship of His

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Church; and to teach them all His words.

We confess our weakness and inadequacy as we seek to fulfill the Great Commission; nevertheless we give ourselves afresh to our Lord and His cause. 

Recognizing that the ministry of reconciliation is given to us all, we seek to enlist every believer and to close the ranks of all Christians for an effective witness to our world. We long to share that which we have heard, have seen with the eyes of faith, and have experienced in our personal lives. We implore the world Church to obey the divine commission to permeate, challenge, and confront the world with the claims of Jesus Christ.

While not all who hear the Gospel will respond to it, our responsibility is to see that every one is given the opportunity to decide for Christ in our time. Trusting our Lord for strength and guidance, we shoulder this responsibility.

Finally, we express to Evangelist Billy Graham our gratitude for his vision of a World Congress on Evangelism. To the magazine Christianity Today goes our debt of thanks for bringing it into reality. As we return to our many fields of labor for Christ we promise to pray for each other; and we extend our love and affection to the whole wide world of men in the matchless Name of our Saviour.

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The Wachovia Moravian
What The Unitas Fratrum Means To Me

Dr. Wilhelm Lutjeharms

The Moravian Church means much to me, perhaps now more than ever, since I am living in the Diaspora, in a country where there are no Moravian congregations at all. During the four years I was studying at the seminary in Herrnhut, I had very good contacts not only with the professors, but also with the directors of the Church, as well as with several retired missionaries and many other fine Christians. Here, like never before, I saw the Universal Church in a concrete form, as a real brotherhood, the world-wide Unitas Fratrum.

Studying the history of the Unitas Fratrum I learned much from Bishop Comenius and Count Zinzendorf, two men who on a large scale contributed fertile ideas to a wise paedagogy and a Christocentric theology. Thus I may say that this Moravian training has been decisive for the rest of my life. I still have splendid recollections of some visits to the “land of the fathers,” the last time on occasion of the Quincenary celebrations of 1957. Last winter, I had the pleasure to visit Herrnhut again after 30 years. Today, when I am preaching in Belgium and lecturing on theology at Brussels, I am doing this as a Moravian, in the spirit of the great teachers of the Unitas Fratrum.

Its Task in the World

This allows me to mention the second point. The Unitas Fratrum has still to fulfill a great task in our world. In this age of ecumenism the message of Christocentric faith has to be heard above every confessionalism. The truth of the Gospel is not given to us in abstract formulas, but in our Lord Himself. The Church needs a real brotherhood of love; only in this way a testimony of Christian faith is worthwhile. In a world of strong nationalism in many places our international Unitas Fratrum can promote the peace of God, which is beyond our utmost understanding (Phil. 4:7).

Again, Comenius and Zinzendorf, together with their brethren, have given an example of the fact, that a church on pilgrimage is a church which cannot die, but is guided and blessed by the Holy Spirit. Even the Roman Catholic Church has now discovered that the real church is not a static organization, but a living community moving towards the fulfillment of the Kingdom of God. The Moravian Church has plenty of ideas, which can be a challenge to the contemporary generation, if we give a faithful witness of our heritage in loyalty to our Lord Jesus Christ.

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MARCH, 1967
What of the Future?

What about the future of our Church? Fifty years ago the general opinion was that the Unitas Fratrum grew old and certainly would end its existence divided in national churches, to be finally absorbed by larger denominations. But on the contrary, the Unitas Fratrum is more than ever a living reality, even on the distant mission fields. Everywhere we find an awareness of Moravian heritage, perhaps people do not know much about the history, yet in the body of the Unitas Fratrum there is a circulation of life and a spirit of common faith that sticks all provinces together. They are willing to strengthen the ties and to help one another with men and means.

We may expect that, although as independent Unity, the provinces in one great organization will all attach themselves with gratitude to the old beloved name: Unitas Fratrum. It is exactly because of extensive missionary activities in former centuries that the Unitas Fratrum will have guarantee of being a "gens aeterna," as Zinzendorf called the exiles coming over the borders of Bohemia. Faithful Christians of the most different races have found themselves together in the worldwide Unitas Fratrum. If they will follow the Lamb in obedience, they will be victorious in Him.

Unity Synod

In this sense the Unity Synod which will meet in 1967 in Czechoslovakia may be an important manifestation of unity. In the same country exactly five centuries ago the Brethren took a decision, by which they constituted themselves as a new denomination. If all members of the worldwide Unitas Fratrum are willing to accept something of the seriousness and serenity, of the courage and faith that proved to be characteristic for these ancient Brethren, this would be the best preparation for the coming synod.

It can be a token of our thankfulness, if we renew our love, and place

(Continued on page 24)
Summer Schedule
Calls For

Close Age Grouping At Laurel Ridge

In publishing the schedule for Laurel Ridge this season, the Commission on
Camps and Conferences disclosed that
to Hege, “has been that of the child
who has completed the ninth grade.
He or she is socially mature, interested
in dating and the like. Other Junior
Highs who have finished the seventh or
eighth grade really are not. Two pro­
grams at this point are a necessity if
they are to suit the children’s needs."

Another fact that was pointed out
was the problem of competitive sports.
For a child to have a happy experience
at camp he needs to play with his
equals in skill and stature. The child
who has only completed the third grade
simply doesn’t stand a chance against
the graduated sixth grader. With closer
age groupings all phases of the program
can be tailored to children’s needs.

A Cycle of Study

“This is true of religious development
as well,” stated Hege. “Each age is
ready to learn different lessons of life.”
Current plans call for a cycle of study
planned for camping experience as fol­
low:

For Children having completed grades
3 and 4:
Year I—“Awe and Wonder at the
Love and Providence of God”
Year II—“Man’s Place in God’s
World”

For Children having Completed Grades
5 and 6:
Year I—“The Message of Faith, Old
Testament”
Year II—“The Message of Faith, New
Testament”

For Children Having Completed Grades
7 and 8:
Year I—“My Relation to Christ”
Year II—“My Mission for Christ”

MARCH, 1967
THE TISE BUILDING, the administrative center of operations at Laurel Ridge.

Plans have also been announced to limit registration at each session to a total of 92 for 1967. This will make it possible to staff the sessions so that a maximum of individual attention may be given each camper. Sufficient sessions have been planned to make it possible to handle the same total number of children with the camps so limited.

**Schedule For 1967**

**Elementary Camps**

For youngsters who have completed grade 3 or 4:
- Session I—June 25-July 1
- Session II—July 9-July 15

For children who have completed grade 5 or 6:
- Session I—July 2-July 8
- Session II—July 23-July 29

**Junior High Camps**

For youth who have completed grade 7 or 8:
- Session I—July 16-July 22
- Session II—July 30-August 5

**Senior Conference**

For young people who have completed grades 9-12:
- Session I—August 6-August 12

**For Adults and Families**

Session I—August 18-August 20
Session II—August 25-August 27

Please note that registrations for all camps are limited.

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Moravian Missions - currently speaking

Filmstrip Available

A filmstrip is available telling the story of "Evangelism-in-Depth" in the Dominican Republic. This story will acquaint Moravians with the work of the Latin American Mission in its evangelistic program across denominational lines and will also bring a clearer picture of the people in the Dominican Republic among whom Moravians are working as part of the United Protestant Church there. The filmstrip, in color and with a taped commentary, is available through Latin American Mission, 285 Orchard Terr., Bogota, New Jersey, 07603.

There is no rental charge.

Music Program in Bluefields

The Rev. John Giesler, associate pastor of the Bluefields, Nicaragua, congregation, has been developing an extensive music program. Some 35 directors and helpers are working with him to train choirs. The senior choir has grown from 21 to 46 and there are 18 new choirs underway with over 300 singers. It is hoped that 10 or more choirs with 100 more voices will be formed in the near future. Fifteen people are now taking lessons on the organ.

Medical Survey Team to Nicaragua

The Mission Board has proposed a careful examination of its medical program in Nicaragua before proceeding with its program and the replacement of buildings. The survey is planned for March 1 to 15, 1967 and will be carried out by a team of doctors who have graciously consented to give of their time and experience. Dr. E. Reid Bahnsen will represent the Southern Province. He is serving as the Director of the Division of Medicine at the Forsyth Memorial Hospital and Assistant Professor of Clinical Internal Medicine at Bowman Gray School of Medicine. He is a member of the Home Moravian Church.

Representing the Northern Province is Dr. Ralph K. Shields, who is Chief of the Department of Medicine at St. Luke's Hospital in Bethlehem, Penna. He is a member of the Central Moravian Church.

A non-Moravian doctor has been invited to join the team. He is Dr. L. Arden Almquist, Director of the Board of Foreign Missions for the Evangelical Covenant Church with offices in Chicago. Dr. Almquist was a medical missionary in the Congo and is, therefore, acquainted both with medicine and missions.

These three doctors will be joined by the veteran medical missionary, now in retirement at Penny Farms, Florida, Dr. A. David Thaeler, and by Dr. Samuel B. Marx, still in service in medical missions but on furlough at the present time. In Nicaragua the team will also

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March, 1967

15
include Dr. Ned Wallace, now at the Gray Hospital at Puerto Cabezas; Dr. Carl Tyner, now at the Thaeler Hospital at Bilwaskarma; and Dr. John Gililand, now at Ahuas, Honduras.

After a survey of the two hospitals, a meeting will be held with the Hospital Board and the Provincial Board with the hope that specific recommendations will be sent to the Mission Board which will have far-reaching significance as the Moravian Church seeks to serve the people of Nicaragua in the name of the Lord Jesus Christ.

Trinidad Youth Camp

The Moravians in Trinidad have had an enthusiastic response to the youth camping concept. The first camp was held in 1965 when 25 young people (15 years of age and older) accompanied the Rev. and Mrs. Robert Cuthbert to the north coast of the island where there is a small Moravian Church, L'Anse Noire. The small unoccupied manse was used at the camp center. This camp was so successful that another camp was held in 1966 and over 50 young people attended and this camp was also a resounding success.

L'Anse Noire is an ideal site for a camp. It is on the sea and in easy reach of good beaches. There is a small manse and a chapel-school building on Moravian premises. The Trinidad Moravian Conference has decided to develop this site into Camp David, naming the camp after the county in which it is situated as well as honoring two famous Moravians, David Nitschman and Christian David. Construction (remodeling the present buildings), and equipment for 50 campers is estimated to cost about $3,000 (U. S. currency).

THE EASTER SEASON

Easter is the festival of the Resurrection. It is also a season from Easter day to Whitsunday, a period of fifty days. This is the greatest festival of the Church Year. Without its glorious message, Christians standing at the grave side of a loved one would be without hope and life here would have no meaning.

The Easter music and worship emphasis should be carried through the entire seven joyous Sundays of Eastertide, as should the historical and doctrinal implications of the resurrection.

The increase in Easter Sunrise Services throughout the world is impressive and reminds us of the fine tradition we have in the Moravian Easter Morning Liturgy, which is our Moravian confession of faith. This Liturgy could profitably be studied during this season by adult Bible classes and could even be made the basis of lessons during the Easter season. The liturgical color of the Easter season is white.

Ascension Day is forty days after Easter. It commemorates Christ's ascension from earth to heaven. The Gospels and the Acts describe this last earthly event in the life of Christ. The liturgical color for Ascension Day is white.

Whitsunday or Pentecost marks the baptism of the Holy Spirit and the birthday of the Christian Church, revealing Christ as the risen, living, and incarnate Lord. The word, Whitsunday, was taken from the white robes worn by candidates for baptism, the original rite of induction into the Christian Church. The liturgical color of Whitsunday or Pentecost is red.

Herbert Spaugh

THE WACHOVIA MORAVIAN
News From The Churches

“Christ for the World” Is Theme of Boca Raton Float

In four years’ time, the Fiesta de Boca Raton, held in Boca Raton, Florida, just before Lent, has grown into a full-fledged community celebration. Its sole purpose is to raise money for the new city hospital to be opened in May, 1967. The Fiesta always begins with a parade, and this year the Moravian Church entered a float. The only other church float in the city of twenty churches was that of St. Paul’s Lutheran Church which won first prize.

The Moravian float was a “last-minute” effort using a borrowed brick company truck. A half dozen people spent three full days preparing the necessary equipment, and over forty members and friends contributed in some way. Positioned near the beginning of the mile-long parade, the float depicted “Christ for the World.” Standing beneath an eleven foot cross were seven people dressed in costumes of various nations, and seated looking at the cross were the eleven members of the Youth Choir. The float also featured a depiction of the Moravian Church Seal painted by Mrs. William Richardson.

As it passed by the more than 10,000 “parade watchers” it received continuous applause.

Now the Moravian Church is better known in Boca Raton and it is hoped a few may have a better understanding of the significance of Christ.

Christian D. Weber
Orlando Church Constructs Parsonage; Gift of Organ Is Announced

Ground was broken for the parsonage of Rolling Hills Moravian Church in Orlando, Florida, on November 16, 1966. It is expected that the parsonage will be completed about March 1.

The pastor, the Rev. David R. Burktette, and his family will occupy the parsonage which is located on the property purchased for the development of the Orlando congregation.

Announcement is made by Br. Burktette of the gift to the Rolling Hills Congregation of a new Conn Organ by Mr. and Mrs. C. A. Peterson of Winston-Salem, North Carolina. The organ is given in memory of Mr. Peterson's father, the late Samuel E. Peterson, who was involved in musical activities at the old Fries Memorial Church and later at the Ardmore Church.

Former Missionary
To Alaska Dies

Friends of Brother William Scheel will learn with sympathy of the sudden passing of his wife, Bertha (Schwandt) Scheel, in the hospital at Reed City, Michigan, on February 16. Together with her husband she had labored as a missionary of our church in Alaska, from 1918 to 1920, and had served in a number of pastorates in Canada and the Western District, prior to their retirement. Many friends will hold her in affectionate remembrance.

The funeral took place at Luther, Michigan, on February 19. She is survived by her husband, three children and five grandchildren.

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Provincial Elders' Conference

A schedule of spring meetings for inter-provincial boards includes the following:

Wednesday, April 19:
2:00 p.m.—Joint P.E.C.’s in Bethlehem
7:30 p.m.—Joint P.E.C.’s in Bethlehem

Thursday, April 20:
9:00 a.m.—Joint P.E.C.’s in Bethlehem
2:00 p.m.—Moravian College Trustees
7:30 p.m.—Moravian College Trustees

Friday, April 21:
9:00 a.m.—Moravian College Trustees
2:00 p.m.—Committee on Merger of the Northern and Southern Provinces
7:30 p.m.—Committee on Merger

Saturday, April 22:
9:00 a.m.—Committee on Merger
2:00 p.m.—Committee on Merger
7:30 p.m.—Unity Synod Delegates from Northern and Southern Provinces

Monday, April 24:
2:00 p.m. & 7:30 p.m.—Board of Foreign Missions
2:00 p.m. & 7:30 p.m.—Inter-Provincial Board of Christian Education and Evangelism

Tuesday, April 25:
all day—Board of Foreign Missions
all day—Inter-Provincial Board of Christian Education and Evangelism

Wednesday, April 26:
9:00 a.m.—Inter-Provincial Board of Christian Education and Evangelism
R. Gordon Spaugh, president

MARCH, 1967

MEMOIR

C. S. Starbuck

Dr. Clarkson S. Starbuck died unexpectedly on January 21, 1967, at the age of 78 years. For twelve years (1944 to 1956) he served as a lay member of the Provincial Elders' Conference. He was a life long member of the Home Moravian Church.

Dr. Starbuck over many years was a valued member of the Board of Trustees of Salem Academy and College. In this connection, he served as treasurer, a member of the Executive and Finance Committees and as chairman of the Committee on Buildings and Grounds. Moravian College in 1955 conferred upon him the honorary degree of Doctor of Laws.

Dr. Starbuck is survived by his wife Florence, and by one sister, Miss Grace Starbuck. The funeral was conducted by Dr. James C. Hughes and Dr. R. Gordon Spaugh. Interment was in the Salem Moravian Graveyard.
The Church Around the World

Every Man a Minister, Says Seminary President

The new president of a famed seminary holds that one needn't be ordained to be a minister.

Dr. Edward F. Manthei, newly-appointed president of the Chicago Theological Seminary, said every Christian should be a minister — in homes, communities, jobs, businesses, unions and political parties.

"One of the things the ecumenical movement did was place great emphasis on the idea that every Christian should be a minister," Dr. Manthei said. "The essential factors of the ministry are the same — whether you have a theological degree, become ordained and get your union card as a clergyman, or do it the other way, as a layman."

Therefore, he pointed out, "The church should train people in the ministry, not the ordained ministry, but the ministry of what it means to be a Christian."

"This means," Dr. Manthei continued, "that every man is a priest, not to himself, but to others."

He suggested four ways in which church members could be "priests" to the pastor. First, they could provide him with time and money to keep up to date in his theological education. Such continuing education is offered by the Chicago Theological Seminary, he noted.

Secondly, they could take the initiative as a congregation to improve their own understanding of the Christian faith and their tradition, through study of the Bible, theology and history of the faith, as well as what that faith means to community life.

Thirdly, Dr. Manthei pointed out, they shouldn't lean too heavily on the pastor as their sole source of uplift and inspiration.

"Too often," he said, "they sit facing him at 11 o'clock Sunday morning, almost daring him to inspire and involve them."

Lastly, Dr. Manthei said that the laity should not be afraid of controversy, but deal with it in a positive way.

"Controversy," he stated, "can be either creative or destructive, and which it is depends as much on the congregation as the pastor." (RNS)

Church Attendance Decline Greatest Among Young Adults

National church attendance has declined during the past eight years, with the sharpest loss among persons in their twenties, according to the results of a leading public opinion poll.

George Gallup, III, managing director of the American Institute of Public Opinion — the Gallup Poll, made this report in a keynote address at the Religion in American Life Consultation held in Buck Hills Falls, Penna.

"National church attendance from..."
Mr. Gallup said. "Forty-nine per cent of adults in 1958 said they attended church in a typical week; the 1966 figure is 44 per cent."

"However, among persons in the age bracket, 21-29 years, the decline has been 11 percentage points," he commented. "These findings come to light in what is probably the most exhaustive study of church-going habits in history." (RNS)

**Ecumenist Sees Mergers Futile Unless Accompanied by Renewal**

A leading Methodist ecumenist has warned that too many Christians see ecumenism "as a parlor sport for gregarious Christians, whereas it is a matter of life and death for the Christian churches."

Dr. Albert Outler of Southern Methodist University's Perkins School of Theology told 2,500 clergymen attending the annual Ohio Pastors Convocation that church merger, without accompanying renewal of the church, has no value.

The Methodist theologian, a delegate-observer at the four sessions of Vatican II, said: "I'm not interested in church union for its own sake or in the name of church togetherness. Even if there were a giant ecclesiastical merger, we'd still have accomplished very little by way of church renewal of the re-establishment of Christ's presence in the modern world.

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March, 1967
"The only sort of ecumenism worth working for is a community of Christians who share a basic consensus in faith and morals," Dr. Outler said. "The flaw in our churches today is not nominal, or other-worldly, or worldly Christianity, or our kept clergy or our overweening laymen or our uninspired and incompetent leadership in high places.

"Our deepest malaise springs from the brute fact of the well-hopeless theological confusion amongst Christians as to the substance of the Christian message and style of life that has led to a tacit agreement that Christians don't really have to agree on matters of doctrine and morals." (RNS)

Stepped-Up College Interest Seen in Religion, Theology

A "quiet revolution" of increasing interest in the study of religion and theology in U.S. universities was described by Dr. Robert Michaelsen, chairman of the religious studies department, Universities of California in Santa Barbara, as he addressed 75 scholars attending a two-day Consultation on the Study of Religion in College and University and Its Implications for Church and Seminary. Sponsoring the consultation was the National Council of Churches' Department of Higher Education.

Dr. Michaelsen cited statistics showing that in 1965-66 one out of ten students in nine state colleges and universities, and one out of six in 11 private colleges were enrolled in religion courses. However, he was quick to discredit a religious revival among the students as the cause of the increased interest.

"What we are seeing is evidence of the interest of a bright, generally serious-minded and sometimes deeply troubled student generation," he asserted.

He described the present as a "time of excitement about the free and easy character of young moral life" in which students still are "troubled by questions of sex mores, the use of alcohol and drugs and what they see as the moral ambiguity, if not hypocrisy, of the adult world on questions of sex, war, and civil rights."

Dr. Michaelsen reported results of a questionnaire answered by students at his university and the University of Iowa which indicated that "intellectual curiosity" was the motivating force for most students taking religion courses. He also said the poll disclosed "a good deal of interest in the 'death of God debate'," but added that he found "few students going to the mat over the existence, non-existence or death of God."

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THE WACHOVIA MORAVIAN
Conservative Magazine Asks NCC to Define Evangelism

The National Council of Churches has been urged by Christianity Today, a conservative Protestant journal, to "define" its version of evangelism as "clearly as it pinpoints the social policy and legislative programs that it continues to promote, to the dismay of many clergymen and lay leaders."

The magazine, in its lead editorial, noted that the NCC, as a result of its General Assembly in Miami Beach, is entering a new triennium placing emphasis on evangelism.

But at the same time the conservative journal expressed fear that strong elements within the NCC structure might "blur" evangelism as it is conceived by evangelical Christians, and promote "an alternate type of evangelism — different not simply in method but in theological content as well."

The editorial hailed the audience given evangelist Billy Graham during the General Assembly at Miami Beach. "The appearance of Graham was important because his supporters represent the largest block of evangelical critics of ecumenical perspectives in...

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and out of the conciliar movement.”

According to the magazine, leaders of the National Council have offered an olive branch to evangelical Christians, but it remains to be seen whether the branch is grafted onto a wild tree.

(RNS)

The Moravian Church . . .

(Continued from page 12)

our whole life under the authority of the Word of God. Moreover we have to consider how to bring this spiritual attitude into practice in our rather different provincial situation. No doubt the Spirit of God can bless us in such a way, that the old Unitas Fratrum will be a new community, radiant in itself and therefore attractive for others. However, we also have to look to the future, adapting old forms to up-to-date circumstances. The Unity Synod will have to deal with these problems. We should think over in our congregations, how we bear the burden of responsibility that lays upon the shoulders of the brethren who are in charge of leadership. May God bless us all, who expect great things for the memorable year 1967.

Migrants

To our Provincial Women:

The Migrants will soon be coming back to North Carolina! What would we do without their skillful hands to harvest our vegetables and fruits?

Federal funds have extended the ministry to new centers. Money is needed — first — to assist the Council of Churches to get the Good News of our Saviour out to all the centers. Clothes, bed and bath supplies, health kits, etc. are needed as usual.

Eugenia Stafford, Chairman
Migrant Work Committee

A Christian Soldier’s Armor
In Vietnam

To all Christian soldiers serving their country in Vietnam the war is a very horrible experience. Daily hundreds of soldiers turn to God for help. In this land of nightmares and incessant violence God is our steadfast defender and comforter. God is called upon many times during the course of an operation for guidance and assurance.

At times He is referred to as the Miracle Maker or the Man Up Above. After experiencing a close call with death He is the One who gives us the courage to continue on.

In times of incessant dangers His nearness and presence are felt. He receives our daily prayers with an open heart. His love for us is like the coolness of an ocean breeze in this 130° jungle heat. Above all, we know that He is there with us to administer to our needs.

Yes, we have been provided with the best armor our country can provide. We have armored personnel carriers, bullet proof suits and steel helmets, but the Christian soldier knows that the best armor is the armor of God.

We as Christian soldiers serving our country in Vietnam have adopted the prayer of St. Francis of Assisi as we seek to bring peace to this war-ravaged country:

“Lord make me a channel of thy peace,
That where there is hatred I may bring love,
That where there is sadness I may bring joy,
That where there is despair I may bring hope.”

A Member of Advent Church
Capt. John D. Gardner

THE WACHOVIA MORAVIAN
In this issue we attempt the very difficult task of stating the position of the Moravian Church on the authority and inspiration of the Scriptures. This is difficult because, historically, the Moravian Church has avoided the formulation of creedal statements. The reason for this is clearly stated by the General Synod of 1957, "The Unitas Fratrum realizes that the mystery of Jesus Christ to which the Bible bears witness cannot be fully comprehended in any known statement."

This principle is strictly adhered to in the Litany for Easter Sunday which is often referred to as a creed of the Moravian Church. This litany is a compilation of Scripture passages entirely free of interpretation except for that which the worshipper himself brings to it.

The key to the Moravian position is perhaps best found in these words from the article, "The Moravian Church allows for variation of our individual point of view, providing we keep a spirit of brotherly love and tolerance toward one another even when we are unable to agree on some of these "non-essentials" or "secondary matters." In our church no one position on the inspiration of the Scriptures is considered "essential."

This article is a follow-up to and an amplification of the statement on the inspiration of the Scriptures in the letter from the four bishops in the Southern Province as published in the February issue. One person critical of this position wrote, "Their letter fails to describe the Bible as infallible and inerrant." This is true. The bishops in their letter attempted faithfully to state the true position of the Renewed Moravian Church. Nowhere does the church speak of the Bible as fallible or infallible, as errant or inerrant. To have done either would have been untrue to the historic position of the Moravian Church. Each member of the church is left free to make his own decision in these matters as he is led by the Holy Spirit.

McIntire Comments

The comments of Dr. Carl McIntire concerning Evangelist Billy Graham are also printed with a minimum of editorial comments. The interview speaks for itself. This is but one of many questions and answers heard on the radio program. A transcript of the entire program is in the office of the editor for any who might wish to listen to it in its entirety, or in part.

The Wachovia Moravian, however, makes emphatic that it in no way associates itself with the position taken by Dr. McIntire. Because of the publicity surrounding his appearance in Winston-Salem, his position within the conservative, fundamentalist movement is noteworthy. It should help in evaluating his stand which is divisive even within the conservative wing of the protestant churches.
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In This Issue

- My Call to the Ministry
- To Sing or Not to Sing
- Unity in the Person of Christ
The Year 1967 Is
500th Anniversary of

Beginning of Moravian Ministry

During 1967, the Moravian Church celebrates the 500th Anniversary of the founding of its ordained ministry. The beginning of an established ministry took place ten years after the organization of the Unitas Fratrum in 1457 at Kunvald.

Dr. John Groenfeldt in a study book prepared for the year’s celebration, “We Have This Ministry,” speaks of this beginning:

“When the small group of brethren, under the leadership of Gregory, established their own fellowship, the Unity of the Brethren, in the year 1457, they did not at first concern themselves with the problems of providing their own ministry. Gregory, himself, had been a monk. Several priests joined their ranks. For the first few years, then, these men were able to serve in the pastoral office and all ministerial functions were committed to them.

“As word spread of this new community of faith many others sought to become associated with the Brethren. Its very success soon brought on the first of many times of persecution. Persecution brought the Brethren even more members. The lines were being drawn more clearly. It also made the Brethren see that they had no alternative but to establish their own separate church, with its own ministrial orders. In 1464, a statement of faith was issued and three men were chosen to lead the new church. The suggestion was then made that the Brethren establish their own ministry but this was not actually carried out until 1467, when three men, Matthias, Thomas and Elias, were chosen to become ministers of the Unitas Fratrum.”

The Brethren were anxious that the validity of their ministerial orders should be beyond question. This called for episcopal ordinations. At that time only those ordinations performed by bishops in the line of apostolic succession were recognized as valid.

(Continued on page 1)
My Call to the Ministry

A Story of Delay and Realization

John M. Walker

Christ in His Church was heard was confused for many years.

It was a happy time when the news was received that an application for ministerial training had been approved by the Provincial Elders' Conference! The one given approval bounced around his home and shouted with glee, much to the amusement of other members of his family. This joy was an overflowing response to the call of the Spirit within, it is certain! Yet, in less than two years from that moment, the new candidate for the ministry dropped out of the school to which he had been sent, and his mind was filled with uncertainty.

Seventeen years later, after college credits had been earned in various ways—through summer school, by correspondence, in extension work—a return was made to our church related schools in Bethlehem, Pennsylvania, where one remaining year of college work and three years of seminary training were completed. With the two required degrees now in possession, the goal long sought for — first hesitantly and then confidently — was reached!

Beginning of Ministry . . .

(Continued from inside front cover)

This led the Brethren to seek out the aged Waldensian bishop, Stephen, who consecrated Michael Bradacius the first bishop of the Unitas Fratrum. Bradacius returned home and consecrated Matthias a bishop. Thus the established orders of the ministry of the Unitas Fratrum came into being and continues down to the present time.

It is both fitting and proper that this historic event should be recalled in 1967 as it surely will be when the Unity Synod meets in July and August in Czechoslovakia. Its observance should also find a place in some form or another in every local congregation.
**Delaying Factors**

The fact that such a long delay occurred before full answer was given to this call to ministerial service must involve many factors. The total of those which follow is not all-inclusive, but the effect of each can definitely be observed in personal experience:

first, poor preparation for this high calling in terms of family background and community environment; this would be true of most men who come into the profession — look at the original Twelve;

then, lack of adequate counseling at an early age, and the failure to respond to such efforts in the middle years of youth;

also, personal illness as a child, with later emotional results (this may have a positive as well as a negative result, if it is true that every minister is at least slightly neurotic!);

too, selfish desires to "get ahead" in the world — this attitude is discernible in many ministerial students, and must carry over into their ministry; it is betrayed by the manner in which they often speak of "what they are giving up";

and, the task of reconciling the intellectual and the spiritual aspects of preparation for and service in the Kingdom of God, as an ordained servant;

finally, properly relating a "guilt complex" (present in everyone) to a "holier-than-thou" image of ministers generally (long since corrected!).

Would a student counseling program such as is now available at all institutions of higher learning have "saved" this prospect at the time of his first college venture? How can we know? However, it is felt that during seminary days the recitation of personal experiences was beneficially related to the needs and questions of a number of the younger men present at that time, and so provided for them some desired assistance.

**The Year Between**

Do not let the factors set forth as involved in one man's decision to prepare for the ministry cause the reader to feel that it is implied in these statements that men and women cannot choose to serve God in other vocations equally well. In the years between the time when the first step was taken toward becoming a full-time, ordained clergyman and the eventual realization of that goal the writer was involved in several occupations, the last of which was employment as a public school teacher.

Teaching on both the junior high and high school level was intellectually rewarding, but spiritual satisfaction came only through instructing in church school. Also, other employment, prior to the teaching experience, brought no real, abiding pleasure, no sense of having achieved a true calling in life. One must desire to be faithful to that which is entrusted to him and to please God!

Let the fact be emphasized that there is a very definite spiritual element in a call to the ministry. However, as many individuals must experience, to some degree, uncertainty as previously expressed, and as our church leaders

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THE WACHOVIA MORAVIAN
cannot always know who has been so led by the Spirit of God, we must seek out men and women, boys and girls, who are qualified intellectually and physically — yes, it is hard work! — and encourage them to be aware of the inner urging, while helping them to interpret personal spiritual directives.

No one should be allowed to experience unnecessary delay. Some will say, of course, that the life herein described in part has been lived according to God’s plan. A danger in this thought is that it makes God responsible for human indecision, and for the lack of response at an earlier age.

After some years of experience in the field, it is felt that surely a wise and proper decision was finally reached. Present circumstances provide an environment in which the real goals of life find prospect of being fully achieved. Remember, however, that the level of life implied here was never beyond reach while the author was a member of the laity! The transition from the life of dedicated layman to that of ordained minister brought no extreme changes, in this respect.

Now all time and talent can be devoted to proclaiming the redeeming grace of our Lord and Savior, Jesus Christ. God finally brought about the realization of an undeniable call to full-time Christian effort by placing within and keeping in force, a compulsive urge to do His work. The Lord of mankind patiently allows time for the individual to see the personal need to serve — and gives insight to those who would know of the great need for ministers in His service!

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APRIL, 1967
To Sing or Not To Sing
by Paul Peterson

The church bell rings and another Sunday morning service is about to begin. The organist proceeds to the organ bench fully confident that the instrument is in good playing condition and will respond to his or her demands. In an attractive study the minister re-checks the order of service and quickly reviews the notes of his carefully prepared sermon. In the sanctuary the well-tailored ushers have been busily engaged greeting the members of the congregation and leading them to their favorite pews. The stained-glass windows sparkle with colors as the light shines through blending with soft organ tones that enhance the quiet and meditative atmosphere of the sanctuary.

We take leave of this beautiful setting and orderliness to peek into a part of the church called the choir rehearsal room. Amidst a stampede of choir members rushing to don their robes, grabbing anthems and hymnbooks, we find a bewildered individual — the choir director. During the last ten minutes before the service begins the director frantically attempts to put the “final touches” on the anthem with one eye on the music and singers and the other on the door with hope that a few late-comers will arrive at the last minute to “rescue the perishing.” With fourteen choir singers present, five of whom missed the previous rehearsal, and two who attended rehearsal now absent, the director is faced with a last-minute decision of whether to sing or not to sing. That is the question!

Being a red-blooded American with a sense of loyalty, daring, and spiritual calling, he tries to inspire the remains of a choir to perform with some degree of adequacy. He is fully aware that opinions of the choir music will be discussed at the family dinner table. He is also aware that several people in the congregation (including a few who are capable singers and should be in the choir) will comment that there were only fourteen people in the choir. If by some good fortune the anthem proves to be exceptional, the director and singers can confidently leave the choir room after the service to receive the thanks and good wishes of some of the kind and considerate people in the congregation who make the choir efforts seem worthwhile and appreciated.

A choir director friend of mine has aptly summed up his situation by boasting that he has three choirs — one coming, one singing, and one going. Church musicians are often put in the same precarious position as a football coach or baseball manager whose team is in the second division and on a five-game losing streak.

News Clippings

The choir director is expected to maintain high standards of musical performance while at the same time trying to cope with many problems of modern society that hinder his efforts. During the past year the writer has been clipping various news articles from newspapers and magazines that may or may not have some bearing on the success or failure of the church music program today. Rather than express opinions regarding each statement I shall leave it

THE WACHOVIA MORAVIAN
to the reader to relate them to the individual choir member and the church organization.

Here are a few of the word-for-word quotations the reader has undoubtedly heard about or read: "42% of the women and only 34% of the men attend church regularly. Attendance is lowest in the young adult 25 to 34 age bracket." "Past surveys have indicated that more than a third of American Christians have shifted denominations at least once. Many church leaders have voiced concern that the motivations for some of it may be for convenience or for social prestige rather than conviction." "Probably no other major program agency in our time attempts to accomplish so much with so little staff as does the church."

"Pastors find weekends bring the great exodus from town to nearby lakes or mountains — anything to get away for awhile to relax." "In the area of morals, the church is shirking its responsibility." "Inadequate recognition and payment are thinning the ranks of the accomplished and dedicated church musicians." "The unrest in the world today is being reflected in the church, especially in the areas of authority, decision, and brotherliness." "The church must make some profound changes if it is going to be relevant, or there will be more church buildings than people." "Pastors are much concerned over the increase in drinking and late Saturday night partying."

"The church seems to be losing its vitality and many of its members have diluted faiths, are skeptical about their religion, and lack the ultimate concern for God and humanity." "Divorce cases are beginning to make inroads among many of our fine church families." "The Supreme Court of the United States may not have intended to prescribe a religion which could be taught in the schools, but it has given an involuntary assist to the cause of non-belief in God. As a result of the court ruling, the impression is conveyed to the pupils for all time that there is something wrong with a God. This is exactly what atheism claims."

Caught in the Middle

There is much food for thought among the quotations described above. The choir director is caught in the middle of the confusion that exists today. He is tempted to throw up his hands in disgust and "call it quits." This approach, however, does not solve the problem. Instead, the choir director must roll up his sleeves and call upon all his resources to cope with the situation. To do this, the director must be more than a musician. The complexities of the present day choir require him to be a psychologist, counsellor, organizer, enthusiastic leader, and above all, a dedicated Christian worker with an abundance of patience. He has to be considerate to all people, and to share in this larger plan of bringing order in a world that needs "a voice of singing."

Professionally, the director must attend workshops, anthem-reading sessions, and similar conferences designed to raise the level of musical attainment.
Private study must not be neglected. The choir director also has to assume the role of a promoter “selling” good church music to many talented, but lukewarm church people who are more satisfied to remain as spectators than to be involved as participants.

A successful choral program is a two-way affair. Enthusiastic and loyal singers of varying talents inspire the director to give of his best in rehearsal and performance. Empty chairs and indifferent singers can demoralize even the most capable director. The challenge today is greater than ever before. Perhaps we can solve the problem of whether to sing or not to sing if the entire church body, singers and congregation alike, assume more responsibility as church GOers and church DOers.

On the Bright Side

On the bright side of the picture we also have great men and women among our church leaders who are dedicated to the task of correcting the problems, and seeking to bring order in our society today. Instead of sitting back to enjoy the sanctuary of cloistered walls, our religious leaders are reaching out into other areas of our society to put Christianity into practical use. It is also gratifying to know that many colleges and universities have had to expand their faculty for the teaching of courses in religion. Educators with a sense of spiritual values are bringing religion into the classroom by relating more and more of their subject matter to Christianity. This is especially true in such areas as history, English, social studies, music, and art. Higher ideals of Christian living and sportsmanship are being emphasized in the field of athletics. It is indeed unfortunate that news articles describing the finer qualities of our young people do not appear in the headlines of our daily papers.

Our young people are seeking a chance to grapple with the great questions concerning man and reality. Many of them sense that there must be something better to religion than what they have been taught. Let us hope that this new awakening will maintain a proper sense of direction instead of adding more names to the list of “side-walk superintendents” who already clutter the outer walls of the church. “It takes a heap of livin’ to run a church — it also takes a heap of singin’.”

The church, being cognizant of, and concerned with, the many problems that exist today, will solve them. Only complacency and pessimism will hinder the efforts made to correct the various deficiencies found in modern day Christianity. The church today demands leadership in all areas, including music. We have the buildings and the materials—but most of all we need the dedicated people who are willing to use their time and talents for the glory of God, and for the building of a better nation and a better world.

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Our Unity

In the Person of Jesus Christ

Bishop Karl Reichel

1. How did I get into the Unity of Brethren?

I belong to those members of the Unity of Brethren who were born into the Church. I must say something about the origin of our family. Its history can be traced far back into the first half of the fifteenth century. At that time, the first father of our family Jan Reichel lived in Poland with his four sons Wenceslas, Sigismund, Stanislav and John. Having lost all property, they moved to Silesia, which was a part of the Czech State in those days. It did not take long and they became wealthy people buying farmsteads, farms, and villages.

The whole family was Roman Catholic. A change took place during the Thirty Year War when one of the Reichels appeared in Bohemia, as Evangelic Lutheran Minister at Moldavia in the Ore Mountains. When the Swedes broke into the country plundering and murdering, the Reichel family fled in winter over the mountains to Germany. The minister Reichel got to the town Torgau first. From there he retired to Belgern and later to Meissen where he died in a tragic way. At a skirmish between the citizens and the Swedes he was shot on a bridge and was buried in the cathedral of Meissen.

Beginning with the Reichel of Moldavia, the whole family had been Lutheran and in every generation, one member at least became a minister. The most significant of all was Charles Rudolph Reichel, pastor at Neukirch who got in contact with the people who founded Herrnbut. He met Christian David and Zinzendorf and his sons became preachers of the Unity of Brethren. They coalesced with this Church and in its further development they played an important part. Once there were three members of our family sitting at the same time in the Directory of the Renewed Unity. And within two hundred years, ten members of our family became Bishops. Also, my father, Theophilus, became a preacher of the Unity of Brethren. Yet already my grandfather Theophilus Christlieb was in a close relation to Bohemia. He was a member of the Directory in the very time when the resolution was taken to attempt the evangelic work in Bohemia and he toured through Bohemia to get ac-
quainted with the memorable spots of the brotherly past.

It is comprehensible that also my father's concern for the spiritual work in the Fatherland was vivid. After he finished his theological studies and had served for several years in the German congregations he began to learn Czech and when he was sent to Bohemia as preacher at Potstejn he knew the language to such a degree that he was able to preach each Sunday. My birthplace was the parsonage at Potstejn and consequently I was born into the Unity of Brethren.

2. What has the Unity of Brethren imparted to my relation to God, and to the people?

The life at the parsonage at Potstejn was the typical life of a Moravian preacher's family. My first spiritual impressions? . . . It is evening. I go to bed and on the bedside mother sits down and sings with her pleasant voice a touching song for God's protection. . . Each day began with the devotion exercise that was attended by all inhabitants of the house. Dad was praying and reading from the Scripture according to the Watchwords. We sang. Hence my love for singing. When I saw my father at the pulpit I felt always very happy. It was in the white prayer-house that was built according to his plan.

As a matter of fact, originally my father's desire was to become a builder not a preacher. I used to sit with my mother on the chancel at the sister's side. I learned to attend God's house from my early youth. The Good Friday left the deepest impression on me. Dad was earnest and I still hear his solemn voice when he read the events of Good Friday. At 3 o'clock p.m., in the moment of our Lord's death, the belfry began to ring. I remembered that once after the words, "It is finished," I broke forth from the church in a heart-rending cry. And when the maid servant ran after me to see what happened, I told her: "Jesus Our Lord has died!" And I think I was not soothed even when I was told that Jesus Our Lord had risen from the dead on the third day. The members of the congregation of Potstejn were living in the spirit of the brotherly fellowship like one family and I was growing up into this fellowship.

For me the adult members of the congregation were not "gentlemen and ladies" but "brethren and sisters." And the older they were the closer was my relation to them. And so I can say that it was the brotherly and ardent yet sober piety that formed my spiritual life and helped me to win through the "inherited" faith to the personal faith, on which I began to build my further life and which after 40 years allowed me to take the audacious step: to pass from the bookseller's shop to the pulpit and from service to many books to the service of the Book of books.

3. What is the mission of the Moravian Church in the present and the future time according to my comprehension?

Being asked this question, I have got to thinking separately of the world-wide Unity and of the Church which originated in the year 1467 and has been existing here till now. Yet there is one task the World Moravian Church has in common with the Moravian Church in Czechoslovakia and this is the co-operation in the creation of the real ecumenism. I mean the ecumenism which is not limited on the leading
personalities and authorities of the Church and on its conferences and consultations but which would get still more into our prayerhouses, i.e. to the pulpits as well as into the benches of the listeners. I do not believe in the unity of churches created through the unification of the churches in the whole world. For this aim the world is too big and the difference among the races and nations is also too great. But I believe that the day will come when the Churches will agree on a common confession of faith. Its foundation and cornerstone will be Jesus Christ the Crucified, our Lord and Saviour.

As a Church that works among many nations in 18 areas we have been called to the task to construct the bridges from heart to heart, from congregation to congregation, from Church to Church, from nation to nation and the beam which will arch over all precipices between us can only be the Cross of Christ. This is the task for the worldwide Unity, for each province and also for the Unity of Brethren with us in Czechoslovakia. It is the task for the present as well as the future. It is the task that will be fulfilled only when we will be able truly to say: We all of us have one Master and are Brethren together.

4. What do you expect from the Jubilee Year 1967 and from the Unity Synod?

The same I expected from the year 1957 when we celebrated the 500th Anniversary of the origin of the Unity. And it is this: Our getting more warm in our hearts from the face of Christ. Yet I expect this to be in a still greater measure as the Jubilee Synod will be held with us in Bohemia. We will be experiencing everything more vividly than was possible in the year 1957 when the synod convened beyond the Ocean in the American Bethlehem. I believe that already the preparations...
themselves will bring many a blessing to the congregations and to the whole Church as the Prayer-Watch in March for the blessed course of the year 1967 was started — I presume — with the whole warmth of our hearts.

I believe that already today all our congregations have been aware of their spiritual and material responsibility and that we all of us will strain to the quite extraordinary sacrifice. The arrival of the representatives of eighteen working fields will mean not only for themselves but above all for us, who have lived and worked in the Fatherland, the encouragement and strengthening of the knowledge that we are not alone in the world, but that even in the most distant parts of the world we have the Brethren and Sisters, living under the sign of the Unity, i.e. under the Lamb with the victorious banner and the Watchword: Our Lamb has gained the victory, let us follow Him!

DEATHS


Berrier, Mrs. Mary Brinkley, born May 6, 1887; died February 19, 1967. Funeral was conducted by the Rev. Jack L. Salmons and the Rev. W. Norwood Green. Interment in Enterprise Church Graveyard. A member of Enterprise Church.


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THE WACHOVIA MORAVIAN
Former Christian Church Becomes

New Home for St. Philips

INTERIOR VIEW OF SANCTUARY of Bon Air Christian Church which will become the new home of St. Philips Church about June 1. Pews and pulpit furniture remain as a part of the sanctuary.

The property belonging to the Bon Air Christian Church has been purchased by the Southern Province for the use of the St. Philips Congregation. This property is located at 30th Street and Bon Air Avenue and consists of a church sanctuary and a Christian Education annex. There is also a small house located on the property at the rear of the church.

The church was constructed in 1949 and was dedicated in 1950. The sanctuary will seat about 300 people. There are a total of 11 classrooms and a church office. A large fellowship hall with 3 classrooms is located in a basement under the sanctuary. The other 8 classrooms are in a Christian Education wing.

Arrangements for the purchase of the Bon Air Church were made by the Extension Committee of the Church Aid and Extension Board. According to Br. E. L. Stockton, treasurer of the province, who has handled many of the details of the purchase, the building comes fully furnished with the exception of the organ. St. Philips already has an organ which can be moved when the congregation makes the transfer.

The St. Philips Congregation is at present worshipping in a building in the Happy Hill Housing Development at Mock and Vargrave Streets. This property is being taken by the North Carolina Highway Department for extension of the North-South Expressway. It is for this reason that the St. Philips Congregation has found it necessary to move to a new location.

St. Philips has been at its present location since March, 1959. Formerly it was located in the building which is still standing on South Church Street in front of Central School.

Dr. George A. Hall, who has been pastor of the congregation since 1955, will continue to work with the church in its new location. He already lives at 2713 Kilkare Avenue in the vicinity of the newly acquired property. Dr. Hall stated that a number of the members

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of St. Philips are now living in this community. He expressed the opinion that having St. Philips located in a settled residential area where many people will own their own homes, should provide opportunity for growth and development of the congregation.

According to arrangements worked out between the province and the Bon Air Christian Church, the property should become available around June 1 when the present owners will move to a new location.

DEATHS


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THE WACHOVIA MORAVIAN
Music Workshops Focus

Attention on New Hymnal

The Provincial Committee on Music, Ritual and Customs announces plans for five identical Music Workshops scheduled in May. The workshops will be held beginning on Sunday, May 7, with the final workshop on Friday, May 12. The scheduling of the workshops is as follows:

1. Sunday, May 7, 2:30-4:30 P.M.—Kernersville
2. Monday, May 8, 7:30-9:30 P.M.—Home Church
3. Wednesday, May 10, 7:30-9:30 P.M.—New Philadelphia
4. Thursday, May 11, 7:30-9:30 P.M.—Rural Hall
5. Friday, May 12, 7:30-9:30 P.M.—Friedberg

The workshops are planned according to geographical locations with the congregations nearest the workshop centers attending that particular workshop. Participants who cannot attend the workshop nearest them on a given date are welcome to attend another at a different location and date. It is suggested that the following congregations attend the workshop located in their geographical area:

1. At Kernersville—Friedland, Greensboro, Immanuel, Moravia, New Eden, Union Cross and Raleigh.
3. At New Philadelphia—Messiah, Bethesda, Macedonia, Olivet and Wachovia Arbor.
4. At Friedberg—Konnoak Hills, Advent, Enterprise, Hopewell, Clemmons, Hope, Little Church on the Lane and Park Road.

The purpose of the workshops will be to make preparations for the introduction and use of the forthcoming revised Hymnal of the Moravian Church. They are planned for choir members and directors, organists, band members and leaders, and ministers. Band members are requested to bring their instruments along with their band chorale book to the workshops.

Workshop Leaders

Mrs. Marilyn Gombosi, Assistant Director of the Moravian Music Foundation, will review many of the chorales which will be included in the new publication. Mrs. Gombosi will be suggesting ways to initiate the use of the music with the church choirs prior to

MRS. MARILYN GOMBOSI will review chorales in new hymnal.

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the publication date of the Hymnal.

Mrs. Paul Kolb has served as one of the music consultants who edited the music of the Hymnal for publication. She will prepare program notes for use in the weekly bulletins of the churches.

The Rev. James V. Salzwedel, Associate Minister in Music and Education at Home Church, will present choral and organ music which is based on chorales and hymn tunes that are included in the hymnal.

Mr. Austin Burke, Director of Moravian Bands in Winston-Salem, and Mr. Sam Fort, Assistant Director of Moravian Bands in Winston-Salem, will prepare band arrangements of selected chorales from the Hymnal to be presented and distributed at the workshops.

There will be no registration fees for the workshops, and leaders in the music program of every Moravian Church are urged to participate in one of the Music Workshops.

Sunday Bulletin Service
Transferred to C. E. Board

The Board of Christian Education and Evangelism, Moravian Church, North, has accepted the responsibility of publishing and mailing the Sunday bulletins as of March 1, 1967. This carries out a directive of the Northern Provincial Synod of 1966 that all publications could be lodged with the Board of Christian Education and Evangelism.

Originally this was a dream of Dr. F. P. Stocker, who saw this as a needed service and an educational instrument of potential worth. His vision has indeed come true. As president of the Eastern District Board, Br. Stocker turned this project and its profits over to the Eastern District Board. The packaging and mailing was for a time the responsibility of the Rev. Mervin Weidner and the Midway Manor Youth Fellowship. About fourteen and a half years ago the Rev. Stanley R. Woltjen assumed these responsibilities connected with the Sunday bulletin.

A bulletin committee, in recent years comprised of Dr. John R. Weinlick, chairman, Miss Margaret Schwarze and Br. Woltjen, has been responsible for planning, editorial work and distribution. Dr. Weinlick and Miss Schwarze will continue as committee members along with the editor for publications.

The present circulation of the bulletin service is over 25,500 copies each week, circulating throughout the Northern and Southern Provinces, Canada, Alaska, Guyana and the West Indies.

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Quorum Regulation Stymies Action

The General Board of the National Council of Churches took a number of significant actions in its February 20-24 meeting held in Chicago but then found itself unable to act on several important issues because of the new regulations that had been adopted raising the quorum requirements so the board could not be accused of taking actions on controversial issues with only a small minority of members present. Dr. Arthur S. Flemming, president of the council, said he felt it necessary to exercise great care in following the new rule.

When a substantial number of delegates left to catch early planes, President Flemming announced a quorum was no longer present, and that no action could be taken on pending resolutions dealing with congressional reform, opening further avenues of communication among nations in the interests of peace, the relation of church programs to the use of government resources (such as world relief), honesty in lending, and re-enforcement of the action taken previously calling on the government to give serious consideration to a halt in the bombing of North Vietnam even though there is no firm pledge of reciprocal action from North Vietnam. All these actions had received extensive review in open hearing and in committee and were scheduled for action during the final session.

Dr. John S. Groenfeldt represented the Moravian Church (and was present for the full meeting). The Moravian Church is eligible to name three representatives to the General Board but because of budget restrictions has chosen to name only two. Prior to the meeting of the General Board, the Rev. Milo Loppnow and Dr. Groenfeldt attended a meeting called to consider a united “Mission for the 70s” emphasis on the part of those communions that might wish to participate. Represented in this meeting were a number of denominations that are not full members of the National Council, including the Roman Catholic and Southern Baptist churches.

Dr. Groenfeldt also participated in the one day meeting of the Executive Committee of the General Board and was then named to the six member Committee on Reference and Council which acts for the Executive Committee between meetings and processes all legislation scheduled to come before the General Board. This committee was chaired by Dr. Edward Tuller, chief executive of the American Baptist Convention.

Conscientious Objection

In addition to many actions relating directly to the work of the council, such as approving budget adjustments, the General Board passed a resolution on conscientious objection to bearing arms that goes beyond previous statements at two points. Present legislation in the United States dealing with the rights of the conscientious objector provide non-combatant or alternative service only for those who are objectors to bearing arms because of religious conviction. Further, such a person must object to bearing arms in general.

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The right to take this position in regard to a particular conflict is not now recognized.

The new statement adopted by the General Board recalls that in the War Crimes Trials following World War II, our government joined with the other Allies in asserting that in the final analysis an individual is responsible for his own acts, even when under military order. Germans and Japanese who manned concentration camps or who murdered prisoners were not excused by their plea that they were only following orders. Such "selective conscience" should also be recognized in our own regulations, the statement said, in terms of the position taken by a person who objects in conscience to a particular war (declared or undeclared). While recognizing the necessity of military discipline, the statement also asked that allowance be made for motivation if because of conscience a soldier refuses to obey a specific order or use a particular weapon.

The statement also recognized the problem of distinguishing between a religiously motivated conscience and a similar position taken for other reasons. Stating that Christians cannot justly claim for themselves privileges that are denied to others, the board recommended that all varieties of conscientious objection be treated equally under the law. (In fact, the liberal interpretation of "religion" used by the Supreme Court in recent cases of this kind has brought actual practice closely in line with the board's recommendations.) Dr. Groenfeldt voted for the adoption of this resolution.

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THE WACHOVIA MORAVIAN
Interchurch Medical Assistance, a service arm of the National Council of Churches, has been serving approximately 25 mission boards and agencies by collecting and shipping drugs and other medical supplies. The Board of Foreign Missions is a member of this organization and contributes $900 per year to the budget. In addition to this membership assessment, the agency receiving drugs must pay the shipping costs only. In 1966, the Moravian hospitals and clinics in Nicaragua and Honduras received drugs with a wholesale value of $152,238.36.

Dahlke Retirement
Miss Klara Dahlke, a missionary teacher in Nicaragua since 1947, has been granted permission to retire as of March 1, 1967. Miss Dahlke has spent her 19 years of mission service as a member of the teaching staff of the Colegio Moravo in Bluefields and as the librarian for the school. In addition to her school duties she has participated in the work of the Bluefields congregation in Church School, youth work and summer conferences. She returns for retirement to her home in Wisconsin Rapids, Wisconsin, where her address will be 910 Wisconsin Street. The members of the Moravian Church in Nicaragua, the Board of Foreign Missions and the entire Moravian Church is deeply in her debt for her faithful service.

Gifts from the EWI
The Eastern West Indies Province, in its effort to share in the mission task of the Church, has sent a check to the Mission Office for $3,739. This gift includes money for Leper Work in Jordon, for the Asang Clinic in Nicaragua and for the work in Honduras. The gifts of Moravians in the Caribbean are appreciated and the sense of mission which they represent is a cause for rejoicing.

Progress in Guyana
The Provincial Conference in the Guyana Province adopted a budget of over $33,000 (G) and pledged over one-third of it from local funds. The balance will be contributed by American Moravians. This is progress in the light of the fact that only a few years ago the future of the Church looked bleak. In raising funds for the work of the conference designated quotas for the churches at the rate of $9.00 per communicant for the rural churches and $12.00 for the city church in Georgetown. It is significant to note that the delegates from the city church themselves suggested the higher assessment.

Short-Term Doctor Reports
The bulletin of the Christian Medical Society carried the following comments by Dr. Earl Stine of Ida Grove, Iowa. Dr. Stine served at the Moravian Hospital at Bilwaskarma for a short time assisting Dr. Samuel Marx. "Several years ago, I had been warned by friends..."
that it was a dangerous thing to go on a short-term missionary experience as one becomes very dissatisfied with the routine of practicing in the states. I must say that at the time I was quite skeptical and did not quite comprehend the remarks but now I am in complete agreement. My attitude toward missions, my concern for missions, my whole concept of missions has been changed and enlarged. I can truthfully say that now for the first time I can appreciate the value of missions and feel the burden for missions. The value of the Short Term Missionary program is impossible to overestimate. Thinking and speaking in terms of my own experience I was able to talk and minister to people. I made a visit to a village up the Rio Coco and when I left, the people there asked when they would again see a doctor."

Film Depicting Mission Work On Antigua Is Now Available

A new 16 mm movie on missions is now available from the office of the Board of Christian Education and Evangelism. The film was originally seen on the C.B.S. television series, "Lamp Unto My Feet." It is titled, "Come Build His House," and tells the story of the construction of the new sanctuary of Spring Garden on Antigua. The film is built around a series of slides or still pictures with narration. Seen in the 28 minute black and white film are the Rev. William Gramley, the Rev. David Henkelman and the Rt. Rev. Peter Gubi, Sr.
Recollections of Edward Rondthaler
by Walser H. Allen

Available now through local book stores is a new volume by Dr. Walser H. Allen. The title of the little book will provoke memories of other days to many as they enjoy "Recollections of Bishop Edward Rondthaler."

In no sense is the book intended to be a biography, but it is a delightful and moving story. For some, it will be a reminder of a friend and former teacher; to others it will be a window into the past of which they have heard; to still others it will prove to be a source of both information and inspiration.

Truly, Edward Rondthaler was a remarkable man. Medically speaking, little hope was given that he would live to maturity though his life spanned almost four score and ten years. Com-
News from the Churches

Friedberg Church Will Operate Kindergarten Next Fall

Friedberg Congregation has announced plans for a week-day kindergarten to be operated in their new Christian Education building beginning in September.

The school will be held from 9 a.m. to 12 noon, five days a week during the school year. A state certified teacher will be employed and a state approved curriculum will be used.

The pastor, the Rev. Henry A. Lewis, will head the committee and work directly with the school in leading devotions and in supervising the program.

Others on the committee include: Mrs. Clarence J. Livengood, Jr., Mrs. Carl W. Reich, John Francis, Travis Hanes, Sam Reich, and Carl W. Reich.

The school will be aimed at five year old children who will begin school the following year. The goal for enrollment has been set at 20 pupils.

Moravians and Baptists Hold Union Lovefeast

First Moravian in Greensboro joined with Parkway Baptist, a neighboring church, for a union Lovefeast service on February 26, at the Baptist Church. This was not a Moravian Lovefeast but rather a joint venture by both churches. The two pastors, Dr. Wilson L. Stewart, Baptist, and the Rev. Lewis B. Swaim, and the two music directors, Mr. Furman Holt, Baptist, and Mr. George Kiorpes, planned a special ode and program.

Men and women from both churches served together as dieners. The Moravian women wore white and the Baptist women wore regular clothing. The combined choirs filled the sanctuary with music. The choirs enjoyed eating at the same time as the congregation. The combination of organ and piano added to the service for choir accompaniment and congregational hymns. Hymns were used which were familiar to both congregations. The Baptist music director, Mr. Holt, directed the congregational singing from the pulpit.

Mr. Swaim gave a short address on the significance of the Lovefeast and Dr. Stewart spoke briefly on Christian unity. Albert Foltz, Vice-Chairman of the Moravian Elders, had the opening prayer and Bobby L. Madon, Chairman of the Baptist Deacons, had the closing prayer. This was a wonderful experience for the 330 in attendance.

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The Wachovia Moravian
Southern Baptists Release
College Needing Federal Aid

For the first time in its history the Southern Baptist Convention has released a Baptist college from Convention control to permit the school to accept needed federal aid.

Kentucky Southern College in Louisville, Kentucky, was formally released from Convention ownership by the executive board of the Kentucky Baptist Convention. Its meeting was highlighted by heated debate, substitute motions and parliamentary tangles.

Rollin S. Burhans, president of the college, said the school plans to apply for federal aid “very quickly.”

Trustees of Kentucky Southern requested separation from the Convention rather than compromise the Baptist principle of separation of church and state.

Mr. Burhans told the executive board that the college’s immediate financial needs amounted to more than $5 million.

“These are our needs,” he said. “These are not luxuries. These are the bare essentials if we are to recruit quality students, retain our present faculty, pay current bills and debt service, and receive full accreditation.”

During the session, the Kentucky Convention’s executive board also voted to grant the school’s request for $500,000 in emergency funds. A $300,000 loan will be given immediately, an additional $200,000 will be made available by July 25.

It also adopted a plan to allocate to the college $77,010 annually for the next five years.

Money voted by the board, Mr. Burhans said, “is very excellent — it helps us over this transition period. It will also release the payment of certain pledges that have been made more or less on condition that we receive a certain amount from the Convention.”

He predicted that Kentucky Southern’s severance from official denominational control “is the direction that inevitably every church-related college that does not have tremendous endowment funds will have to ultimately follow.”

In an editorial in the Kentucky Baptist Western Recorder, editor C. R. Daley called the executive board action “a step that might prove to be the way Baptists in other states will approach the severe problem of higher education today.” (RNS)

Five New Zealand Churches
Agree on “Commitment”

Five New Zealand Churches on May 10 will enter into an “Act of Commit-
ment" to find a basis of union and to unite in common action.

Involved are the Anglican, Methodist, Presbyterian, and Congregational Churches and the Church of Christ.

The Joint Commission on Church Union, representing these Churches, announces that Anglican Archbishop Frank Woods of Melbourne, Australia, has agreed to conduct a study day for 150 official representatives of the negotiating Churches on May 10.

The seminar will center on the theme of the mission of the church in New Zealand, and it will lead into an open Service of Commitment in Wellington's Anglican Cathedral of St. Paul.

A week later, services of thanksgiving will be held in local churches throughout New Zealand.

The act of commitment is not in itself union, the joint commission says, but will involve "a solemn pledge of common obedience with the consecration of every endeavor that, by the Holy Spirit, the five might be brought into the Church. It will carry with it the intention to do together many of the things that in the past have been done separately."

Work is to go ahead immediately on preparation of a basis of union which will "present in outline a scheme for integrating the life and work of the Churches, but certain details of structure and organization will continue to be worked out after union in the fellowship and continuing experience of the united Church." (RNS)

Bible Society Exhibit Planned in Montreal

The Canadian Bible Society will set up a unique exhibit on the Bible in conjunction with Canada's Centennial and Expo '67, the Montreal World's Fair.

The exhibit, on the grounds of Christ Church (Anglican) Cathedral in the heart of downtown Montreal, will show rare manuscripts and historical relics from Europe and the U.S. In addition, motion picture clips have been prepared to illustrate the complex problems of language interpretation and expression.

It will also feature a short history of the Bible; tell of translation work now being performed; and displays on the printing of the Bible and the work of the Bible society.

The exhibit, scheduled for May 15-Sept. 15, will be free to the public.

J. Wylam Price, board chairman of the Canadian society's Montreal district, estimated that 650,000 persons will visit the exhibit. Viewing time will be about 20 minutes. The exhibit area will have a capacity of 500 persons per hour. (RNS)

CWS Ships 4 Billionth Pound of Aid Abroad

The four billionth pound of food to be sent overseas by Church World Service, relief and rehabilitation arm of the National Council of Churches, has left San Francisco as part of a shipment of supplies destined for distribution in the Philippine Islands, South Korea, Hong Kong and India.

CWS officials and leaders of local church groups held a brief dockside
ceremony noting the milestone in the relief agency's 20-year history. Officials estimated that the four billion pounds of food would fill a convoy of trailer trucks, standing bumper to tailgate from New York City to Denver.

The particular shipment of which the four billionth pound was a part included rice donated by Sacramento Valley farmers, dry milk, beans, medical supplies, bedding, clothing, vegetable seed packets and farm tools.

Funds for CWS supplies are raised annually through the One Great Hour of Sharing appeal conducted each Spring, and from denominational allocations. Christian farmers throughout the nation also contribute foodstuffs through community campaigns. (RNS)

Ministry To The Lonely Urged On Clergymen

Spiritually hungry and lonely people sometimes find more love and understanding in Alcoholics Anonymous than they do in "the pretty faces of people drinking coffee in their churches" a former Minneapolis, Minnesota pastor told the Minneapolis Ministerial Association.

Dr. A. Reuben Gornitzka, Palm Desert, Calif., who aims his ministry to business executives and entertainment personalities, said that the world is full of lonely, frightened and frustrated

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people. “It’s a world in which men and women wear masks and veils to cover up their true feelings.”

He said ministers could find this loneliness even behind “the facades of success” and said they should not think of successful businessmen only in terms of their checkbooks or as possible finance chairmen for their churches.

What people need, even the apparent “successful” ones, he said, is “a big enough and holy purpose to live for.”

He said “the love of God in Christ” alone can meet the need and he urged the clergymen not to apologize for being “holy men of God.”

Clergymen should move into empty lives with the “love of God” and into a world that is “bluffing like crazy.”

Dr. Gornitzka, former pastor of Central Lutheran church, is now affiliated with Direction, Inc., which sponsors his unusual ministry.

Adventist Giving Sets a Record

Total giving in 1966 by Seventh-day Adventists in this country and Canada reached a record $122,563,982 — or a per capita of $313.45, highest of any denomination with more than 100,000 constituents.

Membership in the Seventh-day Adventist Church was reported at 391,014 in 1966, a gain of 10,159. Worldwide membership totaled nearly 1.6 million.

Previous all-time high in per capita giving in the denomination was reached in 1965 when members gave an average of $310.35.

Last year’s total giving included $67,490,218 by the Biblical tithe system (10 per cent of income); $16,405,084 for world missions; and $38,668,679 for home missions and local church work.

Over the Editor’s Desk

Opportunities for Ministers

More and more opportunities are becoming available to ministers for their continuing education and for professional stimulation and enrichment. The editor was recently made aware of three coming events of this nature.

Pastors’ Conference

The first is the Pastors’ Conference sponsored by the North Carolina Council of Churches which will be held on April 25 at the First Christian Church in Winston-Salem from 9:45 to 4:30. The Pastors’ Conference is a part of the Annual Meeting which extends over April 24 to April 26. There will be a registration fee of $1.00.

The theme of the conference will be “The Pastor and His Personal Problems.” Opening devotions will be conducted by Chaplain L. L. McGee, a member of the Department of Pastoral Care at Baptist Hospital. The morning program calls for two addresses by Bishop Hazen G. Werner of New York, whose subjects will be “The Threat of Changing Times” and “The Threat of Loneliness.” Bishop Werner is Chairman of the World Family Life Committee of The Methodist Church.
At the luncheon at 12:30 Chaplain McGee will speak on "The Development of the Pastor's Messianic Consciousness."

In the afternoon session two addresses will be given by Dr. Thomas H. McDill, Head of the Department of Pastoral Care of Columbia Theological Seminary, Decatur, Georgia. His topics will be "The Threat of Financial Insecurity" and "The Threat of the Power Structure."

**Symposium on Medicine and Religion**

A second opportunity is a Symposium on Medicine and Religion. This symposium will be held at the School of Medicine, University of North Carolina, Chapel Hill, North Carolina, on June 11, 12, and 13, under the title, "The Physician, the Clergy and the Whole Man." Physicians and clergymen are invited to participate in this occasion, which is sponsored by the Committee on Medicine and Religion of the Medical Society of the State of North Carolina, the Department of Religion of the American Medical Association and the University of North Carolina School of Medicine.

Nationally distinguished speakers will discuss a number of areas in which physicians and clergymen have mutual interests and responsibilities with regard to patients and their families, including alcoholism, extension of life, psychiatry and religion and terminal illness and grief. Part of the program will be devoted to small group discussions of these and other topics.

A registration fee of $15.00 will be required. No partial enrollment will be accepted.

It is hoped that "teams" of physicians and clergymen from the same community may attend. Detailed programs and information regarding registration and housing are available from the Office of Continuation Education, University of North Carolina School of Medicine, Chapel Hill, North Carolina 27514.

**In-Service Training**

**Moravian Theological Seminary**

The In-Service Training Program conducted by the Moravian Theological Seminary will be held in Bethlehem, Pennsylvania July 24-29. Advance registrations ($5.00) are now being received.

Dr. Seward Hiltner is the leader. "Pastoral Care and Counseling" will be the general theme for this year's program. Dr. Hiltner is an outstanding authority in the field of counseling.

Registration and room assignments will begin at 2:00 on Monday afternoon, July 24, followed by the first session in late afternoon. The first meal served will be dinner that evening and the last one will be luncheon on Friday. As in previous years, the registrants will be housed in the college dormitories. Meals and conference sessions will be in the College Union Building.

The cost of the program will be paid by the Seminary through special gifts from an anonymous donor. Room and board charges, to be paid by the registrants themselves, will be $28.00 for the entire period.

It is hoped that church boards will make it possible for their pastors to take advantage of one or more of these opportunities.
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In This Issue

- Preaching Is Primary
- What the Moravian Church Means to Me
Recapture its Sense of Mission

Dr. John R. Weinlick was installed as dean of the Moravian Theological Seminary in February of this year. In the closing words of his inaugural address, Dr. Weinlick speaks directly to the church:

"Let me say this to the church. Give your seminaries freedom to think prophetically, creatively, experimentally, so your young ministers won't be just carbon copies of what was all right yesterday or worse still, carbon copies of what was wrong yesterday and even more wrong today.

"You in the church have also the right to say to us, be responsible in your analyses and in your criticisms. Instill in your young men what really is a sense of mission. Don't confuse the desire just to be different or to shock people with the prophetic. You in the church have a right to insist that we in the more critical atmosphere of seminary life be just as reverent of the church's heritage as we all should be when we pray the Litany together on a Sunday morning.

"This leads to my final word. Let the church recapture its sense of mission and the matter of ministerial recruitment will be well on the way to taking care of itself. In the long run, the best men gravitate to where they can do significant things. If the church demonstrates that she is in earnest about winning the world for Christ, and through Him in earnest about transforming it, able men will rise up to work at it, as they always have. Who is the church? You and I, of course.

"Each age stresses unduly the gravity of its own situation compared to previous ages. 'This is a revolutionary age' has become a refrain. When hasn't this been a revolutionary world? Early Christians were accused of turning the world upside down, which, thank God, they did.

"As far as people are concerned, the 20th Century differs little from any other century. Human nature hasn't changed a particle since the dawn of recorded history. We are all sinners, but we have all been created in the image of God.

(Continued on inside back cover)
I consider preaching, the proclamation of the Word of God, to have a primary place in the Christian Church and in my ministry. Preaching is my first responsibility. To this task have I been called of God and commissioned by Him and the Church. Yet, this task of proclaiming the good news of Jesus Christ is a shared task. We, the members of the Body of Christ, stand together in our responsibility for communicating the Gospel. As those who are personally committed to Him we share the mission to proclaim the supremacy of Christ to all people.

But the minister has been especially “set apart” by the Lord and the Church to “administer the Word and the sacraments.” His first ordination vows pose the life-directing question: “Wilt thou diligently apply thyself to the study of the Holy Scriptures and to prayer, and declare all the counsel of God, that thou mayest be a workman that needeth not to be ashamed?” (Ordination of a Deacon, Hymnal and Liturgies, p. 36)

This consuming task, however, has been added to, in the minds of many in the modern church, by such large and demanding “extra duties” that the entire “image of the ministry” is changed. No longer is the minister primarily “Prophet and Priest;” he cannot envision himself as primarily “Preacher and Pastor.” Rather, he must often fill the role of administrator in a “big business” enterprise to keep the “wheels running smoothly” (which can mean anything from mimeographing the latest announcement sheet—to directing the every-member canvass—to scheduling the latest supper meeting). He is the co-ordinator of committees, the counsellor for the inconceivable mounting problems of modern Americans, the “downtown man” who keeps his finger on the pulse of community life and lends his leadership to varied community enterprises. Some expect him to be the “after-dinner speaker par excellence,” the crusader for civic betterment, the teacher, sportsman, specialist in human behavior, psychiatrist, social worker, or “salesman of palatable religion” in any gathering which could draw men to a “comfortable church of friendly, middle-class Americans.”

Against the checkered backdrop of this “image of the ministry” which is held, in part, by many church members, the minister tries to define his role and to identify his task in modern society.

Again and again, he says to himself: “I am called to preach!” If he sticks to his primary task, he will often burn “the midnight oil” for, like it or not, few days will be his own as he faces the demands of the modern church.

No more fearful task faces the minister than the high privilege of facing weekly a congregation with some “Word from God.” Though the proclaimer, he stands constantly “with them” hearing the message God would give to him and to his people.

The Rev. J. C. Hughes is the pastor of the Home Moravian Church.
Concerning Subjects

I am guided in the broad choice of sermon subjects by the Church Year, often called the Christian Year. I am conscious always of the special seasons (such as Advent, Lent) and the special Memorial Days of our denomination (the martyrdom of Hus, Covenant Days, etc.). The Church Year gives good direction for covering the whole of the Gospel and the life of Christ and to emphases that need to be made again and again.

Constantly a minister faces the need to “speak the old truth in some fresh way.” His Source Book is always the same. But man’s needs are constantly changing—in external covering, though not in inner depth. The message of God in Christ speaks to our modern life with the same cutting edge as when “a man walked in Galilee.” But this message must speak to the man, woman, young person, and child of 1967 with awareness of the particular “dress” in which his needs are now covered. As a spokesman for God, the pastor must be alert to relating the “one story of God’s redeeming love” to the particular conditions of modern life.

Through continuing prayer for direction as to subjects, through earnest study of the Bible, through acquaintance with books of many varieties which may “trigger his thinking and understanding of God and man,” through alertness to particular needs expressed in the total life of the congregation, and through continuing examination of life around him, a minister chooses his sermon subjects.

Preparation

The actual preparation for a particular Sunday demands from me a minimum of twelve hours and up to about thirty hours. This preparation includes the specific study, writing, rewriting, note-making, and final “clinching in the mind” for delivery. This is never finished until five minutes before I walk through the door into the sanctuary. However, I try to have my written preparation done before going to bed on Friday nights. (Ideas are often changed or redeveloped, however, on Saturday or even Sunday morning.) I try always to allow for the inspiration of the moment and I do not feel bound to what I have written earlier. In the interest of keeping freedom in expression and communication, I never try to memorize.

With all of this, often I feel ashamed that I have not done a better job for the Lord on a particular day and, rather than “greeting at the door,” would prefer going off alone to seek consolation, forgiveness, and redirection. Yet, how often I have been amazed that something I said was used, under the Holy Spirit’s direction, to trigger in someone an insight which I might not have intended at all, or to speak to some need which was hardly in my mind. And again I thank God for the WORD HE SPEAKS beyond the words I speak in trying to proclaim HIS WORD.

Worship

A Service of Worship is vital to me. The sermon is only a part of what God can use to speak to our hearts. Hymns are very carefully chosen. An-

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them words are reviewed before a service. Anthems are chosen, too, in connection with the Church Year. How frequently they undergird the whole service and contribute to a main theme, though chosen months in advance. Liturgies are not responsive readings—but prayers—praise, petition, proclamation, through which God may speak some special word to us. These, too, are carefully chosen with the order of the whole worship in mind. Baptism is a deeply sacred part of any service to me.

My prayers are not spontaneous. They have been thought through carefully in the realization that in public prayer I am leading others to God, expressing with them and for them the heart’s longing, or gratitude, or responses to Him. Often I write prayers to “sharpen” my own expression of our needs or responses to God. Every service of worship needs utmost care in preparation from the organ prelude to the benediction and postlude! I see, and enjoy, a definite team relationship among those of us who minister before God—ministers, organists, choirs. Ushering, which can convey the attitudes and concern of the people of Christ, is likewise an important element in our over-all worship. In short, every facet of worship is a moment in God’s time in which He may speak in some particular way to one or all of us, who gather as the people of God, or to someone who may not know Him and may be led to Him through our worship.

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May, 1967
Service to my Lord in the Unitas Fratrum has been my life. So it has been with my ancestors through five generations. One of my ancestors, Jacob Loesch, was the business manager and organist of the first Carolina colony of the Unitas Fratrum at Bethabara. Another, Adam Spach, was one of the founders of Friedberg Church in North Carolina, a short time after Bethabara.

The prayers of my godly Christian parents led me into the ordained ministry of our church. It was not my desire nor intention to enter the Christian ministry. After my graduation from college I entered the business world, served in the United States Army during World War I, returned home, married a dedicated Christian young woman, re-entered the business world.

The call to the ministry rested so heavily on my heart that I no longer could fail to heed it. I entered the Theological Seminary with the full cooperation of my wife, graduated, received my divinity degree, and accepted the call to establish a new Moravian congregation in Charlotte, North Carolina, about 75 miles from Winston-Salem. Here I found a wide and fruitful field of service. I continued with this pastorate as it grew from eleven charter members and one building until my retirement 42 years later, leaving a membership of 500, five buildings, and property valued at upwards of half a million dollars.

Seven years ago I was elected the 258th Bishop of the Unitas Fratrum.

I never cease to be grateful for my church ancestry and my family ancestry.

In infancy my church joined my parents in consecrating me to Christ, baptizing me in His Name.

It was through my church that my childhood was enriched with lessons of life woven into the texture of my soul by the Word of God. I was confirmed in Home Church at Salem, the same church in which I was baptized, in which my parents were married, and in which I was ordained.

It was through my church that I was guided through the stress and strain of adolescence and led in the pathway of my fathers and my Lord by making His word real to me.

It was through my church that my marriage was sanctified, my home blessed, and guidance and protection was given to my children in the Christian way of life. They are now married and active members of the Church.

It was through my church that I was led to know my Lord and the meaning of His great commandment, "That ye love one another."

It was through my church that the call came to follow my Lord in preaching the gospel to the poor, healing the broken hearted, preaching deliverance to the captives, recovering of sight to the blind, setting at liberty them that are bruised.

It was through my church that I was enabled to share in the promotion
of Alcoholics Anonymous, that great organization which throughout the world is leading men and women out of the darkness and sin of alcoholism and into the new life as children of God.

It was through my church and my Lord that I was able to establish a newspaper pulpit in the form of a daily newspaper column, “The Everyday Counselor,” which for 30 years has served many newspapers in the southern United States. This has been my most important pulpit, touching the lives of thousands.

It was through my church that I was able to give leadership in the field of secular education, serving for 27 years on the Board of School Commissioners in my city of Charlotte and the adjoining county of Mecklenburg, serving for ten years as Chairman.

It was through my church and her support of my ministry in education that I was accorded the honor of having one of Charlotte’s schools named “The Herbert Spaugh Junior High School.”

It was through my church and the guidance of my Lord that I was able to serve in many areas of the Unitas Fratrum, as a member of the Provincial Elders’ Conference, a member of the Board of Trustees of Moravian College and Theological Seminary, a member of the Board of Trustees of Salem College, a delegate to General Synod of 1957, and one of the official visitors touring European churches in the year of the Quincentennial.

It was through my week-time ministry with “The Everyday Counselor” newspaper column that I was given the opportunity to lead and counsel hundreds of distressed and hungry souls, leading them to my Lord and Saviour Jesus Christ.

It was through my church that I learned the fullness of the Christian gospel, the salvation of spirit, mind, and body, as advocated 300 years ago by our own Bishop Comenius, who said, “It is good to save man’s soul, but his mind and body must likewise be saved. There must be salvation of the whole personality.”

It was through my church and my Lord that I learned the saving and

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May, 1967
healing power of Christian love and fellowship and the urgent necessity of sharing this with my fellow man.

My church ever calls me to her heart. She asks my service and my loyalty. She has a right to ask it. I will earnestly endeavor to help her to do for others what she has done for me.

The Moravian Church

What It Has Meant to Me

S. U. Hastings
Epicopus Fratrum

I am a Moravian by choice and not by birth. My parents were members of the Church of England and still are. I was baptized into the membership of that Church and spent the early years of my life attending the services with my parents and being a member of their Sunday School. I nevertheless attended the Mission School operated by the Moravians and there I obtained all my primary education. This was my first contact with the Unitas Fratrum which was to shape my life so profoundly and significantly in future years.

By the time I was 21 years of age I had qualified as a teacher by passing the necessary government examinations and obtained my first teaching appointment with the Brethren in one of their many schools. I now became a member of the Brethren’s Church and actively participated in every aspect of the Church’s life and work at the congregation level.

This involvement opened up to me for the first time many facets of the Christian life which were hitherto unknown to me, or had remained unobserved. As a product of the Church of England I had been accustomed to the formality of its worship. As against this, the simplicity of Moravian worship made a deep impression upon me. In its simple liturgies with room for extemporary prayers I got away from the formalized atmosphere in the Church of my birth, as well as from the free and sometimes less constructive order of worship that is found in some non-liturgical churches.

Then, too, I can never forget the warmth of fellowship I experienced in the Church of the Brethren. This was sometimes entirely new to me—the lovefeasts, the shaking of hands at each Communion Service, and the loving and compassionate concern for even the humblest member of the congregation had a strong appeal for me, who had been used to something quite different. It was not long before I realized that this was one of the cardinal points of the New Testament Church. Community and fellowship were visible fruits of the new life in Christ.

Without any planning or pre-meditation a number of books about the Unitas Fratrum came into my hands and, needless to say, I read these very avidly. Through these books the gallant and checkered history of the Church was revealed. The political and ecclesiastical situation in Bohemia at the time of the reformation, the preaching and struggles of John Hus, his betrayal and martyrdom, the founding of the Breth-
ren's Church in the Kunvald Valley, the internal strife, the Thirty Years War, the Day of Blood—all this seeped into my eager mind and a new respect for and devotion to the Protestant Cause became my firm resolve.

Nor could I forget the contribution of the great heroes of the Church like Christian David, Comenius, Zinzendorf, Spangenberg and Cennick. But by far the most spectacular and meaningful element was the missionary enterprise of the mid-eighteenth century which emanated from Herrnhut. It was while reading a volume on Moravian missions one Sunday afternoon following attendance at morning worship that I resolved to enter the ministry of the Moravian Church. I had been reading about the influence of the Moravians on John Wesley and his subsequent conversion when involuntarily I uttered the prayer: “Lord, help me to preach the gospel like these men.” My application for training as a minister of the Church was accepted by the Provincial Elders’ Conference, and after graduation from seminary I was ordained on February 25, 1945. Since then I have been serving the Church in much weakness but knowing nevertheless that in this very weakness is made manifest the sufficiency of the grace of God.

What has the Unitas Fratrum imparted to my life? It has given me an appreciation of a simple form of liturgical worship which is satisfying to my own devotional life. It has also imparted to me the meaning and importance of fellowship which played such a significant part in the Church of the New Testament and which, in our own Unity, is so wonderfully international and inter-racial. It has led me to understand that the whole Church is Mission and that in holy obedience each and every member of the Body of Christ is required to be a constant and faithful witness. Above all it has imparted to my life the recognition of the Lordship of Christ, and the awareness that He must be central in all our teaching; that all who acknowledge Him as Lord, of whatever denomination, are brothers and sisters thus implanting that spirit of tolerance which enables me to practice what has been so well expressed in the words: “In essentials unity, in non-essentials liberty, in all things charity.”
From the Church of God

Which IS At Corinto

Wolfram Fliegel

"Alabare . . alabare . . a mi Senor . . ."

About 25 voices, young and old, are singing a chorus to praise the Lord. It is not Greek and perhaps there are few similarities between the Corinth of the days of the Apostle Paul and the Corinto of modern Nicaragua, but it is the same Lord of the early Corinthians who has called together a group of His children in Corinto to establish a Church of God here.

Corinto is one of the major sea ports of Nicaragua, located about 100 miles to the North of Managua, with somewhat over 5,000 inhabitants. Moravians began coming here about 10 years ago in search of employment, and a number have now positions of great responsibility, mainly with the Port Authority of Corinto. For years these Moravians met in the home of some of the earliest arrivals, Eric and Marlene Whitaker, whenever the Moravian minister came from Managua. Services were thus held about four times a year, on weekdays, sometimes also held at the Baptist Church. But there was no Sunday School, and the Moravians felt that it was high time now to do more.

Eric Whitaker and Valdrack Jaentschke, both communicants of the Managua Moravian Church, both originally from Bluefields on the East Coast, and both now residents of Corinto, declared their willingness to be responsible for Sunday School and regular worship services every week.

Where should we meet?

The problem was solved — at least for the time being — when Herbert Hooker, founder and director of the Centro Cultural Hooker, a primary school up to the 6th grade, offered his school, a rented building, for church use every Sunday. — But with the meal comes the appetite.

Now that we regularly meet for worship, we need a pastor who lives among us. We didn’t want to be just a group that comes together. We want to be a real congregation, even if perhaps at the beginning it is just a small one. And for that we need a regularly established pastor. There is a great potential in Corinto. There are a lot of people from the coast who are now outside the church, and there are many Corintenos who, not interested in things spiritual, are a potential field for harvest. There is one Baptist Church here of about 40 members and there is plenty of room for another evangelical congregation. Our work should not be in English, we must use Spanish for both Sunday School and services, if we expect to grow in Corinto. —

So a request goes to Provincial Board for a pastor. And a decision comes back that a man has been found, a lay pastor able to speak Spanish well, a dedicated worker willing to come. —

Now that we have the promise of a lay pastor, we must take care of him. A parsonage must be found, rent must be paid, furniture needs to be bought, a salary must be provided. —

The future lay pastor, Palmerston Budier of Bluefields, comes on an initial visit to talk with his future congregation. It is decided that he shall come along at first to help the people in Co-
rinto to look for a house, not an easy undertaking in a town where houses are scarce, rent is high, and people might not want to rent to an evangelical pastor. And the date is set for his installation, March 5.—

So far the report from Corinto. What of the future? One step has been taken—a long road lies ahead. A beginning has been made—much work remains to be done. But thanks be to God for He is faithful, by whom a small group in Corinto was called into the fellowship of His Son, Jesus Christ our Lord, and under whose guidance this little band can become the nucleus of a new work, to the glory of God the Father.

DEATHS

McLean, Alex M., born September 2, 1895; died March 27, 1967. A member of Ardmore Church. Funeral conducted by the Rev. Elmer R. Stelter. Interment in Friedberg Church Graveyard.


Wooten, Sandra Gail, born October 8, 1953; died March 31, 1967. A member of Bethabara Church. Memorial service conducted by the Rev. C. Jerome Livengood. Interment in Bethabara Graveyard.


Saunders, Mrs. Lolien Allen, born November 21, 1873; died April 8, 1967. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.

Hussite Bell Ringers

Plan Six State Tour

The 1967 tour of the Hussite Bell Ringers is announced by the Music Committee of Home Moravian Church. The tour is scheduled for June 3-11 and will include concerts in Moravian Churches located in six states.

The Bell Ringers consist of a group of fourteen young people in grades eight through twelve who play 37 handbells. The musical training of the players varies from a limited background to private study since the elementary grades. Each player participates in many other musical groups in the church and community.

The Hussite Ringers include: Candace Apple, Martha Bagby, Karen Bell, Fredrick Hege, Jr., James Hughes, Jr., Paul Knouse, Jr., Christine Leinbach, C. T. Leinbach, III, W. David Piner, Jean Peterson, Carl Southerland, Katrina Spangler, Lucy Vance and Randolph Vance.

Mrs. Harry J. Trodahl will accompany the group as chaperone. The Rev. James V. Salzwedel, Associate Minister in Music and Education at the Home Church, is director.

The handbell group has taken the name of Hussite from followers of John Hus who were engaged in battle in the early fifteenth century in defense of their religious convictions. The program by the Bell Ringers opens with the "Hussite Battle Hymn" which was sung by the marching Hussites during that time of conflict.

Versatility Demonstrated

The program of music has been planned to demonstrate versatility in handbell ringing and to be of interest to both children and adults. The program includes the use of bells with choral and instrumental music, choral speech, creative movement, and arrangements of various Moravian chorales. A demonstration of change ringing will be given which is a mathematical pattern of bells changing their order continually without repetition and eventually returning to the original "round."

The costumes of the Bell Ringers will include choir robes, vests with the official patch of The American Guild of English Handbell Ringers, and traditional eighteenth century Moravian dress.

The tour is sponsored by the Home Church Congregation with host churches providing lodging and meals. Many of the churches are scheduling the concert by the Hussites as an effort to raise financial assistance for their young people to attend the 1967 Youth Convocation which will be held at Salem College in August.

The Itinerary

The itinerary includes the following dates and churches:

Sunday, June 4
Dover Church, South Dover, Ohio
Sharon Church
Tuscarawas, Ohio
Gnadenhutten Church
Gnadenhutten, Ohio

Monday, June 5
West Salem Church
West Salem, Illinois

THE WACHOVIA MORAVIAN
Tuesday, June 6
Glenwood Church
Madison, Wisconsin

Wednesday, June 7
Northfield Church
Northfield, Minnesota

Thursday, June 8
Canaan Church
Durbin, North Dakota

Friday, June 9
Wisconsin Rapids Church
Wisconsin Rapids, Wisconsin

Sunday, June 11
Hope Church
Hope, Indiana

"The Spirit in the Tree"
Is a New Bible Movie

"The Spirit in the Tree," a 12-minute color film, which graphically portrays, the production of a Bible from the planting of the seed to the printing of the Book has been produced for the American Bible Society.

Through a spectacular series of photographs in a forest, the opening sequence of the film captures the universal feeling of man sensing the spirit of God in the trees. From this, the movie depicts a time to plant, a time to reap, a time to harvest. The process of planting the seed and growing the tree, cutting it down, making it into wood fibres, then into pulp from which paper is produced and finally to printing the Bible, is covered in less than a quarter of an hour.

Recalling that the first books were scrolls of sheepskin, the film points out that the Bible has been continuously in print since Gutenberg's first printed book, the Bible, rolled off the press more than 500 years ago. Special music for the film was composed by Frank Lewin, nationally known composer. His recordings for "The Spirit in the Tree" were made on a rare Baroque organ in Trinity Episcopal Church, Hartford, Connecticut.

The film may be ordered for a small service charge through the American Bible Society, 1865 Broadway, New York, N. Y. 10023.

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MAY, 1967
Come Apart . . .

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You need Laurel Ridge. You need the experience of coming apart for a little while that was so very important to the Master and His disciples. You need to be still and know that God is God.

Your Church prepares a time for your children to do just this. Your youth know that there is a time for them. But Laurel Ridge is growing in popularity with adults as well, adults who need to get quiet and to be renewed.

So, come all ye that labor and are heavy laden. Come and consider again the yoke of the Master, the yoke that is easy and the burden that is light just because it is tailor made to your ability and your needs. You will find rest for your inmost being.
Inasmuch As Ye Have Done It . . .

There are little ones who are not able to afford an experience in all this beauty. There are little lives that know nothing of the joy of Christians together in Christian community.

At a recent meeting of the Commission on Camps and Conferences, one Moravian pastor said, "I could gather in my community ten children for whom camp would mean so much, if I had the scholarships to offer them."

Could it be that there are fathers and mothers in our churches who miss the days when they could do things for their children? Are there adults who would like to contribute $30.00 for the camp fee for a youngster who will not be able to go otherwise?

The Commission on Camps and Conferences of your Board of Christian Education and Evangelism will be happy to make such scholarships known to the pastors if anyone would like to make such a gift. Contributions may be sent to Laurel Ridge, Box 10488, Salem Station, Winston-Salem, N. C. 27108.

May, 1967
THE ERIC SCHULTZE FAMILY. They will move to Antigua from Canada in June.

Eric Schulze Family to Antigua

The Rev. and Mrs. Eric Schulze, now serving the Moravian Church at Bruderheim, Alberta, Canada, have accepted a call to service at the Spring Gardens Moravian Church on Antigua. In addition to his pastorate, Br. Schulze is the president of the Canadian District Board. He will take the place of Bishop Peter Gubi who is retiring from West Indian service after 41 years of devoted ministry. The Schulzes will move to Antigua about the middle of June. The Spring Gardens Congregation has a communicant membership of over 1,200 and has a large new church building in which to worship.

Short-Term Recruits

Mr. Albert Frank, of the Palmyra Congregation in New Jersey, has agreed to serve as the student pastor of the Midlands Congregation on St. Croix, Virgin Islands. He will serve for the summer on St. Thomas and then go to St. Croix in August to replace William Gilbert, who returns for his last year of theological studies. Frank will serve until September of 1968 at which time he will enter the theological seminary. He has already spent two summers in Virgin Islands service.

Mr. and Mrs. William Pfeiffer, of the Nazareth, Pa., congregation, will spend the summer in Alaska. They will have headquarters in Bethel and will assist with the work there, visit the Children's Home, assist with Daily Vacation Bible Schools, youth work and preaching. William is completing his second year of seminary training.

Mr. Dale Hegstrom, of the Waconia, Minn., congregation, a graduate of Moravian College and at present a student at the Christian Theological Seminary in Indianapolis, Ind., will spend the summer assisting with the work in the Moravian areas of Trinidad and Guyana. His tasks will include preaching.
Youth work, summer youth conferences and Daily Vacation Bible Schools.

16 MM Film on Antigua Available

Some time ago CBS aired a program about the Moravians in Antigua as part of the series entitled "LAMP UNTO MY FEET." It was called "Come Build His House." This program is now available for showing in local churches. It is a 16 mm sound film and may be had by writing to the Board of Christian Education and Evangelism, 500 South Church Street, Winston-Salem, N. C. The Mission Board obtained this film, but has placed it with the Board of Christian Education and Evangelism for distribution.

Statehood in the Caribbean

On February 26, 1967, Antigua and St. Kitts each was granted statehood status in the British Commonwealth. This means independence in all internal affairs with the British government retaining responsibility only for defense and foreign affairs. Both of these is-

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May, 1967

lands are a strong part of our Moravian Unity.

In Antigua the President of the New Senate is a Moravian, Novelle Richards, who also composed the words for the National Anthem. Bradley Carrott, a Moravian from Spring Gardens, is a member of the Legislature. Another Moravian, Reginald Samuel, designed the National flag. Still another Morav-
vian, Antigua’s representative to recent Moravian Synods, Hilson Murdoch, is the Secretary of the Department of Trade, Production and Labor. Two-thirds of the singing group which led the independence evening of music came from the Spring Gardens Church.

Cooperation in Guyana

The Rev. Gordon Sommers reported on a fine experience which had during the Week of Prayer for Christian Unity in Guyana. “All denominations participated, including Anglican and Roman Catholic. A Russian Orthodox scholar, now living in England, was one of two guests. The second one was an Anglican Monk who devotes his ministry to the Ecumenical Movement. He conducted morning seminars for priests and pastors in Georgetown. Here in New Amsterdam, the prayer services were of an even more radical nature, or so it seemed to me. A Roman Catholic priest preached the sermon at the Nazarene Church and the Nazarene pastor preached at the Catholic Church. Priests and pastors were assembled together in the chancel around the altar. It was very moving for me, preaching on the opening night, to look upon an audience that had in it nuns and persons I knew to be Catholic, as well as many evangelical Protestants. The Christians of New Amsterdam responded wonderfully. The closing service was a congregation of 800 in the largest building in the town, the Anglican Church. Roman Catholics marvelling at the congregational singing and Protestants marvelled to see such an enthusiastic congregation. The calling of churches to consider their mission in the light of a united witness strikes me as the most powerful movement of the Church in Guyana and under the leading of the Holy Spirit.”

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THE WACHOVIA MORAVIAN
PROVINCIAL ELDERS' CONFERENCE

Br. Richard Gordon Spaugh, Jr. was ordained a deacon of the Moravian Church by the Rt. Rev. George G. Higgins at the Home Church on April 2 at eleven o'clock.

Br. C. Bruce Weber, who is at present serving the Moravian Church on the Island of Antigua, was ordained a presbyter on April 20 at eight o'clock at Spring Gardens Church by the Rt. Rev. Peter M. Gubi.

The funeral service for Br. Clyde G. Barber, Sr. was held on Friday, March 24. Br. Barber retired from active service in the ministry of the Moravian Church on June 30, 1963 and since that time had served as provincial supply when health permitted.

R. Gordon Spaugh, president

BOARD OF CHRISTIAN EDUCATION AND EVANGELISM

The Board of Christian Education and Evangelism is attempting this spring to visit all the congregations of the province to interpret its work and services. Through the use of an artistic flip-chart and colored folders, the ways in which the board is serving the people and congregations of the Southern Province are portrayed.

In these sessions representatives of the board are meeting with members of the Boards of Elders and Trustees and the leaders in the work of Christian Education in the congregations. The varied work of the provincial board is presented and there follows a discussion of how it may more effectively serve the local church.

MAY, 1967

Congregations visited before May 1 were Christ, Clemmons, Fries Memorial, New Philadelphia, Fairview, Konnoak Hills, Rural Hall, Bethania, Friedland, Ardmore, Messiah, King, Home, Greensboro, Enterprise, Bethesda, and Olivet.

As of April 20, the May schedule of congregational visits is as follows:

Mizpah—May 9
Trinity—May 9
Oak Grove—May 11
St. Philips—May 16
Fries Memorial—May 18
Friedberg—May 24

Activities of Bishop Spaugh

During the first week in Lent, Bishop Herbert Spaugh was the Noon Day Lenten speaker at old St. Stephen’s Episcopal Church in downtown Philadelphia. This church stands on the site where it was reported that Benjamin Franklin flew his famous kite.

From March 8 through 10, he delivered seven addresses in a Lenten and Healing Mission at Christ Episcopal Church in downtown Little Rock, Arkansas.

On Sunday, March 12, he preached the sermon at the morning service at Grace-St. Luke’s Episcopal Church in downtown Memphis.

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May, 1967
Two of the Florida Moravian congregations have recently completed new parsonages. They are Boca Raton and Rolling Hills, which is located near Orlando. Both were occupied by the parsonage families around the first of March. The Rev. Christian D. Weber is pastor of Boca Raton, and the Rev. David R. Burkette is pastor of Rolling Hills.

**Boca Raton**

After two years of planning and money-raising the Boca Raton Congregation witnessed the completion of its new parsonage in March. Located on the church property, the pastor's home contains four bedrooms, kitchen, living, dining and family rooms, a two-car garage and a large screened-in patio. The rooms are so arranged that the family can have full use of the house quite apart from the living and dining rooms. The parsonage is of stuccoed masonry construction with concrete tile roof and terrazzo floors. The exterior color scheme is pebble beige and white similar to that of the church.

Boca Raton received grants of $2,500 from the Building and Expansion Board and $1,500 from the Church Aid and Extension Board toward the new parsonage. During the past two years an additional $7,500 was contributed by members and friends. The congregation has assumed responsibility for meeting payments of the remaining mortgage of $17,000.

**ROLLING HILLS**

The Wachovia Moravian
Rolling Hills

The parsonage of Rolling Hills Moravian Church, Longwood, Florida, was occupied by the parsonage family, the Rev. and Mrs. David R. Burkette on March 1. The parsonage was designed and built by Amato Building and Engineering Corporation of Orlando at a cost of $23,000. The home contains four bedrooms, two baths, living, dining, family room, kitchen, dinette, utility room and study along with a two-car garage.

The house contains almost 2,500 sq. ft. of living area and is of masonry construction with the front being of brick. It has many traditional features including colonial trim throughout the interior. Set amid the tall pines of Central Florida, the parsonage will compliment the church now under construction only 200 feet to the west.

WORK ON NEWEST CHURCH IN FLORIDA IS BEGUN

Groundbreaking for the new Rolling Hills Moravian Church was held on Palm Sunday with 79 in attendance. Those participating in the service, along with the minister, the Rev. David R. Burkette, were the Brn. Philip Boyd, Charles Craver, Lawrence Grose, Alan Miller and Roland Weber, all members of the Rolling Hills Steering Committee; Mr. R. L. Rumpf, Jr., the contractor and Br. Fred Trenk, a member of the Western District Board from Madison, Wisconsin. Br. Trenk and his wife had been vacationing in nearby Deltona, Fla. and worshipping with the Rolling Hills Fellowship for several weeks.

Construction began on March 20 with completion scheduled by late July. It is anticipated that the opening service will be held on the first Sunday in August.

GROUND BREAKING for the Rolling Hills Church near Orlando, Florida. Participating in the ceremony were (left to right) Philip Boyd, R. L. Rumpf, Jr., contractor, Alan Miller, Lawrence Grose, David Burkette, Roland Weber, Charles Craver, Fred Trenk, member Western District Board.
LAUREL RIDGE NAMES MANAGER

The Commission on Camps and Conferences has announced the appointment of the manager of Laurel Ridge

for the summer of 1967. He is Joe Hauser, assistant principal of Reynolds High School. He will begin his duties at Laurel Ridge June 8.

Mr. Hauser is a member of the Ardmore Moravian Church. He is a graduate of Reynolds High School and Appalachian State College, where he received both his bachelor's and master's degrees.

Mr. Hauser began his teaching career as an instructor in mathematics in the schools of Arlington, Virginia. He came to the Winston-Salem system as a teacher of math and coach at Hanes Junior High School. He began his present work in the fall of 1965.

He is married to the former Gretchen Shaffner of Winston-Salem and is the father of two children, Steve and Sharon.

California Church Dedicates Building as Grams Memorial

The Morongo Moravian Church in Banning, Cal., formally opened and dedicated its new Christian education building on Sunday, February 5. The new building known as the "Roy Grams Memorial" was conceived by the late Brother Grams seven years ago while he was serving in California. It consists of a fellowship hall which can be divided into four class rooms, a large, fully modern kitchen and bathroom facilities. This is the first new Moravian building to be erected on the Morongo reservation in seventy-five years. The sacrificial giving by members and friends of the church enabled it to be completely debt-free as it was opened for use.

The services of dedication were conducted by the Rev. Floyd Peterson, president of the Pacific Coast Moravian Board, and Mrs. Carol Eastman, who has served as pastor for the past ten years. Taking part in the services were Mrs. Ruth Grams, widow of Brother Grams, and his two daughters, Mrs. Kenneth Williams and Mrs. James Uphold.

Mrs. Grams, the former Ruth Pfohl, is the daughter of Bishop and Mrs. J. Kenneth Pfohl.

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THE WACHOVIA MORAVIAN
Contrary to popular belief, the movement for church union is not the exclusive province of liberal Churches, according to a columnist in The Church Herald, publication of the Reformed Church in America.

"The impression is often left, perhaps unwittingly, that the reunion of Churches is primarily if not exclusively a concern of persons whose theology is fuzzy and who live somewhere left of the center of the Christian faith," wrote Dr. Howard G. Hageman, pastor of the North Reformed Church, Newark, N. J.

Dr. Hageman, who writes a column of commentary in the denominational journal, said: "Conservative Christians, it is alleged, are concerned about 'spiritual unity' and that concern is of far greater importance than one for 'organic union'."

Such a popular stereotype, he continued, "does not happen to be quite the truth. In our own country in recent years there have been several mergers of very conservative Churches which have received very slight notice, partly because they are smaller groups, but partly also because they do not belong to the large associations of churches that get the publicity."

To bear out his assertion Dr. Hageman cited several mergers of the conservative groups:

— Reunion of the Evangelical Presbyterian Church and "one of the Synods of the Reformed Presbyterian Church, one of the oldest Presbyterian groups in this country."

— The more recent authorization to merge the Wesleyan Methodist and the Pilgrim Holiness Churches.

— An earlier merger of the Wesleyan Methodist Church and the Reformed Baptist Church.

"The only purpose in my mentioning these odd bits of ecclesiastical information is to counter the oft-repeated charge that one has to be some kind of liberal to be concerned about organic union," Dr. Hageman wrote. "If one

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May, 1967
wants to charge the Evangelical Presbyterian Church or the Pilgrim Holiness Church with liberalism, he is going to have a time for himself!

"The last thing in my mind is to imply that because they have done it, all organic unions are right. But I am anxious to say that we cannot smugly say, 'We have spiritual unity,' and then sit back as though we had fulfilled all righteousness. 'One spirit' is fine. But having determined that, we still have to go on to confront the questions of 'one body'."

The Reformed Church in America is planning union with the Presbyterian Church in the U. S. (Southern). The two denominations will hold their annual national meetings simultaneously in the same city this summer to facilitate that planning. (RNS)

Conversions At Record Pace, Indonesia Churches Need Aid

Flooding of converts to Christianity in Indonesia in proportions "unprecedented in modern history" has prompted the National Council of Churches (NCC) to launch a campaign for $300,000 to help Indonesian Churches assimilate their new members.

The problems resulting from Christian conversions in the predominantly Moslem nation was one of several developments announced by the NCC's president, Dr. Arthur S. Flemming, who is also president of the University of Oregon.

Dr. Flemming introduced the Rev. Addison J. Eastman, mission director of the Asia department of the NCC's Division of Overseas Missions, and Dr. James McCracken, director of Church World Service, to discuss the Indonesian situation. They have just returned from a visit to the politically turbulent Asian nation.

Membership in Protestant churches of Indonesia has increased by almost 150,000 people within the past 18 months, they reported. In the Karo-Batak area of Sumatra alone, the relatively small 75-year-old Protestant Church has had a 50 per cent membership increase in one year—15,000 new members. Furthermore, there are currently 6,000 more converts now being prepared for baptism.

"From the best information available to us at this time, a great number of these new members are turning to religion in a real hope that the Christian Church can provide a base from which to work for meaningful and humane social progress for the entire nation," Mr. Eastman said.

The churchmen attributed the large number of conversions to the extreme political turmoil the nation has under-
gone in recent years, climaxed by the fall from power last Fall of the Communist party, which resulted in blood-baths and terror throughout the country.

Coup and counter-coup have left a "spiritual vacuum," they explained, and a new "searching for personal foundations on which a national life could be built."

They added that "out of this vacuum and through this search, Indonesians from every social and cultural walk of life are being led into the church."

Dr. Flemming said appeals for help have been made by the Indonesian Council of Churches to European Churches "for amounts many times greater than the money requested from the American churches."

Money from churches in America and Europe, and aid requested from the World Council is slated for programs in evangelism, services to human needs, Christian literature, radio programs, lay training student work and other projects. (RNS)

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Old Diary Throws
New Light on the Naming
Of Bethlehem, Pennsylvania

A member of the staff of the Archives of the Moravian Church in Bethlehem, Pennsylvania, recently translated what apparently is the earliest diary concerning Bethlehem. Lothar Madeheim, research assistant at the archives, located the item during a routine rearrangement of archives manuscripts. The diary throws new light on the naming of Bethlehem in 1741.

The diary is that of George Neisser, early schoolmaster in Bethlehem. It covers the period from February, 1741 to July, 1742. Neisser also became the first diarist for the Bethlehem congregation when it was established in June, 1742, but information concerning the history of Bethlehem before that date has always been scarce.

The diary is a twenty-three page document written in German script. Its language is German except for a few English words and Latin entries. Unfortunately, Neisser was absent from Bethlehem on Christmas Eve, 1741, and his account of that event is brief, but on a number of points Neisser gives details available in no other documents so far discovered.

Of special interest is the fact that the first mention of the name Bethlehem occurs in the entry for May 7, 1741, and it occurs frequently thereafter. At this time Neisser was living in Frederickstown and was visited by Andrew Eschenbach, who suggested that Neisser come to Bethlehem.

This detail obviously conflicts with the commonly held opinion that Bethlehem was named on Christmas Eve, 1741. Doctor Madeheim's explanation is that Bethlehem received its name officially on Christmas Eve, but it had been called Bethlehem before then.

The Rev. Vernon H. Nelson, archivist of the Moravian Church, issued this statement: “The evidence in this document seems to devastate completely the idea that Bethlehem received its name by impulse—that the little group of worshippers were reminded of Bethlehem in Judea by the sounds of the animals and were so struck by the comparison that they called the place Bethlehem. This diary of Neisser's plus a photostat of a letter of Zinzendorf I saw at the Library of Congress convince me that Bethlehem received its name officially on Christmas Eve, but it was a planned event rather than a chance occurrence.”

In 1955, the archives of the Moravian Church published several Neisser manuscripts in a book entitled A History of the Beginnings of Moravian Work in America, translated by the late Dr. William N. Schwarze and the late Bishop S. H. Gapp. This book included a document entitled “Noted Occurrences among the Brethren in the Forks
of the Delaware at the Time of the Building of Bethlehem in the Year 1741." It appears to be a later and longer version of the item recently rediscovered. It omits nearly all personal details concerning Neisser, including his work as a wagon maker. The entry for May 27 to June 2, 1741, states: "I made a wagon for Bethlehem." (Neisser was in Frederickstown at the time).

The archivist, Vernon Nelson, stated that undoubtedly the diary would be printed in a carefully footnoted article in one of the historical journals. At the same time he expressed the hope that the material could be made available for the residents of Bethlehem and interested visitors. The translation, which is not yet ready for publication, is available to researchers in the archives.

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**MEMOIR**

Clyde Gustavus Barber

The Rev. Clyde Gustavus Barber, a retired minister of the Moravian Church, Southern Province, died unexpectedly on April 23 at the age of 76 years. He was ordained a deacon in 1958 and for the next five years served as the pastor of the Bethesda Congregation, retiring in 1963.

Br. Barber was born in Rowan County, North Carolina, on January 16, 1891. His parents were John Thomas and Cornelia Reeves Barber. In his youth he was a member of the Protestant Episcopal Church. He became a member of the Christ Moravian Church in 1925.

For 48 years Br. Barber was an employee of the Southern Railroad.

He is survived by his wife, Leza Johnson Barber; one daughter, Mrs. Leza Lee Walden; three sons, Clyde G., Jr., William and Emory.

The funeral was conducted by Dr. R. Gordon Spaugh and the Rev. John M. Walker. Interment was in the Salem Moravian Graveyard.

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**Let the Church . . .**

(Continued from inside front cover)

'What is man? . . . Thou hast made him a little lower than the angels and hast crowned him with glory and honor.' Christ is the answer to our sin, in this century just as he was in the first. Through Him this temporal world takes on eternal dimensions.

"That's the message of the church. The training of men to communicate that message is the purpose of a theological seminary. All else is secondary. Give us men who really believe that Christ and Him crucified is the point of reference for all men—then the symbols, the theology, the techniques will somehow take care of themselves. Nothing sells itself more effectively in this world than dedicated Christian character."
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Many persons delay writing a will. This is especially true of those who do not have immediate family obligations. Why not perpetuate the principles in which you believe by designating funds for the church causes which you would most like to further. For information on the subject, contact the Development Office, Moravian College, Bethlehem, Pennsylvania.
JUNE 1967

The Moravian Church Southern Province

In This Issue

- Czechoslovakia — A Land of Beauty and Variety
- The Moravian Ministry — Its Origin
The Name Moravian Church

The Provincial Elders' Conference of the Southern Province has officially requested that the group organized by the former pastor of the Immanuel Church "cease and desist from using the name Moravian or Unitas Fratrum in connection with any religious or church activity."

This action was precipitated by the organization in January of the independent church group under the name, "Bible Moravian Church." This was followed in April by the taking out under the laws of North Carolina of Articles of Incorporation in the same name.

This request on the part of the Provincial Elders' Conference is the only action which was left open to them. They are to be commended for their stand which seeks to protect the name "Moravian Church" from unauthorized use. The name Moravian belongs exclusively to the Renewed Unitas Fratrum and it should not be allowed to become diluted or clouded, if this can be prevented.

The Provincial Elders' Conference is acting on advice of legal counsel which voices the opinion "based on legal research" that the conference "has the legal right to restrict the use of the name Moravian Church to the churches organized under the direction of the Synods of the Moravian Church in America and governed by the Provincial Elders' Conference of the provinces in which they are located. The Courts have upheld this principle in cases where a church organization has found it necessary to take Court action to protect its name from unauthorized use."

That such court action may be necessary is to be regretted, but to act is far better than to allow by default the name Moravian Church to lose for all time its historic meaning. This is an obligation which the Southern Province owes to itself and the rest of the world-wide Moravian Unity.
Czechoslovakia, A Land

Of Beauty and Variety
Dorothy A. Conner

VILLAGE OF POTSTEJN. The Moravian Church is at the right. This was the first congregation of the Renewed Unitas Fratrum to be organized in Bohemia.

Czechoslovakia, where the Unity Synod will be held in July and August, is a country of great natural beauty and variety of scenery. There are the impressive mountain ranges of the High and Low Tatras in Slovakia, and in Bohemia the Giant Mountains, besides a wealth of rivers, lakes and forests. Throughout the country there are numerous historic buildings, and its capital, Prague, is one of the most beautiful cities of the world.

There is much then to interest the ordinary tourist, who will receive a warm welcome in this country; but we who are heirs of the ancient Unitas Fratrum think of it primarily as the cradle of our Church, the land of Hus and Comenius, where the Seed was kept

This article by a former headmistress of Fulneck Moravian School in England, vividly describes a visit to the land of the origin of the Unitas Fratrum in 1963. It is published with a few deletions because of the interest in the country occasioned by the holding of the Unity Synod there this summer.

FRONT COVER: The picture on the front cover is of the Comenius Museum at Uhersky Brod, Czechoslovakia. Comenius' birth place is unknown, but is considered by some to be Uhersky Brod. It is known that Comenius lived here as a child. A copy of the statue in front of the museum is on the campus of the Moravian College in Bethlehem, Pa., a gift of the Czechoslovakian Government to the College and the Moravian Church in America.
hidden through a century of oppression to spring to life again at Herrnhut in Saxony in 1722. It seems a little strange therefore to realize that while many of our congregations in the British Province and in America have already celebrated their Bicentenary, none of the existent congregations in Czechoslovakia is yet one hundred years old. It was at the General Synod of 1869 that memorials were received from the British and from the North American Provinces suggesting that an attempt be made to revive the Moravian Church in her ancient home.

First of New Congregations

Potstejn, the site of the synod, is a beautiful village in the north east of Bohemia, near Lititz where the Unitas Fratrum had its birth in 1457. It is in an agricultural district, but to one side are steep hills crowned with a ruined castle. A river runs through the village, with a delightful wooded walk beside it. It was here in Potstejn that the first of the new congregations was established in 1870. There are now seventeen, the largest of which is Zelezny Brod with a thousand members. The Church is recognized by the State of Czechoslovakia under the name of Jednota Bratrska, and its headquarters are at Nova Paka in northern Bohemia.

The writer was privileged to visit several of these 'sbors,' as the congregations are called, while spending a fortnight in Czechoslovakia in 1963 at the invitation of the Rev. Radim Kalfus, who is the chairman of Jednota Bratrska. The welcome we received provided further proof, if such were needed, of the unassailable fellowship that exists among brethren and sisters of all provinces of our Church.

A most interesting program had been planned by Br. Kalfus to enable us to see as much as possible of the natural beauties of the country as well as many of the places intimately connected with our Church's early history.

The first few days were spent in Prague, the seat of the earliest university in Central Europe (1348). It is indeed a beautiful city with its wealth of medieval architecture and its picturesque situation on the river Vitava,

The Wachovia Moravian
spanned by many bridges. We were able to visit the Bethlehem Chapel, where John Hus preached, and the fine Tyn Church to which crowds flocked to hear the eloquent Archbishop Rokycana. Nearby is the old Town Hall outside which are crosses in the pavement where twenty-seven noblemen, fifteen of whom belonged to the Brethren’s Church, were beheaded on the Day of Blood, June 21, 1621. On that day the Protestant cause was lost, and with it the nation’s independence.

Castles

One of the most characteristic features of the landscapes with which we became familiar was the medieval castle perched on the top of a conical hill, as in the old fairy tales. We visited several of these, no longer royal hunting lodges or the dwellings of noblemen, but now museums or art galleries full of treasure preserved for the Czech people. Karlstejn, near Prague, is one of the most famous and was founded by Charles IV, who also built Prague’s most celebrated bridge. It contains many outstanding works of art, among them numerous paintings by Master Theodorich in the Chapel of the Holy Rood. Another ancient castle at Konopiste contains extensive collections of hunting weapons and trophies. The castle of Kost, founded about 1349, was owned for a short time by Wallenstein, the famous general. Nationalized in 1945, it was restored and is now a permanent Gallery of Gothic Arts containing many priceless paintings and carvings.

Comenius

Many of the places visited were connected with Comenius, who is held in high honour by the Czech state for his works on philosophy and pedagogy. Through beautiful country we drove to Horni Branna, a Renaissance castle from which in 1628 Comenius set out on his journey to Lissa in Poland. Then on to Bila Tremesna where he lived for some time in hiding under the protection of the Bodfords.

HILLTOP CASTLE RUINS are a familiar scene in Czechoslovakia.
of a nobleman. Another day we visited Kalich where for twenty years two hundred refugees lived in caves in the deep woods. Here Comenius preached, and a tablet and carvings on the rock mark the spot where he celebrated Holy Communion with his flock. It was interesting to learn that during World War II Russian, English and French refugees were hidden in these same caves.

We left Bohemia with Br. Kalfus for a short visit to Moravia. On our way we came to the peaceful valley of Kunvald with its tiny chapel. Here in the Lititz district of North Bohemia was formed the first settlement of the Brethren's Church under the leadership of Gregory in 1457. In the evening we came to Fulnek where Comenius spent the four happiest years of his life (1618-22), as a minister of the Brethren's Church and headmaster of the school there. In the large square, empty when we saw it except for one or two motorbuses, his precious library of books was publicly burnt, and he was forced to flee. The following day we came to Uhersky Brod where Comenius spent his childhood and where he is commemorated by a fine bronze statue and a splendid museum.

Sincere Interest

On our return journey via Brno to Prague we stopped at Kralice where the famous Kralitz Bible was translated and printed in the Czech language between the years 1579 and 1594 under the protection of the Zerotins, generous friends of the Unitas Fratrum. There we saw the memorial to the six scholars who translated the Old Testament from the original Hebrew and Greek, and to Blahoslav who translated the New Testament. A cave where the printing was carried on in secret had already been excavated, and further excavation was in progress.

It was a fortnight of tremendous interest and there are many scenes that linger in the mind. There is the view of Prague Castle and the Charles Bridge from across the river, the beauty of the "Bohemian Paradise" and the Giant Mountains, the hallowed peace of the little chapel at Kunvald. Still more unforgettable is the kindly hospitality of Br. Kalfus and his family, and the warm and eager friendliness with which we were greeted by the brethren and sisters.
of our Church, wherever we met them. We were profoundly moved by their sincere interest in all that concerned our Church and shamed by the gratitude they expressed for our visit to them. It

![Interior of Comenius Museum at Uhersky Brod where Comenius spent his childhood. At left is Dr. Radim Kalfus.](image)

is obvious that they feel keenly their isolation from the other provinces of our Unity, and there is no doubt that it will be a great joy to them to welcome the delegates to the Unity Synod and to feel that they are at the heart of this world-wide fellowship.

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I am very happy to send you a few paragraphs in anticipation of the General Synod 1967.

On the question of what the Moravian Church has imparted to my life, let me say, in the words of the Psalmist: “This man was born there.” My father was a Moravian minister; I grew up in the Church. As a child I read “Our Church’s Story.” John Hus the martyr; Ziska the brave warrior; and Comenius the gentle scholar were friends of mine.

Above all I was taught at home and in my church that the Christian faith is essentially a personal commitment to Jesus Christ. It is a blessed and holy friendship, and as the friendship develops, Christ becomes in an increasingly wonderful way one’s Master, and Saviour and Lord. And so, I am able to say with the apostle: “I deliver unto you that which I have also received.”

The other questions submitted to me all have to do in a general way with the future of our Church — its message to the world today — how it may meet the challenges of these times — and what the synod of 1967 might do to strengthen our Church. With these questions in mind, I venture to point out a few matters which I hope the synod will see fit to emphasize.

I hope this synod will emphasize once more, the importance of holding fast to the Christ-centered theology by which our forefathers lived, and which, I am persuaded, must sustain their sons and daughters today. Terminology changes with the generations, old words disappear and strange new words take their places, but the ancient truth “God was in Christ, reconciling the world unto Himself” still sums up the only gospel which can meet man’s many needs. “Christ and Him crucified” must remain our confession of faith.

**Strengthen Unity**

I hope also that this synod will be able to strengthen our world-wide Unity. A few years ago a Methodist historian in England referred to the Moravian Church as “The First International Protestant Church.” I think we must try to make this Unity more apparent and real to our people.

Let me make a few suggestions as to how this might be done: Could not the synod find some minister, perhaps a retired official, or bishop of the Unity, who would agree to receive, month by month, all the news publications of all of our provinces and mission fields — and then, take from these publications, items which should interest Moravians everywhere, publishing, in inexpensive form, a monthly newsheet of some kind for Moravians in every part of the world? We, in America, know so little about our Brethren in South Africa, Jamaica, Germany, etc. A little journal of the world-wide Moravian Church would help all of us to realize that we indeed are an international Unity.

Let me make another suggestion: I think other provinces of the Unity
should be encouraged to make greater use of the Moravian Theological Seminary in this country. In our country, Northern and Southern province ministers are trained there; why could not ministerial candidates from provinces which have no seminary of their own be sent to Bethlehem for training? I have no right, obviously, to speak for the seminary, but I feel sure that proposals in this area would receive sympathetic consideration.

**Place of Bishops**

I trust also, that the Unity Synod will give thought and consideration to the place and function of bishops in our Unity. My personal feeling is that we should not lose the concept of the bishop as a “pastor to the pastors.” The problems connected with this concept rise from the fact that bishops are at present either pastors of congregations, or officials of the denomination, or tied down in other ways which make it almost impossible for them to fulfill the role we should like to assign to them. The old Moravian concept of the episcopacy is a good one, it seems to me; we do, however, need to give thought to the question of how this concept can be expressed.

Lastly, let us endeavor to make very real to our people, and to our ministers, the bonds of fellowship which tie all Moravians together into one family under God. I feel that if some of our Brethren in isolated areas could really feel everything that our Unity means, they would pay less attention to proposals to merge with this or that local group or denomination. We already have a fellowship of Christian brothers and sisters, singing the hymns we sing, lighting their candles at Christmas time, walking through the darkness to God’s acre on the morning of Easter Day. This fellowship leaps across the walls of nation and race. Let us hold fast to this precious heritage, and go forward, with banners flying, to do the work our Saviour has assigned to our part of the Church Universal, thus glorifying Him Whom we call Master and Lord.

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JUNE, 1967
The Moravian Ministry

ITS ORIGIN

JOHN R. WEINLICK

This year the Moravian Church is observing the five hundredth anniversary of the beginning of its own ministerial orders, just ten years after it celebrated the quincentennial of its founding as a separate church. The ten years call attention to the time it took for the founders of the Unitas Fratrum to complete the break with Rome. Actually, some who are sticklers for technicality would say that the quincentennial was premature, for a group that separates itself from the parent body has not really done so until it has an independent ministry. Be that as it may, for the first decade after 1457, the Bohemian Brethren availed themselves of the services of priests in their midst who had previously been ordained and who joined in the revolt against Rome.

From the start the Brethren realized that their reliance upon former priests of the Roman and Utraquist churches could only be temporary. They could not be a church without a ministry of their own. Far as they had already moved away from the established church, they still had a high regard for the sacredness of ordination. They believed in the necessity of sacraments and that the administration of the sacraments called for men set apart by ordination.

What troubled the Brethren most was the callous disregard of personal character qualifications for ordination in the Roman Church, the emphasis being upon the proper technicalities of church order. This was their main reason for rejecting the validity of Roman orders. They felt uneasy about the sacraments administered by unworthy priests. This was the reason, too, why for many years, after they had their own ministry, they rebaptized persons who came to them from the Roman Church. It was not that they rejected infant baptism, as did the Anabaptists, but that they considered baptism at the hands of a priest of bad character not a real baptism. So they looked for church bodies other than the Roman, which they thought might have higher standards of ordination. They were disappointed in what they learned about Eastern Orthodoxy and the Armenian Church.

Waldensians Contacted

Eventually they conferred with an elder or bishop of the nearby Waldenses, a group in Austria stemming from the main body of Waldensians organized in northern Italy by Peter Waldo in 1180. The Brethren were convinced that the Waldenses had a valid ministry, and they furthermore believed the tradition, current at that time, that this ministry had come down from the early church independently of Rome. This tradition has since been rejected, but it was not the major consideration anyway, for the Waldenses had something more important that the Brethren were seeking, an established ministry to which only men of worthy character were ordained. At this point they still seriously considered union with the Waldenses. Still another possible attraction to the Waldenses was the claim,
since made, that the latter actually had been renewed by Rome at the Council of Basel in 1434. The Brethren would therefore be getting a ministry that would meet their ethical and spiritual standards and also be in the apostolic succession. The origin of the ministerial orders of the Austrian Waldenses is still unknown and can only be guessed at.

The Decisive Step

We do not know just what the Brethren learned from their conferences with the Waldenses, but by 1467 they were ready for the decisive step. Three times that year they held synods to discuss becoming a completely independent church with their own ministry. By the time of the third one, in the village of Lhota, with some sixty persons in attendance, they were convinced that it was God's will for them to proceed with the ordination.

They chose three brethren by lot for ordination: Matthias of Kunvald, Elias of Chrenovic and Thomas of Prelouc. Matthias was a twenty-five year old farmer, Thomas a town clerk and Elias a miller. Their humble status and the willingness of the community to be served by them are indicative of the character of the original Unitas Fratrum. The newly chosen priests had yet to be ordained.

Two views of ordination have long

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JUNE, 1967
ministry be safeguarded it is required that the bishop lay his hands upon the person being ordained. In the case of a minister (presbyter) becoming a bishop the term used for the laying on of hands is consecration, and it is customary for three bishops to do the consecrating.

At the synod of Lhota in 1467, the Brethren at first chose to follow the presbyterian form of ordination, agreeing that one of their own priests a mere presbyter, should ordain the three chosen candidates for the ministry. Again, they resorted to the lot to decide whether the ordaining priest should be Michael, an ex-Roman priest, or a certain Waldensian who had joined them. The lot fell to the latter who immediately ordained Matthias, Thomas and Elias to the ministry of the United Fratrum. But even before adjourning, the Brethren had second thoughts on the matter. Their sentiments were divided between the presbyterian and the episcopal points of view and eventually the latter prevailed. This led to a decision for a second ordination at the hands of a different Waldensian elder whom they regarded as a true bishop.

Moravian Episcopy Begins

From this point on they proceeded in most unusual fashion. Within a few weeks or even days, they sent not the three whom they had chosen as ministers, but Michael to be consecrated by the Waldensian bishop (or elder as present day historians prefer to call him). This Waldensian was long thought to have been Stephen, but evidence is strong that Stephen had by this time already met a martyr's death. The identity of the ordaining Waldensian elder remains unknown, as does the spot where the act took place. Michael returned to his brethren, following his consecration at the hands of the Waldensian, and laid his hands upon Matthias, consecrating him to occupy the first place among the three new ministers. Thus came into being the Moravian episcopate.

The sending of Michael to be consecrated by the Waldensian bishop is somewhat puzzling, but more understandable if we try to appreciate the predicament of the early Unitas Fratrum. To be without the services of a validly ordained ministry in that period of history was an awesome thing. For all their anti-Roman feeling, the Brethren still had an inherent respect for the church as an institution and for the priesthood as such. Michael was, after all, an ordained priest. Someone has suggested that by having Michael consecrated the Brethren sought to combine the historic ministry with that of

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the Waldenses which to them represented an ordination that had cast aside the Roman disregard for character qualifications.

Whatever the nature of the Waldensian ordination, the Brethren established and maintained the episcopal form. It matters little whether it be in the same line of historic succession as that of the Roman or Anglican churches. Apostolic succession, while cherished, is not regarded as essential, but simply as a historic question. Moravians continue to maintain their episcopal succession as something which has proved to be a helpful instrument in keeping the ministry as a high spiritual calling. At the same time they grant full recognition to the ministers of non-episcopal churches and accept ordained men from such churches into the Moravian Church as deacons without episcopal reordination. Five hundred years of experience with an episcopally ordained ministry has given the Moravians a heritage they wish to preserve, either for themselves as a continuing separate denomination, or as something to be shared with other churches in the growing ecumenical movement.

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JUNE, 1967
Proposal for Merger
Of Two Provinces

In Final Stages of Development

The joint Committee on Merger of the Southern Province and the Northern Province of the Moravian Church in America met in Bethlehem, Pennsylvania, on April 21 and 22. This two-day meeting continued the development of plans for merger which will ultimately be presented to the synods of the two provinces. The committee had previously met in December of 1966 in Winston-Salem.

As a result of the work accomplished in these two meetings, a proposal for merger is now in the final stages of development. This proposal calls for the establishment of one Moravian Church in America, governed by a general synod and directed by a general board.

The Moravian Church in America, as envisioned by the committee, would consist of three area sub-divisions. The southeastern region would be comprised of the congregations of what is now the Southern Province. The northeastern region and the north central region would organize the congregations of what is now the Northern Province along geographical lines approximating the boundaries of the present Eastern District and Western District.

These three regions would be granted much local autonomy and would operate through regional synods and regional boards.

The proposal for merger at this stage of development calls for the establishment of a number of agencies working under the unified national church. These are a Board of Foreign Missions, a Board of Christian Education and Evangelism, a Board of National Missions and a Women's Board. Specifically called for is also a new department of Stewardship and Finance.

The committee projected the final development of the plans for merger and their presentation to the synods of the two provinces in a series of steps.

1. The proposal for merger will be finalized in a meeting of the joint committee which will be held in Winston-Salem in January, 1968.
2. This proposal will be presented to the synod of the Southern Province in November of 1968.
3. The proposal (along with a constitution and by-laws, which have yet to be developed) will be presented to the synod of the Northern Province in 1970.
4. The constitution and by-laws will then be presented to the synod of the Southern Province in 1971, or at a special synod which could be called in 1970.

The committee, in its Bethlehem meeting, emphasized the desirability for such a merger of the two provinces. It was pointed out in this connection that over the past decades the two provinces have experienced great benefit in working together in foreign missions, Christian publications, theological education, laymen and youth conferences and women's work.

Bishop Edwin W. Kortz, who serves both provinces in the area of missions, observed that "among the Protestant denominations such a union would allow the Moravian Church to be repre-
sented as a unified denomination."

"It would also enable us," he said, "to expand our services in the areas of stewardship, church extension and publications, and be ready for any additional tasks or challenges which may come to us in the future."

Attending the consultation from the Southern Province were Dr. R. Gordon Spaugh, the Rev. Clayton H. Persons, Thomas A. Kimball, C. T. Leinbach, Jr., Dr. J. C. Hughes, Bishop George G. Higgins, Edwin L. Stockton, Charles N. Siewers and Wilson E. Edwards.

Fulton and Maynard Awarded Honorary Degrees

The Rev. J. Oliver Maynard, president of the governing board of the Moravian Church in the Eastern West Indies since 1962, and the Rev. John W. Fulton, pastor of Great Kills Moravian Church, Staten Island, were recipients of honorary Doctor of Divinity degrees from Moravian Theological Seminary.

The degrees were conferred by Dr. Raymond S. Haupert, president, at seminary commencement, May 21, in Central Moravian Church. Twelve seniors received Bachelor of Divinity degrees and another was given a seminary certificate.

Dr. Maynard, a Moravian Church pastor serving Trinidad, Tobago and Antigua, has been a member of the Provincial Elders’ Conference in the Indies since 1959 and three years later was named president. He resides on Antigua with his wife and a son and daughter.

Br. Fulton, serving the Great Kills church since July 12, 1964, is a native of Winston-Salem, N. C., and formerly served on the seminary faculty.

He graduated from R. J. Reynolds High School in Winston-Salem in 1932, received a degree from Moravian College in 1937, attended the seminary and earned his Bachelor of Divinity degree in 1940 from Duke University School of Religion.

Br. Fulton’s first pastoral assignment was at the Friedberg Church near Winston-Salem from 1939 to 1945. He was named executive secretary of the Board of Christian Education of the Southern Province, holding that post from 1945 until 1950. He then served as pastor of Calvary Church in Winston-Salem for six years before joining the seminary faculty as professor of practical theology, 1956-64.

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The SS Hope and

A Boy Who Needed Help

Dr. Ned Wallace

On November 12, 1966, the SS HOPE moved slowly from its berth in Corinto, Nicaragua. Scores on the ship and thousands on shore waved and shouted farewells—some in different languages—all with deep emotion. For during the months since January, 1960, this famous hospital ship, sponsored privately by thousands of Americans, had served the people of Nicaragua.

The services were manifold: outpatient care by the tens of thousands; inpatient care by the hundreds—all free—for Nicaraguans referred from all parts of the country; teaching by doctors of many specialties to medical students, interns and residents both on the floating hospital as well as at hospitals in the nearby cities and at the medical school; research projects in teams into isolated parts of the country; massive immunization programs; and nurses and paramedical training.

Moravian Nurses Benefit

It is this last program with which the Moravian medical work profited considerably. Before the ship even arrived at its seaport berth on the Pacific Ocean, funds were arriving at the Moravian Hospitals, primarily from women's groups from Moravian Churches in the United States, for support of the nurses training program.

Because of this enthusiastic and timely support it was possible to provide scholarship funds for a dozen nurses from the Thaeler and Gray Hospital.

These funds provided for transportation by air, the only means available, to the ship. In exchange for the hard work of the nurses, the HOPE provided living quarters and food. For some it was a four month program. For others a shorter time. Many served as interpreters since all the Moravian nurses are at least bilingual. The examples of up-to-date nursing procedures, of administration, of educational methods, the opportunity to work as a part of such an exciting phase of medicine, provided experiences and friendships the nurses will never forget.

This experience has resulted in individual growth as a nurse which in turn raised the nursing service at the hospitals. Each nurse was indeed grateful for the help from her unknown benefactors—and sends her thanks for the support which made this work a reality.

An Operation for Donovan

A direct consequence of the SS HOPE visit has provided new hope for a ten year old Puerto Cabezas boy, Donovan Gammie.

This young man had been followed in the outpatient clinic at the Gray Hospital for many years with a tentative diagnosis of a common but serious congenital heart disease. The definitive evaluation of such a patient required laboratory and X-ray facilities not now present in Nicaragua nor on the HOPE.

One of the HOPE physicians, during a combination social-consultation visit to the Gray Hospital, was told of this boy and his problem. Donovan Gammie and Dr. Howard Rawnley began a

Dr. Wallace is the physician in charge of the Pauline Bahnson Gray Hospital of Puerto Cabezas, Nicaragua.
friendship in Nicaragua that was to grow in the United States. For upon return to his permanent work at the University of Pennsylvania School of Medicine, Dr. Rawnsley spoke to the hospital administrator, Mr. Ralph Perkins (coincidently a very active Moravian layman) and to some of the physicians involved with open heart surgery.

It was agreed that Donovan would be treated — hospitalization and surgery — without charge. With this new hope, the family received from the Nicaraguan airline free air travel from Puerto Cabezas to Philadelphia. In March, 1967, Donovan and his aunt, Merle Gammie, a graduate practical nurse on the staff of the Gray Hospital, arrived in Philadelphia. The initial strangeness and confusion were soon overcome by the assistance of the Rev. and Mrs. Paul Couch and the Rev. John Befus, both Moravian pastors in Philadelphia. Donovan entered the hospital, and after tests confirmed the diagnosis of Tetralogy of Fallot, surgery was successfully completed. He left the hospital March 26 to spend a few days recuperating in Philadelphia and then to return home to Puerto Cabezas.

This thrilling story involved many new friends who responded promptly to a boy in need: Charles Hostetter, a senior medical student at Penn who had treated Donovan while Charles was serving a preceptorship at the Moravian Hospital at Puerto Cabezas; Mark and Sande Parseghian — two Moravian children from Nazareth, Pa. whose contribution to the hospital helped pay for Donovan's medical studies at Puerto Cabezas which provided the information needed to begin the program of help; the Lion's Club of Puerto Cabezas whose financial assistance helped with the living expenses; internist Dr. Claude Joyner and Cardiac surgeon Dr. Horace MacVaugh, whose skill resulted in the successful surgery; Jim Niedick of Bethlehem who regularly connected Dr. Rawnsley at Penn with Dr. Wallace at Puerto Cabezas by radio-telephone to permit rapid communication concerning Donny's condition with his family back home; and the gifts and prayers of unknown others — all who responded so wonderfully to a young boy who needed help badly.

South African Story Published, "The Pear Tree Blossoms"

The Rev. B. Kruger, acting superintendent of the Moravian Church in South Africa, Western Cape Province, earned a Ph.D. degree at the Rhodes University of Grahamstown, South Africa, according to word received from Bishop P. W. Schaberg.

His thesis on the historic development of Moravian work in South Africa, from its beginning in 1737 to its division into two provinces in 1864, is entitled, "Genadendal and Its Satellites." It gives for the first time an authentic evaluation of the significance of the Moravian Mission Station for the extension of God's Kingdom in the whole of Southern Africa.

An extremely readable adaptation of this thesis for general use under the title, "The Pear Tree Blossoms," is in the press at the Genadendal Printing Works. The Moravian Book Room is attempting to secure copies and it is hoped that anyone desiring a copy will place an order for it with the manager, Mrs. Thomas Presley.

JUNE, 1967
Dr. and Mrs. Rights to Nicaragua

Dr. and Mrs. Theodore Rights have accepted a call to medical mission service in Nicaragua beginning in July, 1967. They are members of Central Moravian Church in Bethlehem. Theodore is a graduate of Moravian College and had one year of theological training in Germany. He then received his medical education at the Medical School of Wayne, Michigan. Completing his internship this year in Camden, New Jersey, he will proceed to Nicaragua early in July. Mrs. Rights, the former Susan Badman of Easton, Pa., majored in education at Thiel College in Western Pennsylvania.

Moravian Heads BCWSD

The Board for Christian Work in Santo Domingo elected Edwin W. Kortz as its president for a two-year term. This Board assists the inter-denominational church in the Dominican Republic known as the Dominican Evangelical Church, of which the Moravian Church is a part. The vice president is Dr. Harry Komuro (Methodist); the secretary, Mrs. Vincent Ross (Presbyterian); the treasurer, Dr. Evelyn Berry (Methodist). The Presbyterian, Methodist, Evangelical-United Brethren and Moravian Mission Boards support this work.

Famine Along the Wangks

Because of flooding conditions along the Wangks River, which divides Nicaragua and Honduras, famine has struck many villages. Church World Service has sent $3,000 to Dr. Howard Stortz for the purchase of emergency food and Agricultural Missions has sent $2,000 worth of seeds through the new agricultural program in Honduras. Both of these agencies are service arms of the National Council of Churches. Because Dr. Arden Almquist, Executive Secretary of World Missions of the Evangelical Covenant Church, was a part of the recent Medical Survey Team to visit Nicaragua, Covenant
World Relief sent $1,000 to assist in this emergency.

**Mission Board Meets**

Two days of meetings brought significant actions at the spring meeting of the Mission Board in Bethlehem in April. With 100% attendance, including directors from Alberta, Wisconsin, North Carolina, and Pennsylvania, a record budget of over $361,000 was approved for 1967-1968. In addition to the budget it was voted to grant extensive aid to the medical program in Nicaragua. A team of five doctors were sent to Nicaragua to survey the medical program there and the report was presented in person by Dr. Ralph K. Shields of Bethlehem and Dr. E. Reid Bahnsen of Winston-Salem. Further information about the report will appear in these pages later. Dr. A. David Thaeler, Dr. Samuel Marx and Dr. Arden Almquist were also on the Survey Team. The latter is from the Mission Board of the Evangelical Covenant Church. They were joined in Nicaragua by Dr. Ned Wallace, Dr. Carl Tyner and Dr. John Gilliland. Extensive repairs, new buildings and equipment will be needed at Bilwaskarma and an increase in the amount of charity work is essential if the hospitals are to fulfill their mission.

A gift of $20,000 was sent to the Moravian Church in Trinidad to assist in the purchase of a parsonage for the superintendent of that conference, the Rev. Robert Cuthbert, and also for the purchase of a plot of land for the establishment of a new congregation in the outskirts of Port-of-Spain, the capital city. This represents an effort in church extension in Trinidad. The other pastor serving in Trinidad is the Rev. Thomas Minor.

The Unity of the Brethren in Texas has been increasing its contributions to the mission program of the Moravian Church and sent a representative to the meeting in the person of its president, the Rev. Henry Beseda.

**Schattscneider to Retire**

The Mission Board has granted the request of the Rev. and Mrs. D. C. Schattschneider to retire as of September 1, 1967, for reasons of ill health. They entered service in Alaska on June 1, 1931, first to serve the Children’s Home and then to become the Business Manager and Treasurer for the entire province. In this latter capacity they developed the Moravian Book Store in Bethel and built innumerable churches and parsonages as well as the major buildings at the Children's Home. They retire after 36 years of devoted and sacrificial service to the Alaska Moravian Church and will live at 418 South Main Street, Bethlehem, Pa.
THE TRINITY SEASON

Bishop Herbert Spaugh

Trinity Sunday is the Sunday following Whitsunday. The liturgical color for this day is white. It is the only festival celebrating a doctrine—the majesty of God complete, the Father, the Son, and the Holy Spirit. The long Trinity season contains many other festivals and anniversaries observed in individual communions. The liturgical color for the Trinity season is green.

The Visitation—July 2. This commemorates the visit of the Virgin Mary to her cousin, Elizabeth, who was about to become the mother of John the Baptist. The liturgical color for this day is white.

Festival of St. Michael and All Angels—September 29. This festival is likewise known by the more modern name, Christian Education Sunday. The liturgical color is white.

World-Wide Communion Sunday is a new festival which has come into general use in the Protestant Church. This falls on the first Sunday in October. The liturgical color is green.

Reformation Day is October 31. It is usually celebrated on the nearest Sunday in commemoration of the posting of Luther’s celebrated declaration on the Wittenberg Church door on October 31, 1517. The liturgical color for Reformation Day is red.

All Saints Day—November 1. This draws attention to the many martyrs and saints of the early Christian Church. The liturgical color for All Saints Day is red.

Thanksgiving. This festival brings to a close the Christian year. How appropriate it would be if every Church congregation might gather on Thanksgiving Day sounding a triumphant note of praise to Almighty God for His goodness and blessings which have been taught, preached, and symbolized throughout the year just past. The liturgical color for Thanksgiving is red.

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THE WACHOVIA MORAVIAN
News from the Churches

Home Moravian Appoints Director of Christian Education

MISS AUDREY SMITH

Miss Audrey Smith has been appointed Director of Christian Education at Home Church, beginning June 15. She will succeed Miss Rebecca Carter, who is resigning after two years’ service at the Home Church. Miss Carter will enter teaching in the Winston-Salem/Forsyth County school system this fall.

Miss Smith received the degree of Master of Christian Education on May 15 from the Presbyterian School of Christian Education, Richmond, Virginia. She received the first year of her Master’s training at Moravian Theological Seminary, Bethlehem, Pennsylvania, during 1965-66.

The daughter of Mr. and Mrs. R. H. Smith, Route 1, Stoneville, N. C., Miss Smith is a member of Mayodan Moravian Church. In 1965, she received a B.S. degree in Social Studies from Appalachian State Teachers College. At Moravian Theological Seminary, she won second place in the annual history competition for work done in Moravian History. She was a member of the Moravian College Choir and a counselor in the Rau Dormitory at Moravian.

Miss Smith is the first Moravian to complete Master’s training in Christian Education under a joint arrangement between the Moravian Theological Seminary and the Presbyterian School of Christian Education. A special service certifying Miss Smith as a Director of Christian Education was held at the Mayodan Church on Sunday, June 4.

“The Ministry” Is Subject Of Rural Hall Men At Sunday Breakfast Meeting

About 7:30 a.m. each third Sunday, the scent of fried bacon (or ham or sausage), eggs, potatoes, hot biscuits, and coffee, mingle with the sound of hearty greetings as the men of the Rural Hall Congregation gather for the monthly meeting of their Men’s Fellowship. Originally the men met for an evening meal, but changed to a breakfast occasion approximately a year ago. The men, themselves, take “turns” with the cooking; teams of three serving three months each.

At present, in addition to various service projects, this group is spending a portion of each meeting studying the booklet, WE HAVE THIS MINISTRY, currently being used by the Women’s Fellowship in the province. The pastor presents a brief summary of each chapter and then leads the group in discussing the questions following the text. This effort, together with the “dialogue” it has engendered between husband and
wife, has been a splendid asset in the local observance of the 500th Anniversary of the Moravian Ministry.

Raymond E. Ebert, Jr. Accepts Post in Music and Education at Friedberg

RAYMOND E. EBERT, JR.

Raymond E. Ebert, Jr. has accepted the position of Minister of Music and Assistant in Christian Education at Friedberg. He is presently serving as full-time Director of Music at First Methodist Church in Newnan, Georgia and will begin his duties at Friedberg on July 1.

Mr. Ebert is a native of Winston-Salem and a member of the Friedland Congregation. He graduated from Wake Forest College with the A.B. degree, majoring in music, in 1960. He continued his education at Union Theological Seminary in New York, where he received the degree of Master of Sacred Music in 1962. He served for two years in the U.S. Army as a chaplain's assistant. While a student at Wake Forest, he served for two years as organist at Friedberg.

In this new position at Friedberg, Mr. Ebert will serve as organist and choir director and will seek to recruit and train persons for choir and band work. He will also seek to recruit and train persons for work in the Church School, Vacation School, Sunday evening youth fellowships, and other educational work in the church. He will be formally installed on Sunday, July 2.

Evangelism Training Conducted at Fairview

The Commission on Evangelism assisted in the holding of a series of training sessions with emphasis on Visitation Evangelism at Fairview in April. On Sunday evening, April 9, following a Family Fellowship Supper, a movie entitled, “A Time to Speak,” was shown; this, in turn, was followed by a time for discussion. The Rt. Rev. George Higgins served as resource person from the commission.

On Monday evening, April 10, the women of the church served a meal to the visitors. Then the filmstrip, entitled “Mission on Friendship,” was shown, followed by further discussion and planning. Visitation assignments were made at the conclusion of the meeting. The Commission Chairman, the Rev. John M. Walker, served as resource person for this meeting.

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THE WACHOVIA MORAVIAN
The series was concluded on Tuesday evening, April 11, with another fellowship meal, and a filmstrip entitled, "A Personal Matter," ending with further discussion and planning. The Rev. Elmer R. Stelter served as resource person from the commission.

Br. Robert Van Horn, who is a member of the commission, and the pastor of Fairview, the Rev. Vernon E. Daetwyler, were in charge of all the meetings.

Raleigh Congregation is Shown Slides of Antigua Work

On April 16, at a family fellowship dinner at Raleigh, A. Riddick Bowles of Winston-Salem, a member of Fries Memorial Church, showed slides which he took on a recent visit to Antigua. Mr. Bowles is the father of Mrs. Bruce Weber. The Rev. and Mrs. Weber are serving at the Spring Gardens Church on Antigua.

Mr. Bowles' slides are not the usual "travelogue" type. They show not only views of the island, but stress the arts and crafts of the people on Antigua, and show how the people carve and weave and work in wood and metal. Mr. Bowles himself is a skilled woodworker and was very much impressed with the quality of work the Antiguans produce.

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**Ardmore Hears Sermons on Ministry**

The Rev. Elmer Stelter preached a series of sermons at Ardmore on the ministry over a period of five Sundays following Easter. This was in response to a request on the part of the Provincial Committee on the Ministry as a part of the observance of the Five Hundredth Anniversary of the establishment of ministerial orders in the Moravian Church.

The Women's Fellowships of both provinces have this year been studying a booklet written by Dr. John S. Groenfeldt entitled, "We Have This Ministry." Br. Stelter's sermons were based on the ideas drawn from this booklet and were titled, "An Enabling Ministry," "Ordained to What!", "Our Call to Service," "The Call Into the Ministry" and "Christ's Ministry and Ours."

From the comments heard it would appear that the series was appreciated by the people of Ardmore.

The Women's Fellowship members appreciated the additional guidance for their study. The men mentioned a better understanding of the common task and perhaps the finest result will be that some young men can be tapped as candidates for the ministry.

**Mount Airy Congregation Observes Family Week**

Family Week has observed with special services and activities at Grace Church, Mount Airy, May 7-14. The week opened on Sunday evening with a family pot-luck supper in the church's new fellowship hall and a film and discussion on family worship led by Jack Palmer.

The Wednesday night prayer meeting included the regular worship and Bible study led by the pastor, the Rev. Joe Gray, and a special feature — two outstanding gospel quartets, the Messengers and the Mellotones. Many Visitors were present for this service.

The high spot of the week came on Friday evening when the children and staff of Joy Ranch, near Hillsville, Virginia, joined the congregation in a cook-out on the church lawn. After the meal, everyone gathered in the fellowship hall to hear a selection of spirited marches followed by chorales presented by the church band. The children of Joy Ranch also gave a musical program including a chorus, quartets, trios, duets, and a solo by a five-year-old girl.

The morning worship of Sunday, May 14, brought a Mother's Day emphasis with many mothers of the congregation present, the oldest of whom was Mrs. Martha Chandler, age 81, and the youngest, Mrs. Gary Graves, age 20.
Pfohl Fellowship Officers

New officers elected by J. Kenneth Pfohl Adult Fellowship of the Southern Province for 1967-68 are as follows: President, Jack Crater, Olivet; 1st Vice President, Frank Cook, Ardmore; 2nd Vice President, Bill Piper, Greensboro; Recording Secretary, Lillie Mae Van Horn, Fairview; Corresponding Secretary, Mrs. Frances Hutchinson, Home; Treasurer, Emory Tesh, Enterprise; and Pastoral Counsellor, the Rev. Jack Salmon, Enterprise.

Provincial Women’s Board

The annual Spring Outing of the Provincial Women’s Board was held at Macedonia Moravian Church on Wednesday, May 17. Mrs. B. Clyde Shore was organist and Mrs. Douglas Kimel presided.

The budget for 1967-68, presented by Mrs. I. B. Southerland, was approved. A contribution for their Building Fund was given to Friedberg Church (new kitchen) and Union Cross Church (new educational building).

Mrs. Ralph E. Spaugh introduced the speaker for the day, Mrs. Owen F. Herring. Mrs. Herring, a well-known speaker on the “Home” and “Teenagers,” gave an inspiring message. Her topic was “The Ministry of the Individual.”

A pot-luck luncheon was held following the meeting.

Mrs. Paul R. Johnson
Johnson Hall Maintenance
Fund Receives Gift of $200,000

Moravian College has received $200,000 from the estate of Mrs. Elizabeth Johnston Jost of Camel's Hump Farm, Bethlehem, Pa., who died in 1965. The amount represents the major portion of the bequest to the college, the Development Office announced.

The money is to be added to the Archibald Johnston Hall maintenance fund, established in memory of her father, the first mayor of Bethlehem and former member of the College Board of Trustees. The college earlier received $52,900 from Mrs. Jost and her brother, Arch B. Johnston, for the maintenance fund.

Mrs. Jost also was contributor to the Archibald Johnston scholarship fund, established by Arch B. Johnston and which now provides approximately $7,000 a year in financial aid to Moravian students.

Suburban Shopping Area
Key to Church Experiment

The Washington City Presbytery isn't going to take lightly the fact that from 97 to 99 per cent of high-rise apartment dwellers in the nation's capital and in Virginia and Maryland do not attend church. It is taking the church to where the action is.

Most of the action for the well-to-do suburbanite in Alexandria, for instance, isn't on Sunday morning. It exists throughout the rest of the week. And the most likely place is in one of the fashionable new shopping centers far out from the core of the city.

Right next to one of the major department stores in Alexandria's impressive Landmark Shopping Center, the presbytery has leased a storefront. It won't look like a church, and for many of the more conservative, it probably won't seem much like a church. But its aim will be to carry on the mission of the church and to attract those who ordinarily aren't attracted to the conventional church.

The "storefront church" will have an auditorium seating 356 persons, will have classrooms, a small library, conference rooms and offices on the main and two sublevels.

Unlike the ordinary "storefront church," the church at Landmark will not be aiming its ministry at the poor or the underprivileged, although the turnover rate among the "parishioners" probably will be at least as high—one-third every year.

The 35,000 "cliff dwellers" living in the immediate vicinity, the presbytery said, have an average annual income of $10,000 and education average of 13.6 years, both above the national average.

The presbytery is concerned over the "unchurched" tendency of the modern apartment resident, who apparently likes the paradoxical privacy which living in such densely-populated areas provides. This includes exclusion from church and from community participation.

In fact, statistics clearly indicate that in the Washington Metropolitan Area, from 97 to 99 per cent of the apartment dwellers don't attend church. On the other hand, approximately 50 per cent of those living in single family residential areas do attend.

The Rev. Roger W. Verley, director of the new church, said the church has not been reaching the apartment dweller by conventional means. And not the church only, he observed, but all other social institutions have failed.

(RNS)

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<tr>
<th>Group</th>
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<td>YOUNG JUNIORS</td>
<td>June 25 - July 1</td>
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In This Issue

- Reconstruction in Tobago
- The Minister as Administrator
- Morehead School for the Blind
Impressing the
Mind of God on This Generation

"Isaiah called, surrendered, commissioned... saw himself and his work as signs of God's movement in the midst of human history... He dedicated every power of his being to serve his people at every level of their life with an unshakable sense of responsibility and accountability to God. This is the kind of minister we need for our day and generation. Dedicated men who are prepared to serve anywhere anytime without thought of personal convenience. The Church needs this breed of man to restore integrity to the ministry and manliness to the Christian Community. The world needs this breed of minister and is looking for you to fill this need.

"Permit me to close on this note. This is the 500th anniversary year of the institution of the Moravian Ministry and I believe that, if the Moravian Church will experience a revival in the best sense of that word and truly serve the world, it is necessary that our ministers, particularly this generation of ministers whom you represent, give themselves according to their ability at every level of need in the Church and in the world with wholehearted and disciplined devotion, bringing as Isaiah did every faculty of being, every source of influence, even private life, to serve the one end of impressing the mind of God on this generation. Prophetic preaching, social involvement, pastoral concern, humility, statesmanlike wisdom, whatever your gifts, you have a solemn responsibility to dedicate and discipline yourselves to do your best as you go out into the ministry of the Church."

G. Oliver Maynard
From Graduation Sermon
Moravian Theological Seminary
May 21, 1967
After Hurricane Flora’s Destruction, Tobago

Marks End of Reconstruction

Peter M. Gubi, Jr.

On Sunday, February 26, 1967, Moravians from all over Tobago and many from Trinidad, gathered to participate in the dedication of the Bethesda

SPRING GARDENS CHURCH: It was rebuilt with an eye to the future.

The resiting of the village on lower ground elsewhere in the island and it was over a year before the decision was finally taken to leave the village in its present location almost one thousand feet up in the mountains.

The decision having once been made, however, work began to move on apace. There were many difficulties and inconveniences, mainly due to the fact that everyone was trying to build at the same time and the resources of materials and manpower were unable to meet the demands made upon them. By Easter of 1965, the house was sufficiently completed for the minister and his family to move in and for a base to be established from which the rest of the operation could be conveniently conducted. Plans were drawn up and checked and rechecked and materials gathered for the work ahead.

Before the destruction by hurricane in 1963, plans had already been made to rebuild three of the churches in Tobago and the corner stones of two had been laid during the meeting of the Provincial Synod in the island in August of the same year. Some of the work already begun at Spring Gardens was undone by the wind. In the case of Moriah and Bon Accord, the hurricane simply completed the demolition of the existing structures somewhat more rapidly than anticipated. In both cases, however, the congregations were a long way from being able to rebuild financially and had it not been for the generosity of our Moravian brethren and sisters in other provinces, it would have

The Rev. Peter M. Gubi, Jr., a missionary serving on the Island of Tobago, is the son of Bishop Gubi whose retirement is reported in the column, “Moravian Missions—Currently Speaking.”
been impossible to accomplish what has been done.

BON ACCORD CHURCH which represents an enormous amount of work by a small congregation.

Long Delays Experienced

Work at Spring Gardens went on slowly and steadily since preliminary negotiations with the government had been completed prior to the storm, but with the heavy demand being made by builders on the limited number of officials, long delays were experienced with the plans for both Moriah and Bethesda. It was not until October, 1965 that work was begun on leveling the site for the Moriah Church. This involved the construction of a wall some twenty feet high at the bottom of the hill on which the old church had stood and subsequently the leveling of the old site to fill up behind the retaining wall giving a flat area large enough to accommodate the new structure, seventy feet long and forty feet wide. This replaced the previous building which had been fifty feet square, and one third of which was supported on pillars about eighteen feet high. On the last day of 1965, the plan for the church was passed by the Government Engineer.

January 1966 marked the beginning of feverish activity as work was speeded up in order to get most of the outside work on the new church completed before the beginning of the rainy season. At the same time work was recommenced in earnest at Bon Accord and at Spring Gardens as an attempt was made to have the three buildings ready for dedication at about the same time.

In this the builders were successful and on May 21, a Saturday afternoon, a large crowd gathered at Bon Accord in what is now quite a substantial building, to witness the dedication by Bishop Peter M. Gubi. Although the building has not been completed, an enormous amount of work was put into it by a small congregation with very limited financial resources. What was lacking in cash was put in in the form of work freely done.

Spring Gardens

On the following day an even larger crowd gathered to witness the dedication of Spring Gardens. Here again a great deal of the time and work spent on the building was given freely, and although incomplete to the point of lacking a ceiling and electricity, the new church at Spring Gardens is an imposing structure alongside the old school building previously used and which survived the hurricane.

This is a church built with an eye to the future, for although the congregation is small, the church stands in a section of the city which will develop into a housing area in the near future. The cost of W.I. $13,000 was almost entirely borne by the congregation since they were not eligible for help from hurricane funds.

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THE WACHOVIA MORAVIAN
Moriah

On Monday, May 23, the largest of the buildings was dedicated when for the third successive day the crowd wended its way into the mountains to see another new Moravian church. This

BETHESDA CHURCH: The new building stands on a beautiful site on a hill near the sea.

time it was not just the church which attracted attention but the village as a whole. Moriah is a historic village, one of the few in this part of the West Indies which takes its name from the church. Formerly it consisted of little wooden houses perched on the edge of cliffs and hillsides.

Today there are still some stilts to be seen, but many of the sites have been leveled by the bulldozer and many substantial concrete structures erected. Dominating the village is the new house and church, two modern steel and concrete structures replacing the old wood-

en buildings that once occupied their place. The new church is built of concrete blocks around a steel frame and roof. The building has been completed except for the ceiling which it is hoped to add as funds become available.

Here again a great deal was contributed in time and labour to keep the cost of the building and retaining wall to just around W.I. $26,000. Many old friends of Moriah helped to contribute towards this project, one of the most generous and interested being Sr. Liley Clemens, daughter of Br. Theodore Clemens who ministered to this congregation for over fifty years. Before the church had been started, the bell which had been donated by Sr. Clemens and her friends in Britain and the U.S.A. had been summoning the faithful to worship for some months, and as the work progressed, Sr. Clemens requested to be kept informed. The old pipe organ which had been installed by her father was completely wrecked but the surviving pieces were carefully gath-

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ered together and under the patient hand of a member of the congregation, Br. Paul Bennett, the organ is being restored. Br. Bennett acquired the art of organ building from Bishop J. Weiss who ministered at Moriah many years ago. It is fortunate that the only organ builder in Tobago is a member of Moriah congregation.

To complete the work at Moriah, the temporary church building which had been erected from salvaged material from the old church and mission house was removed from its temporary site next to the house and rebuilt and repainted on a site at the foot of the hill. This building now serves as the church hall.

Bethesda

The final stage in the reconstruction programme was the rebuilding of Bethesda. This church is smaller than the others and although receiving attention last of all, has emerged as the only completely finished building. It is forty feet long by twenty feet wide and stands on a beautiful site on a hill near the sea. Like Moriah, it is the third church building to occupy the site since the work began in this area one hundred and ten years ago.

Here again free labour and reduced rates have kept the overall cost to a minimum and the church has been completed including ceiling and wiring for W.I. $10,000. The response among the members in this area has been so great that already we are beginning to wonder whether the church is not too small. Provision has been made, however, for its extension in the future should that be necessary.

And so has come to an end an interesting chapter in the history of our work in the Tobago Conference and one in which all of us who have taken part are grateful to have had a share. We cannot express our gratitude adequately to all who have contributed towards making this work possible and for a long time to come our hearts will be lifted in thanksgiving to God our Father who from very difficult and trying circumstances has brought such abundant blessing.
The Minister as Administrator

J. Calvin Barnes

Of all the duties of today’s minister, I suppose the “business of administrating” is the most demanding — and certainly the most time-consuming. Each morning (after hospital calls) I open a door in the church labeled “Pastor’s Study.” This is a contradiction of what goes on in that room.

Actually it should be called “Business Administrator’s Office.” From early morning to noon, the majority of the time is spent in making decisions concerning the “operation” of the church. All regular evening meetings of the various boards and committees are held in this room — along with “special” committee meetings. It is truly a business office.

When I first entered the ministry (1939), my duties were fairly simple. I had time to study and time to pray and meditate. I also had ample time for pastoral calling, and once in a while I could go fishing. Following World War II, a new and more exacting ministry appeared. Community life that we once knew experienced a great evolution — and with this change came the greater demands on the local parish minister.

Our people expected, and rightly so, a better organized over-all program. Christian Education, with all its various aspects, was rapidly replacing the old “hit and miss” type of teaching and programming. In a few short years the church had emerged as big business — and someone had to be responsible for its organization and efficiency. Since the minister had “nothing to do but preach a few minutes on Sunday” (a lot of people really believed it!), it fell his lot to take this position as administrator.

With the added responsibility of setting up programs, supervising the paid and voluntary personnel, attending the extra meetings that such organization demanded—the minister found himself in a somewhat different role from that of being a preacher and pastor of the congregation. As a result he has been forced to spend more and more time as a business manager — and less and less time as the spiritual leader of the church. He must decide on numerous matters from the type of wax that should be used on the floors to the weightier matters of finance and efficiency. He must be a “sharp-trader” — but he must also be able to work with everyone on the paid and voluntary staff — and with this responsibility he needs the “wisdom of Solomon” and the “patience of Job.”

The role of the minister as administrator is different from the role of the administrator in the business world. As
the business of the church is necessarily conducted in a somewhat different manner, it behooves us to consider more than just the individual and his particular failing at the moment. We must be patient, understanding, and lenient — hoping that a touchy situation will be resolved with no ill-will resulting. We must thoroughly investigate every personal problem before we can make a just decision — and then such a decision must be approved by the official boards. So — in this respect — the minister is not the “boss.” Yet he is blamed if things do not work out for the best of all concerned, and seldom praised if they do! In resolving such situations the minister needs and usually has the full cooperation of his boards.

Secretary a Necessity

No minister can even begin to function as an administrator unless he has a truly qualified and dedicated secretary. With such a person, much of the detail work can be handled, and many of the time-consuming “little problems” will never come to his desk. On the other hand she will remind him of the things he must do; set up his appointments; and screen his phone calls. Along with stencil-cutting, letter writing, bookkeeping, answering the phone, preparing the outside bulletin board, counting the offering and recording the contribution, going to the bank and depositing the money, keeping an up-to-date inventory of supplies, keeping the Church Rolls and records in good order, recording Holy Communion participation, reporting deaths to The Wachovia Moravian, typing all memoirs, and mailing the weekly news letter to the congregation (and other duties that we do not have space to record) — she must also act as receptionist for the pastor.

Equally important to the effectiveness of the administration of the ministry is not only the secretary and a good staff — but the volunteer members who work with the finances of the church, and a dedicated treasurer. In this phase of the program I am richly blessed, and my hat is off to all those men who work with me so loyally and faithfully. Without them there would be little to administer.

A Typical Monday

A typical Monday in the “office” begins shortly after eight o’clock in the morning. The first order of business is writing the weekly news letter. Before this can be completed, several phone calls have been received and made. Then there is a short staff meeting to plan our work for the week. As soon as this business has been handled, the mail must be read, and those letters requiring an answer receive immediate attention. By this time the “Visitor’s Cards” have been placed on the pastor’s desk — and must be carefully studied. Following this (excuse me, I must again answer the phone) the birthday cards are signed and a little personal note of encouragement written on each one.

The next hour is spent with a board member or a committee chairman in discussing various problems or planning future activities. Usually by this time other phone calls have accumulated so now we try to take care of them. Looking at the clock, we realize the time is growing short for all that must yet be done: Sermon subject for outside bulletin board; ad for newspaper; final preparation on the speech that must be made at the dinner meeting tonight; preparing the agenda for the regular board meeting on Tuesday night; spend-
ing a few minutes searching for an idea for the Chapel Program; making out a list of sick and shut-in calls to make during the day; reading some more literature on Medicare, etc., etc.

Apostolic Example

After several years of this type of ministry one is tempted to do what the Apostles did (Acts 6:2-4)* — for it becomes practically impossible for him to prepare a sermon that is even partially acceptable. It is a sure bet that his spiritual life is being neglected and the admonition to “spend much time in secret with Jesus alone” must necessarily go overboard.

The load of administrative duties the minister must shoulder depends a lot on the size and program of the individual congregation. It depends more on the minister’s willingness to delegate some of the responsibility to qualified laymen. A good administrator will assign many of these tasks to other people. In my own church, our program would utterly fail without the faithful labors of our many laymen and laywomen who carry the major responsibilities of our on-going program. Only the minister can truly appreciate the hours they give in loyal service to the Lord’s work and the many heartaches they experience in getting the job done.

With all that is required and expected from the minister today, I would not change my calling and profession for all the other professions in the world. My only regret is that I cannot do more for the Lord and for our beloved Moravian Church.
Stephen Rose, in "The Grass Roots Church", makes the following significant assertion: “Renewal is nothing more or less than the process of affirming what can be affirmed, changing to meet new contingencies, and casting off the protective garments that are no longer part of what St. Paul calls ‘the whole armor of God’.” “Renewal presupposes the God of the Bible.”

Throughout my ministry, I have been among those who look upon preaching (particularly Biblical preaching) as one distinct mission for which the church is uniquely called and equipped. A question I now ask myself is, “What is the role of Biblical preaching in the Protestant Church as we see the church in its emergence toward the ‘renewal’ of which Rose speaks?”

It is most refreshing to discover that in the thinking of those vitally concerned with the place and importance of the church, present and future, the significance of Biblical preaching is not only readily recognized, but emphatically endorsed!

I have been impressed, first, with the definitions of Biblical preaching as I have gleaned them in lectures, conversations and study. Stephen Rose speaks of the ministers ability “...to integrate biblical insight and contemporary understanding in his preaching.” Harry Adams of the Yale Divinity School faculty says: “Preaching is Biblical in the sense that it is grounded in Scripture and hooked into people’s lives where they are now.” Charles W. F. Smith in “Biblical Authority for Modern Preaching” tells us “Preaching... aims to reach people as human beings, to reveal to them their humanity, the humanity redeemed by being taken up into the incarnate life of Christ, to speak to their human situation and lead them to see the glorious possibilities human beings can attain under God.”

**Definition**

On the basis of all this, I would presume to offer as my own definition the assertion that: “Biblical preaching is that unique relationship between pastor and people in which the pastor, through the spoken word, becomes to his people the interpreter of God’s Word.” Now, while this certainly conveys nothing startlingly new and, indeed, is full of subjective nuances and heavily laden with empty embellishments, it makes quite understandable — for me — the overall concept and meaning of Biblical preaching.

But, I have been gripped not by the nature of Biblical preaching alone. I have been impressed, anew, with the necessity for it. In various ways we are reminded that modern man lives in a world where assorted media compete relentlessly for his attention and allegiance. In such a world, is there to be no spokesman for God?

But, why a sermon? Why not study sessions, “Buzz-groups,” panel discus-
sions? Why not use the pastor as a “resource person” to whom laymen come for information to meet their own and their neighbor’s needs? Smith answers these questions skillfully and significantly, summarizing his thoughts with the contention that preaching, Biblical preaching, is basically a SACRAMENT—a medium through which the presence and power of Christ are manifested as surely as in either of the other Sacraments (Isaiah 55:10-11 RSV). “Sacramentally conceived... the claim of preaching is the claim of the Bible—to disclose an activity of God toward man that is independent of man’s initiative.” Herein, contends Smith, lies the preacher’s authority. “Preaching involves a joint operation of the Bible, the Church, and the hearer.” Authority grows out of the hearer’s acceptance of this claim. “Ideally, the authority will be recognized to be the gospel, mediated through the preacher’s personality, from the Bible, within the church.”

Out of all this, numerous stirring and startling insights have evolved concerning the gospel’s claim upon the preacher: the need for relevance, not according to the “modern cult of relevance,” the seriousness of the task, and techniques through which its effectiveness might be augmented. Pursuit of these insights constitutes for me a major objective.

I face these objectives, however, mindful of Smith’s admonition that: “Few can be great preachers, but great preaching is not what is needed. It is a concerned preaching of which we stand in need, preaching, above all, by a man who knows and loves his people and is known and loved by them.” Or, in the words of Helmut Thielicke: “For in the hands of the Master even faulty instruments can be made to sing and to perform a work that is significant.”

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The Governor Morehead School

Mrs. Benjamin McCoy, III

The Governor Morehead School in Raleigh is operated by the State of North Carolina for the blind. It was formerly for the blind and the deaf, but recently has become exclusively a school for those who are not able to attend public school because of inadequate vision.

The Morehead School is located about one mile west of the Capitol. It was up until recently a school for white children. There is a second school for the blind in the capitol city, formerly for the Negro blind, which is on Garner Road, four miles southeast of Raleigh. Both units are moving rapidly toward total integration.

The Governor Morehead School is named for a former governor, John Motley Morehead, who helped establish the school in 1845. The school is supported almost entirely by the State of North Carolina, but many gifts, such as money, toys, clothing, have been received from friends. Some funds also have been left to the school by will.

As a state institution, all employees are state personnel. The teachers work under the same arrangements as teachers in public schools.

The pupils range in age from six to twenty-one. Classes run from Kindergarten to the twelfth grade. In addition to regular classwork, all pupils are taught courses in music and vocations. A folder on the school states, “Life on the campus is similar to life at home. In addition to schoolwork, the children attend church services, skate, ride bicycles, buy candy and pop at the school store, have dates, and write letters to Santa Claus.”

Some of the boys earn spending money by working in the mattress shop, piano tuning and chair caning.

Open to All

The Governor Morehead School is open to all North Carolina children who have a visual acuity of 20/200 or less. We have students from nearly every county and definitely from “Manteo to Murphy”! Most of the 240 students live in cottages of about 20 per unit. Some 15 to 25 day students live in Raleigh. The children usually enter the beginners class at age six and continue a school career much like any other child except they must learn to read and write in braille.

The usual problems confronting a

THE WACHOVIA MORAVIAN
school child would be clearly visible here — homework, spelling, modern math, getting along with friends, music, physical education, and just growing up. The child's attitude depends on the individual and his past environment, as well as what he learns in class. Most children learn to be independent, to do everything possible for themselves, and to expect to live and to play in a sighted world. They are encouraged to be accepted for what they can accomplish, and not just "pitied" for being blind.

These adjustments also depend on a child's many experiences, or lack of them. The best advice I could give the parents would be to allow their blind child to play, and to be treated as normally as possible with other children before he comes to school. I know it is hard not to spoil, but those who adjust the fastest are those who have been treated as just another member of the family.

Some of our graduates continue their education in music, psychology, math, etc., to become teachers, ministers, insurance salesmen, and medical secretaries. There are several who play in musical groups. The North Carolina Commission for the Blind keeps in constant touch with all blind residents of North Carolina. They provide advice, aid and other help when needed.

**Physical Education**

I teach physical education to the kindergarten children, to all girls in grades one through twelve, and the ninth grade health class. It has been my observation that these children can learn most physical activities that are learned in public schools. With a visual handicap they must have good physical development and not be handicapped in this area too!

The program includes tumbling, dancing, track and field, calisthenics, games, basketball (foul shooting and game knowledge for totally blind),

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bowling, and the Red Cross progressions in swimming. Two girls have passed senior lifesaving. We have a girls track team, bowling team, and a cheerleading squad. The cheerleaders add tumbling to their cheers and perform on the wrestling mat at wrestling matches.

With a totally blind girl, physical feats often take longer, but work plus individual ability can bring excellent results. We use a rail for blind bowling, guidewires for dashes in track events, and a few adaptations in rules such as in softball where we use a kickball, and girls "call" the runner to the bases.

It is thrilling to see improvement in students, and to have them enjoy what they are doing. I have the same desire, objectives and interest in my students here as I did in the public school. Sometimes it takes more patience, and understanding, but I do enjoy the closeness with the students. Also, I have learned from my students that each one is so very human, with such individual differences and needs peculiar only to him. I know that as long as I live I can never completely reach, and only slightly understand, those whom I teach. Teaching remains a challenge, and a particular challenge to those who teach at the Governor Morehead School.

Having been brought up in the Moravian Church and having attended young peoples conferences, would naturally have a great influence on my attitude about life in general. From this background I have realized the real need in my life for God's guidance in all that I do in my work with the blind. I have always been grateful to the many people of the Moravian Church, especially our ministers, for the "seeds" of faith that continue to grow in my daily life.

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THE WACHOVIA MORAVIAN
For the Junior High

Life Is a Grueling Search

Henry E. May

Among the several things which may be said about Junior High young people, one is that they are straightforward in their approach to life. For instance, a young lady who participated in last year's junior high conference at Laurel Ridge said this, "I like camp because Jan (one of the M boys last year) was there. I like campfires. I didn't like the daisy disease."

This quote gives some insight into the fascinating teenage world. Their world is that of long hair, mini-skirts, transistor radios and loud music. It is lodged precariously between the security of child's play and the ambiguity of adult existence.

But, basically, the junior high world is that of searching. He is searching for identity. One young person put it this way last summer, "I differ from my fellowman (no two human beings are exactly alike). My personality differs from my neighbor's and my appearance is ever-changing... my opinions and descriptions of myself may be one story, while someone else thinks differently."

This honest teenager reveals some key words which may unlock their struggle for self-identity. They are such words as differ, appearance, ever-changing, opinion and description. These are sacred concepts to the junior high young person.

Probably the best key is the word, ever-changing. I know of one teenager who wore white socks religiously last year, and who would not think of doing so today, and laughs at anyone who does. Nature forces them to change. In fact, change is thrust upon them from several quarters. For instance, their bodies develop at a phenomenal physical rate during this time of life. Their mental growth and development is equally great. And to complicate matters, there is sexual growth and awareness. This leads the young person to look back and long for the simple life which he knew during his junior years. Yet, when he looks at his own physical appearance, he knows that he is destined to face the uncertainty of the adult world.

His struggle in facing this uncertainty has often been called adolescent rebellion by adults, but really it is not rebellion. A much more meaningful word is revolution. Revolution denotes the natural change which the young person is actually facing. This is something which he cannot control. It is thrust upon him from without.

The Role of Adversary

During this revolution the young person must fight many battles which he has fought in earlier years. For instance he must prove himself to himself and to others. In doing so he may appoint well-meaning people such as parents, teachers and policemen to play the role of his adversary. This revolt is natural. He is merely trying to establish an identity which will have lasting meaning. This
identity must be related to the past and the future, and may end up being that which we might call, "vocation." This identity is attained by most young people who are allowed the freedom of healthy revolt.

However, this does not always happen. For instance, some young people become confused about their identity. This may be a short-lived confusion about vocation or a long-lived confusion about sexual identity. In either case the young person projects his own confused image on someone else in an effort to clarify his own. He may choose one of the heroes of his peer group in an effort to uncloud his sky. He may choose a parent or teacher on whom to hammer out his instrument of usefulness. He may "fall in love," and in the throes of this affair come to see more clearly what his role must be. For the junior high young person, much of this revolution is on the conversational level.

Adults who try to help young people in this search for identity must understand this fact. The adult must realize that the young person may use him as the protagonist or the antagonist in this battle of roles. Both of these roles are essential if assistance is to be given. Whether an adult is the protagonist or the antagonist is of little consequence in the long run. The major objective is that the young person is allowed to search for his true identity among adults who are secure enough in their own right to let the chips fall where they may. This seems to make the Christian faith a real live option in this important search.

**Seed Bed of Commitment**

Many of us can point to this revolutionary time of life as the seed bed of our commitment to Christ, His Church, and to other decisions of long range consequences. Some mature Christian acted as an instrument of God and as a result God helped us establish our lives on a meaningful foundation. At last year's Junior High Conferences, the same young person who said that her life was ever-changing, also came to this conclusion, "As a child of God, I need Him every moment of my life, for I am a great sinner." We cannot change teenagers any more than they can change themselves. At best we can only be instruments of God. This is a first step, and probably the most important step of life.

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**THE WACHOVIA MORAVIAN**
The Junior High Conferences of last year tried to help the young people investigate some of their identity problem areas. For instance, they were encouraged to face themselves, things, authority, other young people, God and vocation. This year a group of mature Christians will go with the young people on a search for God's intention in creation, man's fall, my fall, God's response in Christ, Man's response to God and our call to mission.

In summary we might say that the world which these junior high young people are going to inherit is a most perplexing and complex one. From the looks of things at present, a number of them will feel the pulse of the world from the jungles of Viet Nam. Presently their existence is in flux. There are many pressures on them, such as educational, social, emotional, physical and ethical factors. In any given moment, they are expected to act like children; yet in the next moment, they are expected to act like adults. They are looking for a purpose to serve. Due to the fact that they are essentially activists and not reflective thinkers, they may choose something less than the best to serve. It is our duty to explore with them some of the options which they have before them. This I think is a rare opportunity and a real Christian calling.

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JULY, 1967
Miss Yvonne Francis, R.N.

Missionary Nurse for Nicaragua

Miss Yvonne Francis, a member of the New Herrnhut Moravian Church, St. Thomas, Virgin Islands, has been accepted as a missionary nurse to serve in Nicaragua. Yvonne received her training as a Registered Nurse in Puerto Rico and therefore is at home in the Spanish language. She then continued her studies at Moravian College in Bethlehem, Pa., and graduated on May 28 with a B.S. in Nursing. She will begin her service at the Gray Memorial Hospital, Puerto Cabezas, Nicaragua, on September 1, 1967.

Her entire support will come from the Eastern West Indies Province which is sending her out as its first missionary recruit, at least the first in recent years. Not only is the Mission Board happy to have the services of Yvonne for the medical program in Nicaragua but rejoices in the sense of responsibility for Christian outreach manifested in the West Indies.

News from Bluefields

The congregation at Bluefields, Nicaragua, is under the leadership of two pastors, the Rev. Stedman Bent and the Rev. John Giesler. In a recent evangelistic effort 126 persons dedicated their lives to Christ and the present confirmation class has an additional 19 members.

Plans are being made for a large scale released time course in religion. This program will be community-wide with the Catholic students in Moravian schools going to their own church for instruction and the Moravian students in the Catholic and public schools coming to the Moravian Church for teaching.

The Moravian Church has built a new church office building. It contains a large meeting room for board and staff meetings, as well as for instruction classes and as a place for the pastors to assemble before services. There is a pastor's office, a secretary's office with archives, a mimeographing room, rest rooms, a small kitchenette, a storage room and a church library which will be named, in memory of the Rev. Joseph Harrison, long associated with the Bluefields congregation, the Harrison Memorial Library.

Tribute to Bishop Gubi

Over 1200 people attended a farewell service in the Spring Gardens Church on Antigua in honor of the Rt. Rev. and Mrs. Peter Gubi who retired after 41 years of service in the Eastern West Indies Province. Among the many tributes paid to the Gubis was a letter from the Provincial Elders' Conference which summarizes so well this service that it is reprinted here in full:

The Wachovia Moravian
“Tonight, we have come together to remember before God your forty-one years of faithful service in His Church in the Eastern West Indies. In the latter half of 1926, you both came to Antigua. One of you was a young bachelor, a deacon, and the other was a young spinster, a deaconess by the name of Ethelind Maud Wybourne. You came to serve here at Spring Gardens and its filials under the supervision of the late Rev. A. B. Hutton. On November 10, 1927, you were joined in holy wedlock here at Spring Gardens and you have returned to serve here in this congregation at least 4 times. So it is fitting that you should close your ministry in the West Indies in this place which is so closely associated with you.

BISHOP PETER GUBI as a delegate to the General Synod of 1957. With him are (from the left) Bishop Johannes Vogt of Herrnhut, Germany, Dr. R. Gordon Spaugh of Winston-Salem, N. C. and Bishop Herman G. Steinberg of Zeist, Holland.

“You have served the Church faithfully through the years of economic depression, war, political and industrial unrest, through times of acute short staffing, sickness and ill health. At great personal sacrifice, when lesser men would have found excuse to withdraw, you continued determinedly through the death of a son, the critical illness of another, shipwreck at sea and your own personal ill health.

“We recall, for example, in 1949, when you were in England of necessity because of the illness of your son Paul, you learned of a critical administrative situation in this province resulting from the forced return of Bishop Connor to England on account of ill health. You and Sr. Gubi decided that duty challenged you to return to this province and you agreed to leave Sr. Gubi behind to watch over your son Paul while you returned to this province, determined to serve alone until 1951 when synod was scheduled to meet. Such a decision is an example of your whole approach to the service of our Lord Jesus Christ. Such a spirit of selfless, uncalculating service is sorely needed in the Church today.

“Your departure from this province in many ways will mark the end of an era in the history of the Moravian Church in this province. You have served over the years as preacher, pas-

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tor, administrator and bishop. We think of you both jointly, for yours has been a truly a team ministry. You have reached the time of retirement and you need the rest and refreshment of furlough. We know that you will never really retire but that you will find ways and means to continue exercising your ministry as long as you have the strength to do so. On the eve of your departure, we express to you our appreciation and love. May God grant you a safe journey home, a happy reunion with loved ones and every blessing in the future. On behalf of the Moravian Church in the Eastern West Indies Province, we remain Yours sincerely."

Famine in Honduras

Howard Housman writes: "We made a personal visit to Laca and hiked the nine miles to the Cruta river. There is a tremendous lack of food. Actually, all you see people cooking is the red African palm nut and the heart of the cabbage palm which grow wild. There are no rice, beans, corn or cassava. Most of the bananas and chattos are diseased. Every week there is a death among these people. If the weather conditions are good and the people work, the only other factor lacking is good seed."

In response to his appeal, Agricultural Missions, Inc., of the National Council of Churches, went to work immediately. Dr. Merrill Ottwein now serving in Honduras for Agricultural Missions reports: "Two C-47s of the Honduran Air Force flew in this morning (to San Pedro Sula), picked up 11,500 pounds of goods that we already had loaded on army trucks, and delivered it directly to Howard Housman (in LaMosquitia) who met us in Puerto Lempira. Included was 3000 pounds of food that had been collected locally and 8500 pounds of rice seed purchased. It was somewhat dramatic, reporters to see us off, flying in close formation all the way, etc., and a very happy people to receive us and help us unload. A great day."

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The Wachovia Moravian
Two from Southern Province Are Seminary Graduates

Two men from the Southern Province of the Moravian Church in America received Bachelor of Divinity degrees from Moravian Theological Seminary at commencement on Sunday, May 21, in Central Moravian Church, Bethlehem, Pa.

They are the Rev. R. Burke Johnson, pastor of the Moravia Moravian Church, Summerfield, N. C., and G. William Sheek, III, who will receive a Southern Province assignment after Sept. 1. Both men are natives of Winston-Salem, N. C.

The Seminary conferred 12 bachelor degrees and awarded a certificate to a 13th member of the senior class. President Raymond S. Haupert conferred degrees on candidates who were presented by Dean John R. Weinlick.

Johnson was pastor of Grace Moravian Church, Center Valley, Pa., while a student in the seminary. He attended Moravian and Salem Colleges and graduated from Guilford College, Greensboro, N. C., in 1963.

A son of Mr. and Mrs. Ray B. Johnson, Sr. of Winston-Salem, he was ordained Jan. 22, 1967 and installed a week later in his present assignment. He is married to the former Eleanor R. Fishel of Winston-Salem. The couple has two children, Carolyn Elizabeth 3, and Sarah Pate 1.

Sheek has been assistant pastor at Emmaus, Pa. Moravian Church for the past year and will be a student chaplain at the Allentown, Pa. State Hospital this summer.

G. William Sheek, III

He graduated from Draughon Business College in 1957 and was office manager of Indera Mills Co. for three years before enrolling in Guilford College, where he received a degree in sociology in 1964. He is a son of Mr. and Mrs. George W. Sheek, Jr. of Winston-Salem and graduated from Old Town High School there.

His ministerial assignments have included a two-year assistantship at New Philadelphia, N. C., 1962-64, and as assistant and interim pastor at Calvary in Allentown in 1965-66.

He is married to the former Katie Jo Weaver of Winston-Salem. The couple has three children, Brian 12; Debra 10, and Lehigh Ann 9.

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The Provincial Elders' Conference

Glenn E. Craver

The Provincial Elders' Conference announces that the Rev. Glenn E. Craver has accepted a call to become pastor of the New Eden Congregation. Br. Craver has been serving as pastor of the Kellner-Saratoga congregations in the Western District of the Moravian Church in the Northern Province. He will be installed as pastor at the eleven o'clock service at New Eden on the 23rd of July.

The Provincial Elders' Conference announces that the Rev. John F. Fry has accepted a call to become full-time pastor of the Fulp Congregation. Br. Fry has been serving the Fulp Congregation for two years as part-time minister. He will begin his new duties on the first of July.

The Unity Synod of the World-wide Moravian Church is scheduled to meet from July 6 to August 4 in Potstejn, Czechoslovakia. The Southern Province will be represented at the synod by the Rt. Rev. Kenneth G. Hamilton, the Rt. Rev. George G. Higgins, the Rev. Clayton H. Persons, the Rev. R. Gordon Spaugh and the Brn. Thomas A. Kimball and C. T. Leinbach, Jr. The Rev. William H. McElveen will likewise attend the synod as a reporter for the Moravian and the Wachovia Moravian.

During the absence of the 4 members of the Provincial Elders' Conference, matters of urgent business of a provincial nature should be referred to the Provincial Elders' Conference office, 500 South Church Street. Mrs. O. C. Blackburn, secretary to the P.E.C., will direct matters of business to their proper channels for consideration.

Miss Audrey Smith was installed as Director of Christian Education at the Home Church on June 18. She was previously certified as a Director of Christian Education at her home congregation, Mayodan Moravian Church, by Bishop George G. Higgins on Sunday morning, June 4. Miss Smith received her B.A. degree at Appalachian College and her Masters degree in Christian Education this spring at Presbyterian School of Christian Education following a year's study at Moravian Theological Seminary.

The St. Philips congregation moved into its new location at 30th and Bon Air Avenue on Sunday morning, June 18. The former location of the congregation on Mock Street was taken by the State as a right-of-way for the North-South Expressway. Dr. George A. Hall is pastor of the congregation.

R. Gordon Spaugh, President

THE WACHOVIA MORAVIAN
FRIEDBERG CHURCH opens new facilities for education and fellowship. This is the first unit of a complete rebuilding program.

Friedberg Moravian Church has completed and occupied a new Christian Education and Fellowship Building. The building, which was erected and furnished at a cost of $310,000, is the first phase of a two stage building program which will replace all the existing church facilities.

The first services in the building were held on Palm Sunday, March 19. A dedication service and open house was held on Sunday, May 21. The Rev. Samuel J. Tesch, D.D., who served as pastor of Friedberg from 1927 to 1939, and is now retired, spoke and led the dedication service.

The Rev. Henry A. Lewis, pastor, presided. Clarence J. Livengood, Jr., superintendent of the Sunday School, and Sanford H. Fishel, Jr., chairman of the local Christian Education Board, assisted in the service, which was held in the new fellowship hall. The Women's Fellowship, headed by Mrs. Minahart Lambeth, was in charge of the open house.

The new building consists of an air-conditioned fellowship hall, which seats 350 persons. There are 19 classrooms, seating an average of 40 persons per room. The building is designed to accommodate a church school with an enrollment of over 800. There is also a church parlor, general office and work room, pastor's study, fully equipped kitchen, two kitchenettes, rest rooms,

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mechanical rooms and storage areas.

It is built in an L shape, most of it at present behind the existing building. In the next stage, the old structure will be removed giving a U-shaped building with the sanctuary balancing the fellowship hall. There will be a courtyard in the center of the U with walks leading to the outside entrances of the fellowship hall, sanctuary and classroom sections.

The building is all masonry fireproof construction. The exterior is of rose-tan brick. Interior walls are of brick, plastering, paneling, glass, and exposed concrete block painted in pastel shades.

This unit was begun in November, 1965, and was completed in mid-March, 1967. Floyd S. Burge Construction Company was the builder, and Adams and Pegram of Statesville were the architects. The building committee consisted of William J. Fishel, chairman; Arthur A. Foltz, vice-chairman; Herman Foltz, secretary; James Culler, Russell S. Kimel, Jasper Younts, and Clarence J. Livengood, Jr. Jack Q. Cockerham serves as building fund treasurer.

Members of the furnishing committee consisted of S. H. Fishel, chairman; Robert Miller, Mrs. C. J. Livengood, Jr.; Mrs. Carl Reich, Jr., and the pastor. Committee on kitchen equipment and church parlor consisted of Mrs. Herman Foltz, Mrs. Jack Q. Cockerham, Mrs. Frank Hedgecock, Mrs. William J. Fishel, and Mrs. Russell Kimel.

Major use of the building will be for the church school, with the fellowship hall serving as adult assembly room. The elementary school grades will have a separate room for each of the school grades.

Week-day Kindergarten will be held beginning in September with Mrs. Anthony Pack as the teacher. Both group and private instruction in music will be given by Mr. Raymond C. Ebert, Jr., who became a full time staff member in July. Mr. Ebert will serve as minister of music and assistant in Christian education.

For the present, the congregation will continue to worship in the old sanc-
tuary, which was erected in 1823 and was renovated and enlarged in 1939. It is expected that construction of the sanctuary will get underway in from four to six years. When the old building is torn down, the congregation will worship in the fellowship hall while the new sanctuary is being constructed. The congregation already has two morning worship services, with the double service beginning in the fall of 1963. Friedberg now has 590 communicants, 202 of whom have joined in the last three years.

In the two-and-a-half years since the beginning of fund raising for the building, $150,000 has been raised, leaving about $160,000 to be raised to complete payment for this first unit.

Friedberg is one of the older congregations of the Southern Province. First services were held in the home of Adam Spach in 1759. The congregation was formally organized into a congregation on April 4, 1773.
The American Bible Society cooperated in the distribution of 87.4 million Scriptures during 1966. Its annual report, presented at the society's 151st meeting, noted a jump of nearly 50 per cent in U. S. distribution.

Comparison of ABS work on a world scale, however, was not possible because of a new system of calculating the American group's participation in the worldwide United Bible Societies. ABS distributed 38,981,620 Bibles, Testaments, portions and selections in the United States, a jump of 13.6 million over the previous year's 25,341,912 copies.

In cooperation with the United Bible Societies, ABS distributed 48,417,341 Scriptures overseas. Of that figure, ABS paid for 47.16 per cent, or 22,833,618 copies, an apparent drop in last year's ABS overseas distribution of 28,088,126.

However, Dr. Laton E. Holmgren, ABS general secretary and chairman of the UBS executive committee, quickly pointed out worldwide Scripture distribution was not down from 1965.

ABS, he explained, is one of 35 members in the United Bible Societies. The 35 societies meet the needs of 150 countries. During 1966, according to Dr. Holmgren, 14 members of UBS—mostly societies in European countries which have sufficient funds to meet their own needs and still contribute to the UBS world budget—became UBS "world budget partners."

Where the American Bible Society might have been the only financial contributor in some countries, or where it may have been cooperating with only two or three societies, it now cooperates with 14 societies, Dr. Holmgren said. (RNS)

President Johnson Hails Churches' Literacy Work

Twenty-five years of church-sponsored efforts to teach people from underdeveloped nations to read and write has won the praise of President Johnson.

In a message to the National Council of Churches' Committee on World Literacy and Christian Literature, the Chief Executive declared that "few gifts within man's power to impart can equal the great liberating gift of literacy."

The interdenominational literature and literacy agency, popularly known as Lit-Lit, is celebrating its 25th anniversary. President Johnson called it "a quarter century of helping once hopeless people to self-betterment, human dignity and spiritual growth."

"Thanks to you," he told the Lit-Lit committee, "millions of underprivileged people in countries throughout the world have had the Word of God placed in their hands. More often than not, it is the first written word that they have ever learned to read.

"No one knows better than you the enormous task that remains before all men know the satisfactions and rewards of being able to read. But your work has brought this final goal much closer. The minds you have freed from ignorance will free others. The passion for improvement you have ignited will spread. And mutual understanding among nations will be stronger because of your efforts."

THE WACOVIA MORAVIAN
The President's message is only one of the highlights of Lit-Lit's anniversary year. Another feature was a month-long convention and workshop in New York City of 20 publishers from 10 countries.

The interdenominational body is supported by 28 Protestant mission boards and agencies in the United States and Canada and has projects in 66 countries. In 1966, agencies related to Lit-Lit printed 4 million books, 32 newspapers and magazines. One of the favorite titles is the "Life and Teachings of Jesus." Lit-Lit currently has requests for a million copies of this illustrated booklet. (RNS)

**British Official Lauds Salvation Army's Work**

In spite of social advances, the Salvation Army, worldwide evangelical movement, is needed today as much as when it was founded a century ago, according to Anthony Wedgwood Benn, British Minister of Technology.

He spoke at the opening of a photographic exhibition in London, illustrating the distress still existing in Britain. The photographers depict the Army's care of the elderly, the infirm, children and unmarried mothers.

The exhibit will be taken on a tour of England to help raise $2,800,000 for the Army's centenary appeal to finance 28 social projects. The campaign slogan will be, "For God's sake, care; give us a pound."

Mr. Benn praised the Salvation Army for its conception of war against social evils. The Army's commander, Gen. Frederick Coutts, observed that the movement in this country sheltered 24 per cent of the men and 23 per cent of the women normally homeless — an effort considerably greater than that provided by local authorities. The Army's Eventide Homes sheltered 1,300 old people — more than a tenth of those looked after by voluntary bodies — and goodwill officers visited many more who lived alone in their homes.

**Court Restrains Congregation's Use of "Moravian" In Title**

A clergyman who resigned from the Moravian Church because of its membership in the National Council of Churches and what he called liberalism within the church in interpreting the Bible, has been restrained by court order from using the name "Moravian" in a new church he has formed.

The Rev. David R. Jones, who recently organized the Bible Moravian Church, said he will appeal the decision. In the interim he will call his congregation the Church of theUnnamed.

Action was brought against him by the Southern Province of the Moravian Church. He formerly was pastor of the Immanuel congregation.

At a hearing before Superior Court Judge Walter E. Johnston, Jr., at which the temporary restraining order was issued pending trial, Mr. Jones said he disassociated himself from the Southern Province of the Moravian Church "as a matter of conscience," that the new congregation has no designs on any members or funds that might otherwise go to the Province and that the Moravian Church does not have exclusive use of the proper adjective "Moravian."

Dr. R. Gordon Spaugh, president of the Provincial Elders Conference of the Moravian Church, told the court that the Church would suffer irreparable harm if the new church is permitted to use the name "Moravian." (RNS)
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In This Issue

- The Minister as Counselor
- The Hour of Singing
- Trip to La Mosquito

Laurel Ridge
The "Great Word" of the 1967 Synod

Delegates to the 1967 Unity Synod, meeting in Potstejn, Czechoslovakia, were confronted with a question during the opening service of worship and praise. In his key-note address, Bishop John Foy, of the British Province, asked, "What will be the 'great word' coming out of the 1967 Synod?"

Bishop Foy's prepared sermon was delivered in absentia by the Rev. J. E. Barker, a fellow P. E. C. member of the bishop, who was prevented by illness from attending the Synod.

In his sermon, Bishop Foy noted that the "great word" of the 1957 Synod, in Bethlehem, Pennsylvania, had been "Unity." It was that Synod which renamed the ten-year world synod of the church. Whereas it had been called "General Synod," it became "Unity Synod." Other changes in terminology included "Unity Conference," "Unity Prayer Watch," "Unity Directory," and "Unity Fund."

Stating that at the moment the "great word" of the 1967 Synod was known only to God, Bishop Foy outlined possible avenues along which the Synod might travel. These included revising and strengthening the framework that binds the Unity together, making the Church's service and outreach more practical and effective; and deepening and enriching the spiritual unity given by Jesus Christ.

He concluded with a reference to the issue concerning whether the Moravian Church will encourage its eighteen provinces, scattered from Alaska to the Himalayas, to participate seriously in Church merger talks in their various countries. He said that we who call ourselves "a Unity of Brethren" may be threatened by a greater "unity of all Christians which makes our old 'Unity' obsolete and unnecessary" and "if this is the way God is leading, may we see it and have the courage to follow."

By the date of this publication, the "great word" of the Synod of 1967 will have been spoken. As God calls to his Church today through the voice of this Synod, may we have courage to follow him with the same commitment of faith in Jesus Christ through which representatives of the various provinces have sought God's word for this day.
The Minister As Counselor

John W. Fulton, Sr.

When I called on one of our elderly and ill members recently, she looked up as I approached and said, "Your presence is just the same as God to me." Undoubtedly the way she saw me was exaggerated, but it was real to her. Certainly the pastor occupies a unique role as he meets with his people under a variety of circumstances. That fact came home to me on Father's Day when one of our senior citizens said at the close of the service, "I hope you have a flappy Father's Day, but you know you are a father to us all."

The biblical understanding of the pastor's work as shepherd strikes deep and ancient chords. In the Old Testament the Lord God is the Shepherd of his covenant people Israel. Moreover, God exercised this function through patriarch, priest and prophet. Certainly in the early days of Israel, the kindlier side of justice triumphed in the care of a father for his children. How fully the image of the shepherd etched itself in Israel comes to us in its most beautiful expression in Isaiah and Jeremiah, "Comfort, comfort my people says your God. Speak tenderly to Jerusalem, and cry that her warfare is ended..." (Is. 40:1,2a). Jeremiah declares, "I will set up shepherds over them who will care for them and they shall fear no more." (Jeremiah 23:4a RSV). Our Lord took up the same theme and designated himself as the good shepherd and committed this office to his church.

God's act in Christ consists of a "word" in the form of a person, not merely a verbal word. Reconciliation springs from God's entering fully into our condition as man and thus overcoming our estrangement from him. The function of the pastor as shepherd requires us to recognize that we stand under Christ's judgment and mercy and to enter into our meeting with our brother, giving him the freedom Christ gave us. This role includes all that we mean biblically by "hearing", namely, receiving our brother openly and fully.

Meeting Our Brother

When we meet our brother we understand that we meet him in the church where the gospel has been preached. We meet him also in a world where too frequently he has been reduced to an adjunct to a machine, where his identity has been shaken and where his sense of community has been threatened. He knows very well the external forces which shape his life. He needs reconciliation with himself, with others and with God.

We say these things not because they are unfamiliar, but because we want to emphasize that the minister meets people primarily as pastor, the one who knows and cares. Whatever competence and skills he adds as a counselor, so much more is he qualified to extend his ministry.

We must make one further comment here, namely, that the pastoral role extends to the layman. He too has a vital place in the church as he watches over others in love. Our Moravian Church has emphasized the doctrine of the
priesthood of believers as brother cares for brother.

Our Central Function
As Pastor-Counselors

Historically, what the pastor does, how he acts and what he says has varied widely through the years. Gregory the Great defined the pastoral office under the interpretation “Pastoral ruler”. The pastor, simply put, was the “answergiver”. A Tridentan pastor, moreover, fitted an exact prescription to a given situation. Richard Baxter stressed work with individuals as persons, as did Wesley and Zinzendorf. At present the heart of pastoral counseling is extending acceptance to others. The method of doing this is hearing another speak about his own condition, without specific answers in mind and without a judgmental attitude. Another has spoken of the present method of counseling as being rather than doing. This does not mean letting oneself go until the counselor loses himself and his own identity. When this happens both the counselor and the counselee are hopelessly lost.

Once we have put the emphasis on being rather than speaking or doing, immediately the weaknesses of our own personality confront us. Unless we are in some measure aware of the forces operating in our own personality, we inject them hurtfully into the pastoral relationship. Many people have spoken about these forces under many different labels.

We will identify briefly what we mean. There is the pastor-counselor who communicates the “I'll help you out of this image” to the person whom he is trying to help. If the person’s problem is too deep for our help or if indeed the circumstances under which he lives cannot be changed, communica-

Listening and Understanding

The most used and most abused instruction to the pastor-counselor are the words “just listen”. There is no doubt that listening has a great therapeutic value, but listening with understanding has an even greater value.

Those who have been understood at points along life's journey and those who are now understood undoubtedly

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can understand others more readily. For example, we have in our congregations those who have lived successfully through major upsets in their lives. Like the members of Alcoholics Anonymous, they can help others more often than those who have not shared their experience. The whole of life, therefore, is a school to train us to share with our brother. This is nevertheless not the only school.

Dale C. Cameron, M. D., superintendent of the Saint Elizabeth’s Hospital, Washington, D. C., in the May 1967 issue of Pastoral Psychology says that the basic cause of people’s problems relates to the stages of life through which each of us pass. To understand more fully what has happened in his own life and what is now happening in another, the pastor-counselor needs a basic understanding of what happens in childhood, adolescence, young adulthood, maturity and aging. One stage most frequently discussed is adolescence. Here the prominent question to be settled is, “Who am I?” There is a crisis in the western world in adolescence precisely because customs, forms, environment and even culture have shifted so rapidly that the materials for self-identity are scattered. To counsel the adolescent requires an understanding of this problem.

We may seem to have wandered far away from our position as pastor-counselors in the Biblical tradition. To the one who “knows” and “cares,” we have added the one who “understands.” It is a dimension which goes beyond our personal experience to a fuller grasp of what it means to be human. To be informed merely by the “man-sciences” is not enough. To be informed only by what the Bible says is not enough. The one must implement the other with the Biblical view of man controlling the social view.

**Pressure Points in Counseling**

Since the early days of my ministry certain areas seem to call for more and more pastoral care. Newly-wed couples have more trouble getting off the ground and on with life. Sex problems have increased in number. Coping fail-
ures in all age groups are on the increase. In a short article like this, we cannot say much about the many areas of pastoral counseling. Take the matter of coping for example. Here is a young woman with the ideals of success bred by the suburbs. Her husband stopped on the way up and did not make it. Her disappointment manifested itself in a frigidity which she could not understand. Only under freedom to say what she pleased and be understood could she begin to make sense out of what was happening to her and do something about it. People of all ages reach crises in which they cannot cope for a brief time with the problems of life. What they need most is someone who knows, care and understands.

We have no specific methods to offer for those who counsel with newly-wed couples, with adolescents, with those who have experienced grief or any of the many other areas. We do need pastors and laymen who have the dispositions and training which enables them to reach out to others as a shepherd watches over his sheep. Here the depth relationship which we offer is our most important human resource. Anchorage in the church itself as the body of Christ is our divine resource. So very much can be done with so little cost in dollars that the pastor-counselor experiences a rich reward.
“Die Lieder sind eine unvergleichliche Sache,” said Count Zinzendorf as he told a synod in 1750: “Hymns are an incomparable thing.” For without hymns, he asserted, a Gemeine Jesu (a Congregation of Jesus) could have no joy in the world.

Since the eighteenth century was a prolific period of composing hymns, many of Zinzendorf’s contemporaries felt that religious denominations had too many verses. In reply to this criticism, the Count informed an assembly of Moravian leaders that a large number of hymns were actually proof of the godliness of those members in a Congregation who could make the scriptural truths come even more to life through their singing.

Zinzendorf then quoted the Bishop of London: “If you have the right people for it, your hymns are a noble treasure, but they presuppose people who spend their lives in a constant upward glance toward the Saviour; wherever this is not so, the hymns are without meaning.” Consequently, the Count did not tolerate the Brethren’s using their hymnals at the Singstunde, for a Congregation of the Saviour must be able to sing without books. Should the members start to look up another hymn during the service, it was the responsibility of the Liturgus (the Choir-Master) to sing quickly something else before the verse being sung became tiring. The Brethren were to express both heart and soul in their singing of the Faith; therefore, only to a stranger, a Moravian handed the hymnbook.

“Nothing comparable to our Singstunde has ever before existed,” Zinzendorf remarked. He was confident that any visitor who had observed the Moravian’s manner of singing would conclude that the Lord was with the Brethren. He was also convinced: “Whoever does not enjoy attending die Singstunde betrays to me that he does not feel at home in the matter.” The Count was realistic, however, in his admission that it was a gift of grace to be able to sing and that not even all the Pastors were, at the same time, Choir-Masters.

Because he was either happy or sad depending upon the spirit of the Congregation, Zinzendorf felt in the 1750’s that he himself had lost the gift of singing as a result of the members’ infrequent participation in die Singstunde. The years ’39 and ’40, he recalled, marked die Singstunde’s period of greatest popularity. At this time, he could sing about eighty songs by heart; and at a single service in Herrenhaag, he sang seven songs, one having 107 verses.

“I shall try to hold again die Singstunde,” Zinzendorf promised, “but the hall must be full.” He could not bear having only a fourth of the Brethren present. “In die Singstunde,” he illus-
trated, "it must be like this:

"Lift up
Like a single man
Your united voices
And sing
To the Friend of our souls
Many a harmonious melody!
For He is with us here!"

If the Congregation did not receive pleasure any more from die Singstunde, then neither did he: "For the Congregation is the princess, and we [members of the synod] are the servants."

At An Address Given
On March 15, 1760

Although a decade had passed, die Singstunde remained dear to Zinzendorf's heart. During an address in 1760, the Count considered it unfortunate that so few Brothers and Sisters supported liturgical singing: there were too many listeners, but not enough active Brethren. He emphasized that a special spirit can be felt in congregational singing. As for himself, he maintained: "I would rather sleep through half a public session in the Saal (the Meeting Hall) than miss a Singstunde or not be present with my spirit at a liturgy."

The purpose of the litany, like die Singstunde, was to bring das Selige (Blessedness) to the Congregation. But das Selige could only be realized if one let his heart harmonize with all the words that were being sung. The hymns of the litany were to Zinzendorf nothing else "but the application of that which one repeats to another day and night, to which end we remind one another: 'Recite the Scriptures, and explain and interpret them.'" To this end, according to Zinzendorf, the liturgies, die Singstunden, and the antiphonies form "the Amen to the Prophecy."

To His Majesty the King of Prussia

In 1737, when die Singstunde was gaining interest rather than losing support, the Count had an occasion to answer inquiries from the King of Prussia in regard to singing from the Herrnhutisches Gesangbuch (the Herrnhut Hymnbook). Zinzendorf wrote that the Cantor, while singing from memory, often combined entire as well as half verses taken from twenty to thirty hymns so that the devotional themes from a recently delivered sermon could be repeated in a clear, orderly manner for the Congregation. In their response to the Cantor, the Organist and the Congregation had had so much practice that neither ever paused or opened a hymnal.

Zinzendorf referred to his son as an example of this procedure: "When he plays during die Haussingstunden (the Hours of Family Singing), [he] changes imperceptibly from one melody to another, so that no one knows whether the entire Singstunde is expressively composed this way, for there is no pause; and every child sings along without glancing at a book." The Count did not know how this came about, because none of the children had been compelled to learn the hymns by heart.

In the Congregational Prayer Meeting, Zinzendorf had the Brethren sing an ordinary hymn at the beginning of...
the service; but after the sermon, if he could not find a suitable hymn in the Gesangbuch, he would fashion a new song to impress further the text of his sermon upon his audience as well as to carry his message before the Saviour in a prayerful manner. "I fashion," he said, "a new song all the while reciting it—a song of which I knew nothing before, and which I forget as soon as it has attained its goal." Unaware of Zinzendorf's skillful, spontaneous composing, the Congregation would benefit from a sermon enriched with song.

In all the ends of the earth, many persons may be found who like to listen; yet Zinzendorf was conscious that not everywhere may one find those who "singen und spielen mit Gefühl" to the Lord—"Those you find only among His people, especially wherever there are Congregations."

Recorded by Otto Uttendorfer and Walther E. Schmidt in Die Bruder: Aus Vergangenheit und Gegenwart der Brudengemeine are the Count's own words telling where you may find those who best "singen und spielen mit Gefühl" to the Lord—"Those you find only among His people, especially wherever there are Congregations."

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August, 1967
Doctor Describes

Trip To La Mosquitio
Merrill Ottwein

I doubt if you could call Waumposurpi, Honduras, exactly a swinging week-end retreat. In the last two

months, two men have died from bites of poisonous snakes, and a woman lost a leg to an alligator in a swampy path in broad daylight. Probably half of the people have TB largely because everybody is undernourished. All the children are wormy, and probably all the adults, but it only slows them down so they can't work, and doesn't completely debilitate them as it does the youth.

You won't be bothered with telephones or any telegrams . . . in fact, there's no communication at all. There are no roads in or out either, unless

you count the path to Ahusas, about 2 days away, or to Tukron, the nearest village, 6 hours up the river by dugout canoe, or to Warunta, down river about half a day. There are no unsightly power lines, either. In fact, there isn't a single kerosene lamp in town . . . or a stove as we know it. When it's dark you go to bed and fight the mosquitos.

There was a flood a few months back that destroyed most of their bananas and plantations . . . a small area hacked out of the ever-reaching jungle in which they try to grow a little yucca root and maybe some beans and rice, with sticks for tools. Being a visitor you might get a little meat . . . maybe for instance a piece of 3 year old free running roast piglet, complete with trichinella; or maybe some kind parishioner would bring you some fish he was lucky enough to catch. If you were really lucky, the fare might include a little alligator tail, which is really good. Despite all of these conveniences, however, you'll want to watch the water carefully . . . it has typhoid and amoeba.

The Church Gives Hope

I did spend a week-end here recently . . . and things are the worst I have seen here in Honduras. Somehow I get the feeling through it all that if it wasn't for the church, it would be a lot worse. The Moravian Church here does send in a medical team once a month . . . and has sent some food and other aid in, and was getting the government to put a school here.

Now, the church is asking our agency for help in agriculture and pub-
lic health. And the church is still giving them hope... they still come to church and worship, and sing their hearts out... and all this in the midst of their poverty and disease and hunger.

It really gave me a chill to see them in a bare church, hand-sawn pine floor, bamboo sides, a palm leaf roof and of all the odd things in this different part of the world... an old singer sewing machine for an altar... in this bare church, they would sing and sing and sing... often to our familiar melodies... as loudly as they could in praise of their Lord. I'll never hear for instance "If Ever I Love You, My Jesus Tis Now" without hearing it done in Mosquito dialect. I couldn't help but also compare how lustily they sang in the

"THERE ARE NO ROADS, no electricity, no telegraph..."

midst of all of the deprivations, and how weakly we usually sing our praises at home.

This week-end in Waumposurpi was a part of an eight day trip I was fortunate to make by Piper Cub, dugout canoe, and a short stretch on foot, through this area of Honduras known as La Mosquitio or Gracias a Dios. There are no roads, no electricity and no telegraph in an area the size roughly of southern Illinois. DC-3's do provide bi-weekly plane service with the capital of Honduras and as big as they are, they still land on grass runways.

A boat now comes once a month up the coast from La Cieba too. The Moravian missionary here, a fantastic kind of guy that could be at home in any kind of church in the states, says that he used to be upset in New York when the subway didn't come for three minutes. When he first came down here, the boat came every three months.

Unforgettable Experiences

Despite the desolation and human misery, there was some geography that thrilled me, and some experiences that will never be forgotten. There is a lot of flat open land with scattered pine trees that is just beautiful... someday soon it is going to be opened up to western style, cowboy-type cattle production. The lagoons seem out of a story book. They abound in pirate lore and history.

Although the trip was primarily for gathering information, I did have some disposable syringes, a big bottle of pen-strep, and some shaving lotion. In Waumposurpi for instance, they didn't mind at all if the patient just ahead was a pig, and the one behind a cow or a dog... they just were looking for some help. I wonder now what happened to several of the children who had pneumonia... one little three year old especially... but I'm a little afraid to find out. And we were really busy... as late and as early as light would allow.

Howard Housman, the Moravian missionary I spoke of, kidded that he felt the secret of a busy practice must surely be simply that the children liked the smell of my special disinfectant. In Cauquiria, a seacoast village where his wife, a nurse, runs a busy little clinic, I helped one morning as a nurse to her, giving injections and counting out pills... and even pulled three teeth.

AUGUST, 1967
But I'm diverging ... the situation described in Waumposurpi was typical of the other villages ... Tukron, Mokoron, Auca, Cocobila, Warunta ... some things were better and some things worse. People are really hungry ... and have been forced to scavenge and scrounge and steal what they can ... so if it's going to be stolen, why store it? And if it's going to be stolen ... why even plant it? In a few instances some leader, usually a pastor, has gotten a group together and through hard work and co-op effort, they are making their way.

Some major problems struck me hard ... the general lack of protein for man and animal ... the filth and the lack of simple sanitation for man and animal ... and the lack of education, the root of it all. John Gilliland, the Moravian doctor who runs a tight little hospital in Ahuas, says that 7 out of 9 women between the ages of 15 and 45 are always pregnant. I saw one 29 year old that already had 16 children, none multiple and even more, all living. This last fact is simply unbelievable. Secondly, the worn out soils of the area are a problem and slash-and-burn agricultural practices, robbing organic matter, make it still worse.

Hope Is In People

Even after the initial great shock of it all, you do rebound and see some hope, just as the poor people of Waumposurpi still have hope. The hope is in the fact that countries like theirs and ours are finally waking up to working together for the common good. The hope is in sheer human tenacity as you see it in all of these villages ... hanging on and on. The hope is in the people ... warm and friendly and hard working beyond imagination when they are physically able, and even far beyond.

You see whole families cutting firewood and carrying huge loads ... children 4 and 5 carrying more wood than they weigh. The hope is also in the youth. One half of the people that attend our meetings all over Honduras are under 18 and until then, they are still alert and interested and bright eyed — with hope. They gather around and hang onto every word and look ever so desperately for an opportunity. After 25, the eyes and the hopes become increasingly dulled. It simply breaks my heart to think that these young people I see so interested will have their own hearts and spirits broken because of a lack of opportunity.

The other hope I see is the church. It is, in almost every instance, a rallying point. If we wake up in time and really know that the ministry of the church should be to the whole person and not simply to his soul, and that surely God is hurt also when any of His children are hungry and diseased and living in any way deprived of the goodness of His world, then we will have taken the first step ... that of beginning to understand our purpose. The challenge is staggering.

Millions Are Hungry

In spite of the inherent richness of the earth, millions of the world's people are still hungry. Dr. Moomaw, former director of Agricultural Missions, Inc., says that of each 1000 babies born this year United Nations data indicate that 240 will die before completing the first 12 months, 400 will face life impaired by hunger and the diseases related to malnutrition, and the remaining 360 will have a fair chance to live out a normal life.

THE WACHOVIA MORAVIAN
In this one small part of His world, God's children here need help. They need seeds and animals and drugs and simple equipment. They need education and education and still more education. They need some more people like Lester Zook and Howard and Martha Housman, Clark and Laura Benson, John and Nancy Gilliland, and Ethel Seutter, and some more of their own like Atho Wood, Navarro Allen, Moses Bendless and Stanley Goff. They need to know that it is not God's will to live in deprival... that His world is sweet and good and that it was meant for Hondurans, too.

DEATHS


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Those who remember *The Mighty Acts of God* as a high point in the church school study of the past few years will be delighted when they look over the new adult material for fall; and those who have been hesitant about beginning CLC will find this new book, *From Bondage to Freedom*, an excellent place to start.

In many ways this is the finest study book we have yet had. It is written in a more popular style than *The Mighty Acts of God*, and is easier to read; but anyone who approaches it prayerfully and uses it as a guide in his study of the Scripture will find his Christian experience greatly enriched.

As *The Mighty Acts of God* told the one story of the Bible, *From Bondage to Freedom* discusses the one theme of the Bible. God longs to liberate us; and throughout His Word we see how He has been accomplishing this end from creation even until now. The new adult study explores four books of the Bible which illustrate different facets of this truth. In the Old Testament, we will talk about the Jews' escape from physical bondage in Egypt, as recorded in Exodus, and then about Isaiah's words to them when they were once more captives, this time in Babylon. In the New Testament, we will study the Gospel of John, who said, "You shall know

Mrs. Donald Johnson is a teacher in the adult division of the Home Moravian Church School.

Mrs. Donald Johnson

The Wachovia Moravian
the truth, and the truth shall make you free"; and we will read Paul's practical advice to the Galatians when they seemed in danger of being ensnared by legalism and losing their new freedom in Christ.

I can think of no more profitable subject for the meditation of Christians. Such a study, undertaken seriously by all the adults in all of our churches, would inevitably result in an awakening — a revival, if you will — and a new depth of understanding for all of us.

Because the four sections of From Bondage to Freedom are written by four different men, the approaches vary somewhat, but the method of study proposed is the same. For example, the introduction to the section on Exodus declares: "The first requirement in mastering Exodus is to read it... The forty chapters can be covered in about one and a half to two hours; and if you will take the time to read it through at a sitting, you will find it a memorable experience... Reading books about the Bible is never an adequate substitute for the reading of the book itself. And never for a moment think that you are already sufficiently well acquainted with the message of this story. The Holy Spirit continually brings new light to bear on the old Book when we endeavor to make it our own under His guidance and illumination."

All the writers stress this need to go directly to the Bible; and although their comments on the Scripture are interesting and helpful, it is the questions and suggestions for study of the Bible which prove to be the outstanding feature of this book. The emphasis is always on the reader's interpretation. Here is an example, again from Exodus, when Moses had just made his first appeal to Pharaoh, failed miserably, and poured out his heart to God: "What was the substance of God's reassurance? Read 6:1. How was this backed up? Underline the personal pronoun 'I' with its following verb, in 6:2-8. What does this visible emphasis bring home to you? Compare this passage with a similar one in Joshua 24:1-13."

This is the sort of Bible study that makes enlightened Christians.

Enthusiastic response has come from the adult teachers who were asked to preview the new material. Mrs. Dorothy Bondurant writes: "From Bondage to Freedom is an intensely interesting and meaningful challenge to all who want to deepen their faith — who feel the need for something more than inherited concepts of their beliefs and who really want to find in the Bible the answers to many puzzling questions about life today." Speaking specifically about the section on Galatians, Mrs. Bondurant says, "What does it mean to be a faithful servant of God in my particular situation — in 1967 in Winston-Salem? What are the qualities of a genuine Christian? How can I be free under the discipline of the Christian faith? The answers are in Galatians. Here is real help for those wanting to 'grow in grace'."

Miss Lillie Mae VanHorn comments on the style of the study book: "I like the short chapters. Most are 8-10 pages,
and I think this will appeal to people, even though they might not realize what wealth of material is on each page. It's as though we were taken by the hand and led slowly and carefully through the lives of those people with whom the Scripture is dealing. I think it is important to have material that is easily read by anyone and try to avoid seeming too intellectual or erudite. This book is easy to read and to understand. It is dramatic because of the subjects, but it does not try to recite all details. Instead, it directs the reader to Scripture."

This, then, is a taste of what is ahead of us. Let's all go "back to school" this fall, expecting God's blessing on our effort.

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British Mission Board Writes
Concerning Leper Home in Jordan

The following letter, dated June 23, 1967, has been sent to all Provinces of the Unity from the British Mission Board:

Concern has been expressed in many Provinces over the present situation of our Leper Home at Ramallah in Jordan as a result of the recent turbulent events in the Middle East. Information is difficult to obtain but we have today received the following information from Sr. Johanna Larsen:

"I am trying to greet you and let you know that we all on Star-Mountain are well, by the grace of God. We have everything we need for a time and then the Lord will provide. We all have to be patient until things are coming to normal. You will hear again from me when it is possible.

"Greetings to all who are thinking of us and praying for us and for the peace of Jerusalem and the Holy Land and in the World."

We are sure that you will be happy to have this assurance and that you will keep our Sisters and the patients at Ramallah always in your prayers.

Yours sincerely,

British Mission Board

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The Wachovia Moravian
The Seminary for Laymen

What Is It All About?

What makes a person with a college education more valuable to industry than others? What is done for a person in the course of four years at college which makes him different and more valuable?

Apart from some of the social growing up that takes place for a college student, the real value that is afforded him comes when a college puts him through a carefully designed set of courses which expose him to the right bodies of knowledge and cause him to do some thinking and interrelating of the knowledge that is available. In those days, the right mixture of courses always seems to include English literature, world history, mathematics, foreign languages, exposure to the sciences, and psychology or philosophy. Almost every person who goes to college, regardless of the ultimate major study he will make, will be compelled to study a mixture of the courses just mentioned. The result is a breadth of understanding and appreciation which constitute what we often call "an education."

In 1960, the Leadership Education Commission of the Board of Christian Education and Evangelism asked a committee to draw up plans for substantial leadership education in our province. The plan submitted was for a "Seminary for Laymen" which was adopted and has been in operation since January, 1961.

Curriculum

A curriculum is a systematic approach to the study of a desired field of instruction. Hence, the Leadership Education Commission in setting up the Seminary for Laymen established a curriculum by which the "right mixture" of subjects would be outlined and suggested for those who wanted an education in leadership and Christian education.

Just as colleges in our day outline the "right mixture" of English and history and math and science and language, the Seminary for Laymen outlines a mixture of basic Bible study, Christian doctrine, Church history, philosophy and methods of Christian Education, and understanding of personality development and human relationships. Not only are these basic courses offered but electives are offered in other areas for those who do not choose to take the whole curriculum or for those who have taken the basic courses and desire extra electives. In this area, the Seminary has sought to assist the Women’s Fellowship of the province by holding courses on the Bible Studies which they pursue each year; there have been courses for Board members; there have been courses for those interested in Home and Family Nurture, music, etc.

High Standards

The Seminary has sought to offer education with high standards. This does not mean that persons with less education will find the Seminary too difficult. This only means that in choosing faculty, in offering suggested reading, and in quality of classroom teaching the Seminary has sought to keep its standards at the highest level. Those with much education and those with less education have found the courses extremely satisfying.
To encourage participants in the Seminary to avail themselves of the broad education that is offered, the Seminary offers a Certificate of Achievement to those who will take the twelve courses prescribed in the curriculum. This prescribed curriculum is made up of nine basic courses in the areas mentioned above and includes three electives. If one completes this curriculum, he will have had 120 classroom hours of instruction over a four-year period of time. One may take a course in each of the fall, winter, and spring sessions. Each session consists of five consecutive Tuesday evenings of study of two-hour duration.

As for faculty, the Seminary has drawn freely from Wake Forest University and Salem College; from the permanent staff of the School of Pastoral Care, North Carolina Baptist Hospital, who are well trained in the area of human relations and personality development; and from the ministry of our church. In addition to its high quality faculty, the Seminary makes use of the ultimate in classroom facilities which are found at the Salem College Fine Arts Center.

In our day with night classes, with continuing education which industry is requiring of its employees, with television classes, etc., there are more adults involved in continuing education than all of the children and young people of our country. The Seminary for Laymen, which our province operates, is one of the most substantial educational opportunities that is being offered in our church to adults and is designed to increase one's usefulness in the kingdom of Christ.

Women's Fellowship to Hold Fall Workshop at Home Church

The Fall Workshop of the Women's Fellowship will be held September 6, at Home Church. There will be two identical sessions, at 10:30 a.m. and 7:30 p.m. The program will include instruction classes for presidents; vice-presidents; mission, Bible study, and circle leaders; parsonage chairmen; and United Church Women chairmen.

The Bible study books and mission study books will be ready to be picked up at the workshop for use beginning in October.

The Women's Board urges Bible study leaders to attend the Laymen's Seminary class led by the Rev. Harry J. Trodahl which will review the Women's Fellowship study book, "Oneness in Christ." These sessions will be held Tuesday mornings, 9:30-11:30, and Tuesday evenings 7:30-9:30, September 19 through October 17. The morning and evening sessions will be identical with the morning session being held at Home Church and the evening class at the Salem College Fine Arts Center.

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THE WACHOVIA MORAVIAN
The Southern Province will be host to the third American Moravian Youth Convocation August 21-25. Planned by a joint committee of young people from the Northern and Southern Provinces of the Moravian Church, the Convocation will bring together Moravian young people from all over the United States and Canada, fraternal delegates from other denominations, and representatives from the Moravian Church in Jamaica, the Eastern West Indies, and Nicaragua.

The theme of the Convocation, "Faith for an Emerging Age", will be presented by the main speaker, the Rev. Harold Davis, a minister of the Cumberland Presbyterian Church. Mr. Davis is the Executive Secretary of the Board of Christian Education and Publication of that denomination. He is active in national youth circles and shares in the executive committee of the Covenant Life Curriculum family of denominations. He will present four lectures, entitled "Is Trusting God Naive?", "Emerging Relationships," "Emerging Morality," and "The Emerging Church." Each presentation will be followed by a small group discussion of the talk.

A Bible Study, presented by the Rev. James Johnson, will be another daily feature of the Convocation. Mr. Johnson is the pastor of The Little Church on the Lane in Charlotte, N. C. He is widely known among the youth in our Southern Province through his work in the camp and conference program.

Special Features

The Convocation will include a variety of worship experiences for the young people. The Rev. James Salzwedel, Minister of Music and Education at the Home Church, is preparing the
opening worship to be held after the delegates arrive on Monday evening.

Each day of the Convocation will begin with a worship experience, employing new, creative forms. The Rev. Jerome Livengood, pastor of the Bethabara congregation will be assisted by Jerry Lutz in these services. Mr. Lutz is the youth worker for the Eastern District of the Northern Province.

Included in the worship experiences will be a Statement of Faith in the familiar idiom of the Moravian Church to be held in God’s Acre. It will be designed to help young people from afar share something of the experience of Easter. The Salem Band, under the direction of Austin Burke, will supply the music for the occasion.

A Thursday evening service of dedication will take place in the sanctuary of the Home Moravian Church. The Convocation will conclude on Friday morning immediately after breakfast with a ritual of fellowship.

Tours and Outings

Convocationers will take advantage of the opportunity to tour many local sights while in Winston-Salem. Tours are being set up which include local industry, Old Salem exhibits, some of the Southern churches, and the center at Bethabara.

All young people attending the convocation will spend one afternoon in hiking, swimming, or boating at Hanging Rock State Park.

Other features of the Convocation will include a presentation on medical missions by Dr. Ned Wallace of Puerto Cabazes, Nicaragua, a “get acquainted session” with area representatives presenting life in their area in skit form, provocative religious films, and ample opportunity for sharing thoughts and experience with fellow convocators.

Open Service

Though no announcement has been made regarding other public services, the Convocation Committee has stated that the community will be invited to the “Statement of Faith” service to be held in God’s acre.

General activities will be open only to full time residents at the convocation. Persons who have completed the tenth grade in high school and are under twenty-five years of age are eligible to attend.

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The Wachovia Moravian
Historic Treasures Await Visitors at

The Archives House

Mrs. Geraldine B. Eggleston, Archivist

The Archives House at 4 East Bank Street, Winston-Salem, is open to the public Mondays through Fridays, 9:00-1:00, and on Mondays also from 2:00-5:00 p.m.

During these hours, members of the Moravian Church in the Southern Province are especially welcome at the Archives and will upon request be given a guided tour of the building.

The Archives House is the depository for documentary materials which give a continuous account of many varying facets of the life of our Church in the Southern Province from the year prior to its beginning at Bethabara in 1753 up to the present day. Here one may see field notes penned by Bishop Gottlieb Spangenberg as he led his scouting party to North Carolina during the fall and winter of 1752 to search for land suitable for a settlement; here too is a recording on tape of the consecration service of our province's most recently elected Bishop, George G. Higgins, which was solemnized on January 9, 1966.

Here are neatly kept manuscript diaries of Wachovia's first ministers, which reflect many of the events in the lives of their flocks—individual as well as communal. Here too may be found a mimeographed copy of a pastor's latest newsletter to his members in 1967, which likewise contains personalia as well as data about the life of the congregation as a whole.

Also to be found here are primary documents relating to preparations in Salem for the visit of an eighteenth century President of the United States who came—and a twentieth century President who didn't. Countless subjects for study are represented in this treasure house that is the memory bank of our Church's life in the Southern Province.

The contents of many of the documents in the Moravian Archives which were written in German script are now available in English translation in the publication entitled, Records of the Moravians in North Carolina. Included are materials dated from 1752 to 1851. This and other published works—primarily relating to Moravian history and doctrine and the history of North Carolina—have been cataloged and are shelved in the Archives Reading Room, where they may be consulted without charge by visitors.

For information concerning the use of primary documents and uncataloged materials as well as the Archivist's services in research projects, one may call 722-1742 or write The Moravian Archives, Drawer M, Salem Station, Winston-Salem, N. C. 27108.

The following publications may be purchased at the Archives:

Records of the Moravians in North Carolina, Volumes 8-10, $3.00 each; Rondthaler, Edward, Memorbilia of Fifty Years (1877-1927), $5.00, and Appendix Volume (1928-1930), $2.50; Foltz, Henry W., The Descendants of Adam Spach, $5.00; and Sides, Roxie, Early American Families, $5.00. Mail charges are 25 cents per volume with 3% sales tax due on all titles except Records of the Moravians in North Carolina.

AUGUST, 1967
Dr. Perkins leader —  

Adults Plan Two Weekends  
Frances Hutchinson

How was your vacation this year? Do you remember the weeks of planning, deciding where to go, getting things ready, hoping it wouldn't rain on you at the beach or that the mosquitoes wouldn't eat you up? Do you recall how much it cost you to take your family away for a week and how tired you were on Sunday night as you came home from vacation?

This year we have the perfect suggestion for a weekend "away from it all." Why not attend one of our adult weekends at Laurel Ridge, August 18-20 and August 25-27? Our program has been planned and we are very enthusiastic about it. Dr. Richard Perkins will be our leader at both conferences. Our theme will be "My Mission for Christ: in the Family; in the Church; in the Community." Last year we had small discussion groups; this year we will be together in all our conference sessions with our leader.

Dr. Perkins is the pastor of Bon Air Presbyterian Church in Richmond, Virginia, and is the author of several books. One is the "Image of the Christian Family" that we have used in the Southern Province. He is outstanding in the field of Christian relationships. He is known to many of us through his work in our "person-to-person evangelism program" some years ago and as speaker to special groups throughout our province.

We start out with our famous buffet on Friday night, followed by a keynote address. Then we are combining our get-acquainted and campfire, followed by a coffee hour.

Saturday morning we will have a good breakfast, devotions and two morning sessions, with a coffee break in between. After lunch, we will have recreation, and just before supper, we will have an informal chat with Dr. Perkins. After supper we will have vespers, a conference session, campfire and coffee hour. (Last year we drank over 1,000 cups of coffee at adult weekend.)

Sunday morning we have planned an early communion service, one conference session and worship service.

One change that we are making this year is to concentrate our meetings in one area so that our meetings will be convenient and we will not have to go up and down the mountain as much as we did last year. Age is beginning to tell on some of us and it's not as easy to go up the hill to the assembly hall or down to the lake.

There will be a well supervised program for the children who attend with their parents. Mrs. Edith Vaughn will direct this activity with the children.

An addition this year will be a limited number of spaces for trailers or campers at the parking lot near the administration building. There is no water or power hook-up there, but these facilities are available in the lodges. For information on this contact the Rev. Fred Hege in the Board office. If you want to take your trailer or camper to Adult weekend, reservations must

THE WACHOVIA MORAVIAN
be made through Mr. Hege.

Please put an Adult weekend at Laurel Ridge high on your list of places to go and things to do. Camp is a mountain top experience and we come away refreshed for the year ahead.

Fill out your registration card now and come to camp August 18-20 or August 25-27. Be sure to bring casual clothes and good walking shoes. Nowhere else can you spend a weekend away from home for this price, have the fellowship with good Moravians, eat the wonderful food that's prepared for us, and do as little work as possible. This is a real vacation and a great weekend at a bargain price for the entire family.

Rolling Hills Church, Orlando, Holds Early August Opening

Opening services for Rolling Hills Moravian Church, Longwood, Florida, were held August 6 and 13.

The initial service in the brick and block structure was held on Sunday, August 6 at 11:00 a.m. The following Sunday, August 13, Bishop George G. Higgins was present for a service of dedication.

That afternoon at 4:00 p.m. the Conn organ, a gift of Mr. and Mrs. C. A. Peterson of Winston-Salem, was dedicated. The organ recital was presented by Mrs. George G. Higgins, Winston-Salem, N. C.

The church plant consists of two buildings connected by a covered breezeway. The educational unit contains six classrooms and nursery, kitchen, restroom facilities, office and pastor's study. It is so designed that four of the classrooms can be used as fellowship hall.

The sanctuary is 66'x44' and will have a total seating capacity of approximately 300 counting the overflow space in the foyer. The chancel is pulpit centered with the cross located on a raised panel directly behind the pulpit. The choir will be seated on either side of the chancel.

The parsonage which is occupied by the Rev. and Mrs. David R. Burkette was completed earlier this year. The parsonage is on the site and adjacent to the church.

The church is located approximately 12 miles north of Orlando and 30 miles southeast of Daytona Beach, .7 of a mile east of Interstate 4 on exit 434.

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August, 1967
The Rev. Henry E. May, Jr. was awarded the degree of Master of Theology by the School of Divinity, Duke University, at ceremonies held on June 5, 1967. His major field of study was Theology and the minor field was Christian Ethics.

May is currently pastor of the Park Road Moravian Church in Charlotte. He is a graduate of Moravian College and Theological Seminary, Bethlehem, Pa.

Activities of Bishop Spaugh

During the month of May, Bishop Herbert Spaugh was engaged in a visitation of Moravian and other churches in Florida:

1. May 14, preached at the First Presbyterian Church, Orlando, Florida, of which Dr. Howard Chadwick is pastor.

2. May 15, visited and inspected the new Rolling Hills Moravian Church and parsonage at Orlando.

3. May 21, preached at the Aldersgate Commemoration service in the Marathon Methodist Church, Marathon, Florida.

4. May 28, preached at the Moravian Church in Boca Raton, Florida.

5. May 29, visited the Moravian Church in Coral Ridge, Fort Lauderdale, Florida.

6. May 28, addressed the Alcoholics Anonymous Club of Pompano Beach, Florida.

While in Florida, Bishop Spaugh visited with the families of the three Moravian pastors serving in the state, the Rev. and Mrs. Christian D. Weber, the Rev. and Mrs. David E. Burkette and the Rev. and Mrs. Alan H. Barnes.

Charles Adamses Visit

European Moravian Centers Under Exchange Visit Grant

The Rev. Charles B. Adams, pastor of New Dorp Moravian Church, Staten Island, N. Y., and a former pastor of the Ardmore Congregation, has been named the first recipient of the Robert and Grace Brown exchange visit fund at Moravian College. He will be accompanied by Mrs. Adams on their tour of Moravian Centers in Europe.

They plan to leave August 15 and return September 29, traveling some 2,600 miles by automobile. Their tour includes visits to 45 churches, 27 on the continent and 18 in England.

Mr. and Mrs. Brown of Bethlehem, Pa. established the fund last year to encourage a people-to-people program between Moravian communities in the United States and Europe.

The fund stipulates that “the person selected shall create good will and mutual understanding” with the European congregations of the Unitas Fratrum with special emphasis upon Czechoslovakia and Herrnhut, two important areas in the early history of the church.

Brother Adams said, “Our itinerary
includes almost every Moravian center in Europe” with stops in Holland, Germany, Switzerland, Czechoslovakia, East Germany, Denmark and England. He added, “We are not official delegates of the church. We simply want to talk to these pastors and their members on a person-to-person basis.”

The Church Around the World

Billy Graham: Only Government Action Can Win Poverty War

Billy Graham told a gathering of Congressmen and business leaders on Capitol Hill that he is “a convert” to the nation’s war on poverty and had come to speak to various Congressmen in favor of the program.

The luncheon at which the world-renowned Baptist evangelist spoke was for the purpose of showing a film made recently during a tour of poverty areas in North Carolina by Mr. Graham and Sargent Shriver, director of the Office of Economic Opportunity. Mr. Shriver was praised by Mr. Graham as one of the most dedicated men in America, and he advised the luncheon guests that the War on Poverty should not be allowed to bog down in partisan politics.

“This is the first time in 17 years I have come to Washington to speak for or against a government program,” Mr. Graham said to more than 100 Congressmen and 45 business leaders.

He said that when the War on Poverty began he was against it. “But now I am for it.” The reason he gave for his conversion was an intensive study of the Bible on the subject of poverty along with study of the program of the OEO. It is impossible now, the evangelist said, for individuals and small groups to deliver themselves from poverty. “Only by government action can we win the poverty war.”

Avowing close adherence to separation of church and state, the Baptist evangelist, nevertheless, said that there are ways in which churches and government can and should work together to help eliminate poverty. (RNS)
Businessman Sees Laymen As "Greatest Untapped Resource"

A plea for the church to make greater and more significant use of its "greatest untapped resource" — its lay members — was issued by the head of one of the nation's leading industrial corporations.

Amory Houghton, Jr., chairman of the board of the Corning Glass Works, in the keynote address before a two-day convocation on the Christian Ministry in a Secular Society, meeting in Cambridge, Mass., also compared the operating procedures of the church with that of industry and found the church wanting.

The convocation was sponsored by the Episcopal Theological Seminary as part of its centennial celebration.

Mr. Houghton, a member of the seminary board, chided the church for not using the laity more effectively. "If we do significant things in our vocation, don't ask us to do insignificant things for the church," he said. His statement drew applause from the audience composed largely of clergymen.

"We will fix the rectory roof or run the Sunday School picnic, but ask us for more," he continued. "Ask us not just to tithe money but to tithe time. Ask us to carry the Gospel along with you. It will not embarrass us."

Mr. Houghton began his address with the assertion: "I believe that there is no conflict between operating a business strongly and efficiently and operating it according to Christian social purposes." Both church and business, he said, must have as a primary objective "a clear sense of direction." He cited a survey in which some 30 clergymen in the town of Corning, N. Y., were asked what they considered the "prime mission" of the church. The replies listed nine different areas, he said.

He also read a series of newspaper headlines which reflected diverse views, offered by different church leaders, of the mission of the church.

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have here, we’d be in a mess,” Mr. Houghton asserted. “I live in a world of goals. It’s possible the officers of the church know what the goals are, but if so, the word hasn’t filtered down to the troops. . .

“I think that the (church’s) job is selling. The job is to get the greatest product ever produced into the hands of the people who need it the most and who reject it most strongly—to get it to them in the form in which they will grasp it.”

God, he said, “has offered his product in a new way. As I understand it, the way to gain that product is through repentance and acceptance.”

The church can learn from business in the area of personnel practices. “The successful companies have the successful people,” Mr. Houghton said. “Whether it is the church or a business, they need the very best leaders they can get.”

To secure and retain such leadership, businesses pursue aggressive recruiting programs, Mr. Houghton said, whereas “in the church we do very little.”

He cited the relatively poor salaries paid clergymen as one indication of church failure. The recently issued Pu­sey Report, he said, showed that the graduate of a theological seminary can expect a starting salary in the Episcopal Church of about $4,000. “I don’t mean to offend anyone,” Mr. Houghton said, but the lowest rate we pay a sweeper at Corning Glass is $4,500.”

Two-Thirds of Church Members
“Peripheral” or “Supine”

Church members should “shape up or get out of the church,” a Presbyterian minister told delegates to the Minnesota Synod of the United Church of Christ meeting at Northfield, Minn.

The Rev. Robert K. Hudnut said it is time to refuse membership in the church to those “who are not dead serious about their faith and it is time to expel those who treat their membership cavalierly.”

Minister of St. Luke Presbyterian church, Minnetonka, Minn., Mr. Hudnut said most churches can afford to lose two-thirds of their members and yet lose nothing in effectiveness.”

“Less than one-third are really carrying out their faith,” he declared. “A third are peripheral Christians and another third — often including the minister — are blissfully supine.”

He said the church, in theory, has the most stringent standards for membership of any organization in the world. “These standards were set by Christ when he said: ‘If any man would come after me, let him deny himself and take up his cross and follow me.’ ”

“Christ preached a tough Gospel in tough times for tough men. And it takes an iron will to measure up. If we can’t buy these standards then we should stay out of the church. . .”

Mr. Hudnut said “the soft sell of a soft gospel has attracted soft people to soft jobs, but it has not turned the world upside down for Jesus Christ. It has not driven wealthy American churchmen into the slums and gutters of the world to pick up those who are segregated and impoverished.”

“So now the churches are finding that they are full of perjurers. We have confessed Jesus Christ as our Lord and Saviour, but many of us have never cracked the Bible and have never done anything more for the starving of the world than to give each week the price of a hot dog at a ball park . . .”
For the fifth year, the North Carolina Governor’s School has been in residence at Salem College during June and July. The state-supported Governor’s School is an experimental program in education for 400 exceptionally talented juniors and seniors in high school from throughout the state.
In This Issue

- Unity Synod, 1967
- The Minister as Educator
- Gladly Learn — Gladly Teach
The "Great Word" of the Synod of 1967

“A Quiet Revolution”

In an address prepared for the opening of the Unity Synod, Bishop John Foy of England asked the question, “What will be the ‘great word’ coming out of the 1967 Synod?” Bishop Foy elaborated on the fact that the “great word” of the Synod of 1957 had been the word “unity.”

The Unity Synod of 1967 held in Potstejn, Czechoslovakia, is over. Its work is completed. Did this synod give to the Moravian Church a word that can summarize its achievement? Was that “great word,” known only to God at the beginning, revealed?

The tasks facing the Unity Synod of 1967 were complex and many of them were difficult. For this reason it may not be as easy to single out one word which is descriptive of the results of the Synod of 1967 as it was for the Synod of 1957. The Moravian Church or Unitas Fratrum that emerged from the synod at Potstejn differs in many ways from the Church that assembled there. It is a more mature church; a church that is more representative of conditions as they actually exist in the world today.

A word that is descriptive of this change is perhaps to be found in the “message to the congregations” that was issued on the last day of synod. This word, which appears under a description of the new constitution, is “a quiet revolution.” “The old structure has been simplified,” the message declares, “with all provinces standing together as members of one family.” It continues, “all provinces have now a common share in responsibility for the work of the Unity.”

Evidence of this quiet revolution that took place at Potstejn is best seen in the simplified structure that emerged. Gone are the old classifications of Associate,
YOUNGER PROVINCES BRING TO UNITY SYNOD AN AWARENESS OF STRENGTH AND VIGOR

WILLIAM H. McELVEEN

THE UNITY SYNOD OF 1967 in session. Dr. R. Gordon Spaugh, standing, was elected president of the synod on the first ballot.

In an effort to present briefly and with some organization the mass of legislation and impressions coming out of the Unity Synod of 1967 held in Pots tejn, Czechoslovakia, July 6-August 13, this article will speak of: (1) the “State-of-our-Unity,” (2) important legislation, and (3) tours in the “land of our Fathers.”

(1) The “State-of-our-Unity.”

Adequate reporting on the Unity Synod of 1967 must include some coverage of the intangibles of the synod. This is true in part because several of the first days of synod were spent in reporting on the condition of the provinces, but much more because synod became what it was as a result of the understanding and appreciation of the Moravian Church around the world.

One of these immeasurable impulses was the awareness of the strength of our Church that lies in what we used to call our “mission fields” — a strength and vigor which often seemed greater and more forward looking than that of the older established provinces. This awareness came when synod noted that the greatest growth in the Unity during the last ten years was in our South Africa, West, Province where there were 10,000 new members (26,941 to 37,030) and in our Western Tanganyikan Province where there were 7,000 new members (from approximately 17,000 to 24,000).

Another of these immeasurable im-
pulses was the inspiration that came through the words and spirits of Bishop Theofil Kisanji and the young ministers Dan Wessells and August Habelgaarn, native Africans. There was also the stimulus which was offered by Bishop S. U. Hastings of Jamaica, Dr. L. H. E. Reid, who is Professor of Psychology at the University of Jamaica, and Dr. Oliver Maynard, a native West Indian, who is president of the Provincial Elders' Conference of the Eastern West Indies Province—all of whom had done extensive thinking about the mission of the Church in our day.

This is not to deny the clear thinking and able representation of the delegates from older provinces, but is to say that there was strength, progressiveness and inspiration for the synod coming from these previously considered "mission fields."

Still another of the impulses adding to the "feeling" which synod gained concerning our Church as a whole came from our Church behind the "Iron Curtain"—Czechoslovakian Province and East German District of the Continental Province. Brother Radim Kalfus of Czechoslovakia spoke to synod of the difficulty of ministering to the youth.

He noted that the Church cannot have much in the way of youth organizations so that the alternative is to keep the young people in as close contact with the pastor and congregation as possible. He noted on the optimistic side that church members often absent themselves between ages 14 and 40 but begin to come back asking baptism of their children and renewed membership and fellowship.

He stated that this fellowship which is wanted and needed is a good testimony in their society. The Christians of ours and other churches are finding ready reception for dialogue with non-Christians "of the street," he stated. Brother Kalfus spoke optimistically saying that "the opportunity is just beginning for the Church of Jesus Christ" in his country.

Brother Irvin Forster of Herrnhut, East Germany, spoke of the fact that our Church was finding it difficult to get building permission to rebuild many of its buildings which were destroyed on the last night of World War II. (Synod enacted a resolution expressing its hope that two of these buildings, the Herr-
schaftshaus and the Brethren's House could be rebuilt by 1972 for the 250th anniversary of Hermhut.) Brother Forster also spoke of difficulty in having youth organizations but spoke enthusiastically of the weekly meeting of their "young congregation"—those aged 14-18—which is youth work "without or-
cussion. But at that point, Bishop Kenneth G. Hamilton of Winston-Salem and formerly of Bethlehem, Pennsylvania, moved an amendment as follows: "This Synod urges that no province should leave this historic fellowship unless clearly led to do so under conviction of the guidance of the Holy Spirit."

Bishop Hamilton spoke to his proposed amendment stating that this fellowship (the World-wide Moravian Church) has been "tested by wars and time and has matured under the guidance of the Lord." He further stated that he is convinced that "to leave this fellowship would impoverish the kingdom of God and not enrich it." He said that he was offering this amendment so that while the legislation allows freedom of the provinces to move seriously toward church mergers it does not indicate that Unity Synod encourages its provinces to merge with other denominations.

Dr. John Groenfeldt, president of the Provincial Elder's Conference of the

(2) Important Legislation.

Certainly among the most important legislation passed by synod was that relating to Christian Unity or Church mergers. When legislation was reported out of committee to the floor of synod, it seemed for a few minutes that it would pass quickly and with little dis-

DR. RADIM KALFUS (left) who served as host to the synod on behalf of the Czechoslovakian Province confers with the president of synod, Dr. R. Gordon Spaugh.

organization." He told of their concentrated efforts to train lay people how to speak to "non-Christians and give effective witness in this 'post-Christian' age." He concluded: "Think of us and pray for us, we need it."

Finally, by way of intangibles felt by synod, there were many expressions of pleasure about the youthful leadership of our Church as represented by the elected leaders present at Unity Synod 1967—forty-four per cent of the delegates were less than fifty years old.

SEPTEMBER, 1967

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Northern Province, stated that while he favored Bishop Hamilton's amendment he was disappointed that the synod to date and in this resolution had failed to express a joy and "thankfulness for the many manifestations of a growing Unity among the followers of Christ during the past decade." He was concerned that the phraseology of the resolution reflected a fear of rather than joy over the happenings in this Ecumenical Age. He and Bishop Edwin W. Kortz moved a resolution asking that the synod committee on Christian Unity formulate a statement expressing this synod's thankfulness over the growing unity in the Church in the past decade.

Bishop Hamilton's resolution passed and the essential wording of the final resolution reads:

(a) Resolved that we recognize our task to be that of helping to realize the brotherly love, which overcomes the divisions of the Church, through prayers for one another and for unity, through joint witness and action, through joint congregations, through inter-denominational services and through joint Holy Communion. Be it further

(Continued to page 18)
The Laymen’s Seminary

Offers Four Challenging Courses

The Seminary for Laymen is offering four challenging courses for the fall quarter which will begin Tuesday night, September 19, at 7:30 P.M. in Salem College Fine Arts Center. Especially designed to help meet issues of everyday life, these courses will bring spiritual growth through a deeper understanding of the Christian Faith. The Seminary has secured outstanding leaders for each of the courses and a rewarding experience is in store for those taking advantage of these studies.

New Testament Survey I will be led by George J. Griffin, of the Department of Religion at Wake Forest University. This course is for all who teach or who are interested in serious Bible study. This survey will look closely at the teachings of Jesus and the way the gospels were formed and used in the early Christian Church. Teachers of the youth book “The Meaning of Jesus Christ” for grades 9 and 10 will find these sessions extremely helpful. “The Works and Words of Jesus” by Archibald Hunter will be used as background reading for this course. The second course in New Testament Survey will be offered in the Winter quarter.

Leading Bible Studies — Exodus will be directed by the Rev. William H. McElveen, pastor of the Messiah Congregation and Chairman of the Board of Christian Education and Evangelism of the Southern Province. The methods, techniques and planning suggestions that will be covered will be helpful to those working in the area of adult study. The content of this course will be the book

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SEPTEMBER, 1967
of Exodus and the study book for 1967-68 “From Bondage to Freedom” will be used. This course is the first of three studies designed especially for leaders of adult classes.

**Understanding People** is a study in relationships and will be led by Chaplain L. L. McGee. Chaplain McGee has been working in the area of Pastoral Care since 1960 and is on the staff of the Department of Pastoral Care of the North Carolina Baptist Hospital as Assistant Director. Regardless of his vocation, everyone is constantly in need of a deeper understanding of personal relationships. Each needs a clearer understanding of how he can better relate to those people who surround him. This course will be one of the most helpful and interesting courses one will have the privilege of taking.

“Oneness In Christ”—the study book to be used by the Women’s Fellowship this coming year—will be covered in a course led by the Rev. Harry Trodahl, Associate Pastor of the Home Church. This course will cover the entire book and is designed to give understanding and direction to devotion leaders of the Women’s Fellowship. In addition to the regular evening class, there will be a Tuesday morning class held from 9:30 A.M. to 11:30 A.M. at Home Church for those who are unable to attend the evening sessions. Because of space problems, an early registration is urgently requested.

Registration for any one of these courses can be made by mailing the registration blank on the inside back cover to the Office of the Board of Christian Education and Evangelism. These registrations should reach the office not later than September 15. The cost of the school is being underwritten by the Commission on Leadership Education. To help with this cost, a fee of $4.00 is charged for each course.

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**THE WACHOVIA MORAVIAN**
Never ask a child "Did you learn anything in school today?" He did. It may not be what the teacher intended him to learn. He may have learned how to "turn her off" and proceed with his daydreams. Our minds are never really in "neutral." Learning of some kind is always going on. Some psychologists are convinced it continues even while we are asleep.

Since learning is always going on, then every contact the pastor has with another person is part of his teaching ministry. This is true whether I view the meeting as educational or not. Even my absence can communicate something to others, if they believe I ought to be present. What they learn about me from my absence may not be true, but from their viewpoint it is something learned.

The responsibility I have for the total program of spiritual life in the congregation is shared with persons in the congregation. Nor can I be unmindful of what it means to be a Moravian Church. We must always be aware of our responsibility to Christ and be responsive to his leading.

Since my teaching ministry is so closely related to what is learned I shall examine it here in light of the three levels of Christian nurture and learning defined by CLC. These are (1) systematic study, (2) situational learning, and (3) non-verbal and relational learning. Whether I'm teaching directly or teaching teachers, I must be aware of the many ways learning occurs. If I'm engaged in either systematic or situational teaching, the non-verbal and relational learning is also taking place.

My systematic teaching ministry

Preaching is more than teaching, but it is teaching. Some sermons are more readily classified as educational than others. The ultimate purpose of anything the church does is to bring men into a vital relationship with Christ. Learning is more than acquiring factual information; it involves our emotions and our commitment too. Effective communication of the gospel requires that I engage in a continuing study of theology, the Bible, and society. Neglect of the latter makes my teaching irrelevant. Neglect of the former makes it blur the image of Christ.

My systematic teaching has included the confirmation class, adult membership class, teacher training, visitation training and many others. The interchange of ideas with members of a study group helps to keep my preaching and more formal presentations close to life's significant issues. The teaching of a child's class periodically is a vital part of my familiarity with the total life of the congregation.

Occasionally I review the total life of the congregation, seeking to determine
if there are important matters omitted or over-emphasized. The result of this examination may require a shift in preaching emphasis, helping an existing group to meet a new need, or organizing a new group.

With the Elders and Christian Education Committee, I am responsible for determining the curriculum materials used in the church school, vacation church school, youth groups, and similar activities. The theological assumptions and educational principles must be carefully examined. These must be looked at not only for their own validity, but for their relationship to each other. In our current CLC materials both of these issues have been scrutinized and found valid by our bishops, administrators, and Christian educators.

If the church school or any other local group should desire to use curriculum materials other than CLC, I would feel under strong compulsion to examine the theology and educational psychology involved as well as their relationship to each other. If, for example, the group should wish to use materials produced by a denomination advocating baptism by immersion, I would need to examine them very carefully. More is involved than the method of baptism. Underlying beliefs about the Bible, the home, the meaning of commitment to Christ, confirmation and other matters are likely to be in conflict with Moravian concepts.

The same care would need to be exercised if interdenominational or non-denominational materials are contemplated. Materials other than CLC are acceptable, but they need more careful study on the part of the pastor and boards.

In most congregations the pastor is the most competent person in the field of Christian Education. However, he should be seeking out persons within the congregation and community with special talents and training. Certainly he needs to encourage the full use of audiovisuals and other resources provided by the curriculum.

(Continued to page 16)

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ALWAYS SPECIFY
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THE WACHOVIA MORAVIAN
"Gladly Would He Learn ... and Gladly Teach"
Charles T. Wehrle

And he didn't even have the Covenant Life Curriculum! Imagine the joy of Chaucer's parson had he been able to take advantage of these materials. In spite of the fact that statistics show a sharp decline in Sunday school attendance over the past several years, there seems to be a new joy and a resurgence of vitality among our churches. Almost everywhere people are questioning and wrestling to find the answers; "What is the unique ministry of this church?"

The 1967-68 curriculum will be probing in three areas: (1) articulating and asserting the primacy of the Christian faith; (2) helping people to develop a deeper understanding of how the gospel speaks to the human plights so prevalent today, such as guilt, fear, failure, frustration and defeat; (3) exploring the relationship between faith and the living world.

The first cycle of the Covenant Life Curriculum has been completed, so people now have an overview of the entire Bible, a look at the church's growth and influence in history and a look at the foundation for Christian ethics.

The predominant question seems to be: "How will the curriculum differ in 1967 from 1964 when the first cycle began?" (1) Leaders who may have been overly cautious because of the newness of the material are now much more confident. (2) Members are on better speaking terms with their faith and are looking for ways to put it into operation. (3) There has emerged a real desire for self-examination and as a result a new willingness to experiment with new forms and to reshape patterns to make them more useful.

Children

"How do we educate our children for self-giving service?" And, "Are we really including children in an outreaching Christian community?"

One of the essentials of the gospel of Christ is the real giving of one's self. Finding ways and means to include children in the outreach of the church in ways that are meaningful to the child will be one of the major tasks in children's work through the next several years.

Covenant Life Curriculum materials are an aid to, not a plan for, education in the local church. The real plan for learning is an individual thing that can only be devised by people in their own community and their own congregation. To be effective, the materials depend on the leaders in the classroom.

The children's plan calls for using three approaches each year: The Bible, the Church, and the Christian Life. Most leaders have already taught from The Story of God's Love or God and His Covenant People or Living as Disciples, so in this cycle they will already be familiar with the materials. This will afford them an excellent opportunity to sharpen their leadership techniques and integrate children's studies more into the total life and work of the church.

The Rev. Charles T. Wehrle is the pastor of the Moravian Church in Coopersburg, Penna.
Special Studies

Special Studies are new for this year. They are the answer to numerous requests for study that can be used at any of a variety of times. Not only are there materials for the kindergarten and the three usual elementary groupings, there is a course for use in groups where children of several ages are participating together.

Special studies are fully explained in a pamphlet entitled Ministering to Children Growing Up in the Space Age. They are outlined and explained in the new CLC catalog.

Youth

Many factors have come to light recently which suggest a more inclusive concept of working with young people. Our young people today live in a much more knowledgeable world than did their parents. They attend schools that have a learning rate much more accelerated than just a few years ago. They face much more complex life patterns than did their parents. They have real contributions to make to the church's life, and they have real needs which only the gospel can meet.

The 1967-68 youth ministry, therefore, is focusing on: (1) encouraging and enabling young people to be responsible Christians; (2) developing a church atmosphere that can accept the contributions of youth—asking the congregation to be vigorous and enthusiastic about its work; (3) experimenting with ideas that will help young people and adults together to be more effective representatives of the gospel.

Youth study returns in October to full attention on the Bible. The courses studied in the cycle three years ago will be repeated. The materials will be new for a new group of young people, but here too the adults will be better equipped to think with the young people.

This second cycle will give the opportunity for greater leadership development and for more creative work in including youth in the actual life of the church.

The materials that youth will deal with beginning in the fall are as follows: seventh and eighth graders will trace God's taking the initiative of calling men through the Old Testament history, in the ministry of Jesus Christ, and in the beginning of the church through the study of God Calls. The ninth and tenth grade course will emphasize the individual's response to the Lord in the study of The Meaning of Jesus Christ. The eleventh and twelfth grades will have a guide for developing their own methods of Bible study as they work with Hear the Word of the Lord.

Young people may well be the most accurate barometer of the vitality of a church. They are quick to reflect a church's projecting the gospel in ways that are significant; they are equally as quick to signal trouble spots.

There cannot be true renewal of youth work, however, apart from re-
newal of the whole church. A church that cares if it is serving meaningfully in the world today and seriously wants to make a creative contribution to the Kingdom may well begin its renewal where young people live. Where adults have encouraged and shared youth enthusiasm, there has been vitality. Where there has been no encouragement or where new ideas have not caught fire with the adults too, youth interest has quickly dwindled.

When a church has found the formula for working with, by, and for youth and when it has developed patterns for unifying the contributions of its youth with adults, then the church is in a position to render a still greater service.

Adults

The emphasis in adult education is focusing primarily on four areas: (1) Intensifying in-class study; (2) experimenting; (3) educating for mission; (4) finding ecumenical involvement.

This year's study will be under the general title From Bondage to Freedom: God's Varied Voices which divides into four units. The first two units deal with Old Testament material in Exodus and Isaiah; the second two deal with the Gospel of John and the book of Galatians.

The study of Exodus emphasizes the need for God's people to take initiative in forming his community. The Isaiah study examines the sovereignty of God. The study of John focuses on the development of faith, and the Galatians study examines Christian freedom, liberty and responsibility.

For adults who as yet have not had the full Bible survey in the first cycle, many churches plan to offer The Mighty Acts of God.

The real foundation of the church's educational structure is still in the regular church school class. Here is where people get and expand their basic Christian knowledge. It is from here that teachers, and church leaders emerge. Here is where reliability and loyalty are born. The first step is to "gladly learn" and then later to "gladly teach."

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- The Wachovia Moravian

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- September, 1967

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New Treasurer for Alaska

The Mission Board has appointed Mr. and Mrs. John F. Little to fill the vacancy created by the retirement of the Douglas Schattschneiders. John will become the treasurer and Business Manager of the Alaskan Church as of September 1. He has been the Chief Electrician for the Virgin Islands Power Corporation and has had extensive training in the U. S. Navy. His education also includes an extension course in agriculture, experience in building and construction, and a one year course in theology at Candler School of Theology at Emory University. He is a licensed preacher for the Methodist Church.

Mrs. Little (Nell) is a graduate of Florida State University with a B.S. in elementary education, child development and home economics. For ten years the Littles lived on St. Croix where they were members of the Midlands Moravian Church and served faithfully with the enthusiasm of missionaries. Returning to their home in Oregon they were informed of the need in Alaska and, after a quick visit to Bethel, volunteered for the position. They have three sons ranging in age from 3 months to 9 years.

New Manager for Bookstore

The Moravian Book Store in Bethel, Alaska, will have a new manager as of September 1. She is Miss Karen Fluegel of Fargo, North Dakota. Karen served as a teacher on the staff of the Moravian Children’s Home for three years and then spent a year teaching in the Bethel public schools.

The Book Store was begun some years ago in a small room in the Schattschneider home. Its purpose was to supply hymnals, Bibles, etc. to the members of the Church. This service grew, through the effective management of Grace Schattschneider, handling books, stationery, cards, gifts, and also became an outlet for native crafts. It now occupies its own building, the former Bethel parsonage. The employment of Karen Fluegel will allow for longer store hours and will lighten the responsibilities of the treasurer of the province.

New Pastor for St. Thomas

The Rev. and Mrs. Norman Prochnau have accepted a call to serve in the Eastern West Indies Province and will be assigned to the Memorial Church on St. Thomas, Virgin Islands. The Prochnaus are completing a five year pastorate at Palmyra, N. J. Norman served as a student pastor for one year on St. Croix when he was a seminary student, and is returning to familiar territory. Mrs. Prochnau (Maria) is an accomplished organist and came originally from Allentown, Pa.

The Memorial congregation is making plans to build a new parsonage away from the city area and to use the present parsonage as a parish house. Arrange-
ments are also being made to include in the new house an apartment for a student pastor. The Prochnaus will begin service on St. Thomas early in October.

**Barkleys Return to the States**

The Rev. and Mrs. Keith Barkley, having served at Christiansted, St. Croix, Virgin Islands for a three year term at a time when there was an urgent need for pastors in the Eastern West Indies Province, returned to the States on September 1. They came to the Moravian Church for this three-year term from the United Presbyterian Church and are returning to the service of that denomination. The Mission Board and the Provincial Elders' Conference of the Eastern West Indies Province are extremely grateful for their willingness to assist with the work and for their faithful and dedicated pastoral leadership.

**Pastoral Change at Managua, Nicaragua**

The Managua pastor, The Rev. Wolfram Fliegel, is on furlough at Princeton Theological Seminary and the Rev. Richard Steiner was appointed to be his successor at Managua. The Moravian Theological Seminary in Bethlehem, Pa., extended a call to Br. Steiner to serve on its faculty beginning September 1. The Provincial Board in Nicaragua asked Bishop Hedley Wilson, now retired, to serve the Managua congregation for a year until the Fliegels complete furlough and return to Managua. The congregation is in the midst of a campaign to raise funds for a church building and it is expected that this church sanctuary will be constructed soon after the Fliegels return in 1968.

**Excerpts from the Superintendent’s Report, Nicaragua**

Sawa Boom and Wasla, on the Wangks River, are building new churches; a church is essential for the new village at Tronco, a turpentine processing plant near Bilwaskarma; Pearl Lagoon is making plans for the erection of a new school building; famine and the banana disease have brought suffering to the Wangks river villages; the Rev. John Wilson has been called from his parish at Raiti to serve on the faculty of the Instituto Biblico.

**Gloria Badel Returns Home**

Miss Gloria Badel, R.N., has resigned from her place as a nurse in charge of the tuberculosis sanatorium at Bilwaskarma. She served faithfully in this position since 1960 and now returns to her home in Bethlehem, Pa. The Mission Board and the Nicaraguan Hospital Board are appreciative of her tireless efforts and dedicated service.

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SEPTEMBER, 1967
My Teaching Ministry
(Continued from page 8)

My situational teaching ministry

Pastoral calling is more than situational teaching, but is that too. Some of the most effective learning takes place when it is closest to life's needs. When my calling is unhurried there is ample opportunity for members of the family to raise questions of significance to them. Then the best opportunity is present for a casual "teaching interlude." Such occasions will not be stiff or seem like lectures, but learning will take place. A chance meeting in the post office, or a purposeful visit to a bedside, give such opportunities. So does a speech to the Kiwanis Club, or conducting devotions for the PTA, or attending the Lion's Club Fish Fry.

My non-verbal and relational teaching ministry

Non-verbal teaching is the least understood form of teaching and learning. Non-verbal learning is not necessarily unplanned. Architecture and symbolism are both non-verbal and planned forms of teaching. Even though my sermons may be correct theologically, and good homiletically, I am communicating something of my emotions and attitudes.

What happens in the morning worship service is more than what's printed on the bulletin. If I arrive at the last minute, it is almost inevitable that I will communicate something of this anxiety as I lead worship and preach. If the ushers shuffle their feet, children cry, the soloist has a headache, the temperature is too high or too low, or there is dirt on the steps—all these and many more unsaid things will shape the learning of that day.

Whether we can control or change the circumstances or not—no one is in "neutral," he's learning something. Part of my responsibility is to do what I can to control my emotions and the total atmosphere so that the learning will be positive and contribute to what is verbalized.

The hospital is a place of joy as well as sadness. A joyful new mother may be yards from a dying parishioner surrounded by grief-stricken relatives. If possible I detour through the coffee shop, or return to the one later in the day, so that I might not unconsciously carry the emotions of the one experience into the room of the other.

No relationship is immune from what our attitudes are, or from the influence of our emotions. Thus my periods of meditation must include both self-examination and an openness to the Spirit. What I say is not totally dependent on its correctness, but on how I say it, and what I am. When what I say and what I am are in closest harmony, then what I try to teach is more likely what is learned.

To be a Christian is to be a witness to what Christ means to me. To communicate this to others, whatever the setting or circumstance, this is my teaching ministry.

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The Wachovia Moravian
Provincial Women's Board

The Women’s Fellowship of the Southern Province held its annual workshop at Home Moravian Church on September 6. A registration and coffee hour preceded the two identical sessions which were held in the morning and in the evening. Mrs. Douglas Kimel, chairman of the Provincial Women’s Board, presided. The devotions were given by Mrs. Stuart Bondurant, spiritual life chairman of the Provincial Women’s Board.

The Rev. Harry J. Trodahl opened each session with prayer. A warm welcome was extended by Mrs. John Malcolm, president of the Home Moravian Women’s Fellowship. Lunch was served following the morning session.

Following the opening assembly the women in attendance were divided into five separate workshops for a discussion of programs and duties for the coming year.

The workshops and their leaders were: Bible Study Leaders, Mrs. Stuart Bondurant; Mission Study Leaders, Mrs. I. B. Southerland, Miss Mary Crouse, Mrs. Ray J. Reed, Mrs. Carl W. Lutz, Mrs. R. C. Smith, and Mrs. Edwin Mendenhall; Circle Leaders, Mrs. Virgil Joyce; Presidents, Mrs. Gary F. Pruett, Mrs. Douglas Kimel, and Mrs. Hal W. Dotson; Parsonage Committee Members, Mrs. Theodore C. Kerner.

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Rathbun, Louis William, born March

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Unity Synod, 1967
(Continued from page 4)

(b) Resolved that all provinces be encouraged to fuller involvement with other churches on all levels of Councils of Churches and Federations of Church-

A Quincentennial Banner, a gift of the Southern Province, hangs from the balcony of the Potstejn Moravian Church where the services of public worship were held.

es while not sacrificing relationships with other provinces or the Unity as a whole. Be it further

(c) Resolved that while a fully united universal Church can only be an eschatological reality as a consummation of the union-in-manifoldness, the provinces of the Unity are free to enter into consultation with other churches where obedience to the Will of the Lord of the Church calls for partial or full union. Be it further

(d) Resolved that for the execution of such Church Union, the consent of the Unity Synod (or the Unity Board) is required. Where such union takes place the Unitas Fratrum will still be prepared to maintain a link if so desired.

A further resolution was later adopted adding these expressions of gratitude for the recent progress in ecumenicity:

THE WACHOVIA MORAVIAN
“The last decade has given evidence of growing trend toward cooperative endeavour in the work of the Church. A new spirit of understanding and concern is bridging over and breaking down divisions that have separated Christians for many years. This has received special impetus from the Assembly of the World Council of Churches at New Delhi and the second Vatican Council. We accept with joy and thankfulness these signs of the activity of ‘the living Lord and Shepherd leading His flock toward unity.”

Function of Bishops

As had been predicted before synod the matter of the function of a bishop in the Moravian Church became a very “hot” issue. The crux of the matter was whether a bishop in the Moravian Church would continue to be primarily a spiritual leader who ordains ministers, is a pastor-of-pastors and guards the doctrine of the Church, or whether administrative responsibilities would be added by virtue of his office. The following provinces led the effort to add administrative responsibilities by making it possible for any province to make a bishop a member of Provincial Elder’s Conference, ex officio: South Africa, West, Western Tanganyika, and Jamaica. Another dimension of this struggle was whether a province of the Unity would be allowed the freedom to do as it feels necessary on this matter. So the principles of freedom of provinces and the Moravian Church’s unique concept of a bishop’s function became the issue for awhile.

After more than two hours of vigorous debate on two successive days (and many more hours of debate in committee and between interested delegates outside of official synod sessions) the synod turned down seven different proposed amendments aimed at allowing provinces to give a bishop administrative responsibility throughout his active ministry by placing him on Provincial Elder’s Conferences without election. In the end synod passed the following resolution as it came from committee with a thirty-three to six vote: “A Bishop as a Bishop primarily has spiritual responsibility in the Church. The synod of his province may add administrative responsibility by electing him a member of the Provincial Board.”

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Provincial Designations Eliminated

The synod acted in the spirit of current trends in the Church Universal by eliminating the designations within its structure which subordinate areas of the Church which have been called "Foreign Mission Fields." The designations of levels of provinces — Unity, Synodal and Associate — were abolished. By action of this synod all existing provinces are simply to be called provinces. Five provinces of the Moravian Church which require major assistance in their development are to be designated simply as "affiliated" provinces assigned to other provinces. Of the five "affiliated" provinces, four are now affiliated with our two American Provinces (Alaska, Honduras, Guyana and Nicaragua), and after five years a fifth province, Labrador, will likely be assumed from Britain. As a corollary, representation at future Unity Synods will be equalized — three delegates each — except for affiliated provinces which will have only one. As an exception Nicaragua will have two delegate as in the past.

The two American delegations which constitute 26% of the delegates at this synod had wondered what would happen to their representation if the two American Provinces were to consummate merger plans now under way. Unity Synod settled this by legislating that
in the case of any merger of two or more provinces of the Unity they will be deputed the same representation they previously had. If the two American Provinces should merge before next Unity Synod, the American Church would have six delegates instead of the three of other single provinces.

An unanticipated change regarding Unity Synod is that future Unity Synods will be held at seven year intervals instead of ten year intervals. The next meeting of the Unity Synod is scheduled for 1974.

For a while many members of synod felt that too much time was being spent on “ecclesiastical house-keeping” and in preserving old traditions. By contrast to such activity, however, finally came synod’s statement on “the Church and Society.” A few excerpts from that statement are:

“Science and technology are constantly presenting man with new possibilities, and almost every new discovery offers him the choice of using it for good or ill. The Church should welcome the new possibilities for the enhancement of human dignity which the right choice may provide, and should see underlined in this confrontation the relevance of the Gospel for to-day.

“Jesus Christ is relevant for our day. If the Church is to be the Church, and be vital, it must apply its faith to the needs of the world in which it finds itself. To do so intelligently and effectively the Church must be prepared to study the basic structure of the society in which it functions. Unless we understand something of the political and economic changes which are moulding people’s lives, and have insight into the way the power structure works, we are ill-equipped to bring into focus for man God’s offer in Jesus Christ.

“This Unity Synod challenges every province, congregation and individual Moravian throughout the Unity to study, take positive Christian stands and act responsibly in the following areas of concern:

(1) Social changes brought about by technological and political revolutions.

(2) Confrontation between the ethics of Jesus Christ and secular humanism.
(3) The tremendous increase of population on earth with all its consequence of famine and poverty (introduced by a delegate from Africa).
(4) The effects of urbanization and the increased mobility of population.
(5) The bewilderment of youth in face of the disappearance of accepted norms, the sexual revolution, and the general reaction against authority.
(6) Changing family patterns brought about by economic and social pressures.
(7) The debasement of public and private morality as evidenced in the increased incidence of crime, gambling and alcoholism.
(8) Racial tensions often created by un-Christ-like attitudes towards minorities.
(9) The waste of human life and resources through war, and the consequent need for the pursuit of peace.
(10) Current trends in educational administration and policy which ignore the Christian interpretation of life.
(11) The opportunities offered for Christian evangelism by the mass media.

"Unity Synod urges upon all congregations the need to function as true Christian Communities, in support of any member who takes a stand against racial prejudice, injustice or social inequities, and to initiate social action wherever it is called for.

"Our Church urges her members to beware of the materialism and changing social patterns which are eroding family solidarity and robbing the family of influence and strength. Our Church affirms the sanctity of marriage, the responsibility of parents to spend the maximum amount of time with their children, the need for setting a consistent Christian example to
children and young people, and the need to pray with and for one's children daily. Every family is to be considered 'the Church' with its internal opportunities for worship and instruction and its external opportunities for witness and example.

"The Moravian Church considers responsible parenthood (family planning) to be an acceptable way of meeting the social consequences likely to result from the population explosion."

"An important way in which the Church can help people to become mature human beings is by teaching them to discriminate in their choices. Today, as never before, people are manipulated by advertisers, publishers and entertainers and the Church will be doing them a real service if it helps them to recognize the impulses and instincts in their own nature which are being played upon."

(3) Tours in the "land of our fathers".

In reporting on Unity Synod 1967 there must be reference to the tours taken on weekends by many of the delegates. These tours (along with meal and "break" times) became the opportunities for the delegates to get to know and love one another and to appreciate the special concerns of the various provinces of the Unity. In addition the tours brought the delegates to the churches and historical places of our Church which contributed to the inspiration and spirit of synod as a whole.

Especially important in this respect was the trip to Prague, July 8 and 9, which included a service in the Bethlehem Chapel. The thousand or more people who were in attendance were doubtless moved by the remembrance of the "Reformation" ideas which John Hus had preached in those walls and the congregational singing he had encouraged. The congregational singing, accompanied as it was by a band, was one of the most thrilling of all synod experiences.

Another such moving experience occurred when delegates and guests sang and prayed in the first church building of the Unitas Fratrum at Kunvald on Sunday evening, July 23. Still another intensely inspirational moment came as some of the delegates and guests stood in the deep ravines of the giant "Chalice Rocks" where our forefathers had worshipped during times of persecution during and after the "Thirty Years War."

During the week after the close of business sessions on August 4, some of the delegates went on a tour of the Slovakian district of Czechoslovakia and

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concluded the 1967 synod with a service on August 13 at Lhotka. It was at Lhotka that the first ministers of our Church had been selected at the first synod of our Church in 1467. Thus synod concluded with an appropriate celebration of the 500th Anniversary of our independent ministry and looked forward to the service of our Lord who said he “came not to be served but to serve.”

**Minister’s Retreat**

The Ministers’ Retreat will be held this year, September 25-28, at Roaring Gap. Mr. and Mrs. C. T. Leinbach, Sr. are again the hosts for the retreat.

The leader will be Dr. Robert F. Boyd, professor of Bible, Presbyterian School of Christian Education, Richmond, Virginia.

The Rev. John H. Kapp is chairman of the Retreat Committee.

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**Over the Editor’s Desk**

**Unity Synod**

The Unity Synod which brought together delegates, voting and advisory, from the eighteen provinces of the Moravian Church convened at Potstejn, Czechoslovakia on July 6. It adjourned on August 4.

The synod elected Br. R. Gordon Spaugh of the Southern Province as its president. Dr. Spaugh was a logical choice to preside over the synod. He had been a delegate and vice president of the Synod of 1957, the chairman of the Unity Conference which met in Africa in 1962 and he had visited in recent years on Unity business other provinces such as Surinam and the Eastern West Indies.

Other delegates to the synod from the Southern Province were the Brn. Kenneth G. Hamilton, T. A. Kimball, Clayton H. Persons, C. T. Leinbach, Jr., and George G. Higgins. Br. William H. McElveen was also in attendance as a reporter for our church papers. His article on the synod appears in this issue. Br. Roger A. Kimball was the delegate from Guyana.

Many changes, both major and minor, were made in organization structure of the Moravian Church as a world-wide Unity. One, for example, was the reduction of the number of provinces from eighteen to seventeen. The work of the Moravian Church in India was designated an “undertaking related to the Unity as a whole.” It had previously been designated a province even though the three small congregations in Ladak in 1956 had become a part of the United Church of North India. The most significant activity of our church there since 1956 has been the work among Tibetan refugees at Rajpur which is in the field of education and social service.

This is mentioned because it will have a bearing on the Southern Province as this area of the Unity’s work becomes a responsibility of all the provinces and all will be expected to share in its support.

Other articles on the results of synod, especially as they relate to the Moravian Church in America, will appear in future issues.
A Quiet Revolution

(Continued from Inside Front Cover)

Synodal and Unity Provinces. The provinces of which the Unity consists now stand together on a new basis of equality and responsibility. No longer will Unity Synods be dominated by the number of delegates from the two American provinces and the provinces in England and on the continent of Europe.

In future synods twelve of the seventeen provinces will have equal representation, each with three voting delegates. Nicaragua (as a recognition of its developing maturity) will have two and Alaska, Guyana, Honduras and Labrador will have one. At the next Unity Synod scheduled for 1974 there will be no advisory delegates; all will have the right of vote.

As a result of this quiet revolution, the next synod of the world-wide Moravian Church will have a majority of its delegates coming from provinces that had their beginning as mission fields. This majority will be almost two to one (27 out of 42).

A further indication of the quiet yet forceful revolutionary nature of the synod at Potsjein was the emergence of mature, dynamic leadership from these same provinces that had their beginning as mission fields of the Moravian Church. For the first time there were as delegates three bishops of the Unity who were not native Americans or Europeans. These bishops were Hastings of Jamaica, Doth of Surinam and Kisanji of Africa. A fourth, Bishop Wilson of Nicaragua, was elected a delegate, but was unable to attend.

"The message to the congregations" in two paragraphs as a part of the conclusion summarizes the results of the Unity Synod of 1967:

"In many ways it is a different Unity that emerges from this Synod at Potsjein. It is a more permissive and less paternalistic body. Yet at the same time it is, we believe, a stronger body. On the whole it is a more adult and free conception of the Unity which has emerged.

"The steps we have taken are only the first steps. The real test will come as we apply the new conditions to our work in our various Provinces."

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OCTOBER 1967

THE WACHOVIA MORAVIAN
VOLUME 74 NUMBER 10

The Moravian Church Southern Province

In This Issue
- Moravian Youth Convocation
- Challenge of Changing World
- Nicaragua Hospitals Surveyed
Committee on

Christian Social Concerns

The Provincial Synod of 1965 stated, "We feel the need of a Committee on Christian Social Concerns to study all social issues we face in our generation."

The resolution adopted by the synod instructed the Board of Christian Education and Evangelism to appoint such a committee. This was done and the committee, of which the Rev. Henry A. Lewis is the chairman, has been meeting for a year and more.

The committee was instructed by synod to "distribute at frequent intervals pertinent information and guidelines of study to each congregation's official boards or responsible congregational agencies." In order to provide "information and guidelines of study" to the congregations of the province, the committee is planning, as a first step, a workshop for pastors and chairmen of Social Concerns Committees. This will be held on October 20 and 21 at Shirley Auditorium, Fine Arts Building, Salem College.

Dr. Allen Keith-Lucas of the School of Social Work, U. N. C., Chapel Hill, will speak on Friday evening at 7:30. On Saturday morning at 9:30 a panel will discuss a number of local issues such as crime prevention. The workshop will conclude with the presentation of guidelines for the work of the Christian Social Concerns Committees in the local church.

This is a "first" for the Southern Province and is an effort to carry out the directive of synod. It is to be hoped that it will receive the deserved attention and support.

Front Cover. Three of the young people, Moravians from the Northern Province, are pictured on the front cover. They are (left to right) Eunice Wollin of Unionville, Michigan, and Susan Plocher and Dennis Laufenburger of Waconia, Minnesota. Pictures of the Convocation are by Cookie Snyder.
Persons Excited by Their Faith

Hermann I. Weinlick

“No longer is our religion a Sunday service. Our religion is a true relationship between God and each one of us. This relationship includes every part of our lives. It includes the ‘groovy’ feeling we get from a guitar and a set of drums, and if someone presents God this way, it has a true meaning for us . . .

“Our week was beautifully symbolized by a slide of a cross presented in the service. It was blurry, but you could see the figure of the cross. Slowly it became clearer. We had come to Salem with a vision of Christ and what it means to be a Christian, but it was awfully blurry. Now things are clearing up, and we see our Christ, suffering and dying, and we wonder, ‘What have we done for him lately?’

“Another slide was of the head of Christ.

“Have you ever seen the face of Christ twenty feet square? ‘My God, how wonderful thou art!’

“The week at Salem had many extraordinary services. What was the result? We sang the doxology all day long to ‘Shenandoah,’ ‘Dixie,’ the Schlitz Beer commercial, and other tunes. Sacrilege? No, sir! As one boy said, ‘It’s the meaning of the words that counts: Praise God from whom all blessings flow.’ When we sing we sing in joy and praise! We love our God and none of us means any sacrilege, only praise . . .

“Yep, religion lets you hang free, free to be the way you were created to be:

in fellowship with God. Yes, to us, God is for real, man!”

Fete Smith (Messiah), Steve Pruett (New Philadelphia), Beth Ray (Central, Bethlehem, Pa.), Connie Pelig (Watertown, Wisc.), Jean Peterson (Home) and Kathy Pfaff (Mizpah) — above and below — Karen Presley (Advent), Carl Southerland (Home), Cynthia Black and Allen Brown (St. Philips)

This statement from some of the group was loudly applauded at the closing banquet of the third American Moravian Youth Convocation, held on the campus of Salem College, Winston-Salem, North Carolina, August 21-25. Neither the continuous rain nor the unexpectedly small registration quenched the vitality of the 350 high school students, college age youth, and their coun-

The Rev. Hermann I. Weinlick, one of the counselors at the convocation, is pastor of the Goshen and Casselton Congregations in North Dakota.
THE BOOK TABLE in hallway of the Fine Arts Center offered young people an opportunity to examine books of interest to them.

Counselors. Fraternal delegates from other denominations and Moravians from the United States, Canada, the Virgin Islands, Jamaica, and Nicaragua mixed in public worship, at meals, in discussion groups, as roommates, on tours of Old Salem, in dormitory devotions.

One counselor described those attending as a "marvelous group of intelligent, thoughtful, talented young people with unlimited enthusiasm . . . looking for a faith they can live with and a church and a way of life in which they can express it."

The principal speaker, the Rev. Harold Davis of the Cumberland Presbyterian Church, took the theme, "Faith for an Emerging Age," and dealt with changes in relationships, in morality, and in the church. The Rev. James Johnson of Charlotte led the morning Bible studies from the Gospels.

The heart of the scheduled program, however, was the worship of the living God. The tone of the convocation was set on the opening evening by "From Monks to Mods." This experiment in worship through the history of church music included chant, chorale, gospel hymn, background music from a combo.

More traditional was the Liturgy of Faith, similar to the traditional Easter sunrise service, with the brass band playing as worshippers moved to the conclusion of the service in God's Acre. Other familiar forms were experienced with new life. Part of the praying of the Litany was a reverent interpretive dance. At the concluding communion service, after the consecration the elements were passed by representatives of the convocationers themselves.

Many went home convinced that God is alive and that, as one said, "We can worship our Savior in ways other than the automatic, usual Sunday morning service."

Persons went home excited but demanding. Let congregations beware! Convocation may have sent home persons seeking more vital worship and seeking, as Mr. Davis said, "structures
for foot-washing, ways of translating love into service."

One college student wrote, "What impressed me the most was the maturity and freedom with which the fears, hopes, ideals, problems, questions, doubts, and solutions of our 'emerging generation' were expressed and received.

WAITING FOR A SESSION to begin afforded opportunity for spontaneous group singing.

To the leaders I think the most significant revelation was seeing the great desire our generation displayed in trying to find the place Jesus Christ ought to hold in our lives. I believe that most of us have come from this convocation not remembering so much the cool worship services or the good jokes but the inquiring within ourselves, the confusion, the hope for answers."

DEATHS


Mendenhall, Miss Mary, born November 16, 1890; died August 4, 1967. Funeral conducted by the Rev. Henry A. Lewis. Interment in the Friedberg Moravian Graveyard. A member of Friedberg.


Zevely, Percival Blum, born October 30, 1881; died January 18, 1967. Interment in Greenlawn Cemetery, Columbus, Ohio. A member of Home Church.
A Time of Thoughtful Sharing

ECUMENICAL DELEGATES to the Convocation were Anne Myers and Patricia Helms (left, seated on floor), back row, Charles Hamilton, Annette Mims, George Schermer, Mark Blackburn, James Myers and Edith Miller.

A part of the uniqueness of the Third American Moravian Youth Convocation was the presence of fraternal delegates. Six of these delegates were Moravians from abroad, two from Nicaragua, two from Jamaica, and two from the Virgin Islands. In addition to the insights that they brought from their lands were those brought by other delegates of other denominations.

When the convocation was organized, an invitation was extended to each of the denominations in the Covenant Life Curriculum family to send delegates. Several responded.

From Mississippi and Tennessee came delegates from the Cumberland Presbyterian Church, Annette Mims and Mark Blackburn. Wayne Vander Byl represented the Reformed Church in New Jersey. The Evangelical Covenant Church was represented by an adult, George Schermer, from Chicago. The Associate Reformed Presbyterian Church was represented by delegates from South Carolina and Georgia, Edith Miller and Charles Hamilton. Patricia Helms from Monroe, N. C., represented the Southern Presbyterians.

An invitation extended to the International Christian Youth Exchange led to the coming of Anneke Smits. Anneke is from Holland and is spending a year with the R. F. Clodfelter family of Winston-Salem. She is a member of the Dutch Reformed Church.

Contributed Greatly

All agree that the presence of these youth contributed greatly to the spirit of the Convocation. In the dormitories and in the small group discussions they shared their faith with Moravians, add-
ing a broader Christian dimension to the sharing. Their presence, faith, and honesty led to the sense that the Christian Church is far greater than any single denomination.

Letters from the delegates show the depth of their experience. Annette Mims, the Cumberland Presbyterian delegate from Mississippi writes: “Even though some of our beliefs are different and the way we worship is different, we still have one thing in common; we all know and love the same God. This past week has helped me to realize that as long as you put your faith in God and know that he is present in our lives today, we can get along with just about anybody in the world. I believe this was shown this week because when kids from all over the United States and other countries, black and white included, are (shall we say) thrown together to live and function as a community and get along as well as we did, you know there has to be a common interest on behalf of all concerned. This, I believe, was the presence of God in all our lives”.

Edith Miller writes, “By Friday I felt like a born Moravian! Before coming to the Convocation, I knew little about the Moravian Church. Now I have come to know a little about it and I love it as I do my own church. In fact, my father (a devout Associate Reformed Presbyterian) thinks that I am going to turn Moravian.”

Wayne Vander Byl sums it up this way: “I found the worship stimulating, the theme pertinent and well presented, and the fellowship unbeatable.”

Moravian Fraternal Delegates

The Moravian delegates from abroad each presented something of his homeland in the opening “get acquainted” session. Cheers greeted Melvin Robinson of Nicaragua when he stated that there were more than 100 congregations in Nicaragua. Leslie McKoy from Jamaica and Elrett Burton fascinated the group with their presentation of Jamaica. Leroy Trotman and Roy Delemos brought information about the work in the Virgin Islands.

VlSITORS FROM OUTSIDE the Continental U.S.A. were in attendance. At left is Anneke Smits, a member of the Dutch Reformed Church of Holland; Elrett Burton (standing) and Leslie McKoy (seated on floor) of Jamaica and Melvin Robinson and Annette Tom of Nicaragua.

In the more intimate circles of dormitory groups and discussion groups these delegates gave the North American Moravian Youth a sense of the variety and spread of the work of the Moravian Church. Above all they added to the feeling of Christian unity in the joint effort we share, that of sharing the gospel of Christ with every nation.

George Schermer, the adult delegate from the Evangelical Covenant Church, sums up the experience in these words: “It was a unique experience to be in your midst and to sense the real concern that you have for an effective ministry in today’s world. We really share so many of the same ideas and concerns that we need to work together more and more.”

October, 1967
Challenges the Church

Harold D. Cole

Two lines of poetry from Robert Frost described my feelings before I attended Senior High Conference August 6-12 at Laurel Ridge: “I'd like to get away from earth awhile—And then come back to it and begin over.” This is truly what happened for many campers and counselors who attended the conference.

Laurel Ridge is located in such a beautiful setting that in one sense going there for a while is like getting “away from earth.” I speak of being “away from earth” in the sense of changing the pace of life, getting away from the busyness and the hustle and bustle of ordinary days.

For some people going to Laurel Ridge may mean breaking the routine and boredom of life. Whatever the case, every individual who goes there has the opportunity to consider more seriously and probe more deeply into his faith. The Senior High Conference of 1967 was no exception to this. In fact I believe that the participants of this conference experienced the sense of God’s presence more intensely than any conference that I have ever attended.

Consecration Communion

The climax of the conference came at the consecration communion service at ten o'clock Friday night, August 11. Approximately 90 persons were present for the service including campers, counselors and members of the “M boys” staff of Laurel Ridge. A round table from the dining hall was placed in the center of the Assembly Hall and was circled by three rows of chairs. The table was draped in white with a strip of material two feet wide across the center of it. In the middle of the table was a circle of twelve candles.

The service began with a call to worship sung by the choir of young people led by the Rev. Jerome Livengood. The hymn, “Jesus, Source of My Salvation,” was sung fervently by the worshipping congregation. This was followed by a challenging message by the Rev. Henry May speaking on Jesus’ question to Simon Peter, “Do you love me more than these?” (John 21:15).

The Rev. Thomas Presley led the people in praying a preparatory liturgy and the choir sang another anthem. Then the ministers, Livengood, May, and the writer of this article dressed in their white surplices came forward and stood around the table. The presiding minister merely stated that everyone had heard the challenging question of Jesus, “Do you love me?” and that it was up to them to respond: and that they could do so by coming forward to receive the elements as an act of dedication or renewal of their faith in Christ.

They were asked not to come by rows, but only as individuals when they felt led to come. The words of institution were given and a prayer was offered, and the people began to come forward one after the other; until no one was left to come. During this time, many people prayed silently as the tears began to flow and hearts were touched and renewed.

The Wachovia Moravian
The communion service ended at 11:00 P.M. but the sense of God's presence did not leave. Many young people stayed to pray silently or meditate by the candle light. The majority of the campers and counselors returned to the cabins to prepare for devotions and bed. Before the last person had left the assembly hall, some began to return. They could not go to bed or to sleep because of the experience they had in the service.

Some suggested that they sing some hymns and eight or ten of them gathered around the communion table to sing. About 12:30 this small group began to grow cold in the mountain air and one by one left the room. A counselor, thinking that everyone was ready for bed, blew out the candles and went to the dining hall for a cup of coffee and to talk with other counselors about the day's events.

The Campers Return

About 12:45 A.M. someone came to the dining hall with the news that over half of the campers were back up in the Assembly Hall singing hymns again by candle light. The Dean of the Conference left the counselors immediately to investigate what was taking place. As he walked up the hill to the Assembly Hall, he could hear the sounds of the

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**OCTOBER, 1967**
hymns floating over the hills of Laurel Ridge. When he reached the building, he discovered that at least two-thirds of the campers had returned and were singing with joyful tears the hymns of their faith.

For the first time in their lives, many of them had come to really know what the words of these hymns meant; and they could not stop singing. Some of the young people who had gone to sleep in their cabins woke up and heard the singing and returned to join in with the others. While singing some of them grew weary and wanted to go to bed, but when they got back to their cabins, they could not sleep. They were almost compelled to return with the joyful group in the Assembly Hall.

Around 1:30 or 1:45 A.M. someone approached the Dean who was pacing the floor to keep from falling asleep with the words: “Tell us what is taking place. Give us a message or offer a prayer; but tell us what is happening”. The singing stopped and all eyes turned toward the Dean who said: “I was sitting back there in one of those chairs awhile ago thinking about how I could make all of you shut up because I was sleepy and wanted to go to bed; but it dawned on me that something wonderful was taking place.

“Our Moravian forefathers had such an experience as this on August 13, 1727, in Herrnhut, Germany. During a communion service, such as we had earlier this evening, they were touched by God’s Spirit and did not want to leave after the communion service was over either. Someone has asked me to tell you what is happening tonight. The only thing I can tell you is that God’s Spirit is with us in a wonderful way. We have all felt the sense of God’s presence. I know that all of you are supposed to be in bed now since lights were to be turned out at 11:30; but I am not going to send you back to bed. I did not turn you on tonight and I cannot turn you off. Just keep singing as long as you want to.”

The singing did continue for another hour until someone suggested that the group pray the Litany in the Moravian Hymnal. And so everyone stood and at 3:00 A.M. the Litany was prayed. Some of the young people said that they had read those words before, but that was the first time they had ever really prayed them.

The singing finally stopped at 4:00 and everyone went to bed. But everyone was up the next morning for a lovefeast at 9:30 in that same Assembly Hall gathered around the table that had meant so much the night before. The group still felt God’s Spirit as they sang, prayed and ate together in Christian fellowship. The Dean summarized the events of the week and challenged the group to take the experience of the night before back with them to their homes and communities. That they did!

Experience Retold

They went home that afternoon to tell their parents and their friends about their wonderful time at Laurel Ridge. They went to Sunday School and to

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THE WACHOVIA MORAVIAN
Church the next day to tell their teachers and their ministers about the communion service and what followed. The ministers who were at the conference went into their pulpits to describe to their congregations the events of August 11 and 12; and very appropriately the congregations were celebrating August 13th Holy Communion. In one congregation, singing was such as it had never been. Extra communion cups had to be filled so that everyone could be served.

On Sunday evening, August 13, 1967, many of the young people who had attended Senior High Conference met with other young people and adults in churches and homes to tell more about their experience of the sense of the presence of God. As these lines were being written more meetings were being planned. There are some young people in the Southern Province who are certain that their experience of Laurel Ridge will not end anytime soon. They have been “away from earth awhile,” but they have come back to it to “begin over.”

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October, 1967
Rapidly Changing World

Challenges The Church

Christian D. Weber

TANGLED WORLD is the title Roger L. Shinn gives to a book in which he describes the great changes taking place in the world of our day. To a similar book detailing the tensions, changes, and desperate needs of modern man, Billy Graham has given the title, WORLD AFLAME. He writes in his introduction: “At 5:30 A.M. on July 16, 1945, a light brighter than a thousand suns illuminated the desert sands of New Mexico. One scientist who was watching wept. ‘My God,’ he exclaimed, ‘we have created hell.’ From that day on our world has not been the same. We entered a new era of history—perhaps the last era.”

“Tangled” and “aflame” are well-understood descriptions when we consider the condition of men and the world in this last third of the twentieth century. Responsible people are being tested, and particularly the Church is being challenged regarding its faith, its authority, its message and what it holds to be truly important.

“God so loved the world,” Jesus said, “that He gave His only begotten Son”. There we understand what the world means to God. He loved it—He still loves it—He will continue to so love it. It must be noted that “world” here is not just an insignificant planet in God’s great universe, but it is people, people of all conditions and standing, all people. God loved, and still loves, them! Can the attitude of a faithful Church and responsible Christians toward the world be any different from that of God’s?

In this article we would seek to bring to focus a few of the major characteristics of this world which has changed so radically in recent years. They do challenge the Church indeed, and the Church is forced to consider them and seek to understand what is taking place, and how it can proclaim and live out the Gospel in this age. Of necessity, the nature of the Church’s message to the world will have to be left for a later article.

Secularism

If the Church is to understand the world, witness and minister to it, it must realize the world’s rapid progress toward Secularism. “The most significant fact about the time in which we are living is that it is a time in which a single movement of secularization is bringing the people of all continents into its sweep,” writes Bishop Lesslie Newbigin in his book, HONEST RELIGION FOR SECULAR MAN.

Secularism is the result of rapid and far-reaching advances in science and technology. It is a consequence of the new freedom and power men have discovered for themselves. It results from contemporary man’s idea that he has the ability to determine his own future, provide the needs of life, and in cooperation with other men, determine what the world will be.

“Secular” in its new concept is more far-reaching than the old accepted idea that secular and sacred describe the areas in which man lives his life. Colin

The Rev. Christian D. Weber is the pastor of the Boca Raton Moravian Church in Boca Raton, Florida, and the Florida Director of Church Extension of the Southern Province.

The Wachovia Moravian
W. Williams has defined secularism as "man's sense of growing control over the world of nature; a remarkable growth in man's feeling of confidence in relation to the forces that surround his life in the world, and a surging feeling of hope in man's capacity to provide for all men a life of meaningful participation in the free world made possible by the creative mastery of man over nature." The penetrating description of John M. Krumm defines secular as "the practice of the absence of God." "While not denying God's centrality and reality," he writes, "secularism pays no attention to him and his purposes in the direction of the life of the world."

Whether we agree with this assessment or not, it certainly points up the nature and dangers of the secular thinking of our age, and it directs the Church to the thinking with which it is confronted as it seeks to make the Gospel known and heard in the world today.

**One World**

A second characteristic of our world is its new awareness of being One World. It is full of conflicts, divisions and revolutions. Nevertheless, all over the world people in a growing sense are beginning to share the same dreams and hopes, want the same things, and are united in the same common threat—the threat of annihilation by nuclear power.

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Removable transportation and communication advances have caused the world to seem much smaller and have opened up the world for all to see. The underprivileged and deprived are now aware of what others have and are no longer content with their circumstances. Independence, self-determinism and economic opportunity are the cries of great masses of people who want to share in and help shape their own history and the history of the world. This new spirit of oneness has resulted in social and cultural revolutions, many of which are supported by the Church, but many of which likewise puzzle the Church.

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How will the Church react to a world which senses its unity as never before? Ironically, the Church has always striven toward one world, proclaiming that Christ died for all and that in Christ all are one. But now it often sees the world pursuing its course toward unity quite apart from any belief in God, or even recognition of his existence.

If the Church is to meet the challenge of this One World, it must confront all people with their responsibility to God and must seek to make them aware of their accountability before Him. It must state affirmatively that God is in control of history. It must proclaim the Lordship of Christ over all things and remind the world that only in Christ can it be one.

Social Changes

In any evaluation of the world as we Americans know it today, some reference must be made also to the drastic Social Changes we have experienced in recent years. Social change constantly takes place in the course of human history. It is the responsibility of the Church to discern what social changes are in progress and how they relate to Christianity and to Christians.

Many Americans now change their home addresses as often as they do automobiles. Consequently, a person may no longer feel the responsibility toward his neighbor, his community or a local church that he once did. When we define neighbor as the person with whom one has his closest associations, that neighbor may live as much as fifty miles away.

"People no longer live where they live," writes Colin W. Williams, indicating that contemporary Americans in reality live in many "worlds," many of them little related to their actual home. What does all of this mean to the Church as we have known it, and the life to which it has been geared? Must the Church change? How can it enable people to live effective Christian lives, and witness, in these broadening personal relationships?

Another significant social change has been the advent of urban living. Big cities are a growing opportunity, and problem, of our civilization. Usually the Church reacted by moving out into the suburbs, where it can be comfortable and escape the greater problems of the city. Meanwhile, great groups of people are left forsaken by the Church.

These and other social changes require thoughtful investigation by the Church. Into these changes it must help society and individuals take those things which are permanent and unchanging.

In closing, we would ask, does the Church, the Moravian Church, so love the world that it is willing to seek to help it? The world seems to ask, if the Church does have a Saviour to present, a ministry to provide, a healing balm to offer, a different kind of life to display, will it be sufficiently dedicated and bold to do it?

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THE WACHOVIA MORAVIAN
Nicaragua Hospital Survey
Theodore F. Hartmann

THE GRAY MEMORIAL HOSPITAL. The future of such buildings as these was a subject of discussion by the team of doctors.

The Moravian Church has been carrying on an established medical mission program in Nicaragua since the 1930's. This work was started by David and Margaret Thaeler at Bilwaskarma. They labored for over thirty years bringing to Nicaragua a medical institution which was recognized throughout the country. It provided medical services for Indians, employees of the labor and mining companies, employees of the Moravian Church and Nicaraguans from all parts of the country. The first training program in Nicaragua was started to provide graduate nurses. Important steps were taken to attack the major health problems to be found in malaria and tuberculosis.

Some years ago when Dr. Thaeler was planning for an addition to the Bilwaskarma hospital the Seventh Day Adventists expressed a desire to sell their hospital at Puerto Cabezas. The Moravians purchased this building and began to improve it and add to the facilities. Dr. Thaeler managed to serve both hospitals until a full-time doctor was found in the person of Dr. Ned Wallace. Under his leadership the hospital program has been expanded considerably.

In order to evaluate the program now being carried on in Nicaragua the Board of Foreign Missions commissioned a survey team to go to Nicaragua to review the situation as they find it there now.

The Moravian medical work has been growing constantly and there has been a need to have professional medical men examine the program as objectively as possible in order to guide the planning of the present medical missionaries and the Mission Board as they face the future.

In the next few years there will be a number of young doctors entering medi-
cal mission service. There is also a need for major repairs and replacement of buildings. No major steps should be taken until the entire program has been carefully evaluated.

The Mission Board was fortunate in securing the services of practical medical men who are interested in medical mission work. The team consisted of a representative of the Southern Province, Dr. Reid Bahnson of Winston-Salem, N. C.; a representative of the Northern Province, Dr. Ralph Shields of Bethlehem, Pa.; and a non-Moravian, Dr. L. Arden Almquist of Chicago, who had been a medical missionary in the Congo and who is now serving as Executive Director of the Board of Foreign Missions of the Evangelical Covenant Church.

These three doctors met with Dr. Thaeler, who is now the resident physician at Penney Farms Retirement Colony in Florida, and with Dr. Samuel Marx, who is presently on duty at the Thaeler Hospital at Bilwaskarma but who had been on furlough at the time of this visit. This group of five doctors met in Florida and went together as a group to Nicaragua where they were joined by the present staff, Dr. Wallace, Dr. John Gilliland and interim doctor, Dr. Carl V. Tyner.

Questions Asked

The object of this evaluation was to check the hospitals at Bilwaskarma and Puerto Cabezas, as well as rural outpatient clinics. Some of the basic questions to be answered were: Shall both hospitals be maintained? Where shall nurses be trained? Can the nurses' training program be improved by having nurses trained at both hospitals alternating their training? What will be the best use of the young doctors now in training? What will be the building needs at both places? How can our program best be coordinated with the Government medical program? How can we

THE NURSES HOME AT BILWASKARMA. Where shall the training of nurses be carried on was a question asked of the survey.

best serve the cause of Jesus Christ in Nicaragua through our medical work?

The doctors spent a total of two weeks in consultation with members of the staff in Nicaragua, with nurses, with ministers and with Government officials as well as meeting with the Hospital Board which is responsible for the policies of the hospitals.

Each doctor took a particular phase of the work being done in Nicaragua and explored the possibilities for improvement and has made recommendations to the Board of Foreign Missions for their action. Dr. Almquist was particularly interested in the relations of the medical work to the Church; Dr. Bahnson, with administration, buildings and equipment; Dr. Shields, with the nurses’ training program and Dr. Thaeler, with the work being done in the outpatient clinics.

It is clear that the hospitals at Bilwaskarma and Puerto Cabezas as well as
the rural outpatient clinics which they maintain play a significant role in the image of the Church among the people, Indian, Creole, Latin and foreign, as a serving and healing Church. The relationship of the medical program to the mission of the Church is real and natural. Staff, both professional and non-professional, participate in the life of the Church through attendance at worship, singing in the choir, teaching in Sunday School, offering leadership in youth work or on boards and committees of the Church.

At Puerto Cabezas there is a chaplain, salaried by the local congregation, who serves both the hospital and congregation. At both hospitals there is some attempt at the distribution of Christian literature. The hospital staff have daily devotions together and a loud-speaking system makes it possible to reach the in-patient population with formal presentation of the Gospel. Formal services are held at the outpatient clinics attached to the hospitals and at the rural dispensaries at Asang and Pearl Lagoon.

Ministry of the Hospital

At both hospitals there is some participation on the part of lay members of the local congregation in the ministry of the Hospital. This is done through bedside visitation and by help in sewing by women of the church. While the medical work has unquestionably con-
tributed to the evangelization of the region served through the demonstration of loving concern for the people and the breakdown of superstition and fear, it appears that full advantage of this opportunity has not been taken.

The primitive view of health does not divide the physical and spiritual as we do here in the States. Physical and spiritual healing go hand in glove. The healer for the Indian is at the same time his priest. Particularly among the Miskito people the medical staff could be more direct in their witness for Christ. The tendency is to regard the service aspect of the work plus participation in the Church's worship as meeting the professional staff's full responsibility as Christians, leaving evangelism to the clergy. It was recommended that the staff should study how the Church can better minister spiritually to the patients and how the hospitals can better serve the Church both in evangelism and medically. A continuing review should be made of the hospital's teaching role and training programs and the development of charity care and family planning. The pastors at the Instituto Biblico should be trained in rudimentary medicine and public health so that they may function as pastor practitioners in the Miskito villages.

Public Health Services

Previously non-existent public health functions of basic sanitation, malarial, tuberculosis and venereal disease control, immunization against infectious disease, maternal and child health have recently been undertaken by the Government and it is anticipated that these functions will continue and be expanded. Malaria no longer constitutes a major problem. On a limited scale through special projects medical services for treatment of disease have been provided in conjunction with public health functions.

Due to limited resources of the Government it is not anticipated that these services will be expanded greatly in the near future. The rural and remote areas will continue to rely upon the Moravian Church for medical aid. Malnutrition, tuberculosis, intestinal parasites and infantile diarrhea are and will continue to be major health problems. Because of their relation to socio-economic conditions these will be major problems among the people served by the Moravian Church. The Government presently relies heavily upon the Moravian medical missions for control and treatment of tuberculosis in the areas served by the mission.

It is anticipated that the medical program of the Moravian Church will continue to be needed in the future on as great a scale as has been carried on in the past. For that reason it is important that steps be taken to maintain the calibre of service which has been given. This is the reason for the evaluation which has been made of our medical program in Nicaragua.

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Prime Minister Addresses Moravians

The following news item was carried in NEWS FROM GUYANA, a publication of the Guyanese government: "The local Church by its work is becoming more relevant in Guyanese society and the Guyanese community. This observation was made by Prime Minister Forbes Burnham in an address from the pulpit at the opening of Synod Week by the Moravians in Guyana. Mr. Burnham said: 'I am led to believe, when the Moravian congregation in Guyana celebrates Synod Week with emphasis on the family, we are entering a new period in this country, and the Church decides to reform itself and to become more relevant in our society and our community.' In his message to the congregation the Prime Minister appealed for everyone to let his light shine forth by leading a life that is relevant and active in building a better and just society and nation."

Building in Nicaragua

Many of the congregations in Nicaragua are building churches, schools, and other necessary quarters for their programs. Much of this work is being done by the people themselves. The quarterly report from that province indicates an earnest desire on the part of the members of our churches to handle their own needs and the recent stewardship campaign has had visible results.

At San Carlos after the Friday morning service work is done on the properties and extensive repairs and painting have taken place. Wasla is starting to build a new church, half of cement blocks and half of wood. Father Gregory of Koom contributed 13 bags of cement. A new church and pastor's house has been built at Panwa.

At Puerto Cabezas a new roof has been put on the church and an all purpose building is being erected. This new building will be used for Sunday School, youth activities, recreation, etc. It was prompted by a gift of C$5,600. from young people in the States and the congregation raised an additional C$24,400. Pahara has a new house for the pastor. Pearl Lagoon is erecting a new school building with aid from the United States AID program. The hall for the youth conference will be completed in September.

Laura Mosley Visits Bilwaskarma

Miss Laura Mosley, R.N., of Winston-Salem, N.C., has visited the Thaeler Hospital at Bilwaskarma as a consultant for the Nurses' Training Program. Miss Mosley served at the Thaeler hospital as a missionary nurse some years ago and was recruited because of her knowledge and experience in the area of nurses' training. She will make recommendations with regard to the curriculum and textbooks for the education of nurses. The training program has now been changed from English to

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Spanish and a careful study of texts and visual aids is important to maintain the high level of training for which the Moravians in Nicaragua have been noted.

**Agricultural Program in Honduras**

The Rev. Benton Rhoades of Agricultural Missions, Inc., made a visit to Honduras and Nicaragua to see the needs and the developments in the recent program initiated there. He reports: “The work in Honduras is very encouraging. Atho Wood (a Moravian in Honduras) is the new president of the oversight committee and he did an excellent job in chairing an important two-day meeting in San Pedro Sula. The lack of food is truly serious, especially in Laca. A family from Laca visited Cauquira one night while we were there. They showed us the food they had brought for the trip—beaten palm nut and the heart of the cabbage palm—nothing more, and that almost pure fiber. I don’t see how people exist on that, especially children. The missionaries and pastors feel a deep concern and are doing all in their power to help the people.

“Four promoters of the agricultural program have been named by the Moravian Church and are taking their assignments seriously. Three of them are receiving special training this month in Agriculture and Community Development at a Vocational Agriculture School.

“Other programs on foot in the Brus area are: the care of 2 imported Brahman bulls which were gifts of the Honduran government. Every 50th male offspring will be given back by the local group. Six more bulls are to be delivered to La Mosquitia this week. Fence-building is going forward. The distribution and planting of rice and bean seed, prompted by the acute food shortage is now completed for this year. Improved ducklings and chicks have been distributed. Gardens are growing at some places. Plans are on foot for grain storage co-ops employing used steel bins secured from the United Fruit Company.

“In my estimation, at least one full-time agricultural missionary is now needed in Nicaragua and one in Honduras.”

Agricultural Missions has done a remarkable piece of work for the Moravian Church in a short space of time. Is there an agriculturally trained man who will volunteer for full-time service in order to build on this firm foundation in an area of great and urgent need?

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Bethabara Church
To Be Restored

BETHABARA CHURCH. Its restoration is now assured.

The old Bethabara Church which has not been used for regular congregational services since 1953 will be restored. This is another and a major step in the development of the Bethabara Village as an historic park.

The restoration of the old building, or Gemein Haus, became a reality with a grant to Old Salem, Inc. by the Mary Reynolds Babcock Foundation of $150,000 of which $100,000 is set aside for the Bethabara project.

The Gemein Haus at Bethabara is the only building still in existence in the Southern Province which was built to provide under one roof, both a sanctuary for worship and a residence for the pastor. It was completed in 1788.

Under the terms of the grant the restoration will be supervised by Old Salem, Inc. Approval to proceed has been given by the Bethabara Congregation, the Provincial Elders' Conference of the Southern Province, and the Bethabara Historical Society.

In addition to the fund for the restoration of the church, the Mary Reynolds Babcock Foundation and Mr. Charles H. Babcock, Sr. have provided funds for many of the earlier phases of the village restoration. Mr. Babcock has shown great personal interest in the preservation of the historical identity of Bethabara.

Through his efforts earlier grants had been made to enable the Moravian Church to acquire title to more than 30 acres of land which is within the historic compound. He was also instrumental in the creation of an archaeological park which was dedicated in 1966. Within the park the foundations of the original buildings have been stabilized and the palisade, built by the Bethabara Moravian settlers as protection against the Indians, reconstructed.

Dr. Edwin L. Stockton, provincial treasurer, has represented the Moravian Church in all these transactions and has been a moving force in the plans and projects for Bethabara's historic preservation.

Research leading to the work on the old church is scheduled to be done in 1968 with the actual restoration expected to take place in the summer of 1969.

October, 1967
The Provincial Boards at Work

Provincial Women's Board

The Interprovincial Women's Board which is made up of representatives from the Northern and Southern Provinces of the Moravian Church in America met at Bethlehem, Pa., on September 28 and 29.

The following represented the Women's Board of the Southern Province: Mrs. Douglas G. Kimel, chairman; Mrs. Hal W. Dotson, secretary; Mrs. Stuart Bondurant, Spiritual Life chairman; and Mrs. I. B. Southerland, Mission chairman.

At the request of the Provincial Elders' Conference, the Women's Board will again sponsor the Hourly Intercession in the Southern Province. The Southern Province has been assigned the month of November.

Each congregation has been assigned the responsibility for prayer on one day according to a schedule that has been prepared and distributed.

Mrs. Paul R. Johnson

Missionary Lovefeast, New Philadelphia, November 5

Bishop Edwin W. Kortz will speak at the annual meeting of the Foreign Missionary Society at New Philadelphia, November 5.

The service which will be in the form of a lovefeast will be held at 3:00 o'clock in the afternoon. The Rev. Herbert Weber, the president of the Foreign Missionary Society, will preside.

A part of the service will be the presentation of the annual report from Treasurer E. L. Stockton on the offering for Missions during the year which closed on August 30.

The special offering which will be received will go toward the purchase of a new generator for the Thaeler Hospital at Bilwaskarma. This generator is a part of the program of capital improvements recommended by the team of doctors that visited the Moravian hospitals and clinics in Nicaragua.

Opportunity will be given to new members to join the society. Membership fees are $1.00 for annual dues and $100.00 for life membership.

Dr. Spaugh Recovering

Dr. R. Gordon Spaugh, president of the Southern Province Provincial Elders' Conference is recuperating at Bad Boll, Germany. He became ill in what was diagnosed as a slight stroke while on a tour of Moravian Centers following the Unity Synod at Potstejn.

News received by his office indicates that Dr. Spaugh is making a satisfactory recovery. No date had yet been set as of September 20 for his return home. Mrs. Spaugh is with him at Bad Boll.

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THE WACHOVIA MORAVIAN
AN UNDERGROUND SYSTEM REPLACES OVERHEAD LIGHTS IN SALEM MORAVIAN GRAVEYARD

The overhead wiring and lights along Cedar Avenue of the Salem Moravian Graveyard will be replaced in the near future by an underground electrical distribution system. The Avenue will be illuminated by a series of street lights identical to those that have been installed throughout the remainder of the Old Salem area.

This improvement is made possible by an anonymous gift of $3,800 to the Moravian Church, according to Dr. Edwin L. Stockton, provincial treasurer.

Dr. Stockton pointed out that the removal of the light poles and the overhead lights and wiring will improve considerably the appearance of the avenue next to God's Acre. It will open up the vista which is created by the large Darlington Oaks that now line this Avenue.

The new Old Salem style street lights, nine in number, will be installed on the left side of the avenue between Bank and Cemetery Streets.

The removal of the present system and the installation of the underground system will be done by the Duke Power Company.

OCTOBER, 1967

DEATHS


Stockton, Miss Tilla, born September 14, 1875; died August 5, 1967. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard. A member of Home Church.


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SALEM GRADUATE NAMED TO DEPARTMENT OF RELIGION AT MORAVIAN COLLEGE

MARY FAITH CARSON

Miss Mary Faith Carson, a graduate of Salem College in 1951, was one of the eight new faculty members added to the staff of Moravian College as the fall semester began. She is an assistant professor in the Department of Religion.

Miss Carson, a native of South Carolina, received her master’s degree in 1953 at Presbyterian School of Christian Education and a bachelor of divinity degree from the Union Theological Seminary, Richmond, Va., in 1961.

She served as director of Christian Education at Presbyterian Churches at Greenville, S. C., and at Chapel Hill, N. C., and was assistant professor of religion at Queens College, Charlotte, N. C., in 1961-64.

Miss Carson is the first woman to be accepted as a candidate for the Doctor of Philosophy degree in the Department of Religion at Princeton University. In her study at Princeton, she is concentrating on the influences upon Christianity at its inception. This involves primarily the study of the Old Testament and early Church history.

Miss Carson is the holder of other “firsts” as a woman. She was the first woman to win the Bachelor of Divinity degree at Union Theological Seminary and the first woman to be awarded a fellowship at that institution.

Theological Seminary Begins Year with 29 Enrolled

The Moravian Theological Seminary, Bethlehem, Pa., began the academic year of 1967-68 on September 7 with an enrollment of 29.

The student body is composed of 19 Moravians, 3 from United Church of Christ and 3 from the Methodist Church. There is one student each from the Evangelical Congregation, Presbyterian, Evangelical Brethren and Assembly of God churches. There are 13 new students.

Among the newcomers are the Rev. Stanley F. Thomas, Jamaica, who is enrolled for two years, and the Rev. Cedric Rodney of Georgetown, Guyana, a Moravian missionary on furlough, who will spend one year in seminary.

The seminary opened under the direction of its new dean, Dr. John R. Weinlick, who replaced Dean Vernon W. Couillard, who retired last December.

Dr. Couillard’s place on the faculty was taken by the Rev. Richard O. Steiner, who was appointed assistant professor of doctrinal theology. For the past six years, Brother Steiner has served in Nicaragua as a teacher in the Instituto Biblica and as pastor at Bonanza.

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THE WACHOVIA MORAVIAN
Book Review

"Moravians in Two Worlds" by Gillian Lindt Gollin (302 pp.; Columbia University Press; $8.75). Written from a sociological viewpoint, "Moravians in Two Worlds" compares the first hundred years of development of two important Moravian communities: Herrnhut in Germany and Bethlehem in Pennsylvania. Doctor Gollin, who did the research for this book as her Ph.D. dissertation at Columbia University, has succeeded not only in presenting a coherent picture of the Moravian communities, but also in clarifying certain aspects concerning religious groups in general.

It is Mrs. Gollin's contention that the Moravians have been misunderstood by scholars who have normally based their conclusions entirely on Herrnhut. "Even Max Weber . . . appears to have ignored the possibility that the community of Herrnhut might not be repre-

sentative of other Moravian settlements." Mrs. Gollin then proceeds to describe the differences and similarities between the two communities according to the following categories: Beliefs and Practices; the Emergence of Communal Government; the Use of the Lot; the Development of the Choir System; Modification and Decline of the Choirs;

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October, 1967
Marital Norms and Behavior; the Regulation of Property; the Division of Labor; Processes of Economic Diversification; Financial Growth of the Community; the Communal Economy on Trial.

Many interesting facets of Moravian life are presented, with a minimum of technical jargon. A key difference in the composition of the two communities was the presence in Herrnhut of a class of nobility, who pretty much ran things; only a few of the nobility ever came to Bethlehem. The economic climates in the two communities also differed considerably: in Germany competition was stiff; in America even poor business or craftsmen could do fairly well. “Under such conditions hard work could not produce wealth in Herrnhut and could hardly fail to produce riches in Bethlehem.”

Mrs. Gollin believes that religion was the most important factor shaping both communities. At least at the first, it permeated every aspect of life. But the community of Bethlehem was “secularized” much more rapidly than Herrnhut, aided by factors such as the more favorable economic climate and the impact of the American Revolution. At the close of the first hundred years, in approximately 1850, Herrnhut was virtually the same little community it had always been, while Bethlehem, now practically indistinguishable from other American towns, was well on the way to becoming an industrial city.

“Moravians in Two Worlds” is illustrated by two excellent reproductions of old prints of Herrnhut and Bethlehem. Additional pictorial material of this calibre should have been included in this excellent book.

From THE MORAVIAN
July 1967

MEMOIR
Patricia Ann Dills

Patricia Ann Dills passed away after a brief illness on August 14, 1967. She was 74 years of age.

For fourteen years beginning in 1938 she served at the Children’s Home in Alaska. Following her return from Mission service, she became the superintendent of Salem Home in Winston-Salem, N. C. She held this position until her retirement in 1964. In recent years she had devoted several weeks out of each summer as Camp Nurse at Laurel Ridge.

Miss Dills was born in Franklyn, N. C. on August 22, 1892, the daughter of A. M. and Emma Guffie Dills. She

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THE WACHOVIA MORAVIAN
was a member of the Calvary Congregation.

The funeral was conducted by the Rev. J. C. Barnes. Interment was in the Salem Moravian Graveyard.

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A Tribute to Ann Dills

In the ceaseless movement of our daily lives, there are those who in the words of Stephen Spender, “Have left the vivid air signed with their honor”. Such it was with Sister Ann Dills, a faithful daughter of the Kingdom. For in her love and laughter, in her stern concern for the sick and aged, and in her quiet joy in the simple things of this world, she lived a life dedicated to the needs of those around her.

Those of us who knew her at Laurel Ridge remember her cheerful banter at the breakfast table, her genuine patience with hundreds of children who came to her in need, and her gentle calm at the end of many a busy day. She loved the Christian fellowship and enriched it with her firm witness and selfless service. It is fitting that our last memory of her pictures her standing in crisp white beside the open door of the Shore Infirmary late at night. For this is where she labored and where she will long be remembered.

But most of all it will be the children from the banks of the distant Kusko-kwim to the mountains of the Blue Ridge that will sing her home with their songs of memory. Few of us are able to live on that edge between this life and eternity with her calm and readiness. For Sister Ann, the expectant morning, whether over the tundra, or in the corridors of sickness, or in the green bounty of her cherished garden, was always a morning filled with the promises of her Creator and Redeemer.

—Clark A. Thompson

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Lost and Found at Laurel Ridge

Given below is a list of items which were left at Laurel Ridge this summer. These items may be claimed at the office of the Board of Christian Education and Evangelism, 500 South Church Street, Winston-Salem, N. C.

1 blue-grey fleece lined coat with hood
1 J. C. Higgins sleeping bag
1 blue umbrella
1 tan umbrella
1 pair brown boots made in Canada
1 flashlight labeled Keith Smith
1 red and silver Ray-O-Vac flashlight
1 pair black dress loafers
assorted towels, wash cloths

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Salvation Army Pledges To Combat Social Ills

The Salvation Army has pledged President Johnson its help “in any way possible” in the war against poverty and other social ills.

The Army’s national commander, Commissioner Samuel Hepburn, assured the President in a letter that the organization “will continue to work with federal, state and local governmental agencies, churches, synagogues, civic groups and people everywhere to fight aggressively in the war against poverty, joblessness, inadequate housing, ignorance, fear, injustice, violence and immorality.”

Commissioner Hepburn noted that William Booth, the Army’s founder, declared more than 100 years ago that “the slums must go; the slums must come out of the people; people must be given an opportunity to work.”

He said the Army shares the President’s “deep concern and agony over the tragedy and violence facing our country.”

(RNS)
Sunday, November 26, 1967, is a day of special significance for our young people who are pursuing higher educational goals. This is the date of Annual Day of Prayer for Moravian College, continuing a custom begun in 1869. We ask our blessings and special prayers for our college and theological seminary. The student generation is being prepared for its goal in life — the ministry, education, governmental service, business and industry and other worthwhile pursuits beneficial to society. The college and seminary campus represents more than 20 religious denominations. We benefit from this exchange of intellectual and spiritual knowledge. Our prayers on this day are asked upon students and those who are providing leadership to the churches' mission in education — trustees, faculty, administration and the many persons who have supported the educational programs.
In This Issue

A Review
The History of the Moravian Church
By J. Taylor Hamilton and Kenneth G. Hamilton
Speaks on War and Disarmament

Believing that our Lord Jesus Christ wishes all men to live together in peace, this Unity Synod deplores the existence of war wherever it is in progress. The continuing shedding of blood, the escalation of military operations and the arms race are all contrary to the spirit of Jesus Christ.

We have too often departed from the Spirit and teaching of our Lord Jesus Christ, which have further been emphasized in the views expressed by some of our early fathers such as Peter Chelcicky and by John Amos Comenius in his "Angel of Peace." We recognize that this departure has contributed to the strife and misery of man.

Because we believe that God created man in his own likeness, we affirm the importance of remembering that man is a free spirit. We recognize the right of each minister and lay member of our church, acting as an individual, to follow the dictates of his conscience with regard to war and armaments.

We recognize that among the causes of tension and strife in the world today are the disregard of man's dignity and freedom, economic and social injustices, and fear. We call upon men and nations
— to respect man's freedom, so long as that freedom does not impinge on the freedom of others;
— to alleviate man's suffering by removing social and economic injustices whilst at the same time enhancing his dignity by fostering his self-dependence;
— to promote education as part of the search for truth; and
— to reduce fear and mutual distrust by working for disarmament.

We urge the leaders of all nations to continue with unrelenting diligence to seek a just and equitable basis for peace. We hopefully look to the United Nations as an organization through which continuing negotiations for peace should be pursued. We believe that man's efforts for peace have by no means exhausted every possibility for bringing warring parties together.
History of The Moravian Church

By J. Taylor Hamilton and Kenneth G. Hamilton

John R. Weinlick

Here is an updated definitive history of the Moravian Church by an author who has long established himself as the

KENNETH G. HAMILTON

authentic authority in the field. In this volume Bishop Kenneth G. Hamilton adds to a thorough revision of his father's monumental work a continuation of the church's history through its quincentennial in 1957. Since its publication in 1900 J. Taylor Hamilton's HISTORY OF THE MORAVIAN CHURCH has been the acknowledged basic text in English. No one who wished to understand the Renewed Unitas Fratrum could afford to by-pass it. Every popularizer of the subject invariably referred his readers to Hamilton for further study. The 1967 father-son version of Hamilton is also such a book, something for which those interested in Moravian history have long been asking.

The volume begins with an account of the quickening of religious life under the impulse of Pietism led by Philip Jacob Spener in the late 17th century. The authors next introduce us to the young Count Zinzendorf, one of the many of the nobility under the grip of the religious awakening. The coming together of Pietists, the remnants of the Bohemian Brethren and the charismatic count emerges as a moving drama.

The reader is then directed to the small Saxon town of Herrnhut, the refugee community which in a single crowded decade became a center of world-wide missionary and evangelistic effort. As might be expected, the pace slows as the generations pass. Experimental pioneering gives place to the task of maintaining what the fathers handed down. The book shows the 20th century Moravian Church active in the ecumenical movement, adjusting its mission administration to the changed situation arising from two world wars and encouraging its mission fields to become indigenous, self-governing and self-supporting churches.

How can Moravians lay claim to being a continuation of the Bohemian Brethren? What was German Pietism? How could Zinzendorf be both a Lutheran and a Moravian? What happened between the Moravians and John Wesley? What was the secret of the phenomenal outreach of the 18th century Moravians?
vians? How did Bethlehem, Pennsylvania, and Winston-Salem, North Carolina, come into being? What has the Moravian Church been doing in the 20th century? Authentic answers to these and many other questions are to be found in this volume.

The authors present their material with both the objectivity of careful scholarship and from the viewpoint of dedicated participants in the church they portray. Both the strengths and weaknesses of a small denomination are here clearly and forthrightly set forth. Events are more than just stated. They are also interpreted. Though not a volume on theology, the book gives the reader insight into the theological position of the Moravians. Even that portion of the book written before 1900 has unusually perceptive sociological insights seldom found prior to the modern development of the social sciences. Moravians and non-Moravians alike will find the new Hamilton history rewarding reading.

Kenneth G. Hamilton: A Biography

Kenneth Gardner Hamilton, the son of Bishop J. Taylor and Cecelia (Beck) Hamilton, was born in Bethlehem, Pennsylvania, February 20, 1893. In his early youth he lived in the Moravian community of Herrnhut, Saxony, and was educated in various Moravian schools in Germany. He returned to Bethlehem to receive his degrees from Moravian College and Theological Seminary. After graduating in 1914 he served a brief pastorate in West Salem, Illinois, then became one of the secretaries of the International Committee of the Y.M.C.A. to work among prisoners of war in Great Britain and Switzerland.

He served as a missionary of the Moravian Church in Nicaragua (1919-1937) during which time he was married in 1923 to Pauline Peterson of Winston-Salem, N. C. His return to the states found him serving on the faculty and then as dean of Moravian Theological Seminary. He earned his Ph.D. degree from Columbia University in 1941.

The synod of 1946 elected him to the Provincial Elders' Conference as member at large with special responsibility for foreign mission work. He was consecrated a bishop on February 16, 1947. He continued to serve administrative positions of the church until his retirement from the executive board in 1961 and from his post in the archives at Bethlehem in 1963. Since that time he has been in active retirement in Winston-Salem, North Carolina.

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The viewpoint of many people caught up in the rapid and almost cataclysmic changes of today might best be summed up in the title of a recent play: "Stop The World, I Want To Get Off." But Christians in many different nations and cultures are beginning, in the light of rapid social change, to ask a more perceptive question: Are the almost revolutionary changes about us to be taken in a negative way or is God perhaps working out his purposes in these very changes?

This question, and its implications, was the underlying theme of the third annual seminar of the Christian Institute of Religious and Social Studies held at St. Augustine, Trinidad, during the last two and one-half weeks of August. Thirty delegates, ranging denominationally from the Church of God to the Roman Catholic Church, met to consider the theme "Political Movements, Race, and Christianity in the Caribbean." The Provincial Elders' Conference of the West Indies Province sponsored the attendance of the Rev. Rudolph Holder of Tobago, and the Rev. Thomas Minor of Trinidad.

Although the seminar featured a number of speakers and guests the two main lecturers were Dr. Johannes Verkuyl of the University of Utrecht, Holland, for over thirty years a pastor and professor in Indonesia, and Dr. Selwyn Ryan, a Trinidadian now teaching at York University, Toronto, Canada.

In an open lecture on "Colonialism, Christianity, and Political Development," Dr. Ryan stressed that Christianity has been positive and creative rather than negative in terms of the nation building process. His rather startling conclusion was that Christianity as a whole has been a mere revolutionary force than Marxism in the developing areas of the world due to the fact that it has helped to prepare people for participation in the roles of modern industrial and urban societies.

An Age of Secularization

Our attention in this report, however, is focused more on the lectures of Dr. Verkuyl which deal with the Christian approach to secular man. In his first lecture, "The Fulfillment of the Missionary Task of the Church in an Age of Secularization," Dr. Verkuyl pointed out that a distinction must be made between "open" secularization and "closed" secularism. The process of secularization opens many new areas for creative living and does not necessarily deny the role of faith in life. "Closed" secularism, on the other hand, tends to reject any claim which faith might have on life. This attitude might be best summed up in the words of Huxley as one of "don't bother about God."

The question might be posed as to whether or not the thrust of secularization is a reality for the peoples and churches of the West Indies. Dr. Verkuyl felt that secular change is a prime and dominant influence in all of the de-
veloping areas of the world. The move to the city, the rise of new ideologies, and new concepts of living all point this out.

Church Must Pay Attention

What, then, is the task of the Church in the midst of rapid social change? Dr. Verkuyl felt that the most dangerous threat is for the Church, assuming an ostrich like position, simply to ignore the deeply rooted changes going on about us. One of the primary tasks of the Church, then, is to "pay attention." It must pay attention to

1. the causes and influences of social change
2. the new ideologies — for they are the "by products" of secular change
3. the new religions and pseudo-religions which social change often brings (for example Japan, though deeply influenced by industrialization, now has an estimated 640 new religions).

The Church is also challenged to go a step beyond simply paying attention. Its central task in a rapidly changing world is to point out to men and women the relationship of Jesus Christ to all areas of life. All things find their sense and purpose in him. Dr. Verkuyl called attention to two practical ways in which what might be called pastoral action can help carry this out. First, in an age of social change we should speak and preach more about history—its meaning and our place in it. Secondly, the Church must go beyond simply a stress on the conversion of individuals to an emphasis on the change (conversion) or relationships and structures in human communities.

New Ideologies

In the age of the rise of new nations the Christian Church must also confront a host of new ideologies and beliefs. The fact must be faced that the central role in the life of new states is not played by small units such as family, class, or community but by the masses set in movement by ideologies. The term ideology is difficult to pin down but it might be viewed as some sort of "blueprint for the future." In many societies ideologies function as a program of action—a way of living. And, in the rise of new nations, some type of ideology is necessary in bringing about cohesion and the breaking down of old patterns such as the caste system in India.

Dr. Verkuyl stressed that it must be made clear that the Christian faith and its concept of the Kingdom of God is no ideology. It is not a blueprint for the future which we can build but our answer to the call of God. The Christian faith, therefore, can never identify itself with any given ideology. At the same time, the Church must avoid falling into the frequent error of making judgements from a purely Western perspective.

The real function of the Christian community in facing ideologies is to "bring a ferment of prophetic critique and priestly service into societal and political life." It must both support the positive functions of the state as well as hold out the more ultimate demands of faith. Finally, the Church must always realize that the deepest emotions of men are not touched by ideologies. These can be touched ultimately only by an encounter with Jesus Christ who is the "true spring of living water."

Perhaps the one central point grasped by the members of the third Institute
of Religious and Social Studies was that a “stop the world, I want to get off” attitude cannot be adopted in an age of rapid social change. If the Church chooses to ignore the causes and results of change today then it not only becomes a weak and ineffective voice but a reluctant follower of its Lord as well. By being open and aware, by developing new forms of theological education for all its members, and by an enlightened use of modern mass media the Church can fully accept the challenge of witness in our day. Above all, as the Church carries out its historic pastoral tasks faithfully it will continue to offer the only adequate answer to empty, anxious, and fragmented man.

DEATHS


Stockton, Mrs. Lillian T., born June 19, 1894; died September 20, 1967. A member of Home Moravian Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.


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Theodore F. Hartmann

Nicaragua Hospital Survey – Part II

AIR VIEW OF THE THAELER HOSPITAL. At left foreground is a corner of the nurses’ home. In the center is the main hospital building and at the right the kitchen.

In a previous article the background for the Nicaraguan Hospital survey made in behalf of the Board of Foreign Missions was stated. From the recommendations which were made by members of the Survey Team action has been taken by the board in order to update both the instruction being given and also the physical facilities of both hospitals. The role of the two hospitals, their inter-relationships and their role in the mission of the Moravian Church were studied in detail.

Thaeler Memorial Hospital

This hospital at Bilwaskarma consists of a general hospital of 22 adult beds, 8 children’s beds, a tuberculosis wing with 20 beds, an outpatient clinic, a laboratory, a surgical wing to the hospital, a nurses’ library and classroom building, a number of nurses’ residences, a doctor’s residence and utility buildings. A training school for nurses is conducted in conjunction with this hospital.

With the exception of the new and unopened nurses’ library and classroom the hospital buildings were built 12 or more years ago. The majority were built 30 years ago. All are in need of considerable repair. The Hospital Board in Nicaragua is reviewing the situation and has made specific proposals to the Board of Foreign Missions. It is planned that an architectural engineer will be sent to Nicaragua in order to recommend what action should be taken immediately in the repair of the buildings.

Gray Memorial Hospital

The Gray Memorial Hospital, enlarged in 1963, now has 20 beds for adults, 15 beds for children and 5 bassinets. There is a staff of 3 registered and 15 practical nurses. A one-year training school for practical nurses is operated. Outpatient clinic, laboratory, x-ray, nurses’ classroom and a limited number of nurses’ living quarters are housed in the one building. A doctor’s residence adjoins the hospital grounds.
Services available in the hospital are comprehensive and up-to-date. Interchange of patients from Bilwaskarma is limited due to cost, distance, infrequency and scarcity of means of travel to Puerto Cabezas. Since this hospital is functioning well it is unlikely that government facilities will be established here anytime in the near future. Along with an active outpatient clinic a well organized anti-tuberculosis program, supported in part by government funds, is in operation. A limited family planning service is offered.

The majority of drugs and supplies used by both hospitals are purchased through the medical assistance program of the Christian Medical Society and Interchurch Medical Assistance of the National Council of Churches. These are obtained at approximately 5% of cost.

The incorporation of all hospital functions into one building has made for more effective use. The buildings are in good repair and facilities and personnel are available on the premises for changes and modifications when needed. A house is provided for the head nurse. Since most of the nurses live in the community the limited space for nurses' residence is adequate. Due to the delay in receiving drugs and supplies and the necessity to store surplus food, large storage facilities are required. Additional storage space is presently needed and can be obtained by utilizing space within the hospital building with alterations.

School of Nursing, Thaeler Hospital
The school opened in August, 1935, under the direction of Dr. and Mrs. A. David Thaeler. Gradually the school grew and to date has graduated 52 registered nurses. The school has been accredited by the government of Nicaragua and its graduate nurses have brought well-deserved recognition to the school for their excellent work, a reflection of their training.

School of Nursing for Practical Nurses At Gray Hospital
This school opened in 1962 under the direction of Dr. Ned Wallace. The duration of the course is one year. To date there have been 26 graduates. The stu-
Students enter in November and graduate the following October. There is a probationary period of two months following which the students continue their studies and work. The school has grown and 17 of the graduates are providing good service at this hospital.

Outpatient Clinics

The Asang Clinic was planned and constructed in the year prior to the beginning of its occupancy in May 1966 with Dr. Samuel Marx guiding the program. The people of the Asang area wanted a clinic badly enough to work for it and they provided the lumber for the basic construction. This clinic is run by a nurse who is a graduate of the training school for nurses at Bilwaskarma.

The Pearl Lagoon Clinic was opened in 1963 and has been active since that time. Construction of the seven-room block structure was effected with assistance from the Duke University Christian Council. The clinic is under the supervision of a registered nurse who has daily radio contact with the doctor in charge of the Gray Hospital. Medical students regularly spend two to three weeks as clinic doctor as part of their training program. With the help of gifts from the United States for major items the clinic is now financially self-sufficient. Between 300 and 400 patients are treated annually. The building is in good repair. The equipment, reference books and supplies are adequate.

Recommendations

The report of the Medical Survey Team contained many suggestions for the improvement and updating of the work which is being done in Nicaragua.

The clinic is now financially self-sufficient. Between 300 and 400 patients are treated annually. The building is in good repair. The equipment, reference books and supplies are adequate.

Recommendations

The report of the Medical Survey Team contained many suggestions for the improvement and updating of the work which is being done in Nicaragua.

Action has been taken by the board to implement these recommendations. Repairs to the old buildings which are needed at Bilwaskarma are being studied. The Hospital Board in Nicaragua will review the situation and make specific proposals for the time when the Mission Board will be able to send the architectural engineer to the field. In the meantime the roof of the Bilwaskarma Hospital will be repaired and a new stove, a washer and dryer purchased.

It was agreed that the two hospitals and the nurses' training programs, both for registered and practical nurses, should be continued. In order to aid in the training of nurses a nursing consultant to both hospitals will be sent to review the nurses' training program.

A new boat for the use at the Asang Clinic will be purchased and a new
generator and refrigerator for the same clinic will also be purchased.

The Church appreciates all of the work which has been done in the past by the pioneering missionary doctors. We are encouraged that several young doctors have indicated their willingness to continue this work. This work, however, has been made possible not only by the efforts of these doctors but by the support which has been given to this work by members of the Church at home, both by their gifts of money and prayers.

The Church is deeply indebted to the members of the Survey Team for the time which they spent in Nicaragua and also in preparing their report.

Teachers Needed
In Tanzania, Africa

T. F. Mbangulle, headmaster of the Rungwe Alliance Secondary School, Tukuyu, Tanzania, East Africa, reports that there is a serious shortage of teachers for his Moravian school.

The pressing needs are in the following subjects:

2. Sciences (Chemistry, Physics, Biology — high school level) — vacancy in August, 1968.

Qualifications are for graduate teachers with some teaching experience, preferably with Master's degree. The salaries are paid for and assessed by the Tanzanian government on the basis of qualifications. Normally graduate teachers receive 792 (pounds) per year.

Travel costs are normally met by the government and a house is provided with three bedrooms, kitchen, sitting-dining room, with electricity and indoor plumbing.

More information may be secured by writing to Mr. Mbangulle, Rungwe Alliance Secondary School, P. O. Box 28, Tukuyu, Tanzania, East Africa.

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November, 1967
Christian Education Building Dedication in Guyana

The Sharon congregation, in rural Guyana, dedicated a new Christian Education building during the summer. It is the first building of its kind to have been erected by the Moravians in that country. The building was built almost entirely by the efforts of the congregation itself. A very encouraging gift was sent from the Palmer Township Church School to help with the final phase of building and painting.

At the dedication service the church was packed with visitors coming from other Moravian congregations. The Minister of Education of the government brought the dedicatory message. In addition to the use of the building for Church School purposes there will be fellowship meetings, a Women's Institute weekly meeting, one night a week as Study Night for young people to study and use the library, one night a week for youth recreation, and one afternoon a week for borrowing books from the library. Each program has responsible adult supervision.

Report From the Dominican Republic

The Rev. Luis Thomas, Executive Secretary for the Dominican Evangelical Church (the united protestant church of which the Moravians are a part), has sent a significant report. "Since her foundation, Santo Domingo, has faced many different problems such as internal war, disagreements in the political and economical situation and in consequence all of those things are reflected in the religious sphere. Our Church has faced these realities and has gained real strength in its 45 year history.

"In 1957 we had 18 pastors, ten of them were seminary graduates. The rest were older men without theological training. Now, 1967, we have 36 pastors, 20 of whom are ordained and 16 of the ordained are seminary trained.

"In 1961 we reported 2,968 communicant members and in 1966 the report showed 4,773 communicants. In the last five years 1,405 members were added to the Church.

"In 1960 we had a church income of $35,000, not including school income or major construction costs, and in 1966 this amount had increased to $68,000, in spite of the political and economic instability of the country.

"We are grateful to God for guiding us and for the moral and financial support which has come from the Board for Christian work in Santo Domingo."

Further Cooperation with the Covenant Church

The Mission Board of the Evangelical Covenant Church has appointed two of its members, the Rev. Russell A. Cervin and the Rev. Emory Lindgren, to meet with two members of the Moravian Mission Board, Mr. Theodore Hartmann and Bishop Edwin Kortz, to discuss in an exploratory way the areas in which the two groups may be able to
cooperate in Alaska. The Covenant Church is supplying a lay couple now serving at our Children’s Home, the Stanley Schneiders, and some Moravian young people are attending the Covenant High School at Nome.

The area served by the Covenant Church is northwest of the Moravian work and includes, in addition to the regular congregational work, a boarding High School, a Children’s Home, and a radio station (KICY). In almost every detail the aims, organization and beliefs of the Moravians and the Covenanters is similar.

Schedule of Doctors for Central America

Dr. Carl Tyner, of Leakesville, N. C., has returned to the States after a winter of service at the Thaeler Hospital in Nicaragua. He was followed by Dr. Alderman Thompson, a retired physician living in Managua and a Moravian who was active for years in the Moravian Church at Wayne, Michigan. Dr. Samuel Marx returned from furlough and is now in charge of the work at the Thaeler Hospital where he will remain until Dr. Peter Haupert is ready for service on October 1, 1968.

The Gray Hospital at Puerto Cabezas, Nicaragua, is being served by Dr. Lloyd Long, a member of the Evangelical Covenant Church in New Orleans. He expects to stay until Dr. Ned Wallace, now on furlough, returns on November 1. Dr. Theodore Rights is now serving at the Gray Hospital also and will eventually go to Bilwaskarma for the study of Miskito and to assist with the teaching in the Nurses’ Training School.

Plans are being made for Dr. Kenley Burkhart to enter service in the early fall of 1968 and he will go directly to Costa Rica for the study of Spanish, before he is assigned to one of the hospitals.

Dr. John Gilliland left the clinic at Ahuas, Honduras, in July and was replaced by Dr. Robert Smith of Lowell, Indiana, for about two months. After the Smiths leave the clinic, it will be served by Nurse Ethel Seutter and by visits of Dr. Samuel Marx from Bilwaskarma. Dr. Marx will return to Ahuas in 1968 when Dr. Haupert enters service.
The Provincial Boards at Work

THE REV. LEWIS B. SWAIM: Installed as pastor of Immanuel.

The Provincial Elders’ Conference announces that the Rev. Lewis B. Swaim has accepted a call to become pastor of the Immanuel Moravian Church. Br. Swaim, who has served the Greensboro Congregation for the past five years, will be installed at Immanuel during the morning service on Sunday, November 12, by a member of the Provincial Elders’ Conference.

The Southern Province was represented at the General Board Meeting of the National Council of Churches in Atlanta, Ga., September 14 and 15, by the Rev. Richard F. Amos, vice-president of the conference.

The newly acquired building of the St. Philips Congregation was consecrated on Sunday, October 15, by the Rt. Rev. Kenneth G. Hamilton.

Dr. R. Gordon Spaugh, president of the Provincial Elders’ Conference, and Mrs. Spaugh remain in Bad Boll, West Germany, where he is progressing satisfactorily following a slight stroke. No date has been set for their return trip home.

The Reeves Library, newest building on the Moravian College Campus, was dedicated Sunday, October 22.

Built of stone with an exterior that is reminiscent of the Germanic colonial building of mid-eighteenth century Bethlehem, the three-floor building has a capacity of 200,000 volumes and seats 400, approximately one-third of the student body.

The trustees have named the building Reeves Library in honor of Jeremiah E. Reeves (1845-1920), pioneer steel manufacturer, and his wife, Jane Rees Reeves (1847-1926), a devoted member of the Moravian Church of Dover, Ohio, in recognition of the generosity of their grandchildren, Samuel J. Reeves and the late Margaret Jane and Helen F. Reeves.
On Homecoming Day

Clemmons Lays Cornerstone

The 35th Annual Homecoming Festival of the Clemmons congregation was held October 1 and featured the laying of the cornerstone of a new sanctuary.

PARTICIPATING MINISTERS are the Brn. Herbert Weber, Burton Rights, George Higgins and Glenn Craver.

Homecoming festivities were begun at Clemmons during the pastorate of the Rev. Leon G. Luckenbach and each year attract many former members of the congregation and alumni of Clemmons School. Among those returning for this year’s observance was William E. Hall, of Zepherhills, Florida, the son of the first pastor of the congregation, the Rev. James E. Hall. Mr. Hall was one of several persons present for the occasion who were recognized for having also attended the laying of the cornerstone of the congregation’s present building in 1901.

At the morning service, the Holy Communion was held in observance of World-Wide Communion Sunday and the choir sang “Communion Hymn” by Bishop and Mrs. J. K. Pfohl. Bishop Pfohl was the first principal of Clemmons School and Mrs. Pfohl, then Miss Bessie Whittington, was recruited by Mr. Pfohl to teach in the school. A basket dinner on the church lawn preceded the afternoon service for the laying of the cornerstone.

The Clemmons Church and School were organized in 1900 as the result of the vision of Edwin T. Clemmons. The owner of a hotel in Asheville and operator of a stage coach line, Mr. Clemmons bequeathed the major portion of his estate to the Moravian Church for the beginning of a church and boarding school in his native town, then known as Clemmonsville.

In his will, Mr. Clemmons directed that a church of brick not to exceed in cost $10,000 and a school building not to exceed in cost $10,000 be built, and also a house for a pastor and teacher. The parsonage and school were built, but the church building was never erected due to the failure to realize the full amount anticipated in the estate.

For years, Sunday School was held in classrooms of the school and worship was conducted in the school auditorium with its long fold-up-seat benches and its stage across the entire front of the auditorium. When the school merged into the public school system and moved to

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the new Clemmons School building in 1925, changes were made in the auditorium to convert it into a more adequate facility for the congregation's gathering to worship. The sanctuary now being built is, therefore, the first building in the history of the congregation which has been specifically planned and designed as a sanctuary for worship. Future plans provide for a fellowship hall, another first for the congregation.

The cost of the new 430 seat sanctuary together with the renovation of the present sanctuary to four classrooms and two rest rooms is $129,000. Grover McNair Construction Company is the contractor and Ralph W. Crump, the architect.

Bishop George G. Higgins officiated at the laying of the cornerstone and was assisted by the pastor, the Rev. Burton J. Rights, and visiting ministers, the Rev. F. Herbert Weber, pastor of Fries Memorial Church and former pastor of the Clemmons Congregation, and the Rev. Glenn E. Craver, pastor of New Eden Church.

Plans for the new sanctuary began early in 1964 with the appointment of six committees to study the church's program, its mission, its needs, and its resources. Eighty members volunteered their services on the committees which were as follows: Survey, Christian Education, Worship, Administrative and Other Facilities, Fellowship and Recreation, and Finance.

At the conclusion of the committees' study, a Building Committee was appointed to develop plans for carrying out the committees' recommendations. The Building Committee was composed of Roger Warren, chairman, T. K. Amos, Jacob Cumby, J. P. Matlock, Dr. Frank Nifong, Dr. Paul Nifong, and Edgar Powell, Jr. A year ago, Mr. Warren, who had moved from the community, was replaced on the committee by Henry Hall, and Mr. Amos was named chairman.

The first spade of earth for the new sanctuary was turned by Dr. R. Gordon Spaugh, president of the Provincial Elders' Conference, at the Ground Breaking Service on March 5, 1967. Construction is scheduled for completion in early 1968.

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Grace Church Dedicates Christian Education Building

Grace Moravian Church, in Mount Airy, held a dedication service for its new Christian Education building Sunday, October 8. Bishop George G. Higgin preached the sermon and performed the act of consecration.

The major portion of the service which was at 10:00 a.m. was conducted in the church sanctuary; then, following the sermon, Pastor Joe Gray, Bishop Higgins, and the senior choir led the congregation in a procession out the front door and down the walk to the front steps of the recently completed building for the formal dedication.

The new building is of native granite, matching the appearance of the other parts of the church building exactly. It measures 40 by 90 feet and has two floors, the first of which is a large fellowship hall and well equipped kitchen, plus furnace room. The second floor is made up of the church office, library, pastor's study, parlor, crib nursery, nursery, rest rooms, and three classrooms. The cost of the building was $80,000.

Sunday school attendance at Grace Church has been consistently down for some months, but it is interesting to note that on this dedication Sunday, the attendance was 183, as compared with the recent average of 150. Five classes reported perfect attendance.

Boca Raton Kindergarten Has Record Enrollment

The P.T.A. Kindergarten which uses the facilities of the Boca Raton Moravian Church began the new year in September with a capacity enrollment of sixty children. The increased enrollment necessitated the organization of a third class.

The P.T.A. as a result of the record enrollment also enlarged the recreational area on the church property by adding 2,400 square feet of fenced in sodded playground.
Women of Little Church
On the Lane Plan Bazaar
For November 29

The Women’s Fellowship of the Little Church on the Lane of Charlotte will hold its 33rd Annual Bazaar on Wednesday, November 29, opening at 10 A.M.

In 1934 a small group of women of the Little Church on the Lane began a community custom which is now the second oldest Bazaar in Charlotte. Every year on the Wednesday following Thanksgiving Day, the Women’s Fellowship entertains the community at a day-long Moravian Bazaar. Typical Moravian items are offered for sale along with various Christmas items, Advent wreaths, and handwork of every description.

A beautifully decorated “tea room” featuring Moravian Sugar Cake and coffee will remain open all day. Lunch will be served in Fellowship Hall from 11:30 A.M. until 2:00 P.M.

This is the only fund-raising project of the Women’s Fellowship to meet its budget of $3,200 which includes pledges to the Provincial Women’s Board, various Moravian causes, local church programs, and community projects such as the Charlotte Ministry to Prisons, Bible Teaching in the Public Schools, the United Religious Ministry at UNC — Charlotte, and the Florence Crittendon Home.

All the women of the Southern Province are invited to come and share in this festive occasion of work for our Lord and fellowship with each other.

Mrs. R. V. Bruton

Activities of Bishop Spaugh

Bishop Herbert Spaugh participated in the Twelfth Annual International Conference on the Church’s Ministry of Healing held at St. Stephen’s Episcopal Church in Philadelphia, Pennsylvania, September 10-12. He delivered two addresses at the conference and participated in other features of the conference, which was attended by more than 5,000 people from 30 states and several foreign countries.

September 17-20, he conducted a series of seminars on prayer and the work of the Holy Spirit at the First Moravian Church of Riverside, New Jersey. While at Riverside, he addressed the Rotary Club of that city.

On September 5, Bishop Spaugh addressed the class of new student nurses, numbering about 100, at the Presbyterian Hospital School of Nursing, Charlotte, N. C.
Food Distributed To Villages

Impoverished by Blight and Flood
Paul A. Snider

DR. WERNER G. MARX rejoices at the arrival of the first truck load of food from Puerto Cabezas.

Twenty-five thousand pounds of corn, flour, and soybean salad oil were unloaded at the Instituto Bíblico Moravo in Bilwaskarma, Nicaragua on a humid afternoon in August, 1967. Hard men with bulging necks and taunt biceps and tiny women carried the large bags (112 pounds) from the truck to the classroom which served as a temporary storehouse. Even the children assisted in the unloading of the cartons of oil.

Transported from Puerto Cabezas by truck, this food was designated for distribution to the thirty thousand Misketo Indians in the famine stricken areas along the Rio Coco.

On each bag and carton the origin of the food was indicated by a shield of stars and stripes emblazoned with the words “United States of America.” In large English letters the following inscription appeared below the shield on the bags of corn and flour: “Donated by the People / of the / United States of America / Not to be Sold or Exchanged / weight 112 lbs / contract No — BP — 1380A / Cathwel — Nicaragua.”

The food had been stored in a warehouse in Puerto Cabezas for almost six months. The bugs had grown fat on the corn, and the weevils worked in the floor. Yet the Misketo people with eager hands reached for their small portions. How far can twenty-five thousand pounds go toward relieving the hunger of thirty thousand people?

This shipment, part of the Roman Catholic welfare program, would have remained rotting in the warehouse if Dr. Werner G. Marx had not volunteered to arrange for its distribution. The local Roman priest, anticipating the severe criticism which was to come to Dr. Marx, the Rev. Jack Coleman, and others associated with the effort to get the good to those who needed it most,

November, 1967
suggested that all of it be dumped into the sea. To prevent this from happening the Moravian Church secured permission to attempt to get the food out to the people.

From a survey of the villages, it was determined that the area of greatest need was down river from Bilwaskarma where the extensive and repeated flooding of the river had destroyed most of the rice and beans. An earlier blight had seriously affected the bananas, plantain, plass, and cassava. The people of Andris, Boom, Sawa, and other villages down river were, therefore, virtually without food. Reduced to eating the starch clinging to the fibers of the heart of a small palm tree, one elderly Misketo woman quietly anticipated death. “I’m waiting for the Lord to let me die,” she said.

In another village a small white-faced monkey provided much needed protein for a hungry family. The next day Dr. Marx purchased the surviving offspring of the monkey and gave it to Kenneth Snider who brought it back to Hialeah, Florida, with him. The old woman who sold Dr. Marx the week-old baby monkey was extravagant in her gratitude. “Thank you, thank you, Parson. This poor old woman is so hungry! Now she can buy her some ‘backy’. Apparently she could endure the hunger pains more readily than the nicotine fit!

The first portion of the food, then, went down river to the villages impoverished by blight and flood. Ted Marx, son of Dr. Werner Marx, accompanied the food to the villages where responsible leaders directed the final sharing of the food.

Some people objected to the method of distribution. The committee had determined that the food should go first to widows, orphans, and the elderly people who had no man to provide for their needs. One village exhibited a strongly hostile attitude toward this approach to the problem. Able bodied men, elders in the church, said, “We all get some or no one get anything!” The Rev. Jack Coleman, confronted by the criticism of insensitive men conscious only that something was being given away and they were not getting what they supposed was their share, commented that he understood the attitude of the priest who said, “Dump it into the sea.”

Yet some people were fed and some were grateful. A few said thank you to Dr. Marx.

This small trickle of corn, flour, and soybean salad oil, however, could never meet the nutritional needs of the Misketo Indians along the Rio Cocco. Different and more efficient methods of agriculture must be introduced to the area. The plush vegetation and the sleek horses and cattle along the river give sufficient evidence of the land’s ability to sustain life. The ignorance and indif-
ference of the people, a combined stubbornoess and apathy, must be overcome. Is the Moravian Church the responsible agency for teaching its members how to live well along the Rico Cocco? Whose mission is it?

The Rev. Paul A. Snider, the pastor of the First Presbyterian Church of Hialeah, Florida, visited in Nicaragua last summer as the guest of Dr. Werner Marx.

DEATHS


Japan’s Christian Council
Asks Approval of Revision
To Promote Ecumenism

A proposal to change the name and structure of the National Christian Council of Japan—designed to widen its ecumenical activities—was approved in principle at the interdenominational group’s annual assembly in Tokyo.

Plans call for the religious body to become a National Council of Churches in Japan, and to assist mutual discussions and cooperation among member denominations, as well as among other Christian groups in fields of common concern.

A draft of the council’s re-structure will be prepared by a special committee and submitted at the next assembly for action.

Also approved by the council was the use of more laymen and local interdenomination groups in its activities.

The assembly endorsed recommendation of a recent council-sponsored Consultation on Unity in Mission attended by delegates from Japan and six other nations. These proposals included more joint planning and cooperation among Japanese and overseas Churches in strategic mission areas.

Dr. Isamu Omura, former moderator of the United Church of Christ in Japan (Kyodan), was elected chairman of the National Christian Council, succeeding Dr. Chitose Kishi who held the post for four years.

Vice-chairmen are Anglican Bishop Makoto Goto of Tokyo and the Rev. Atsumi Tasaka of the Tonan Evangelical Lutheran Church of Tokyo. (RNS)

Graham Endorses “Social Gospel”
As Part of the Biblical Gospel

Evangelist Billy Graham expressed support for “the social gospel” in a paper distributed to members of the World Council of Churches’ Central Committee in connection with the WCC’s current emphasis on evangelism.

“There is no doubt,” Mr. Graham’s paper said, “that the social gospel has directed its energies toward the release of many of the problems of suffering humanity. I am for it! I believe it is Biblical.”

“However,” he added, “I am convinced that we do not have a personal gospel and a social gospel. There is one Gospel and one Gospel only, and that Gospel is the dynamic of God to change the individual and, through the individual, society.”

Acknowledging that some evangelical Christians have deemphasized the role of the church in social change, he said:

“If evangelicals have forgotten their social responsibility it is due to a perversion in their teaching and a reaction against the ‘social gospel’, but not because evangelism and the personal appropriation of Christ as Saviour and Lord does not involve the individual in the suffering of humanity.”

Entitled “Conversion — A Personal

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THE WACHOVIA MORAVIAN
"Revolution," the paper represents the first time Mr. Graham has written specifically for the WCC. It appeared in a shorter version in the Summer issue of The Ecumenical Review, official World Council quarterly.

The contribution is part of a study on the concepts of conversion which the WCC's Division of World Mission and Evangelism has been making since 1964. This study will play an important role in the 4th Assembly of the Council at Uppsala, Sweden, next year.

Mr. Graham, in his paper, commended the World Council for its "serious attention" to the phenomenon of conversion. As a minister in the Southern Baptist tradition, he is not denominationally affiliated with the WCC.

The evangelist said that conversion is "the turning of the whole man to God; it is commitment to Christ as the first loyalty in life."

He explained the Biblical and psychological significance of this experience in relation to his evangelistic crusades, but he also expressed the opinion that there "is no technical terminology for the Biblical doctrine of conversion." The
paper stated that there may be many forms of conversion and the evangelist disclaimed any interest in contrasting "the grace of conversion" (sudden and dramatic) with the "nurture of grace" (a period of "gradual conviction").

"Conversion," Mr. Graham concluded, "is the impact of the kerygma (Gospel) upon the whole man, convincing his intellect, warming his emotions, and causing his will to act with decision. I have no doubt that if every Christian in the world would suddenly begin proclaiming the kerygma . . . we would have a different world overnight. This is the revolution that the world needs!" (RNS)

Church Opens Doors For Community Use

Epiphany Episcopal church in Detroit, Michigan, like a growing number of churches throughout the U. S., is opening its doors to community organizations this Summer, including a pilot UAW-CIO factory training program.

The church's parish house also provides office space for a county welfare worker and is a base of operations for a neighborhood organization dealing with delinquents.

The rector of the church, the Rev. Father Griswold, explained that the Summer program resulted from a two-year study by the vestry. The vestry concluded, he said, that "since the facilities were located in a community where its use is sorely needed, the church has a Christian responsibility to share them.

"If the church facilities could be used for the collective good of all the church's neighbors, they should be used in a way the people themselves wish to use them."

Lay officials of the congregation support the effort. Chairman of the Epiphany building use committee Harold Hammond said: "It is to our neighbors that we wish to witness for Christ and the church. The parish hall and its use gives us a common meeting ground, and therefore an opportunity to make this kind of witness." (RNS)

_____*

Gideons' Distribution Set Record in 1967

More than 5 million Bibles and New Testaments were distributed throughout the world during the last year by Gideons International, according to a report submitted to the organization's convention held in Miami Beach, Florida.

M. A. Henderson, executive director of the 68-year-old association composed primarily of Protestant laymen, said the total was a record high.

A special project for the 25,000 Gideons in 76 countries was outlined to the delegates. This is a drive to supply 80,000 New Testaments to school children in various African nations.

The project was presented to the convention by Clarence H. Gilkey of Butler, Pa., president. He said that the
$28,000 required for the effort would be raised at a dinner during the convention.

The African project will be in addition to a proposed budget of $1,200,000 to be used in the coming year for Bible distribution, Mr. Gilkey said.

Gideons International is devoted to “distributing God’s Holy Word and winning others to Christ.” Its principal means of doing this is by placing Bibles in hotel rooms, hospitals, and military installations, and distributing New Testaments to members of the Armed Forces, nurses and school children.

Gideons International is devoted to “distributing God’s Holy Word and winning others to Christ.” Its principal means of doing this is by placing Bibles in hotel rooms, hospitals, and military installations, and distributing New Testaments to members of the Armed Forces, nurses and school children.

Baptist Home Mission Plan
To Stress Urban Center Work

A ten-year plan for the Southern Baptist Home Mission Board envisions a 50 per cent increase in its budget, with a primary emphasis in urban centers of the nation.

Recommendations of the 10-man committee appointed to establish long-range objectives and goals were adopted at a Board meeting in Atlanta, Ga.

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A 1977 budget of $19.3 million to support the work of 3,540 missionaries was projected by the plan, contained in a document entitled Direction '77. The proposed figures compare with the 1967 budget of $12.1 million and a staff of 2,165.

Direction '77 sets forth 14 guidelines for home mission work. Approved by the Board last Fall, the guidelines set urban centers as the primary target of an evangelistic thrust expected to cross racial and cultural lines.

Citing the changes he has seen in his two-year term as president, The Rev. Edgar Arendall, retiring president of the Board, said the most dramatic was "the move away from institutional approaches to person-centered ministries such as juvenile rehabilitation. "There is a fluidity of work now, a breaking out of traditions. The idea exists now that anything should be considered if it might work in a spiritual way." (RNS)

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Cuba's Methodist Church To Become Autonomous

The Methodist Church's Cuba Annual Conference will become an autonomous body — Methodist Church of Cuba — at an organizing conference in Havana, Feb. 2-4.

An announcement by the Methodist Board of Missions here said the new Cuban denomination will be affiliated with The Methodist Church in this country, though no longer part of it.

Articles of faith and a constitution have been approved by the Cuban Church which has been working with the denomination's Commission on the Structure of Methodism Overseas in planning its autonomy.

The Cuban Methodist Church has about 9,000 members and 54 pastors, including ordained clergy, and theological students and laymen serving as supply ministers.

Since 1964, three Methodist Annual Conferences abroad have voted to become independent. Besides the Cuban group, the others are Methodist Church of Indonesia and Methodist Church of the Union of Burma.

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MEMOIR

Miss Grace Siewers

Miss Grace Louise Siewers, former archivist of the Southern Province, died on October 8, 1967, at the age of 78 years. She was born in Salem, N. C., on June 25, 1889, the daughter of Nathaniel Shober and Eleanor deSchweinitz Siewers.

She was the first professionally trained librarian of Salem College, a position which she held from 1928 to 1954.

Following her retirement from Salem College, Miss Siewers became the archivist of the Southern Province. She rendered valuable service to the Provincial Archives by carrying out a program by which the materials in the archives were systematically catalogued.

The funeral was conducted from the Home Church by Dr. J. C. Hughes, Bishop Kenneth G. Hamilton and the Rev. Harry J. Trodahl. Interment was in the Salem Moravian Graveyard.

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SALEM COLLEGE
Kernersville Church

In This Issue

- Kernersville's Centennial
- The Message of the Church to the World
- Government Report on Alcohol
Unfinished Cathedral
A Monument to

The Present Agonies of Our Cities

The Cathedral of St. John the Divine in New York City will remain un-
finished as a monument to “the present agonies of our cities,” according to a
decision announced by Bishop Horace W. B. Donegan, Episcopal bishop of
New York.

On the 20th anniversary of his consecration, the bishop said that the urban
crisis in the metropolitan New York area, notably last summer’s riots, prompted
him to cancel plans made a year ago for completion of the building.

The Cathedral, located at Amsterdam Avenue and 110th Street, is on the
edge of Harlem. It was begun in 1891 and is one of the few examples of Gothic
revival architecture in the nation. No major work has been done on the structure
since 1941.

Last November, Bishop Donegan and the Cathedral trustees approved plans
to complete the edifice at an estimated cost of from $12 to $25 million.

When these plans were announced for completion of the Cathedral, Bishop
Donegan noted that he was criticized by many young Episcopal priests who
argued that the funds should be spent on “people, not buildings.”

“The Cathedral church will for the immediate future remain as it now
stands unfinished,” Bishop Donegan said at a Eucharist service attended by sev-
eral hundred diocesan clergy. “There will be no fund-raising drive for its com-
pletion so long as I am Bishop of New York, until there is greater evidence that the
despair and anguish of our unadvantaged people has been relieved.”

“It is my desire that while the present agonies in our cities prevail, while the
barriers of hate, prejudice, injustice and inequality, which keep men apart from
one another and embitter life exist in our land, this unfinished Cathedral . . .
shall be the prophetic symbol that our society is still as rough-hewn, ragged,
broken, and incomplete, as the building itself.” (RNS)
Kernersville Observes Centennial
James G. Weingarth

An opening prayer service, the largest communion service and single love-feast in the history of the congregation, a unique picture display on five two-sided, 8 by 4 feet panels, the presence of its only living former pastor, the publication of a 160-page book, "Our Heritage," compiled by Mrs. Carl Kerner, the main address by the former pastor who had served the congregation for one quarter of its existence, the presentation to the congregation of the prayer book belonging to Joseph Kerner, the founder of the town, and a Thank Offering of over $3,000 were the highlights of the 100th anniversary celebration of Kernersville Church last month.

The prayer service took place in the sanctuary on Friday night, November 10, marking the exact 100th anniversary of the dedication of the original sanctuary, the same one in use today. The service was conducted by the present pastor, with the Adult Choir and the Junior Department of the Sunday School assisting in music and the recitation of Psalm 103. While it was the smallest in attendance of the three services (111 present) it may have had as much of meaning in its own mood of quiet retrospect, testimony and intercession, as the two great services on November 12 had in their moods of worship, fellowship and stewardship.

The Anniversary Communion

Sunday, November 12, dawned clear and mild, a perfect day weather-wise. We were glad to have present as our presiding elder brother, Bishop Kenneth Hamilton, who presided at the communion service in the morning, and pronounced the benediction at the close of the lovefeast in the afternoon. We shall not forget the communion service, with a father and son duo serving, former pastor, Dr. Walser H. Allen, Sr., and son of the congregation, the Rev. Walser H. Allen, Jr. Prior to the communion service the present pastor presided over the reception of eight adults and four children into the fellowship of the congregation. Attendance at this service was 326. Each of the four ministers wore his surplice, the pastor using his in the Adult Baptism of one of the new members.

Many folks made a day of it, bringing their noon meal with them and enjoying it, and the visiting with everybody else, in Fellowship Hall. It was a great day of re-union for the Walser
Allen family. All of the children, Barbara from Chapel Hill, Dr. Tom from

THE FOUR MINISTERS who were present at the service of Holy Communion. They are (from the left) James G. Weingarthis past Sor Walser H. Allen, former pastor; Kenneth G. Hamilton and Walser H. Allen, Jr.

The picture display was unique and thrilling, really something to see. It is still up, and will be at least through Christmas and New Year. There are 500 pictures on the panels, and people still come through the week to look at them. Every Sunday there is a small crowd slowly circling the long display which extends for about two-thirds of the length of Fellowship Hall. Five of the panels are “specials”, featuring the church building (the oldest photograph being one from 1889 taken from the roof of “The Folly”), the pastors and

their families, the men and women who served in the military, the Sunday School, and music and the festal days. The Lovefeast

The climactic lovefeast service in the afternoon began with a 45-minute concert by the band. Behind the lovefeast table were the three living pastors of the congregation representing 40 years of the life of the congregation. The third one was the Rev. Clayton Persons, now pastor of Trinity Church in Winston-Salem. Attendance was 431, the largest attendance at any one service inside the building. The overflow was seated in Fellowship Hall, with a sound system carrying the service to the folks there.

Bro. Persons brought the official greetings from the Provincial Elder’s Conference, as well as his own personal greetings as a former pastor from 1947 to 1956. The Rev. Richard Amos, pastor of Friedland Congregation, brought greetings from our mother congregation. The pastor read all the other greetings received from far and near. The Thank Offering was just that, an unattached offering of gratitude for the blessings of a hundred years and a hundred thousand smiles and tears. The amount represented a real breakthrough, and at the close of the day stood at $2,674.18. Gifts since then have raised

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the total at this date to $3,014.09. The morning offering totalled $955.17.

The Anniversary Sermon

Finally, came the time to hear a loved and familiar voice from the past, that of Br. Walter Allen, Sr., pastor from 1922 to 1947. Copies of his complete address

DISPLAY OF 500 PICTURES which featured buildings, pastors and their families and general congregational activities.

will be available shortly in the church office. Let me quote his fine appeal at the end:

"No matter how glorious may be the past, or how satisfactory the present, unless a man looks to the future, yea, unless he strains toward a goal beyond his immediate reach, he will never become what he can be.

"There is a mysterious verse in the First Epistle of John which reads: ‘Beloved, now are we sons of God, and it doth not yet appear what we shall be.’ This opens before us a vast future of which we cannot even dream.

“What will happen to this congregation in the next one hundred years? Of this I am certain: what it has to offer will be more needed than ever before. We heard it said, almost daily, that we are living in a changing world, but our world has been changing ever since it was first created, so that is nothing new. What will be new are the needs, the challenges which will face us in the space age. Yet because our God is the same, yesterday, today and forever we need have no fear. I bid you go forward therefore, in faith and hope. . . .

God is all-sufficient
For the coming years” . . .

So the long, great day drew to a close, with a nostalgic look back and a hopeful look forward and one last thrilling outburst of song and praise: “Sing Hallelujah.”

______________________________
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The Message

Of The Church To The World

Christian D. Weber

It should be stated in beginning this article that the thoughts here follow a previous article describing the characteristics of the world in which the contemporary Church must exist, live its distinctive life, witness, and upon which it must make an impact. The world characterized by secularism, social change and a growing awareness of oneness challenges the Church to say something to it, to apply some means of healing and direct it to some secure future. Does the Church, like God, really so love the world that it will speak to it and seek to save it?

The message of the Church is a subject with which every congregation must be concerned. Indeed, it can be said of each congregation, “Your message is showing.” What is the message the community sees being proclaimed, practiced and held to be important by your church? What do the board members and minister, the members studying, worshipping and serving together seem to be saying to the community?

It is hoped, of course, that the Unity Synod held this past summer earnestly considered what the Moravian Church should be saying to the many segments of our world. Likewise, we look to our bishops and provincial leaders for clarification of the message and counseling in making it heard, for they share the responsibility with us. But ultimately the responsibility rests on us, individuals in a congregation, whether we as groups of Christians will proclaim and demonstrate a vital, redemptive message to the world.

The Content of the Message

Often a congregation may think it can choose for itself the message it will proclaim. As it decides it may have improper goals in mind. For instance, it may gear its message to what would be appealing to those outside the Church, or to what might make the church grow in numbers. In so doing, a congregation can make costly compromises with the morality and aims of secular society. Or, again, a congregation may emphasize a message which will make people feel comfortable and help them realize their church is not going to deal with controversial issues.

Christ commissioned Christians to “go into all the world and preach the gospel to the whole creation.” The Gospel is the message of the Church. There can be no other. The message for the Church has been stated by Christ and has been given by Him to the Church. The Church’s reason for existence is to proclaim the Gospel. A church just does not have the privilege of choosing some other message, an easier or less-demanding one, and still maintain its identity as a church of Christ.

The Christian message announces an EVENT, that through Jesus Christ, God was acting in man’s behalf, offering forgiveness and salvation and making fellowship with Him possible. It is a message about A PERSON, Jesus Christ of Nazareth, the Son of God, whose death

The Rev. Christian D. Weber is pastor of the Boca Raton, Florida, Congregation and Florida Director of Church Extension.

THE WACHOVIA MORAVIAN
and resurrection announce deliverance from sin and the possibility of new life, in whom alone is salvation, and whom God has made Lord over all things. Dr. George L. Hunt writes, “The church’s job is to make known to the world who its Ruler is and what he would say to it. The world may listen or not, as it chooses. But it must be addressed, in behalf of its Sovereign.”

Modern man’s attempt to dismiss God from life and the attitude held by many even within the Church that the Bible is no longer important for life make the proclamation of the Gospel a difficult task. But it must be preached, and that preaching is not just by means of sermons and therefore the minister’s responsibility. Preaching is also accomplished by personal witnessing and by the way Christians live.

Another responsibility of the Church in proclaiming its message is that of pointing to sin in national affairs, community relationships, social and personal living. Wherever the Church sees these sins, it must condemn them for what they are and at the same time help those involved find a saving experience through Jesus Christ. “At every period in the history of the Church,” states Emil Brunner, “the greatest sin of the Church, and the one which causes the...
greatest distress, is that she withholds the Gospel from the world and from herself.”

One of the great men of the 20th century was Karl Barth. As a leading theologian, he greatly influenced Christian thought throughout the world and was so famous that his last visit from Switzerland to the United States was featured by national television coverage. When asked what was the greatest thought he ever had, he replied, “The greatest thought I have ever had is Jesus loves me. this I know.” No less than that is our message. We may seek new methods to proclaim it, but proclaim it we must, and demonstrate it in our church life we must.

The Results of the Message

When the Gospel is proclaimed faithfully, God will accompany it with power, and CONVERSIONS will take place. Conversion is more than mental assent to the teachings of the Scriptures and attraction to Christ. Conversion is a radical change which takes place in life, whether it be the life of an individual, a community or a nation.

Part of the apparent weakness in Christian congregations can be attributed to a willingness to announce the message of the Gospel, but not expect much to happen in the lives of those who hear it. Do we as Christians seek to protect ourselves from conversion experiences in others, and play them down because radical changes may place unwanted demands on us? Do we hedge the radical changes that should be taking place in family, community and Church life because we are too content with life as it is?

When Christians become united in proclaiming the one message of the Church, that through Christ God is offering something to all mankind, they will experience another result taking place in the life of the congregation. The congregation will become a community of love and reconciliation, looking to the Holy Spirit for direction and power, and witnessing and ministering to the society around it. Thus Billy Graham declares in his book World Aflame that “Christ can save the world only as He is living in the hearts of men and women.”

The Prominence of the Message

Christ’s commission to preach the Gospel to the whole creation locates for each congregation its field of endeavor. It cannot be content to live within itself, carrying on its traditions, feeding its own people. It must be engaged in EVANGELISM. A congregation must have a burden for those segments of the world which are unclaimed for Christ, and it will be missionary-minded in that it actively proclaims the Gospel to others. To proclaim the good news of God’s love and mercy is the great privilege of a Christian. Christians together should be so enthusiastic about it, and so caught up by it, that it will be seen and heard in all that they do.

In writing about the Church and Evangelism, James S. Stewart reminds us in his book, A Faith To Proclaim, “there is ultimately only one problem of communication of the Christian message — the problem of allowing myself, yourself, as the messengers, to be taken command of by the risen Christ . . . To be thus taken command of, so that our testimony, when we go out to speak of Christ, is not ours at all, but Christ’s self-testimony—this is our vocation and the hope of our ministry.”

THE WACHOVIA MORAVIAN
Another great Christian leader, Dr. D. T. Niles of Ceylon, challenges the Church with these words: "The Christian message, in the last analysis, is concerned with creating messengers, participants in God's mission, so that the discussion as to what happens when the Christian message is set in a non-Christian world has to be pushed beyond the area of such a question as 'Who will be saved?' into the area where the determining question is 'What does God require?' It is essential for the discussion that we do not forget that in order to be a Christian one has to partake in the Church's mission, and that the only way to believe in the Gospel is to witness to it."

Your message is showing! Is the message of God News radiating from your church and being announced to the world?

Minister Bequeaths $5,000 To Moravian College

Moravian College has received $5,000 from the estate of the Rev. Rudolph J. Grabow of Watertown, Wis., who served Moravian churches in North Dakota, Wisconsin, Illinois and Minnesota from 1903 to 1951.

The Rev. Mr. Grabow, who died March 4, 1967 at the age of 89, was a graduate of the college in 1900 and the Theological Seminary in 1902 and was one of the organizers of the Western District's summer camp-conference programs.

He was a member of Moravian's only undefeated football team in 1900, which had a 5-0 record and outscored its opponents 96-10. He played left halfback and was the team's leading scorer in defeating Freemansburg 22-0, Perkiomen Preparatory School 38-5, Kutztown Normal School 6-5, Muhlenberg 30-0 and a forfeit victory over Muhlenberg.

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December, 1967
National Council
Denies Endorsement of

Government Report on Alcohol

Dr. Edwin Espy, general secretary of the National Council of Churches, on October 16, issued a denial that the Council had endorsed a government-sponsored report on alcoholism and alcohol problems.

The denial was occasioned by articles published in newspapers through the nation that the report had been "endorsed by the National Council of Churches."

The Winston-Salem (N. C.) Journal published such an article on page 18 of its Thursday morning, October 12, issue. The article was a release over the wires of the United Press International (UPI). Appearing under the heading, "A Little Nip Found Alcoholic Safe-guard," the story stated, "A government financed study has concluded that an ounce of prevention — or whisky — is worth a pound of prohibition tracts in handling drinking difficulties." It continued, "The report, released Wednesday and endorsed by the National Council of Churches, proposes that Americans accentuate the positive aspects of drinking within a social situation and eliminate the negative lures of boozing as a forbidden delight or pleasure to be indulged in for its own sake."

A Correction

The effort of the Council to set the record straight resulted in the publication in the Twin City Sentinel of a brief article on page 12 of its November 10 issue.

Under the heading "Drinking Study Is Recommended" the article said in part:

"The Rev. Dr. Jon L. Regier of New York, associate general secretary for Christian Life and Missions of the National Council of Churches, has recommended serious study of a federally financed study on alcoholism.

"But Regier said that his comments on the study, 'Alcohol Problems — A Report to the Nation,' should not be construed as a recommendation of the study by the National Council of Churches.

"The Associated Press reported erroneously on October 12 that the council had endorsed proposals contained in the study, among them one which said it should be national policy to promote drinking in a family setting to help prevent the development of problem drinkers."

The Government report which occasioned the press releases was entitled "Alcohol Problems — A Report to the Nation." It was prepared by the Cooperative Commission on the Study of Alcoholism and is published by the Oxford University Press. The report summarizes over five years of research and was financed by a grant of over a million dollars by the National Institute of Mental Health.

The National Council became involved with the issuance of this government report through the creation of a Task Force for acquainting the churches in advance of the report and its contents. The Task Force was headed by the Rev. Jon L. Regier of the Council staff.

(Continued on page 22)
Moravians Attend Annual Assembly of

Church Women United

Miss Eugenia Stafford

When an organization to which one is affiliated is called to assemble, that one, if he has the interest of that organization at heart, is moved to respond. It was thus that I came to attend the assembly of the Church Women United at Purdue University, West Lafayette, Indiana.

Forty-one women went from North Carolina. Before dawn, Wednesday, July 12, thirty-two of this number assembled in Charlotte to take a chartered bus. Among those in this group were Miss Helen Vogler, Mrs. Charles Sams (of the Salvation Army) and Mrs. Hal W. Dotson from Winston-Salem, Miss Vogler and Mrs. Dotson are members of the Moravian Church.

We arrived at the University Thursday, at noon. It was truly a delightful experience — the near 2000 women getting acquainted. Here were women from all the states of the union and from fifty foreign countries.

On the opening night we assembled at Elliott Hall, an immense auditorium, where all the general sessions were held. Mrs. Stuart E. Sinclair, national president of Church Women United, led in the worship service. Following this was a play entitled "No Longer At Ease." The next night also was partly given over to drama — a musical entitled "For Heaven's Sake." This was followed by an exploration of "new dimensions for modern woman" — talks given by three women — an M. D., a teacher of philosophy and religion, and an author.

Saturday morning the assembly heard a dialogue between Mr. Calvin S. Hamilton, city planner for the city of Los Angeles and Dr. Benjamin F. Payton, president of Benedict College, Columbia, S. C. Mr. Hamilton stressed that the great mission frontier of the church is the city.

In the matter of assembly business, for two afternoons the women were divided into twenty forums. Each participant was given a document, "New Dimensions in a Continuing Commitment." This contained the new program and goals, which had come out of work that women had done in communities throughout the nation months before the assembly.

The purpose of Church Women United is stated in the following goals:

"To venture in new forms of witness to Christ.
"To accept responsibility for justice and peace.
"To seek creative and healing encounter in the midst of the human community.
"To release the full potential in every person.
"To develop more maturity in faith and discipline in commitment."

The three national observances, World Day of Prayer, May Fellowship and World Community Day give church women in the local communities op-
portunity to extend their work and witness for Christ.

During the assembly the women had opportunity to gather in groups with leaders of such movements as the Job Corps (training for drop-outs), Literacy, Migrant Ministry, UN, UNICEF, American Bible Society, Church World Service, Delta Ministry, YWCA, National Council of Catholic Women and others.

On the last night a colorful scene was ten foreign women and two American seated at a “peace table” discussing how Christian women might help bring peace to the world.

The closing session Sunday morning included a message from the new president, Mrs. James M. Dolby, dedication of the new board and commitment of a group who represented the assembly.

By mid-afternoon the women were winding their way home — home to the local church — home to local Church Women United. Now, what to do?

Jesus said feed the hungry, give drink to the thirsty, take in the stranger, cloth the naked, visit the sick and in prison. And He said, “For the Son of man is come to seek and to save that which was lost.”

To surely bring in the Kingdom, the individual church must minister to the needy; it must keep the spirit of revival, it must have willing evangelists to go outside the doors of the church, where needed, to bring the lost to Christ, our Savior, and His church.

And what applies to the individual church applies to churches united.

DEATHS

Reardon, Doris Holder, born April 26, 1923; died November 1, 1967. Funeral conducted by the Rev. J. Calvin Barnes. Interment in Moravian Graveyard. A member of Calvary Church.


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THE WACHOVIA MORAVIAN
The Moravian Church in Trinidad is young (75 years) when compared with the rest of the Eastern West Indies which traces its beginnings to the island of St. Thomas and the year 1732. However, with a youthful spirit of adventure and a determination to forge ahead which is characteristic of immigrants, such as Trinidad Moravians are, the Church in Trinidad has recently embarked on an ambitious program of church development to mark its 75th birthday.

Port of Spain, the capital city of Trinidad and Tobago, is a busy metropolis with 150,000 inhabitants. Our two Moravian churches in the city, Rosehill (1890) and Belmont (1891), are situated on the eastern slopes of the city. Our main congregation at Rosehill is located in the midst of one of the most overcrowded and noisy areas of Port of Spain.

Next to the Rosehill Church is the manse and immediately behind these buildings is the new Marc Richard Hall which was recently completed as another feature of Trinidad's anniversary celebrations. It is hoped that the hall would provide the church with facilities for community projects and already much use is being made of it by a Boys' Club and Girls' Brigade which appeals mainly to non-Moravians in the neighborhood.

ROSEHILL CHURCH in Trinidad stands in noisiest area of Port of Spain.

New Manse for Rosehill

For a long time it was felt that the manse was not in the right place. The noise of the neighborhood (traffic and otherwise!) and the increased activity on the church premises meant that the minister and his family were deprived of privacy and quiet.

A new manse in a new location had to be acquired. With the help of the American Mission Board, a fine home costing $35,000 (TT) was secured in the St. Ann's suburb of Port of Spain — a ten-minute drive from Rosehill. One-third of the cost of this manse will be raised locally. The old Rosehill manse will still be used for a minister's residence until a manse can be acquired in connection with other extension work. This meant that renovation work amounting to nearly $4,000 (TT) had to be undertaken and this was paid for by the Rosehill Congregation.

The Marc Richard Hall and the new manse are just a small part of the general program of church development which is estimated to cost $75,000 over the next five years.
New Church at Four Roads

Perhaps the most significant program of extension is centered at Four Roads, Port of Spain. For the past two years a small group of people have gathered every Sunday for worship at the home of one of our members. They met first in the living room and when the numbers increased they moved outside to the garage. The location of this work is important. Four Roads is situated at the mouth of the Diego Martin Valley and is central to the fast developing western sector of Port of Spain.

Government Housing Projects in the area will provide homes for 2,000 families by the end of 1967. Four Roads is also far west from existing Moravian work in the city and will thus serve Moravians who found it difficult to travel cross-town to church. Most important still is the fact that there are no other established Protestant churches in this community.

Plans are now afoot to acquire land where a temporary church could be erected and a proper worship centre provided. So far our work has been directed mainly to inactive Moravians but the real project of outreach will begin in 1968 when we will try to reach out to all unchurched families in the area.

Promising Signs

The congregation at Four Roads has already begun to show much promise. Ten young people are being prepared for Confirmation on Palm Sunday, 1968. One young man has been accepted to enter United Theological College of the West Indies, Jamaica, in September, 1968, to begin his training for the ministry. One young lady entered St. Andrews College, Trinidad, in September, 1967, for further training that should enable her to enter seminary in Jamaica to pursue a course in Christian Education.

Eight young people from this congregation participated in this year's camps and the congregation has already undertaken to contribute its monthly share of the conference budget. Many of these young people, though Moravian, had lost contact with the church because of the distance they would have been required to travel from home to church. But the congregation at Four Roads is now making it possible for them to maintain their links with the church.

If there was any doubt in our minds concerning the necessity of Church Extension, it has long since been changed to a strong conviction that this is an essential part of the church's program of outreach and witness and it must be done. We are happy that a real partnership between the Trinidad Moravians and American Moravians has made this program of development possible.

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THE WACHOVIA MORAVIAN
Staff Changes This Year
At the Thaeler Hospital

The two most important posts at the Hospital Thaeler Memorial changed hands this year. Miss Violet Guthrie became the superintendent of nurses, as well as director of the school of nursing and Mr. Edward Taylor began work as bookkeeper and office manager at the hospital after several months of temporary help.

Miss Guthrie secured her preparation almost entirely in the Moravian schools in Nicaragua. She was born in Graytown, Nicaragua, and educated in the Moravian elementary school in Bonanza and the secondary school at the Colegio Moravo, in Bluefields.

In 1957, Miss Guthrie came to the nurses' training school in Bilwaskarma and graduated in 1960. She secured her R.N. by taking the national examination in Managua and began working at the Thaeler Memorial Hospital. Then in 1963, she was given a scholarship and went for further study at the University of Bridgeport in Bridgeport, Connecticut. When she returned, she again joined the teaching staff of the Thaeler Memorial Hospital.

Mr. Taylor, born in Puerto Cabezas, attended the government and private schools there. He worked with the Texas Petroleum Company in Puerto Cabezas, with the Rosita Mine and the Neptune Gold Mine, and then returned to Puerto Cabezas as bookkeeper for the Aseradero Don Bosco. He is married to Yolanda Tenorio de Taylor. They have five children, all but one of whom are living with the parents on the hospital compound.

December, 1967

THE REV. JIMMIE NEWSOME goes to Guyana for six months.

N. C. Pastor Assists in Guyana

The Rev. Jimmie Newsome, at present pastor of the King Moravian Church, will assist with the work in Guyana for the first six months of 1968. His congregation has granted him a leave of absence in order that he may take the place of Gordon Sommers while the Sommers family is in the United States on furlough.

The King Congregation is to be congratulated upon its willingness to make a major contribution to the mission of the Church in this way. The Newsome family will remain in the parsonage and the work of the congregation will be cared for by Dr. Samuel Tesch. In this manner a retired brother, whose heart is in missions, together with the

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King Congregation, has made it possible for a young pastor to fill an important need.

Nicaraguan Visits West Indies
The Rev. Rinkart Watson, pastor of San Carlos District in Nicaragua, was invited to visit the West Indies in order to acquaint the people there with a sister Caribbean province. The visit was for the purpose of speaking at mission festivals. He brought the Nicaraguan story to Antigua, St. Kitts, St. John, St. Thomas and St. Croix.

Such a contact has wide-spread significance since the West Indies Moravians have already sent funds for the medical clinic in Br. Watson’s district and have underwritten the salary for a Virgin Islands nurse to serve in Nicaragua, Miss Yvonne Francis. This visit is one of several steps in bringing the Caribbean provinces into closer cooperation.

V. I. to Receive Two Pastors
The Rev. Eric Schulze, who entered the service of the Eastern West Indies province in June, has been transferred to Frederiksted, St. Croix. His address will be Box 617, Frederiksted, St. Croix, Virgin Islands, 00840.

The Rev. Cyril Aldersley, now on furlough in England, has accepted a call to serve as the pastor of the Christiansted Congregation on St. Croix. He has served on St. Thomas, Antigua and Barbados in the past. His address will be Box 729, Christiansted, St. Croix, Virgin Islands, 00821.

Extension, New Testament Style
The Rev. E. Howard Housman, superintendent in Honduras, writes of the expanding work there. He said, “I visited the Rio Plantano as far up as people go. I found several former members in this area and a good spirit. They are all by themselves and really should have someone to help them. A layman from Brus has offered to go if we call him. He says that he will go for nothing.” The extension of the work of the Lord by laymen who ask no salary is in truth first century Christianity.

From Here and There
Dr. and Mrs. Theodore Rights are now stationed at Ahuas, Honduras. Dr. and Mrs. Ned Wallace have returned to Puerto Cabezas, Nicaragua, after furlough.

The Rev. Joseph Albrite, Alaska, was elected by the General Church Conference, to serve as the third member of the Provincial Board. The other two members are the superintendent and treasurer, both appointed by the Mission Board.

The Mission Board voted a gift of $2,000 to the congregation at LaRomana, Dominican Republic, for the building of a parsonage. The congregation has raised some funds and a small piece of land will be sold completing the total amount needed for construction.

A gift of $1,500 was made to the Pearl Lagoon Congregation in Nicaragua for the building of a new school. The congregation is raising funds and the USAID has promised a gift and a loan for this project.

The Rev. Gordon Sommers and the Rev. Roger Kimball, both serving in
Guyana, have been named for consecration as presbyters. Both men have requested that the service be deferred until the fall of 1968 when a young Guyanese Moravian, Errol Grant, will have completed his seminary training in Jamaica and will be ready for ordination as a deacon. This combined service will be a milestone in the history of the Moravian Church in Guyana.

Staff Needs
For the Children's Home in Alaska: A Matron immediately; a lay couple by March of 1968.
For Honduras: a couple with agricultural interests and experience.

DEATHS
Whitt, Harvey Ester; born November 13, 1908; died October 23, 1967. A member of Trinity Church. Funeral conducted by the Rev. Norwood Green and Br. William Sheek. Interment in Floral Garden Park Cemetery, High Point, N. C.


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Laymen's Seminary Offers Bible Study and Courses

On Needs of Youth and Children

DR. ROBERT A. DYER
"The Spiritual Development of Children"

The Seminary for Laymen has arranged for the holding of five courses of study for its Winter session which will begin on January 9. The classes will meet for two hours, 7:30 to 9:30, each Tuesday, ending on February 6.

The leaflet announcing the schedule of courses states that the courses “offer adults of the Southern Province a distinctive opportunity to participate in a study that will prove to be most interesting and helpful.”

One of the courses, a Seminar in Personal Relationships, is open only to those who have completed the course on “Understanding People” which has been offered in previous sessions. The Seminar on Personal Relationships is a continuation of “Understanding People” and will lead to a deeper understanding of personal relationships. The leader of this seminar is Chaplain L. L. McGee, the Assistant Director of the School of Pastoral Care at the Baptist Hospital.

Two of the other courses are in the field of Bible study. “New Testament Survey No. II” will be led by Dr. Carlton T. Mitchell, associate professor of religion at Wake Forest. This course follows in sequence the first survey course offered in the fall. It begins at the Book of Acts. Attendance of the first survey class is not required for registration. It is for all who are interested in serious Bible study and for all who teach in the Church School.

A second Bible study course is in the schedule entitled, “Leading Bible Studies — Isaiah". The teacher is the Rev. William H. McElveen who is leading a course of study in all three sessions of the Seminary this year. All of his courses are based in the CLC Adult Study book, “From Bondage to Freedom.”

This study, the second in the series, will deal with Isaiah, Chapters 40 to 60, and will be concerned also with suggestions to adult teachers for methods, techniques and planning procedures.

For Youth and Children

The final two courses are for parents and teachers of youth and children. Dr. Barbara Hills, with the Forsyth County Child Guidance Clinic and a member of the faculty at Salem College, will offer the course on “Youth in the Church.”

THE WACHOVIA MORAVIAN
The special needs of young people — junior high through college — will be discussed. Ways in which the church can better meet the needs of its youth will be explained.

"The Spiritual Development of Children" will be taught by Dr. Robert A. Dyer of the Department of Religion at Wake Forest. This is a very popular course which has been offered previously by the seminary. It is an exciting and helpful study for parents of small children and for teachers and leaders of pre-school and elementary age children.

The Provincial Boards at Work

Provincial Elders' Conference

Dr. R. Gordon Spaugh is now convalescing nicely at home. He and Mrs. Spaugh returned from West Germany on November 9.

The Provincial Elders' Conference announces that Br. George William Sheek, III, was ordained a Deacon of the Moravian Church by Bishop George G. Higgins at New Philadelphia on November 5.

Richard F. Amos
Vice-President

Provincial Women's Board

At the Fall Workshop in September a request was made for used clothing for the people in Nicaragua. Dr. and Mrs. Ned Wallace, on leave from Gray Hospital in Puerto Cabezas, told of the serious need in this area for clothing. The response to this request was overwhelming! Help came from all over the Southern Province.

When the Wallaces left Winston-Salem in early November for Puerto Cabezas, they had 27 barrels of clothing to take with them. The clothing will be for the personnel at Gray Hospital and other areas such as Bluefields and Bilwaskarma. Not only were the Wallaces grateful for the large quantity of clothing but were very pleased with the quality.

The women of the Southern Province should also be commended for the large sum of money contributed to defray the shipping charges. A sincere thank you to all who took part in making this project such a success. Due to your thoughtfulness and generosity the people in Nicaragua will know we care and want to help them.

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DECEMBER, 1967

17
A CORNER OF THE BRETHREN'S SQUARE in Zeist, Holland. It was some of these or similar building which were destroyed by fire. The large building at the right housed the office of the wholesale firm which was hardest hit.

Fire Ravages Moravian
Buildings in Zeist, Holland

A fire, with damage estimated at 30 million guilder (8 million dollars), swept through a portion of the buildings belonging to the Moravian Church in Zeist, Holland, on the night of October 27.

Greatest damage was to the Van Wees and Weiss wholesale firm, one of the largest in the Netherlands, which is property of the Moravian congregation, Zeist. Brother J. Van Hinsberger is the firm's director.

The other major damage was in the Brethren's House apartments and in other apartment homes next to the wholesale firm. Ten families, some with children, were forced from their dwellings. Included in the persons affected by the fire was Ann Grundewegen, well-known to many American Moravians.

Word of the fire reached the United States on the arrival of the Rev. and Mrs. J. F. Mittemeijer, who left Zeist for a trip to America the morning after the fire broke out. They had visited with persons in the apartments earlier in the evening, then received a call around ten o'clock when the fire was discovered.

High winds fanned the flames to endanger all the other houses and buildings on the Zeist square. However, earlier rains had given some protection. No immediate cause of the fire was discovered.

The wholesale firm was well covered with insurance, but personal loss was unestimated. Fortunately no one was injured by the fire.

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THE WACHOVIA MORAVIAN
The Church Around the World

Protestant Packers Hold
Sunday Morning Devotions

It was 9 o'clock on Sunday morning, October 8, half an hour before the pre-game meal, and on the fifth floor of the Sheraton-Cadillac hotel in Detroit, many of the Green Bay Packers were gathering.

Carroll Dale, the ace pass receiver, was the leader as the players checked facilities of the meeting rooms set aside for strategy sessions before the game with the Detroit Lions.

Finally, Dale decided that the room reserved for the offense was better, so he began to arrange chairs in a circle.

The other players began to drift in—quarterback Bart Starr, running back Elijah Pitts, kicker Don Chandler, safety man Tom Brown, guards Fred Thurston and Jerry Kramer, defensive end Willie Davis, linebacker Ray Nitschke, defensive tackle Jim Weatherwax, offensive tackle Forrest Gregg, tight end Allen Brown and a couple of members of the ready reserve or “taxi squad,” receiver Claudis James and center Jay Bachman.

Church for the Protestant Packers was about to start.

Dale asked if any of the other players had indicated that they would attend—none had—then he led the 14 players in prayer.

It was Starr’s turn to lead devotions, and he read the parable from Matthew about the servants and what they did with the master’s talents.

The quarterback then read from a book of devotions he had obtained from a chaplain at the Air Force Academy—a gift when he had spoken at a dinner there.

“What we learn here is what Coach Lombardi keeps telling us, that we’ve got to play up to the limit of our capabilities,” Starr said. “If you have talent, you must use it to the utmost.”

Starr closed with a prayer, and then everyone said the Lord’s prayer.

Dale and Starr are leaders of Sunday services which are held before all road games, and when the Packers play in Milwaukee.

“The Catholic boys can go to early Mass,” Starr said. “We find with the pre-game meal four hours before the kick-off and the buses taking us to the stadium about two hours before the game, we just can’t make it to church when we’re not playing at home.

“So we came up with these devotionals. Actually, Bill Curry (first string center last year, now with the Baltimore Colts) was instrumental in getting us started, along with Carroll Dale. We find it is quite popular with the Protestant boys, and even some of the Catholics join us on occasion. It’s strictly a team thing.” (RNS)

Christian Population Up
400% in Hong Kong

Since 1950, the year large-scale immigration from Red China began, the Christian population of this British crown colony has increased 400 per cent, according to the South China Morning Post.

A survey conducted by the newspaper showed that more than 10 per cent, or nearly 390,000 persons, of Hong Kong’s population is Christian. Latest census figures put the colony’s population at 3,692,000.
In 1950, there were about 45,000 Catholics and 50,000 Protestants here. Currently, the number of Catholics is put at 235,000 and the number of Protestants at 155,000. Ninety per cent of these Christians are Chinese, the survey noted.

The Catholic Church operates 39 parishes throughout the colony, while there are 412 Protestant churches.

Catholics and Protestants play a major role in health, education, and social welfare, according to the survey. Catholics run 210 schools, six hospitals, 31 clinics, and other institutions. Protestant churches operate 265 schools and a number of other institutions similar to those maintained by Catholics. (RNS)

**Christianity Today Urges U. S. Churches to Active Role Against World Hunger**

If the problem of hunger throughout the world is as acute as churchmen have been saying it is, "then the church must quickly put its tithe, times and talents where its mouth is."

This was the conclusion drawn by Christianity Today in an editorial in its issue dated Nov. 10. It called on Christians, particularly those of evangelical conviction, to launch a program which would alleviate many of the pressing needs of the hungry, primarily through self-help technical assistance.

The editorial stand of the conservative Protestant publication differs considerably from positions held by some evangelical and fundamentalist Protestants, who have been criticized by liberal Protestants for lack of concern in coping with hunger, poverty and other social problems.

It also was in contrast to positions generally espoused by some social action leaders in the church who believe the proper approach is to persuade the government to step up its efforts on moral grounds.

On this point, the editorial said: "For the churches merely to shift the responsibility to government would be blatantly immoral."

It said that too often the church, in its approach to hunger and other problems, has looked "outside itself" rather than to "its own responsibility under God and its own potential."

If Biblical exhortations and principles were taken seriously, the editorial said, "(they) would eliminate several unworthy and ultimately ineffective motives often put forward in popular debate — 'We must overcome food shortages in order to avoid universal unrest and war' and 'The United States must do the job because it is the most wealthy nation.'"

"Actually, all Christians everywhere must do the job, together with unbelievers, who share their concerns. And they..."
must do it simply out of a God-derived compassion."

Christianity Today said that merely resorting to aid without offering technical assistance and incentives is self-defeating.

"Any solution to the hunger problem calls for a body of adequately financed men able to communicate both a knowledge of agriculture and an enthusiasm for social progress to their potential counterparts in emerging lands." Continued handouts of food supplies, the magazine noted, only tend to depress food prices in the affected area, taking away the incentive of any potential producer.

Both the U.S. government and Protestant Churches were criticized for the small amounts allotted to this program.

The government, the editorial said, is giving only one-sixtieth as much money to poor nations as it offered to Europe under the Marshall Plan. This amounts to only about one-tenth of what Americans spend on alcoholic beverages, it said.

Notwithstanding what individual Christians give to benevolent projects, the denominations collectively and individually are reflecting very little serious concern for the hungry, Christianity Today said.

American Protestants, with an income of $3.3 billion recorded for the...
44 largest denominations last year, spent only $7 million on food programs and an equal amount on agricultural development, it said. By contrast, they spent $1.25 billion on new construction in the same year. The average church, the editorial held, “consistently spends four-fifths of its income on its own church support.” (RNS)

Winston-Salem Presbytery Sponsors Housing Project

The Winston-Salem Presbytery of the Presbyterian Church, U. S., voted unanimously to become the sponsor of a $900,000 low rent housing project of 100 units to be built in Winston-Salem.

It emphasized that while the project is now Presbyterian-initiated it will be open to all denominations and civic and business organizations which may wish to join.

At the same time, the presbytery reaffirmed its intention to provide a loan of $10,000 to assist in getting the project under way, as it voted to do last June when the proposal first was presented to it by members of the Experimental church of Winston-Salem, a presbytery-sponsored group.

The low rent housing project will be financed and operated under the rent supplement program of the Federal Housing Administration, and a committee has been working for several months on formation of a non-profit corporation for the project. (RNS)

Reds Admit People Prefer Marriage in a Church

Czechoslovaks persist in preferring to be married in church rather than a state marriage hall, according to a recent complaint by Svobodne Slovo, a Prague newspaper.

It said that “civil ceremonies have not taken root.” Not only do young people prefer to be married in the Roman Catholic Church, it added, but most of them still take their children to be baptized.

An editorial also complained about the lack of success of the Communist “welcome ceremony” which was supposed to replace confirmation into the church at the age of 13.

In some cases Svobodne Slovo said, the parents “actually refused to attend the ceremony.”

While admitting that religious influences in the country were “obviously still strong,” the paper claimed this was not the whole story. It argued that it was not religion that really attracted people. “Many citizens prefer the pomp and tradition of church,” it stated.

The paper put part of the blame on Communist marriage officials, some of whom, it said, did not even bother to put on a suit for the ceremony. (RNS)

Government Report ...

(Continued from page 8)

In June of this year, two conferences were held under the leadership of Dr. Regier for denominational leaders and specialists in the field of Alcohol Education to alert them to the “nature of the report and to urge them to — provide for serious study and discussion of this most significant report.”

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THE WACHOVIA MORAVIAN
The aim of the Council, according to Dr. Regier, was to "take the churches behind the scenes on this report to make it possible for the churches to handle this report in a more positive way than they were able to do with the Surgeon General's report on smoking."

A release by the N. C. C. Department of Information on October 12 announced the publication by the Oxford University Press of the commission's findings.

The release concluded, "Dr. Regier recommended serious study of the Cooperative Commission's Report to the Nation to all Americans concerned about alcoholism and alcohol problems."

In his denial of endorsement, Dr. Espy also stated that "the Council is giving serious study to the report and recommends that others do likewise." Dr. Espy said, "The NCC will arrive at a decision about this report through its usual channels — upon recommenda-

**Peter Quintets Are Released In a New Decca Recording**

A new recording of historically significant chamber music, identified with the early Moravian centers of Salem, North Carolina, and Bethlehem, Pennsylvania, was released the latter part of November.

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**December, 1967**
The recording will present the six quintets by Johann Fredrich Peter 1746-1813, as performed by the Fine Arts Quartet and an assisting violist. The works, referred to as the “Salem Quintets,” were composed in 1789 near the end of Peter’s term of service in North Carolina. It is assumed that they may have first been heard in the Salem Moravian community. However, when Peter returned to Pennsylvania he took the manuscript copies with him and those copies are in the Moravian Archives in Bethlehem.

Historians have ascertained that these works are the earliest known examples of chamber music composed in this country.

The Moravian Music Foundation of Winston-Salem was able to engage the services of the Fine Arts Quartet through the resources of the Nancy Reynolds Verney Fund. In cooperation with Old Salem, Incorporated, the wraparound of the album will feature a picture of the front room of the Vogler House in Salem.

The two-record album is being commercially released by Decca in its “Gold Label Records” series, number DXSA 7197 or number DXA197, and will be available through regular dealers.

“The Antkeeper,” A New T-V Film
By Author of “The Parable”

A new 27-minute color television film, The Antkeeper, produced by the Lutheran Church in America has been released for use on local stations across the country.

The show was written and directed by Rolf Forsberg, author of the controversial Parable from the Protestant-Orthodox Pavilion at the 1964-65 New York World’s Fair.

Described by its makers as “a new adult film for television,” The Antkeeper tells how the overseer of a lush tropical jungle, angered by ants who have invaded his private garden, punishes them by destroying their wings.

Then, however, smitten by compassion, the old man sends his young son down into the jungle to take the form of an ant, live among the insects. Subsequently he is killed by them. Mysteriously, the death of the human ant enables other ants to be born with their wings restored.

In this way the ants and the antkeeper are reconciled.

About half of the story is told with live ants “filmed in dramatic form” by Robert Crandall of Altadena, Calif., who does similar work for Walt Disney.

Writer-director Forsberg said the film “really deserves to be seen twice.

“If people see God in the gardener and themselves in the ants, fine,” he added. “But . . . I see it as simply the telling of a story.”

The use of live ants “came to me gradually,” he said. “I thought of bees at first but finally settled on ants.”

The producers said they “wanted to show that the basic tenet of Christianity — the Incarnation — speaks to the condition of man in the second half of the 20th century.”

The soundtrack includes portions of Bach’s B Minor Mass.

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A $2,000 memorial library gift in memory of Barbara Walter McGarry, a Moravian College Graduate, was made by her father, the late Congressman Francis E. Walter, in 1956. Value of the fund today is $2,926. Many thoughtful men and women have given gifts to the college in the name of beloved members of their families. Should you make such a decision, further information is available from the Development Office, Moravian College, Bethlehem, Pennsylvania, 18018.