THE WACHOVIA MORAVIAN

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  A TIME FOR EVALUATION
In speaking of Bishop J. Kenneth Pfohl, Dr. James C. Hughes of the Home Church, said “Beyond anything that I may say here in his funeral service, each of us will supply from memory a personal list of the characteristics, large and small, that endeared him to us individually.” The fruits of his labors as pastor and administrator remain, but in a way the richest legacy he leaves is a legacy of memory. Many of these memories, as Dr. Hughes indicated, are individual and deeply personal.

Bishop Pfohl was at his best when he dealt with people face to face, person to person.

His ability to witness to men individually and to lead them to accept Christ as Lord and Savior is legendary. Personal evangelism with him was not a method, but a way of life.

At the time of his death, there were no doubt those who could recall him as a pastor to his people and as a dynamic preacher whose sermons were thoroughly Biblical and evangelical. This number perhaps is few for it had been close to forty years since he had served as pastor to a congregation. Because of his great age most who knew him in those early years had “gone on before.”

There were many there that morning, however, who could recall an hour spent with him in his study. His door was always open to all who came seeking advice or counsel. He knew how to make his visitors feel at ease. Often this writer recalls how he would begin by talking about his own troubles which made the visitor’s seem small by comparison.

Characteristics, large and small, of this man supplied from memory were his unique sense of humor, his influence for good in the community, his gifts as a musician and the sound of his powerful voice in the dawn of an Easter morn in Old Salem.

One of his little noticed, but greatest characteristics, was his remarkable capacity to remember people and to call them by name. This editor recalls that after the opening session of the Provincial Synod of 1941 he said, “I knew the
A Time For Evaluation

The editor submitted several questions to the pastors and a number of lay people in the Moravian Congregations in Florida. This article is based on the responses to these questions.

Ten years ago the Southern Province turned its attention toward the State of Florida as a possible field for church extension. After a survey of the field and careful study by the Provincial boards involved, the decision was reached to begin work in that state.

This was a bold venture on the part of our small province and one that called for major commitments in manpower and money for the years ahead. The decision was to begin with the establishment of not less than three and hopefully five congregations in the state at the rate of one every three years.

To provide funds for this new extension effort, the Building and Expansion Program sought in 1957 to increase its budget from $50,000 to $100,000 annually. This goal has never been fully reached and in the current year ending June 30, 1968, the amount pledged by the congregations of the province is 83.7% of the total.

To carry out the decision to begin work in Florida, the Rev. Mervin C. Weidner was called as the pastor of the first congregation and as Florida Director of Church Extension. Br. Weidner entered this field early in 1958, coming to Florida from a similar pioneering effort for the Northern Province in California. This year, 1968, is therefore the tenth anniversary of the beginning of Moravian work in Florida. It is a good time for a review and an evaluation of that effort.

Attainment of Goals

One of the announced goals of the Florida extension program was the establishment of at least three and pref-
FRONT ENTRANCE of Coral Ridge showing an adaptation of the Moravian hood and the steeple which is unusual for Florida churches.

erably five congregations in the state as quickly as possible. The schedule called for one new congregation every two or three years. With the organization of Rolling Hills near Orlando in 1967, it can be said that this accomplishment is fairly well on schedule. There are now three fully organized congregations in the state, all in a period of ten years.

Each congregation owns its own parsonage and each is served by its own pastor: Coral Ridge, the Rev. Alan H. Barnes; Boca Raton, the Rev. Christian D. Weber; and Rolling Hills, the Rev. David R. Burkette.

Through the Building and Expansion Fund, all buildings (except parsonages) have been paid for at Coral Ridge and Boca Raton. A plan is in operation for the payment of the cost of the land, parsonage and sanctuary and Christian Education annex at Rolling Hills. A considerable amount has already been paid on this project.

Building sites in Florida are especially expensive. It is to be noted that the building sites for the first three churches cost in excess of $140,000.

One point at which the planning is undoubtedly behind schedule is in the selection of sites for future development. One difficulty is that the Director of Extension in Florida is also the pastor of the Boca Raton Congregation. This limits severely the amount of time he can spend in travelling across the state and making surveys of promising areas for a new church. Also, there is a limitation on funds that can

THE LOCATION of the Rolling Hills Church as it looked at the time of purchase.

be invested in land for future development.

Membership

The growth in membership at Coral Ridge and Boca Raton has been slow. Coral Ridge organized with 80 members. At first the rate of growth was rapid and by 1965, the total membership was listed as 375 of whom 210 were communicant members. Today there are around 200 communicants and a total of 300.

A comment by one of the lay members at Coral Ridge points to the basic reason for this leveling off in numerical growth:

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"Our progress, which at first seemed rapid, was in reality not so. Many of our people were waiting for a church of their denomination to be built near their home. When we were the only Protestant church in the area, we attracted a large Sunday School, because it was convenient.

The Statistics of the Southern Province from 1959 to 1967 offer an illuminating commentary on a significant contribution of the Florida Congregations to the province. Of the increase in communicant membership during these years, the Florida churches accounted for 26% and of the increase in total membership 30%.

"I think we are only now stabilizing. We have experienced all the growing pains to be expected in a young organization. But, I feel we are healthier now; are more united, than ever before. There is room for lots of improvement, to be sure, but I feel we are going to make it. I haven't always felt that way."

As indicated, the greatest loss was among children and youth which effected Sunday School enrollment. "Apparently many of the young people moved to other, larger churches, beginning in late 1963-64," writes the Coral Ridge pastor. He continues, "By this time the Methodists, Presbyterians, Reformed and Lutherans were all conducting large youth programs with full-time directors."

The population of Florida is growing and so is the number of churches. When the Moravian Church began to develop a congregation at Boca Raton there were 11 churches in the city. Today there are 23. The Rev. Christian D. Weber speaking of the Coral Ridge and Boca Raton congregations says, "Other churches have located within two or three blocks of us. There are now five churches holding services within three blocks of the Boca Raton Church."

"This means," Br. Weber concludes, "that we have to compete with these other churches for members."

The newest congregation, Rolling Hills near Orlando, has gotten off to perhaps the best start of any of the three so far organized. The latest report from the pastor, the Rev. Ravid Burkette, tells of a thriving congregation and Sunday School. By November, the communicant membership was 93 and the total 116. Sunday School enrollment is 69.

In the Orlando area there was a group of Moravians who have supported the effort to organize a congregation enthusiastically. Of the 93 members, 21 had a Moravian background. According to Br. Burkette, 26 of the new members came through Adult Baptism, Confirmation and Re-affirmation.

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THE INTERIOR OF CORAL RIDGE as it looked before renovation. With folding chairs it functioned as sanctuary and fellowship hall, but lacked an atmosphere of worship.

of faith. Thirty-five had no church connection in the area.

Rolling Hills is the first congregation organized outside of the vacation area of Southern Florida. This should make for a greater stability with more younger adults and families in the membership.

Disadvantages

The experiences during the first ten years in Florida underline the fact that the Moravian Church, when it moves out from the old, established centers, encounters certain built-in disadvantages and handicaps. In answer to a question regarding these disadvantages the following answers are typical:

“Our biggest disadvantage is our name.”

“The distance from other Moravian Churches. Being unable to enjoy fellowship and services with other Moravians, it has been difficult to sense the spirit of the Moravian Church.”

“It is difficult for people to understand the significance of a lovefeast when they have never attended one.”

“The turnover in membership in Florida is very high. People move down here and become discouraged and move back north again.”

“Our people are largely the retired. We rarely have a baby born to a member --- I see an almost adult, largely retired congregation in the future.”

Advantages

One of the questions that must be considered in an evaluation of the first decade of Moravian extension into Florida is what does this effort mean to the life of the Southern Province as a whole. Perhaps ten years is too short a period for such an evaluation, but some observations are in order. One such observation is that the Florida expansion has “forced the province to broaden its thinking.” By moving out beyond its old established centers, the province has had to lift its horizon and look at its mission as a part of the American scene.

The Director of Florida Extension puts this aptly when he wrote. “The
new churches will probably bring a new freshness into the church. In the years to come I think we will realize one of the greatest benefits to come from our Florida efforts — the strength that will be given to the total Moravian Church from dedicated laymen actively engaged in the Florida congregations, most of them new to the Moravian Church.”

“As long as the Moravian Church chooses to be a separate denomination, it has the responsibility of taking the gospel to others, of serving others, of trying to secure a future for itself. It has chosen Florida as a place for trying to accomplish these things.” This is an opinion voiced by many Moravians both inside and outside of the state of Florida.

As a member of Coral Ridge remarked, “Seemingly, we do have a job here, and it is called — missionary work.”

Certainly one of the benefits of the planting of congregations in Florida will be that it will provide a church home for the Moravians now living there and for those who in the future will make their home in the state. Br. Weber called attention to this when he wrote, “One benefit in the future will be that as the Florida district expands it will increasingly be able to serve Moravians living in Florida.”

As a result of this effort of a decade, the Southern Province has learned some things about itself, its essential nature. The province has learned that it can do extension work in places where it is not known and in spite of the handicap of its small size and its unfamiliar name. This is one of the by-products of the years already spent in Florida.

The Moravian Church cannot emphasize bigness and impressive buildings. Large numbers of people will not flock to join a Moravian fellowship. What the Moravians can offer is something altogether different. Time after time members of our church in Florida, ministers and laymen, refer to an in-

AFTER RENOVATION AT CORAL RIDGE. Chairs were replaced with pews and the chancel area improved.
tangible something which is the spirit of the Moravian Church.

One speaks of this something uniquely Moravian as an "emphasis on a Christ-centered gospel." The presence of Moravian congregations in Florida is justified in these words: "Even the most heavily-churched city can benefit from the philosophy of worship exposed by our denomination . . . The Moravian Church holds faithfully to its central theme — Christ . . . His love, leath — and the unique fellowship of service which men find in Him."

Another says, "The reasons the Moravian Church is uniquely suited to new work are several. Its simple and sincere emphasis on the Christ-centered gospel and life is appreciated by many who join. The manifestation of this in such things as the Christmas Eve Candle Service and Holy Communion has been a real advantage. The interest of the pastors in persons, their desire to relate to people and help them has been a justification for our going into Florida if nothing else has."

A charter member of the Coral Ridge Church tells of this fellowship and concern for people which he and his wife found in the Moravian Church on moving to Florida from a Northern state: "We tried many places and all with the same result — no one seemed to care whether we came or went or stayed and we were strangers every Sunday. Then we tried this new little place with the strange name — the Moravian Church. Here we were treated like individual people and made welcome and invited to return. The minister called on us that week and invited us to come back next Sunday. We went. And again. And again. We both like it here, not because of any difference in theological beliefs or practices, but because the people have a human individual atmosphere about them which made us feel welcome and at home. I will add that I personally have come to love some of the Moravian music and rituals."

A charter member of our newest church, Rolling Hills, gives her testimony:

"The Moravian Church has been an anchor for me, a source of comfort and reassurance.

"Being thrust in mid-life from the realm of the housewife to that of the professional world, from being a member of a family unit to living alone, is a frustrating and frightening experience. The struggle to live in a hurried, materialistic and impersonal atmosphere has frequently raised the questions of "why bother?" and "who cares?". I have found that the only place where these questions can be answered with any degree of satisfaction is the church. It has given me the opportunity each week to put aside the cares and worries of daily living and to renew my faith in Christ and His teachings."

One of the most straightforward appraisals of the situation confronting the Southern Province in Florida as it begins a second decade of service is that "our original reason for going into Florida may no longer be justified." Churches of other denominations do serve the residential subdivisions. We may be the only Protestant church in

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an area when we go into that area, but as homes are built other denominations move in and the competition for members begins.

This of course is a fact of life, not just in Florida, but everywhere else. Examples nearer home are Raleigh and Park Road in Charlotte. Whenever Moravians go in founding new churches the same competition will be found.

Justification must be found in another direction for continued expansion in the state. Br. Christian Weber, who as Florida Director is charged with plans for the future, advocates moving ahead. On this crucial point he says, "We are still justified in starting further new churches as it has been found that Moravian Churches have something to contribute to a community." It is the mission of the church to take the gospel to others and church extension is a real part of the mission of the church.

Justification to continue to plan for further churches in Florida can be found in the simple fact that having organized three congregations the province must continue. If at all possible the number of congregations should be increased until the ones there will not

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feel alone and isolated. For administrative reasons, there should be more congregations than the present three.

Br. David Burkette, who has been in Florida only a little over a year, speaks for the presence of the Moravian Church in Florida with the declaration, "I think the Moravian Church has a unique contribution to make in the 20th Century."

Two of Br. Burkette's members, a husband and wife, gave as good a justification as any for our beginning of the latest effort at Rolling Hills: "Becoming members of the Moravian Church again after an absence of nearly forty years is like returning home after a long journey."

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The Coral Ridge Congregation was formally organized on January 17, 1960, with eighty charter members. Dr. R. Gordon Spaugh, the president of the Provincial Elders' Conference, was present at the organization service to receive the congregation into the Southern Province.

On that occasion Dr. Spaugh declared, "This is an historic day in the life of the Southern Province. Coral Ridge Moravian Church of Fort Lauderdale is our first congregation organized in the state of Florida."

Plans for the extension of the Southern Province into the Sunshine State were carefully laid. It all began with a survey conducted by the Rev. Christian D. Weber during January, February and March of 1957.

At the annual Budget Dinner of the Province on April 4, 1957, Br. Weber gave a report of his survey and stated, "I am enthusiastically in favor of beginning work in Florida." At the same meeting of the congregational boards, Dr. Spaugh announced that the province was "committed to begin a work in Florida at a place yet to be determined."

The place decided upon was a subdivision of Fort Lauderdale known as Coral Ridge. There a four acre plot of ground was purchased and on January 1, 1958, a pastor and director of Church Extension in Florida was called. He was the Rev. Mervin C. Weidner who had organized the Moravian Church at Downey, California.

After Br. Weidner accepted a call of the Calvary Congregation in early 1965, he was succeeded as pastor by the Rev. Alan H. Barnes.

In the beginning, the Coral Ridge Church attracted hundreds of people and as the only public building in the area it was used by many community groups such as PTA, the Women's Club and the Home Owners Association. All this changed with the construction of other churches and facilities in the area.

The original multi-purpose building was renovated in 1965 to convert it into a sanctuary. An annex, the Elizabeth Brookes Ritter Memorial Building, is at the present under construction and will provide a permanent Fellowship Hall.

The current communicant membership is 195. The total membership is approximately 300.
The Rolling Hills Moravian Church of Longwood, Florida, was formally organized as a congregation of the Southern Province on Sunday, October 8, 1967. Longwood is 12 miles north of downtown Orlando in Central Florida.

The Rev. Clayton H. Persons, a member of the Provincial Elders' Conference, was present to receive the charter roll and the congregation into the province. There were 86 charter members.

Work leading to the establishment of this third Moravian Congregation in the state of Florida actually began more than a year before the date of the organization. It was on July 1, 1966, a typical Florida summer day, hot and sultry, that the pastor arrived to begin work.

In January of 1966, the Church Aid and Extension Board had purchased six acres of beautiful property in Seminole County. The property with a six hundred foot frontage along Highway 434 was covered with small oaks and large pines. Visions of a Moravian Church on the site come easily to mind. But many things had to be done.

To get things underway we secured the Community House (a place for community social activities) in nearby Altamonte Springs and announced our first service for August 7. We were delighted when 27 people from the community came for the opening service. The Charter Membership was opened on October 2, and 23 persons indicated their desire to become members of our fellowship. In the meantime, plans were being developed for the parsonage and the church.

Our hearts were made glad when on November 13, following the worship service at Altamonte Springs, we drove to the church property and broke ground for the parsonage. The parsonage was completed and occupied by the pastor and his family on March 1, 1967.

On Palm Sunday, March 19, following our worship service, we again drove to the church property to break ground for the church building. Construction began the next day and the building was occupied on August 6, 1967. We had worshipped in the community house for 52 Sundays.

At our opening service in our new building, 115 worshippers came. The next Sunday, August 13, Bishop George...
G. Higgins was present for the dedication of the church and the Samuel Peterson Memorial Organ. On this day, we experienced torrential rains but still 110 were present for the service.

Boca Raton

Faces Competitive Situation

Christian D. Weber

THE REV. CHRISTIAN D. WEBER, director of Florida Extension and pastor of Boca Raton.

Boca Raton is a city of approximately 23,000 people, situated between Fort Lauderdale and West Palm Beach on the southeast coast of Florida. Its proximity to the ocean is noted by the fact the Moravian Church, located on the western edge of the city, is less than four miles from the Atlantic Ocean.

The Southern Province chose Boca Raton as the location for its second church in Florida and purchased 4.47 acres of land there in 1960. At that time, the city had a population of 7,000 people, mostly retirees, but was growing rapidly and had a promising future. That prediction has been borne out in the sixties.

Since 1963, Marymount College and Florida Atlantic University have begun their academic programs and now have a combined enrollment of 4,000 students. Also since 1960, two new schools, a hundred-bed hospital and numerous shopping centers have been built. In the summer of 1967, International Business Machine Corporation brought in 250 new families to open its first plant in Boca Raton. With the increase of the population to the present 23,000 also has come an increase in the number of churches from eleven to twenty-three.

The attractive and useful church was completed in July 1962. Sixteen months later the congregation was organized with sixty charter members. The present membership numbers 110 communicant members, and a total membership of 150.

Through the initiative of the congregation, with assistance from the Church Aid and Extension Board, a beautiful

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8-room parsonage was erected on the church property early in 1961. The congregation has assumed responsibility for the $15,000 still owed on the parsonage.

A varied church program is presented by the church, including Women’s and Youth Fellowships, two choirs and a Sunday Church School. Three weekday kindergarten classes, one Brownie Scout and two Girl Scout Troops use the church facilities during the week.

The Boca Raton Church has been forced to grapple with the problem presented by other churches entering the neighborhood and locating very close to it. It is saddened by this competitive situation among Christians. Nevertheless, it seeks to provide a Christ-centered ministry based on the Moravian heritage.

Its strength lies in the warm fellowship of its members, its desire to serve, its Christ-centered ministry and its awareness of God’s faithfulness to those who seek to serve Him.

Without its inviting building provided by the province, it could not exist. Because of this gift from the province, the congregation has shown steady growth and increased inward strength and is well-fitted to minister to new residential areas which will surely develop in the future just to the west of the church.

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Florida as

A Field For Church Extension

Christian D. Weber

A TYPICAL RESIDENTIAL SUB-DIVISION in Florida. "Forecasts indicate Florida will continue to grow in population."

What do the churches in Florida mean to Moravians in the Southern Province? There are, of course, various answers to such a question, depending on who answers it.

There are probably some Moravians in North Carolina who think of the Florida churches in the same way as they would of our churches overseas. The Florida congregations are so far away, and there is so little contact with them. Others keenly anticipate the future of this new field in the province. They consider the past decade one of the most significant in the history of the province, and the decision not to confine the Southern Province to a small area momentous.

The members of these new congregations might answer the question with an expression of gratitude for the privilege of sharing in these new ventures.

Another answer would be given by the ministers who have shared in the development of the Florida congregations. They have experienced the frustration of trying to present the Moravian Church to communities where it is little known, and the excitement which results from the enthusiasm of young congregations. Likewise, they have been very conscious of their responsibility to justify the faith and money the Southern Province has placed in Florida. Currently the Florida pastors are thoughtfully considering what the future policies and role of the Moravian Church should be in Florida.

Whatever one's attitude may be about our extension efforts in the state, it is imperative that we now understand that the Florida congregations are part of the Southern Province. In Virginia, North Carolina and Florida the forty-nine congregations of the province must show continued effort to draw closer together and share more fully with each other.
A Goal Accomplished

Before we consider the future, further mention should be made about what has been accomplished. Ten years ago the province made the decision to establish at least three to five congregations in Florida. It accepted the responsibility of trying to establish a new church every two to three years. That goal has been at least partially reached, and special recognition and appreciation must be given to those who envisioned and so faithfully supported the Building and Expansion Program, without which our accomplishments would not have been possible.

There are now three organized congregations in Florida, one of which is fully self-supporting. The other two are making commendable progress toward self-support, and the future of each of the congregations apparently gives promise of further growth and continued usefulness.

The province, however, must now actively apply itself to even further church extension in Florida, especially for the sake of those churches already established. They need the strength and fellowship that only can come from more churches. It is hoped, therefore, that the policy of establishing a new church every two to three years will be continued. Also, the congregations already established must earnestly pursue ways in which they can mutually witness, work and share together.

What of The Future?

As the province considers the policies, responsibilities and opportunities for its future in Florida, it can take a cue from Rolling Hills, its newest congregation. This church naturally benefitted from experiences gained in earlier works, and it proved how important “timing” can be for any church extension project.

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THE CHURCH AT BOCA RATON, the second Moravian Church to be built in Florida. It was completed in 1962. The Christian Education annex is at the left.

In the case of Rolling Hills the province purchased a prime church site, placed a minister on the field and erected a church at the most expedient times. The result has been the gathering of a congregation which organized with eighty-six charter members in only fourteen months after its initial service. Our Rolling Hills congregation is maintaining an average church attendance of around 100 in an area which has not yet reached five percent of its housing potential.

It would appear from this experience that there are opportunities in Florida for further churches, and the Moravian Church can successfully take advantage of such opportunities. The province should be prepared to act quickly when these opportunities arise.

Forecasts indicate Florida will continue to grow in population. They predict the population from the present six million to almost eight and a half million. The areas around Miami, Fort Lauderdale, Orlando, Jacksonville and West Palm Beach will continue to attract the most people, and a continuing study should be made of these choice areas. During the next ten years Florida will remain one of the most opportune regions of the country for church extension.

**Provincial Considerations**

Having engaged in extension work in Florida for ten years, it is now time for the province thoughtfully to evaluate its work there. It should do so through committee study before and during the provincial synod of 1968, and by legislative action by synod. Consideration must be given to the following:

1. Administration. As the number of congregations increases, it becomes more apparent that the Florida field needs specific organizational and administrative plans authorized by synod. Shall there be district boards of various types? Shall one man represent the province as administrator of the Florida churches? Only synod can say, but it must consider the matter.

January, 1968
Experience has shown that it is unreasonable to expect a minister adequately to serve a new congregation, with all its unique demands, and at the same time be able intelligently to recommend suitable locations for new extension projects.

Either the responsibilities and authority of the Florida Director of Church Extension will have to be altered, or the Florida field will have to be placed more directly under the Provincial Elders' Conference. If the latter course is chosen, one member of the P. E. C. justifiably could spend as much as a third of his time administering the field, consulting with new churches and surveying for new church sites. It would mean, of course, the addition of a second full-time man to the P. E. C.

2. Provincial boards and agencies. It is ironic that the congregations which often most need the assistance of the Board of Christian Education and Evangelism, the Provincial Women's Board, the Stewardship Counselors and the Provincial Elders' Conference usually cannot benefit from them due to the problems of distance and cost.

Synod should be sympathetic to this problem and encourage ways by which these boards can better serve the Florida churches. It will probably mean increased expense, but something more than sporadic two or three day visits are needed if real benefit is to be given.

3. Inter-church relationships. In the past the province and its churches in Florida have not considered membership in the Florida Council of Churches. Synod should consider such membership and provide for it, or authorize the Florida congregations to seek membership in the council. Likewise, the province which has supported the migrant ministry in North Carolina should consider how it can encourage and strengthen the commendable support of the Florida Women's Fellowships to work among the migrants in that state.

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A Proposal

In ending this review of our work in Florida and its prospects for the future, it seems appropriate to propose a plan that might strengthen our Florida work and enrich the whole province. We speak of a relationship between a congregation in North Carolina and one in Florida whereby they would become "sister-congregations" for a period of one or two years.

By uniting themselves in this fashion, the two churches would seek to become better acquainted with each other and try to benefit from what the other is doing in congregation development, outreach, programs, etc. Teams of representatives from the church boards, the Women's Fellowship and the Youth Fellowship could be exchanged once or twice a year, spending three or four days at the sister church to share with and learn from it.

A congregation can benefit greatly from another congregation in our province, especially when one is an old established church and the other a new venturing congregation. Indeed, such exchanges could prove beneficial to churches throughout the province and also with churches of the Northern Province. We present it for consideration and hope something might come of it.

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"Our Moravian forebears created great music solely for the glory of God; it is our responsibility to utilize this priceless legacy for no less exalted a purpose."
THE RT. REV. J. KENNETH PFOHL at home during a New Year's vesper. With him are shown the Rev. Herbert B. Johnson and Agnew H. Bahnson. The late Br. Johnson was a minister of the Southern Province and the late Br. Bahnson was associated with Bishop Pfohl for many years as a member of the Provincial Elders' Conference.

The Rt. Rev. J. Kenneth Pfohl, senior bishop of the Moravian Church, died on November 27, 1967 at the age of ninety-three years. He was consecrated a bishop of the Unitas Fratrum at the Home Moravian Church in 1931.

His service as a pastor, bishop and administrator covered the sixty-seven years of this century. He was ordained a deacon in 1901 and was appointed principal of the Clemmons Moravian School. His first pastorate was at Christ Church which he served from 1903 to 1908. In 1908 he became the pastor of the Home Church, a position he held for almost twenty-five years.

Bishop Pfohl became a member of the Provincial Elders' Conference of the Southern Province in 1920. He succeeded Bishop Edward Rondthaler as president in 1929. His retirement from the conference and from provincial administrative responsibility came in 1953.

On asking to be relieved of the office of president of the Provincial Elders' Conference, he made it clear that he was not retiring from the active ministry. "It is my hope and purpose," he said, "to continue in other useful and much needed lines of service."

One form of active ministry, in addition to the office of bishop, in which he continued until his death was in the position of Senior Pastor of the Salem Congregation. In this capacity he led Salem's Easter Morning Sunrise Service from 1931 to 1962.

Bishop Pfohl was born in Salem on August 13, 1874. His parents were Christian Thomas and Margaret Sievers Pfohl. On August 21, 1901 he was married to Miss Bessie Whittington who before her marriage was a music teacher at the Clemmons School. During their service at the Home Church, she was for eighteen years the organist and choir director.

At the funeral service at the Home Church which was held on November 29, the pastor, Dr. James C. Hughes, highlighted "certain sterling qualities which characterized his spiritual service." Excerpts from the remarks of Dr. Hughes are as follows:

"As a pastor, he was beloved for his personal interest in and tireless service to people in all walks of life. His sermons were replete with references to the Scriptures. Possessing an almost photographic memory, he could recite unbelievable portions flawlessly. The
hymns which he had learned from childhood, likewise, were often on his lips and expressed for him and for others some of the deepest truths of the Christian Faith.

“Music was a vital part of his life, and this great love, which he had shared with his musically-gifted wife, was uniquely a part of their ministry together. Possessing a beautiful, resonant baritone voice, this instrument for proclaiming God’s message was used not only for preaching and for heralding the triumphant message of Easter Sunrise but for the singing of God’s praise. Many remember the frequent occasions when he ended a morning sermon with a solo.

“Beyond his great gifts as a public speaker and an administrator, he will be remembered by clergy and laity alike as a great counsellor. Whether he spoke with a young man considering the ministry, a pastor facing problems within his congregation, a lay leader concerned over matters facing his board, a church member facing personal decisions, or an official board concerned with the calling of a minister, he always pointed men to the Head and Chief Elder of our Church, Jesus Christ. In a remarkable way, he had striven to fulfill that particular duty in the office of a bishop which makes him a "pastor to the pastors." As a bishop of the world-wide Moravian Church, he was the 229th bishop to be consecrated since the founding of the ancient Unitas Fratrum and the 167th bishop of the Renewed Moravian Church.

“Bishop Pfohl’s assurance of the after-life and of the wondrous victory which we will share with the Risen Christ will be remembered as one of the most powerful witnesses of his faith. As the voice of no other man, his voice winged across the earth by radio on Easter morning. He never ceased to wonder at the privilege given him for almost twenty-five years of the period between 1931 and 1962 to proclaim Christ’s triumph to a national and often international audience. As a beloved pastor and bishop with such a lengthy record of service, he conducted literally thousands of funerals in his lifetime.

“As he had come to months of de-
clining health, he spoke more and more of the things which God has prepared for all who love Him. Although his interest continued strong in the work of his church, he had increasingly allowed himself to give up the sense of responsibility of his more active ministry and found enjoyment in the simpler things around him. He had loved the beauty of the Fall, the trees, and a bush outside his window. He liked to be pushed in his wheel chair to God's Acre and this hallowed spot which he had loved through the years became dearer as the weeks passed.

"When his Lord's summons came on the early afternoon of Monday, November 27, 1967, with his devoted wife at his bedside, his age was 93 years, 3 months, and 14 days. A poem which they had shared together so often seems appropriate as a witness to his deepest faith. Entitled "Death," these words by Edith Oliver express the quiet beauty with which he fell asleep here to awaken in the more immediate presence of his Saviour.

'I am not far away, dear heart, but near —
The distance is not far from there to here.
'Tis just a step, a moment's briefest flight —
A bit of dark then dawns unending light.
They err who count the journey hard or great,
I found it but a swinging gate.'"

He is survived by his wife; two sons, James Christian Pfohl and J. Kenneth Pfohl, Jr.; and three daughters, Mrs. Edward Campbell, Mrs. Vernon Lassiter and Mrs. Roy Grams.

Interment was in the Salem Moravian Graveyard.
Moravian Missions — currently speaking

Maynard Reports on Unity Synod

Dr. G. Oliver Maynard, president of the Provincial Elders' Conference of the Eastern West Indies Province, sent a letter to all of the churches in his province in which he stressed the meaning of the Unity Synod action for them.

He wrote: "Synod felt that the time had come when some of the provinces who were receiving help in personnel and money should relieve the mission boards of the heavy responsibilities so that this help could be channeled to more needy areas . . . For us this means that we are now fully responsible to meet every need in this province as well as to meet our share of responsibility for the rest of the world mission of the Unitas Fratrum.

"During the past ten years the American Mission Board has helped us with over $750,000 in grants and loans and encouragement gifts, and has sent over 30 men to serve in this province. We cannot thank them enough, but we cannot go on indefinitely asking for help . . . This province agreed to reduce all requests for help until, rather than receiving help, we hope in ten years to be able to send more money to the American Mission Board for missions in Nicaragua, Honduras and wherever there is need.

"Our new status does not mean that our American brethren will cease to be interested in us. The association between our provinces will continue. We have had a most helpful relationship. They have given much and have asked nothing, except that we be faithful stewards of what God has given us and in developing and using to the fullest, our local resources. . . Unity status is not a privilege to enjoy — it is a heavy responsibility to discharge."

Water Expert Goes to Honduras

Mr. T. C. Horstmann, a professional engineer and expert in wells and water systems, of Jefferson City, Mo., spent August and September in Honduras to contribute his technical knowledge and assistance to the Agricultural Missions program now underway there. His diary has a number of entries relating to the Moravian area of Honduras (La Mosquitia). "Within the dormitory enclosure at the Brus school a new 3 inch hole was drilled twenty-five feet deep sand point suspended to provide a sand trap. Upper six feet were clay packed and a concrete top was poured to exclude surface seepage. The hand pump delivers 10 gallons a minute. The Rev. Howard Housman was on hand to pump some of the fresh buckets full and nodded his approval.

"Arrived at Ahuas and examined the well at the doctor's residence. Recommended that it be plastered below the water line and a new concrete slab be constructed. This twenty-three foot well with seventeen feet of water could be-

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"Arrived in Laca . . . a depth of nineteen feet was bored with the enthusiastic help of the villagers taking their turn at the auger. An abundant supply of water was found as was the case everywhere in the Mosquitia area. . . . While waiting for the signal that our Missionary Aviation Fellowship pilot had arrived, a group of the town fathers gathered to express their gratitude and special thanks for the gift of clean water. Nothing like this had ever happened to them before." With the Water of Life for the souls of men comes also clean water from the earth for the bodies of men, — and all in the name of the Lord Jesus Christ.

A Forward Step in Nicaragua

In Nicaragua, District Conferences have been held in preparation for the coming synod (March 18-22, 1968) at Bilwaskarma. Resolutions and proposals have come from these conferences for presentation at the synod. All four districts have voted to have all mission houses now being kept in repair by the Mission Board to become the care of the congregations concerned. First they will be put in good repair before turning them over to the congregations. The care of these properties will be assumed by the churches over a three year period. This step was taken by the Nicaraguan Church itself without any suggestion from the Mission Board, and is another indication of a maturing Church.

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THE WACHOVIA MORAVIAN
The Provincial Boards at Work

Provincial Elders’ Conference

THE REV. AND MRS. CEDRIC RODNEY and their two daughters.

The conference announces that the Rev. Cedric S. Rodney has accepted a call to become full-time pastor of the St. Philips Congregation. He will be installed there on Sunday, January 7, by a member of the Provincial Elders’ Conference.

Br. Richard F. Amos, vice-president of the Provincial Elders’ Conference, attended the executive session of the U. S. Conference for the World Council of Churches, Inc. in New York on December 12.

Dr. R. Gordon Spaugh, president of the conference, continues to make steady progress toward recovery at his home.

Richard F. Amos
Vice-President

St. Philips Congregation Calls
Full-time, Ordained Minister

The Rev. Cedric S. Rodney has accepted a call to the pastorate of the St. Philips Congregation. He will succeed Dr. George A. Hall who served St. Philips since 1955 as a lay pastor. Dr. Hall was a member of the faculty of Winston-Salem State College until his retirement in 1964.

Last summer St. Philips occupied its new facilities in North Winston at 30th Street and Bon Air Avenue.

The new pastor who was installed the first Sunday in January is a native of Guyana. He came to the United States in 1946 to further his education in preparation for the ministry. In 1954, he enrolled at Malone College in Canton, Ohio, from which institution he received a bachelor’s degree in Religious Education.

He also holds a Master of Arts degree in history from John Carroll University of Cleveland.

As a student he worked at night for the Standard Oil Company in the accounting department and as a computer operator.

Br. Rodney was ordained as an elder in the Christian Methodist Episcopal Church in 1959. He held a pastorate of one year in Delaware and later was called as associate pastor in charge of youth work at the Lane Metropolitan

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Church of Cleveland.

His association with the Moravian Church began about four years ago when he accepted a call to serve in the Guyana Province. For the past six months he has been studying at Moravian Theological Seminary in Bethlehem, Pennsylvania.

Br. Rodney is married and the father of two daughters. His wife, the former Miss Ethel Butts, is a native of New York City and is also of Guyanese parentage.

In accepting this call to service in the Southern Province, Br. Rodney stated that he was “proud to accept this challenge on behalf of the people at St. Philips and the community.” “It offers to me,” he said, “a missionary challenge.”

DEATHS


Tesh, Benjamin Franklin, Jr., born September 12, 1880; died December 9, 1967. A member of Friedberg. Funeral conducted by Rev. Henry A. Lewis. Interment in the Friedberg Graveyard.


ABC To Televise
“Luther” on January 29

The prize-winning drama, “Luther,” starring British actor Robert Shaw in the title role, will be presented as a 90-minute color special on the ABC Television Network January 29.

The John Osborne play about the 16th Century monk who started the Reformation was originally produced in London in 1961 and on Broadway in 1963. The New York production won both the New York Drama Critics Award and the Antoinette Perry (Tony) Award as Best Play of the Year. (RNS)
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Visit Moravian Churches
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WINSTON-SALEM, NORTH CAROLINA
In This Issue

- The Andy Griffith I Know
- 1968: No Ordinary Year
Charles H. Babcock

Charles H. Babcock was not a Moravian, but over the years, since coming to make Winston-Salem his home, he had befriended the Moravian Church time and time again. Institutions and projects of the church felt the impetus of his spirit and the lift of his generosity.

He was closely identified with two projects that are of vital concern to the Moravian Church in this area. Both are community oriented and at the same time church related. One is the Old Salem Restoration and the other the development of Bethabara as an historic park. For Mr. Babcock, the preservation of historic Bethabara was of primary importance. Prior to his death, his vision and his generosity had made possible:

- The purchase of the land around the old church which had been the site of the original village. This was a necessary first step for any plan of restoration.
- The excavation and stabilization of the ruins of the original buildings and the restoration of the old fort.
- The development of a museum and historic park headquarters in the old parsonage.
- The restoration over the next two years of the Old Bethabara Church which is guaranteed by a grant of $100,000 from the Babcock Foundation through Old Salem, Inc.

Mr. Babcock also assisted materially in the restoration of the Belo Home and in the development of Salem College. Notable in his help for Salem College was the gift through the Babcock Foundation of the Mary Reynolds Babcock Dormitory.

Charles H. Babcock was a Methodist, but he was not sectarian. His funeral was indicative of the breadth of his spirit. It was conducted in the Chapel of Baptist Wake Forest University by Methodist and Baptist clergymen and the Moravian Band played chorales at his grave.
ANDY GRIFFITH: TV's "Sheriff of Mayberry" may live in the hills of Southern California, but the hills of North Carolina still have a large claim on him, his wife Barbara and their children, Sam and Dixie. The day we had lunch with Andy in New York, he refused to sit at the head of the table. "I don't even sit there back in Carolina," he said. "It's too much responsibility.

... "I went to college to be a Moravian preacher. The tradition of that church is musical. They have lovely services and it's all based on loving one another. They even have one service called 'Love Feast.' The women serve coffee and buns and you sing hymns; that's all there is to it. But the most beautiful of all is the Easter Sunrise service. It starts at three in the morning—that's when we'd go to blowing. We'd ride around on the back of a truck with our trumpets and trombones waking everybody up and then we'd all go to the churchyard and just wait. And then, just as the sun started to crack, the preacher would come out of the church. He'd be all dressed in white and everything would be very quiet, 'The Lord is risen,' he'd say. 'The Lord is risen indeed.' And then we'd march to the graveyard and sing hymns. Some were quiet and some were jubilant, but they were all beautiful.

... I'm not Moravian anymore, but I believe in many things they do. And one of them is not fighting. On my show, if there's a squabble, we stop it. I don't want you to get the idea I'm saccharine. I don't care who you are, you're going to have frustration. I can be violent. I've even broken my fist on one door. But I don't hurt people."

All in all, we decided, Mr. Griffith might not like to be at the head of the table—but, in show business he belonged at the head of the class.

—From Headliners by Cleveland Amory

The Andy Griffith I Know

Edward T. Mickey Jr.

W-o-o-o-s-h! S-k-r-e-e-e-k!

That just about describes the sound effects of the beginning of an experience which was to have long-lasting and happy results, the pleasures of which continued for twenty-five years, to this day.

This was how Andy Griffith arrived at the back door of Grace Moravian Church in Mount Airy, North Carolina on a Wednesday afternoon in 1942. It records also how I almost missed knowing him.

Once a week I spent the afternoon teaching “horn” to a dozen or more of the young people in the congregation of Grace Church so that we could have a church band to play chorales for special services. On this particular afternoon the group had not practiced and was not much interested. It was one of those low times when I was saying to myself, “You nut! Why did you ever start this business anyway?” The session was over, and I had gone down to the outside basement steps to sit down and feel sorry for myself.

When I looked up to see the cause of this flurry, sitting astride his bicycle was a rawboned boy of sixteen with curly, blond hair.

“You the preacher here?” he asked.

I answered that I was.

“You teach horn?”

I said that I did, inwardly groaning, “O Lord, here’s another one!” And from then on, still drowned in my own self pity, I was anxious to get rid of him. The conversation continued, and, as usual, I talked too much.

“I teach the young folks here at the church.”

“You teach me? I’ll pay you.”

“I can’t take pay for this. I have a job, and this is part of my work for the church.” And I should not have added: “Why do you want to learn to play a horn?”

“So I can lead a swing-band.”

Then I really wondered what I had gotten into! “What kind of horn do you want to learn to play?”

“Trombone.”

Now was my chance: “I don’t know anything about trombone,” I said. But again I talked too much. “All I could do would be to go through an instruction book with you.”

“I got an instruction book.”

“You’ll have to have a horn.” (I was glad I had not seen one.)

“I got a horn.”

“Where did you get it?”

“Spiegel’s.”

I was resigned to my fate. He had an answer at every turn and I could not be any more rude than I had been. “Well, come again next Wednesday and bring your horn. We’ll see what we can do.”

I was saying to myself that he would not ride two miles across town for long to do this, and I hoped he would not.

Next Wednesday there was Andy, bicycle and trombone, all three combined with enthusiasm for life in quantity enough for half-a-dozen boys. I still was not convinced. I was not going to buy several dollars’ worth of instruction books just to have him quit, for I had.

THE REV. EDWARD T. MICKEY, JR., is pastor of the Raleigh congregation. This article is copyrighted by THE MORAVIAN, Bethlehem, Pennsylvania, and used with their permission.
no more trombones. I "swiped" his instruction book that week, and sent him home with a scale written on a piece of paper so I could study the book.

On the following Wednesday he brought the scale back, note perfect. I gave him his instruction book and assigned a lesson. He brought it back the next week, note perfect. The same thing happened a third week. Then, when I assigned another lesson, he said, "Is that all?"

"Do you want more?"

"I can do more."

So I gave him two lessons which he promptly brought back note perfect.

Now I was interested. "Andy, when do you get all the time for this practice?" Evidently it was requiring hours for this kind of progress.

"Well, I tell you: I've got my school work; and I've got my studying; and I've got my paper route; and I've got my church work." (He and his family were active members in a church near their home, and I had insisted that he must continue this.) "And that doesn't leave me much time, so I've been getting up about 5 o'clock in the morning to practice!"

My heart went out to the neighbor until I realized that the neighbors also got up about 5 a.m. to go to work.

I soon put Andy in the band which rehearsed each Monday night. There he promptly took the intermission time, and any other time when he thought I was not watching, to learn the fingeering and positions of most of the other instruments, still doing a top job with his own.

Unwittingly, I had received much more than just Andy Griffith and his trombone; I had a bonus—his zest for life and for what he was doing caught on with the rest. The whole group, and yes, the director also, came out of the doldrums which had enveloped it.

But his enthusiasm brought its problems, or so I thought. I had insisted that Andy should put his work in his own church first. When there was a conflict, he should stay there. Keeping him there was another matter. He was continually popping up at times when I knew he should be in his own church, but when I said anything:

"I asked Mom and Daddy and the preacher and they said it was O.K."

He would not sing in the choir, that

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"Our Moravian forebears created great music solely for the glory of God; it is our responsibility to utilize this priceless legacy for no less exalted a purpose."
was too sissy—at least for the first year. After that he could not sing enough. He did not like “long-haired” music until he was sick with the flu for a week during the winter and began to listen to symphonies over the radio. Today, he and his family appreciate all kinds of music.

Andy’s enthusiasm was contagious

And so it went. Everyone came to know and to like this enthusiastic boy whose standards of speech, action and thought were above reproach, and who had the knack for passing his own wholesomeness on to others.

Eventually came the parting of our ways. Andy Griffith went to Chapel Hill to the University of North Carolina to study: first for the ministry and later for teaching, neither of which calling, I believe, was rightly to be his.

Because it has always been my policy to cut the ties which would bind me when going from one congregation to another, I did this when leaving Mount Airy in 1944. For some years, until the time of his “Football Record,” I followed Andy in interest, but with little personal contact. We took up a closer relationship again when he asked the Mount Airy Chamber of Commerce to invite my wife and me to “Andy Griffith Day” and the premiere of his first picture.

Through the years, Andy’s generosity in referring to the Moravian Church and to me as having been a cherished part of his life, has been a source of much enjoyment and appreciation on the part of many of us who have known him. We should not take too much credit for this; it was Andy’s doing. Had he not been what he was, and is, in basic character and goodness, he would have been just another of the many in his profession who have lost their ideals and sense of values. He lives under pressures which the rest of us would find intolerable, and does so without sacrificing his own integrity and Christian character.

Visiting at Andy’s home

Some years ago my family and I spent a vacation on the island of Ocracoke, below Manteo where Andy and his family lived. I called on the phone from Ocracoke to see if we could find them at home, but the ferry schedule would not allow us to get there before they had to leave. He told me to come on anyway in case we might get there before they left. Characteristically, he apologized for the chain at the gate, which he hated, saying, “If we don’t put up the chain, the sight-seers peep in the windows while we are at home, and if we are away they steal the door-knobs for souvenirs.” The caretaker was to let us in, and we were to make ourselves at home. This we did.

It was interesting to spend several days in Manteo. We saw the play, the “Lost Colony” where Andy and Barbara had been for so many summers. We went in and out of stores and talked with groups of people, now and then dropping a word or asking about Andy and Barbara. The story was nearly always the same: “Oh, do you know them? Yes, they aren’t here much any more, and we miss them. They were such fine folks, and interested in everything here.” As, indeed, they were, singing in the choir at the church and making themselves a part of the community without fanfare or ostentation.

*Andy, his wife and family are members of the Mount Olive Methodist Church, Manteo, where he still has his eastern residence and in which he was choir director for eight years.

THE WACHOVIA MORAVIAN
We see Andy most on TV

Andy doesn’t come to Raleigh often except in his TV programs, and I miss seeing him. He used to come through Charlotte quite often and call me with the same story each time. He was scheduled with appearances up to the hilt, all day long. Could I come down and have breakfast with him at the hotel? This we did more than once. Eight or ten times during each meal the waiter would bring him menus, napkins, and cards to be autographed. We ate and visited between autographs.

With it all, God blessed Andy Griffith with just what he needed in a wife. No one hears much about Barbara Edwards whom Andy married, and that’s the way she wants it. But of one thing we may be sure: Andy would be only half Andy without Barbara “in the wings.” She is indeed his “helpmeet.” She gave up a stage career of her own to take up a greater career in the rearing of two fine children, Sam and Dixie, and in making a home for a man who lives under high pressure without sacrificing his ideals. Wherever Andy and Barbara have lived, they have been part of the life and activity of the Christian Church, and more than once have remembered small congregations of whose struggles they knew or in which they have had an interest.

They have dreams for the future — dreams which they hope will enrich the lives of young people to whom they may pass on the blessings which have been theirs. Andy believes that being a Moravian Christian helped to give direction to his life. I do too.

This is the Andy Griffith I feel it is my privilege to know.

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FEBRUARY, 1968
No Ordinary Year

Nineteen Hundred Sixty-Eight

Nineteen hundred sixty-eight will be no ordinary year. In fact it promises to be extraordinary in many ways.

From a public and national standpoint two things stand out: the presidential election and our continued involvement with the dilemma that is Vietnam.

The political campaign to elect a president of the United States will grip the nation from July to November 5. At this point early in the year it is difficult to imagine a presidential election being held under more difficult circumstances. One of these difficulties (baring some dramatic change) is the growing opposition and dissent to the war in Vietnam. Protests and demonstrations against the war and the draft will provide an unstable background to the business of electing a president. The campaign itself may appeal more to prejudice than to reason and good judgment. The prospect of another "long, hot summer" of discord in the cities may further complicate the situation.

Overshadowing the business of politics in 1968 will be the United States' involvement in the war in Vietnam. If the war continues into the summer, it will be a major issue in the political campaign. That it will continue in the present stalemate is unlikely. At this point at the year's beginning there are signs that hopefully point to a cease fire and negotiation. The alternative to an end to the hostilities is further escalation and a broadening of the conflict with the prospect of a global catastrophe.

The Moravian Church, 1968

For the Southern Province of the Moravian Church the year into which we have already entered promises to be equally demanding. It is first of all a synodal year which is not anything out of the ordinary. But the synod itself in light of the issues that it will face is one of extraordinary dimension.

The Provincial Synod of 1968 will be called upon to make a decision on the question of merger with the Northern Province. For the past two trienniel meetings the synod has had to face only the proposal to appoint a committee on consultation. The period of consultation and study is now passed. The proposal for merger has been drafted and is in final form. It will be presented to the synod of the province in November.

The synod will have to consider the proposal of merger of the two provinces of the Moravian Church in America under the handicap of time. From the time in late January when the plans become final and the convening of synod in November less than nine months remain. In this brief time the proposal will have to be presented to the membership of the province as a whole.

There is need for a grass-roots understanding of all that is involved in the proposed merger in order that the synod may be able to make an intelligent decision. This can come only through study and free and open discussion of the issues involved.

For the church as well as the nation, 1968 is a year that calls for a change in administration. Dr. R. Gordon Spaugh's term of office as president of
the Provincial Elders' Conference expires with this synod. He came to the office of president of the conference in 1953 upon the retirement of the late Bishop J. Kenneth Pfohl.

The choice of a president of the conference is not the choice directly of the synod. According to long established procedure this is done by the conference itself. The Rules and Regulations of the Southern Province state, "The Provincial Elders' Conference shall consist of five brethren two of whom shall be laymen and three ministers, to be elected at the synod by ballot. . . The Provincial Elders' Conference shall elect one of its members president."

Dr. Spaugh is the only member of the conference whose term of eligibility expires at this synod.

Beyond the meeting of the provincial synod and the crucial issues that will confront it, there are other things that point to 1968 as a year of unusual significance. One will be the introduction of the new Moravian Hymnal. This is the first revision of the Hymnal and Liturgies since 1920. While the revision is not radical, there are changes in the number and choice of hymns and in the language of the liturgies.

The fall of 1968 will also mark the beginning of a special emphasis in evangelism for the Moravian Church in America that will continue into 1970. This emphasis is designated as MCA (the Moravian Church in Action) and is envisioned as a thrust in present day evangelism. Each congregation will be challenged to wake to its potential and responsibility as God's "servant people" in the world.

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February, 1968
New Hymnal is Offered
To Churches at Discount
Pre-publication Price

The new Hymnal and Liturgies of the Moravian Church has been made avail­able to the congregations of the prov­ince at a pre-publication discount price by the Provincial Elders' Conference. The pre-publication price is $4.12 per copy which includes the 3% North Carolina sales tax.

This opportunity to place an advance order for the hymnal expires on March 10, 1968. This order which must be accompanied by payment in full should be sent to E. L. Stockton, treasurer. After March 10, the quantity price per copy to congregations will be at least $4.50 plus the N. C. sales tax. The final sales price has not yet been determined.

These prices are for bulk orders in quantity. The retail price to individuals per single copy will be announced when the total cost of publication is determined.

The new hymnal is published by the joint Provincial Elders' Conferences of the two provinces. In the Southern Province, it will be distributed through the Book Room of the Board of Christian Education and Evangelism. It should be available for use in the fall of 1968.

Historic Mission House
On St. Thomas Burns

Fire destroyed the old mission house at Nisky on St. Thomas in the Virgin Islands on December 12. The Rev. Robert Rierson from the Southern Province is the pastor of the Nisky Congregation.

The mission house at Nisky was one of the older buildings on St. Thomas. Its foundation was laid in 1771 and for many years was used as a residence for missionaries. It was a large building and originally constructed to house more than one family.

A few years ago a new, one family residence was built for the pastor of Nisky and the old mission house was converted for use as a church office and for Sunday School classrooms. It was in very poor condition and only the ground floor was in use.

In a circular letter to the congregations, Bishop Edwin W. Kortz writes, "There is every reason to believe that it was a case of arson. An arsonist had attempted to set the building on fire several days previous and a number of other buildings in that section of the island have been set on fire recently."

Insurance coverage approximated the value of the building in its dilapidated condition, but was far below the replacement value.

Financial assistance to the Nisky Congregation would, of course, be appreciated. Donations should be sent to:

The Rev. Robert Rierson
Nisky Moravian Church
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THE WACHOVIA MORAVIAN
Merger Plans
Now Ready for

Presentation and Interpretation

The committee dealing with the merger of the two provinces of the Moravian Church in America held its final meeting in Winston-Salem on January 19 and 20. The plans developed by the committee now go to the synods of both provinces for consideration.

The first of these synods will be the one in the Southern Province which is expected to meet in November of this year. If approved, the plan for merger will be submitted to the Northern Province Synod of 1970.

The major concern of the January meeting of the committee was to develop a program for presentation and interpretation to the congregations. Because of the approaching synod, this calls for an intensive program in the Southern Province in the intervening months.

The program of interpretation will center around a document entitled, "Basic Principles for a Constitution of the Moravian Church in America." This paper calls for the establishment of one province of the Moravian Church governed by a synod and a provincial board.

This province 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 western 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 loyal 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 World Missions, a Board of Christian Education and Evangelism, a Board of National Missions and a Women's Board. Specifically called for is also a director of Stewardship and a director of Church Extension.

The program of presentation and interpretation in this province will be directed by the representatives on the merger committee from the Southern Province. These members are the Brn. Richard F. Amos, Wilson E. Edwards, George G. Higgins, James C. Hughes, Thomas A. Kimball, Clarence T. Leimbach, Jr., Clayton H. Persons, Charles N. Siewers, R. Gordon Spaugh and Edwin L. Stockton.

Br. Amos, who served as chairman of the final meeting of the Consultation, expressed the hope that there would be opportunity for a thorough study and discussion of the plans by all the boards, agencies and congregations of the province.

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FEBRUARY, 1968
Clarence T. Leinbach, chairman of the Board of the Moravian Music Foundation, recently announced the election of three new members to the Board of Trustees. The new members are Mrs. Paul H. Kolb of Winston-Salem, representing the Southern Province, and Mrs. Edmund F. Martin and Mr. Albert S. Johnson of Bethlehem, Pennsylvania, representing the Northern Province.

Mrs. Kolb, a member of Messiah Moravian Church of Winston-Salem, served the Southern Province as chairman of the Provincial Committee on Music, Ritual and Customs for nine years, and is now a member of the Provincial Music Workshop Committee. In 1963, she was chairman of the Moravian Music Week. Since 1962, she has been chairman of the Music Consultant Committee on the forthcoming Moravian hymnal. She served as assistant chairman of the 1955 Early American Moravian Music Festival, and has acted as chorus accompanist in most of the other festivals under the direction of Thor Johnson. Mrs. Kolb has also been designated to serve on the Executive Committee of the foundation.

Mrs. Edmund F. Martin, a member of Central Moravian Church of Bethlehem, is the wife of the Chairman of the Board of Bethlehem Steel. She serves on numerous boards and committees concerned with education and historical preservation. She is on the Board of Trustees of Moravian College. She serves the community of Bethlehem as a member of the Board of Historic Bethlehem and of the Women of Historic Bethlehem.

Andrew S. Johnson, a member of College Hill Moravian Church of Bethlehem, is president of Sawyer and Johnson, florists. He is a former vice president of Historic Bethlehem and presently serves on its board. He is also a member of the Board of Directors of the Moravian Preparatory School, Bethlehem, Pennsylvania.

The Moravian Music Foundation, chartered in 1956, devotes its efforts to research, publication and recording of music found in the Archives of the American Moravian Church. It is of service to music historians and scholars throughout the world and seeks to advise and guide qualified persons doing research in the history of early American music. It also makes sacred choral music of the 18th and 19th centuries available to church choirs through the preparation of modern editions released through regular commercial channels.
Moravian Missions - currently speaking

Mission House Burns on St. Thomas

The old mission house at Nisky, St. Thomas, was completely gutted by fire on December 19. The building was one of the old Danish buildings which has served the church for almost 200 years. Several years ago a new parsonage was built for the Nisky pastor and the old mission house was used for Sunday School classes, church office, and weekday meetings. It was in a bad state of repair and a complete restoration would have been extremely costly.

The Nisky congregation is in the process of raising funds for a new church and had hoped to use the mission house for worship while the new church was being constructed. Their plans will have to be reviewed in the light of the fire. The first step will be to have an expert examine the walls which remain to determine the extent to which the masonry will allow some kind of adaptation for church use. There was partial insurance coverage. The Rev. Robert Rierson is the pastor.

A Union Service in Nicaragua

All of the churches at Puerto Cabezas, Nicaragua, (Protestant and Catholic) participated in a union service marking the beginning of Advent. Dr. Howard Stortz, superintendent of the Moravian Church in Nicaragua who resides in Puerto Cabezas wrote: “The union service here at Port was wonderful. A half an hour before the service we had heavy rains but in spite of that the church was filled and many people were on the outside. The attendance was 1,300. The service was broadcast. One of the Catholic priests presided and the service was in our church. The priests were elated with the service and are already talking about the next one. No matter where one went in town the next day people spoke highly of the service.” The pastor of the Moravian Church at Puerto Cabezas is the Rev. Alan Taylor. The participating churches were Anglican, Baptist, Adventist, Assembly of God, Church of God, Roman Catholic and Moravian.

Appointments in Guyana

The Mission Council, the governing board of the Moravian Church in Guyana, is incorporated and the members of it are appointed by the Board of Foreign Missions of the Moravian Church in America. The council consists of five members, two of whom are to be chosen from a list of nominees of the Provincial Conference (Synod). Beginning January 1, 1968, this council will consist of Lloyd Hines and Griffith Grant (from among the nominees of the Conference), Sidney Gittens, Roger Kimball (treasurer) and Gordon Sommers (superintendent). The laymen will serve for a term of two years.

Honduras Expands

The Mission Board granted the request of Superintendent Howard Housman in Honduras to expand the work of the church there. The new district is farther up the Patuca River than the church has ever served. The central village of this new district is Krau Sirpi where the Wycliffe Translators were working for a short time. This area is beyond the Ahus Clinic territory. It is expected that an article will be prepared for the church magazines describing in full the work to be done. In the meantime Honduras has requested $1,150 for
the purchase of a boat, motor, short-wave radio and a small house with which to service the area.

DEATHS


Conferences for All Ages
Set for Laurel Ridge

The schedule for 1968 at Laurel Ridge will feature two widely separated Adult and Family Weekends. The first will be held at the opening of the camp, beginning with the traditional buffet supper on Friday, June 14. The second will be held in August, beginning on Friday the sixteenth.

The committee for the weekends has not decided as yet whether the programs will be the same both weekends or two entirely different ones. A decision on this matter will be announced by early spring. As usual there will be special planning for the children attending the Adult sessions.

The full eight week programs will follow the new pattern of closer age grouping set last year. New program materials are being built by planning committees and should provide an excellent summer experience for all who attend. Additional staff persons in the field of arts and crafts as well as music should enrich the program in these areas for all ages.

The schedule for the summer is as follows:

Laurel Ridge, 1968

June 14 - June 16—Adult and Family Weekend I
June 23 - June 29—Young Junior I
June 30 - July 6—Older Junior I
July 7 - July 13—Young Junior II
July 14 - July 20—Junior High I
July 21 - July 27—Older Junior II
July 28 - August 3—Junior High II
August 4 - August 10—Senior High Conference
August 16 - August 18—Adult and Family Weekend II
August 23 - August 25—Post High Weekend

THE WACHOVIA MORAVIAN
Juniors at Laurel Ridge

At the left, Juniors of one of the conference sessions in 1967 participate in a favorite recreational pastime, table tennis.

Four one-week sessions for Juniors will be held this year. Two sessions are for younger Juniors who have completed the third and fourth grades. The other two are for older Juniors, who have finished the fifth and sixth grades.

Above, a bus in the parking lot of the Salem College Fine Arts Building waits to transport a group of eager campers to Laurel Ridge.

At the right, Juniors examine an ant hill under the watchful eye of Counsellor Roy Ledbetter.

February, 1968
MRS. ELEANOR PRESLEY, manager of the Book Room, by the counter displaying devotional books primarily for women.

The Moravian Book Room, located in the provincial office building, corner of Church and Bank Streets, has completed its first full year of operation. It has been a year of growth, learning and satisfaction. The satisfaction lies in the very visible fact that more good religious books are being purchased and read, and that there is a new awareness of the importance of reading for knowledge and for spiritual enrichment.

The Book Room carries a wide range of books for children, youth, parents, teachers, pastors and laymen and women. It is interesting to note that the best seller over the past year has been the American Bible Society's paper-bound New Testament, "Good News For Modern Man," with a total of 1,500 sold.

The new book, "History of the Moravian Church," by Bishop Kenneth G. Hamilton has been the next best seller with over 400 copies sold in less than three months. This is an updated definitive history of the Moravian Church by an author who has long established himself as the authentic authority in the field.

In this volume Bishop Hamilton adds to a thorough revision of his father's monumental work a continuation of the church's history through its quincenntennial in 1957. Every Moravian and every person interested in the history of the Moravian Church should be sure to include this book in his library.

A great deal of interest has been shown in children's books and we have found it hard to keep supplies up in this area as Sunday School teachers and parents alike have found the best religious children's books here on our shelves. These books are all chosen by Mrs. Edith Vaughn, the Children's Worker for the Southern Province. They include such well-known authors as Mary Alice Jones and illustrators Susan Perl and Tasha Tudor.

Charles Schultz' delightful "Peanuts" books are all-time favorites with "What Was Bugging Ol' Pharoah," "Teen-Ager Is Not a Disease," and "Young Pillars" heading the list for young people.

The Christmas season found the Book Room well prepared with many special items and books for all. The best seller among our specialty items was the Advent Calendar with over 200 sold. Books on the season of Advent, stories about Christmas and special Christmas devotional books came in...
and went out of stock so fast that we were amazed.

**Materials for Lent**

With the Lenten and Easter season fast approaching, we are stocking mid-week Lenten bulletins; Lenten devotions for families and individuals; and a special Lenten devotional book for young people, "Meet The Man." "Meet The Man" is designed to guide the reader on a daily pilgrimage during Lent and the post-Easter period leading up to Pentecost. Young people and adults too will find it a stimulating guide. Some excellent books for this season in stock are:

- "He Became Like Us"—Carlyle Marney
- "They Met at Calvary"—W. E. Sangster
- "Seven Words of Men Around the Cross"—Paul L. Moore
- "The Crucible of Redemption"—Carlyle Marney
- "The Grace of the Passion"—Olive Wyon
- "The Voice From the Cross"—Andrew Blackwood, Jr.
- "The Crucified Answer"—Olov Hartman

In commenting on the Book Room's operation, Mrs. Eleanor Presley, Manager, said, "We feel grateful and happy that we have been able to serve our friends, Moravians and others alike, this past year and are eagerly looking forward to being of even more help this year."

**BOOK REVIEWS**

**THE CRUCIBLE OF REDEMPTION** by Carlyle Marney. Abingdon Press, 64 pages. $2.15.

For Carlyle Marney, the Crucifixion is the key to the true meaning of Easter and to a valid Christian faith. Any reader, whether layman or minister, will find THE CRUCIBLE OF REDEMPTION an electrifying treatment of the concepts which abound during the Easter season.

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Well known for his verbal battles against complacency, Dr. Marney forces his readers into an understanding and acceptance of the harsh realities of Christ's death and of death in general—the key to resurrection. "It has to be really finished . . . before God who is God can appear."

Dr. Marney refuses to offer comfort without a meaningful challenge. His Holy Week messages are begun with "a prayer for the grace to be glad that we too are among the company of the guilty for whom Christ died."

The author: Carlyle Marney, longtime pastor of the Myers Park Baptist Church in Charlotte, North Carolina, is now the director of the ecumenical center at Lake Junaluska, North Carolina.


The Moravians, new book written in Czech, is bound in blue linen-cloth covered boards, enclosed in a dustwrapper, depicting the sailing vessel that carried Jiri (George) Schmidt to South Africa under a hot, red sun, in 1736. The titles of its 37 chapters are arresting; and the clear, bold print on good quality paper makes the book a joy to read. J. A. Svengsbir has contributed a number of line drawings. Some simple rules are given for the pronunciation of Czech names.

The writing shows descriptive powers of a high order: "The skeletons of the trees were leaning mournfully over the heaps of leaves," "in the meadows little flames of meadow saffron shone in memory of the dead flowers." Is the hand of Sr. Masinova to be detected here? Conditions in Moravia at the close of the 17th century receive the apt comment: "There was a shortage of bread and an abundance of sin."

This style of writing whets the appetite for more — the reader will not be disappointed. The translator has done her work so well that the reader is unaware that the book was written in a language other than English.

The book is not a history, but a novel, based on the records and autobiographical writings of Moravians. It opens on the descendants of the old Brethren's Church — the Hidden Seed — in the Moravia of Comenius in the early 18th century. We meet Kacenka, a little crippled girl, and through her such familiar names as the Neissers, Zeisbergers, Nitschmanns, Stacches, Schneiders, Jaeschkes, and that link between the old and the new, Christian David.

At Herrnhut we meet Count and Countess Zinzendorf, and share in that wonderful Communion at Berthelsdorf. We read of Melchior Nitschmann's unconsummated love for Anicka Quit — he died in Jiri Schmidt's arms in prison, after their arrest on a visit to Moravia. Jiri is released after promising under pressure to return to Mother Church. His burning desire, on his return to Herrnhut, to make amends for his betrayal, and the understanding advice of
Kacenka, who looks after the children in the orphanage, culminate in his departure for South Africa.

The remaining 80 pages tell of his passage to the Cape, his difficulties on arrival, his work among the Hottentots, the foundation of our oldest African congregation at Bavianskloof (Gnadendal), his ordination by letter from Zinzendorf, the opposition of the State Clergy when he began to baptize converts, his gift of his New Testament to Lena, and his sad and final return home. "They watched after him, and his powerful, though bent figure, grew smaller and smaller until it disappeared from view."

An informative, vividly written and absorbing story; its production is a fine example of Czech craftsmanship which needs no commendation. It will make an ideal gift for any age above twelve years.

From the Moravian Messenger by Ivor Packer.

DEATHS


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Things are Happening at Fulp

First of all, a parsonage was erected in anticipation of a resident pastor. For years, Fulp had received only marginal service from part time pastors. The pastors of Oak Grove, and more recently the pastors of Rural Hall, had visited twice a month for services.

The forecast of better things to come was indicated in 1965 when Br. John F. Fry was assigned to Fulp as a lay pastor and more pastoral service became a reality. Meanwhile, Br. Fry began receiving special training for the full-time ministry. He was ordained a deacon of the Moravian Church on February 28, 1966.

Up to this time, Fulp had never had a full time pastor or a parsonage. Now both seemed to be a possibility. The parsonage came first, not because it was more important, but a pastor needed to have a place to live in the community.
Through the work of a Building Committee of which Ralph Morgan was chairman, the gift of a site for the parsonage by Ernest M. Fulp and sacrificial giving by the members of Fulp, the parsonage became a reality. It was dedicated on Sunday, July 23.

The parsonage lot joins the church property to the south and like the church is on the west side of Highway 311, six miles north of Walkertown.

The parsonage built of brick has three bedrooms, a living room, kitchen and den and dining areas, two baths and a carport. There is also a family room, bath and pastor's study in the basement.

Next came the calling of a full-time pastor, the first in Fulp's three-quarter century history. The Provincial Elders' Conference at the request of the Fulp Church Board called Br. Fry, who assumed his duties on July 1, 1967. This might well be the most important thing that has ever happened at Fulp.

The building of the parsonage led also to another happening, perhaps the most unusual of the year. The parsonage cost $20,000 even with a number of items donated. How could a congregation of less than 100 members pay for it? A suggestion was made and accepted that the congregation grow a crop of tobacco.

Acreage and tobacco allotment amounting to nine acres were leased on the Luke Marshall farm and Mrs. James Fulp farm. Members of the church and friends undertook the task of cultivating this large crop, harvesting and marketing the product. According to Br. Fry, as many as forty-two people would be at work in the two fields on a given afternoon.

The two fields produced 14,374 pounds of tobacco which sold for an average of 57.3 cents for a total of $8,234.72.

Expenses, including leases, insurance and fertilizer, amounted to $3,237.33. That the crop was insured was most fortunate as a hail storm after the plants were almost mature resulted in damage to one field in the amount of $1,912.74.

The total realized from the crop and insurance was $10,147.46 and a net of...
$6,910.13. This along with contributions in the amount of $7,284.39 as of October 31 meant that in less than one year, the debt on the parsonage had been reduced to only $4,000.

The coming of a full-time, resident pastor has meant an increase in congregational activities and programs. Evening services are now held every Sunday and a Junior Choir, Catechetical classes and youth fellowships have been organized.

Things are happening at Fulp.

The Provincial Boards at Work

Provincial Elders' Conference

The Rev. Richard G. Spaugh, Jr. has accepted a call to become pastor of the First Moravian Church, Greensboro, N. C. He will be installed on Sunday morning, February 11, by a member of the Provincial Elders' Conference.

The annual budget dinner for members of the boards of the Moravian congregations in the Southern Province will be held on April 4 at 6:30 p.m. in the Fellowship Hall of the Christian Education Building at the Home Church.

The joint committees on merger from the Northern and Southern Provinces met for conferences on church merger in Winston-Salem on January 19 and 20.

Br. Spaugh continues to recuperate at his home.

Richard F. Amos
Vice-President

Women's Board Announces

Days of Prayer Schedule

The schedule of the days of prayer of the season of Lent is announced by the Provincial Women's Board of the Southern Province. They begin on Ash Wednesday with the service at the Home Church and continue each week up to Passion Week. All except the one at Christ Church are on Wednesday.

The complete schedule follows:

February 28—Home Church
March 3 (Sunday)—Christ Church
March 6—Trinity Church
March 13—Ardmore Church
March 20—Calvary Church
March 27—Fairview Church
April 3—Konoak Hills Church

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The Wachovia Moravian
LETTER

My Opposition to the War

Dear Editor:

I want to try to make it clear why I am opposed to our involvement in Vietnam and why I believe that the Moravian Church or Church members should also be opposed to such an involvement.

In the first place, the Gospel of Jesus Christ transcends the barriers of nations. This means that we are called to love and accept all people regardless of the particular nation-state or political system in which they happen to live. The Gospel of Jesus Christ does not take any one of these systems and say that it is supreme or identify it with the Kingdom of God.

The Gospel calls us to be all inclusive in our love, to be perfectly comprehensive in our love even as our Father is (see Matthew 5:43-48 for an explanation of this). Our trust is to be in God rather than in weapons and alliances—none of which makes us more secure or free—and in Jesus Christ who most definitely calls us to a life of nonviolence, servanthood, and forgiveness.

The Gospel is one thing and the American way of life is another. Instead of adhering to the Gospel, most of us have accepted the patterns of war, national defense, rabid anti-communism, the draft system, and the exporting of military aid and weapons as our first loyalty. One might understand how non-Christians could go along with such policies, but how can Christians do that?

A common answer to this question is, “But our national security is at stake, etc.” When we give such answers, we immediately show where our first loyalty is: in our nation, in ourself, in the belief in the power of worldly powers. There is not even the faith of a grain of mustard seed in such answers.

Or, take the typical suggestion, “Well, if everyone were a Christian, we could throw away our defense budget, etc.” I would reply, “If you and I make a start at it — I mean, we can start there, can’t we?” I think there is something wrong with those of us who already claim to belong to the Lord Jesus Christ. If we do not make a start in laying down our weapons and all the rationalizations that go with them, can we seriously expect anyone else to do the same?

Many churchmen contend that we can and should support “just wars.” The problem with this argument is that we lose any respect which the non-Christian populace might have for us because our argument places us in the embarrassing position of defending some wars and deaths but not others. In point of fact, however, the Church has gone along with most wars (and has

February, 1968
itself been the source of some of them) during the past 1500 years so that it is difficult now for the Church to say, "Stop, that is enough."

Thus, we go ahead and give our blessing to yet another war, this time in Vietnam. At what stage of the conflict, then, does it become "unjust?" It would seem that the war is already beyond our control and indictment because of the wispy-washiness of our theology on this subject. The question of "just" and "unjust" have gotten lost in the shuffle. And we end up going along with the system.

Personally, I would have no objection to the Moravian position in regard to the Vietnam war, a position which basically leaves this issue in the hands of God Himself, were it not for the fact that with one hand we pray for divine wisdom and with the other we turn over our sons to the war and give the impression through our silence that we support the things our nation is doing in Vietnam. Now surely there is a time to be silent. Jesus was silent in the face of his accusers at the end. But Jesus had also made a testimony that was far from silent; he lived it. I question whether we have the right to be silent until we have made a witness that is worthy of the name of Jesus Christ.

I oppose the Vietnam war for some other, specific reasons: (1) our nation has acted unilaterally in getting involved in Vietnam, thus helping to thwart the role of the U. N. and the authority of international agreements, in this case, the Geneva Accords of 1954 (2) our nation has failed to see that the Vietnamese are motivated by a desire to become an independent nation and that nationalism as well as communism motivates their actions, their opposition to the Chinese, French, Japanese, and the U. S. (3) the form and method of our approach to Vietnam as well as to many other developing nations tends to prop up dictatorial regimes with military might rather than to reach the grassroots problems of these countries where communism breeds and where social change is called for (4) the justice we have tried to bring to the South Vietnamese is outweighed by the injustice we have created through this war, the terrible disruption of society, and the destruction of both North and South Vietnam (5) our unwillingness to nego-
tiate except on our terms or even to admit that we might be wrong has made the war far broader than it might have been, and it has forced North Vietnam into the arms of Russia and China, and it has posed a threat to an even wider conflict our sense of stewardship toward God, our fellow man, and the creation itself, and the use of resources and manpower has become depraved through this war has caused domestic crises, has led to distrust of our nation in the eyes of our own people as well as in the eyes of many other nations and people we have tended to rely upon military methods in resolving human problems.

I would like to conclude by saying that I agree with the suggestion posed by the authors of the Church Peace Mission booklet, The Christian Conscience and War, when they say: "We suggest that in the present historical context it is incumbent on nonpacifist Christians to consider whether the hour has not struck for the Church to issue a condemnation of war as an instrument of policy, to declare that it cannot serve as an instrument of justice, ROBERT I. RICHARDS
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February, 1968
much less of love, and to teach that participation in war under modern conditions requires compromises that the Christian conscience cannot tolerate."

Sincerely yours,
William E. Gramley

Devaluation Hits Churches;
"Belt-Tightening" Looms

Roman Catholic and Methodist organizations in Britain have now followed Anglican, Baptist and other Christian bodies in anticipating "severe belt-tightening and purse-pruning" as a result of Britain's devaluation of the Pound by 14.3 per cent.

Baptist Missionary Society headquarters here said it will need at least $60,000 more in the current year to maintain existing work.

The Anglican United Society for the Propagation of the Gospel has estimated its additional need at $240,000 a year.

The secretaries for the Home Organization of the Methodist Missionary Society, the Rev. Cyril J. Davey and Miss G. Betty Hares, have issued a statement saying:

"To do its job the Missionary Society must export money. It will therefore be gravely, perhaps catastrophically, affected from now onward. The $3,000,-
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Visit Moravian Churches
Living gifts serve constructively for future years. This was the belief of Louis F. and Mary B. Owen of Winston-Salem, N. C., who in 1948 endowed the $100,000 Bishop Rondthaler chair of practical theology at Moravian Theological Seminary. Today the fund is $235,867 and provides more than $9,000 for the seminary budget. It was established to "memorialize Bishop Rondthaler's godly life and perpetuate the spirit of his ministry." Persons wishing to make gifts to the college and theological seminary, both large and small, should contact the Development Office, Moravian College, Bethlehem, Pennsylvania 18018.
The Wachovia Moravian

VOLUME 75

NUMBER 3

March 1968

The Moravian Church Southern Province

Dr. Ewald V. Nolte holds
Text of 1786 Great Sabbath Ode

In This Issue

• Historic Music Selected
  for Great Sabbath Services
Merger Committee

Calls for

Prayerful Study and Consideration

The Consultation on Merger of the two provinces of the Moravian Church in America has completed its task and is now ready to place the issue before the congregations and members of the Southern Province.

As a first step in this process the insert entitled “Toward a Moravian Church in America” has been produced and placed in this issue of THE WACHOVIA MORAVIAN. Additional copies are available for distribution from the office of the Provincial Elders’ Conference. The insert is in reality the introduction to the “Basic Principles for a Constitution of a Moravian Church in America.”

The members of the Consultation Committee from the Southern Province are prepared to interpret these Basic Principles to the people of the Southern Province in the months between now and the meeting of the synod in November. It is important that every Moravian should have an opportunity to discuss these plans and principles and come to have an intelligent understanding of them. It is the plan of the Merger Committee to make this possible for every individual.

On completing its work the consultation stated, “We commend the Statement of Basic Principles to our fellow Moravians for prayerful study and consideration and we recommend it for approval to both Provincial Synods.” The time for study and consideration is now; the decision will come in November.

THE WACHOVIA MORAVIAN

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Great Sabbath Services Will Present

Music of Historic Significance
Frances Griffin

The congregation at Salem had much to be thankful for in the days preceding the Easter of 1786. Peace had spread over the land after the distress of the American Revolution. The threat of a smallpox epidemic had been eased by the inoculation of many adults and children. The Single Sisters had dedicated their new choir house, and the cornerstone had been laid for the addition to the Single Brothers House. Moreover, the beloved Bishop Johannes von Watteville and his wife, Benigna, had arrived for a visit that was most enjoyable and inspiring for all of the Wachovia congregations.

The minister in Salem at that time, John Frederik Peter, must have been especially joyful as he began to compile the music for the Great Sabbath service. For on Sunday following this service his betrothal to the Single Sister Catharina Leinbach was to be announced.

As was his practice before all special church events in Salem, Brother Peter turned to the growing collection of music manuscripts in his care. Out of that reservoir of sacred music he drew anthems or parts of anthems, chorales, arias and duets whose texts fitted the meaning of Great Sabbath. The music he chose was by various composers — some Moravian, some non-Moravian. Several of the scores called for orchestration a little too elaborate for Salem at that time, but, being a trained musician, Brother Peter arranged these scores so that accompaniment for the singers could be played by organ, string ensemble and flute instead of a full orchestra. He then compiled the musical selections into an “ode” — a Moravian musical form, similar to a cantata, that Christian Gregor, the so-called founder of Moravian music, had originated.

This ode was presented on Great Sabbath in Salem on April 15, 1786—presumably with Bishop von Watteville in attendance. Today, 182 years later, preparations are being made to present some of this same ode again in Salem. The music will be incorporated in two Great Sabbath services of the Salem Congregation to be held on Saturday, April 13, at 5:30 p.m. and 8:30 p.m. at Home Moravian Church.

The Rev. J. Calvin Barnes, pastor of Calvary Moravian Church and chairman of the Great Sabbath music committee of the Salem Congregation, explained that for more than 30 years the Great Sabbath music service has been a presentation of Theodore Dubois’ cantata, “The Seven Last Words of Christ.”

“While this cantata certainly is appropriate for the occasion,” he said, “it is not of Moravian origin. We felt that, since the other portions of our Easter observance (lovefeasts and the Sunrise Service) are peculiarly Moravian, the music service also should be

Miss Frances Griffin is Director of Information for Old Salem, Inc.
more representative of the Moravian heritage — particularly as the observance takes place within the historic atmosphere of Old Salem. We believed that music of historic significance would have great meaning not only for the Moravian congregations but also for the many visitors who join us at Easter.”

The music committee thus asked the staff of the Moravian Music Foundation to search the Great Sabbath music used in early Salem and find an appropriate work for presentation this year. Dr. Ewald V. Nolte, foundation director, chose the 1786 ode, he said, for several reasons:

— It was compiled by John Frederik Peter, whose guidance during the decade 1780-1790 did much to develop the musical culture in Salem.

— The Great Sabbath on which it was originally presented was in mid-April, as it is this year.

— The vocal and instrumental demands of the music are relatively simple.

— One of the numbers in the ode has already been edited and published for modern performance: Johann L. Freydt’s “When We in Spirit View Thy Passion.”

Dr. Nolte has been unable to find the solos presented in 1786, but he has found and is editing most of the choir music and a duet for women’s voices. This music—interspersed with Scripture readings, prayers and congregational hymns — will be presented by a choir made up of singers from the Great Sabbath chorus, the Moramus Choir and the choirs of the churches of the Salem Congregation. Accompaniment, as in 1786, will be by organ, string ensemble and flute. Dr. Nolte will conduct.

Dr. Nolte and the Rev. James V. Salzwedel, associate minister at Home Church, are in charge of arranging the order of service. Dr. J. C. Hughes, pastor of Home Church, will preside at the 5:30 p.m. service, and the Rev. Mr. Barnes at the 8:30 p.m. service.

Kenneth Burke is co-ordinator of the services. Miss Margaret Styers is in charge of choir personnel, and Tim Cahill of orchestra personnel. Choir seating will be handled by Bill Hutchins.

The choir rehearsals will be held at the Home Moravian Church in the Men’s Bible Class room. The first three rehearsals will be on Friday at 7:30. They are:

March 22 — March 29 — April 5.

On Tuesday, April 9, the rehearsal will be at 8:30 and the final dress rehearsal will be on Friday, April 12, with the orchestra in the Home Church sanctuary.

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Whatever else may be said about the hymnal which our church in America hopes to put in use later this year, it can lay claim to a distinguished ancestry as latest in the long line of the hymnbooks of the Unitas Fratrum. Hymns usually grow out of the writers' religious experience. Since a major segment of each of these collections is the work of Moravian authors, their study provides one fruitful means by which one can recognize our church's essential beliefs throughout nearly five centuries. Quite rightly you would expect to find changing emphases within them with the passing of time.

The earliest of our hymnals of which we have any knowledge (and probably the earliest congregational hymnal in the world) is a book in the Czech language, the property of the state museum in Prague. It appeared in 1501, and its 120 pages contain eighty-nine hymns. This collection was rapidly followed by many other hymnals of the ancient Unity in Czech, German, and Polish. By 1615, during the brief period when the Unitas Fratrum gained recognition throughout Bohemia and Moravia as one of the major faiths in that land, our forefathers produced their finest Czech hymnbook; it is a volume of magnificent workmanship in folio format, containing 644 hymns in all.

In terms of today we would consider the hymns of the Brethren unusually long. They were used not merely in worship, but as a means of instructing members of the church and their children in Christian truths, and of inspiring loyalty to these truths. In the days of fierce persecution, the hymnal shared this task with the Bible.

On October 12, 1574, the Brethren wrote an interesting letter to Elector Frederick III of the Palatinate, which is quoted in full by Camerarius in his Latin history. Let me reproduce portions of it from a translation made by an anonymous contributor to The Moravian a century ago.

"We have received the custom from our forefathers, not only to instruct by preaching, but also to embody the doctrine of our church and the wisdom of holy men in our hymns, in such a form that they resemble homilies . . . We have ascertained that in this way the truth which we have among ourselves can be more successfully taught and diffused upon the whole among the common people and our brethren . . . Many of our hymns are the work of Huss, but just as others have borrowed from our tunes, so we have borrowed from a number of others, especially the Germans. To some of these we understand that in other languages amatory verses, or at least such as are not very edifying are sung . . . Some of our recent singers have indeed adopted certain tunes of this kind, which we might call popular melodies, but they have done it with care and circumspection, hoping thereby to render the common people more susceptible to the truth by means of these
notes and melodies, to which they are much accustomed. . . We think it would be better if the author of the words would also produce the tunes, and not borrow the melodies from others; for in the case of our ancestors the singer and the poet were one and the same person.”

When our church was renewed in Herrnhut in the early eighteenth century, a new period of hymnody began for the Unitas Fratrum. Now the major languages were German and English, though in consequence of their missionary activity our fathers also created hymnals in many other tongues.

The Hymns of Zinzendorf
The man to whom our hymnody owes most, at least in the early eighteenth century, was Zinzendorf. He wrote a bewildering number of hymns and produced a plethora of hymnals. A considerable number of the hymns of this period had power and beauty, and some now belong to the spiritual treasury of Christendom. It has repeatedly been said that in addition to his hymns which exalt Christ, Zinzendorf gave us two new types of hymns. These stress, first of all, Christian fellowship, not merely that which grows out of membership within the great Church Universal (for this subject of hymnody antedates even the Reformation) but that enjoyed by groups of kindred believers, close-knit in common work and worship. The second group is represented by the “warrior hymns,” born of the missionary movement.

In the light of historical development Christian Gregor’s contribution is hardly less important than Zinzendorf’s. In 1778 Gregor published a hymnal, in which he tried to gather the best elements found in Moravian hymnody during the past half century. He himself contributed many hymns to it; he also combined and freely altered stanzas written by others, at times connecting or completing their thought in the process. This collection strongly influenced the development of Moravian hymnals everywhere. It was followed in 1784 by a collection of the hymn tunes used by Moravians in his day. Again this tunebook had a long and lasting influence upon our hymnody.

It is commonly accepted that the first Moravian hymnal in English was a small book edited by James Hutton in 1742, even though earlier collections had been produced by the Fetter Lane Society. The 1742 hymnal was followed in 1754 by an outstanding collection, Bishop John Gambold being its editor. By 1789, however, Christian Gregor’s German collection led John Swertner to produce an English hymnal along similar lines. This in turn was succeeded by many other English editions, among which that edited by James Montgomery in 1849 and the 1914 hymnal deserve particular mention.

First American Hymnal
When first they came to this land, American Moravians naturally used either German or English books obtained from Europe. In 1813 our first hymnal was published in America by Conrad Zentler in Philadelphia. It was merely a reprint of that published in Bath, England, in 1801 and of the supplement which had appeared in 1808. This first “American” book contained a total of twelve hundred hymns, preceded by a liturgical section. The practice of placing the liturgies at this spot in the hymnal had been one of the innovations in 1801.

The Wachovia Moravian
The first American edition of the hymnal to depart to any appreciable extent from the British hymnal was that of 1851. Even so, it was based essentially on Montgomery’s work in 1849. In 1876 another American Moravian hymnbook appeared. It contained an enlarged liturgical section, followed by 930 hymns. It is quite noticeable that by then, both in this and other lands, our hymnal was growing less distinctive in character. Many typically Moravian hymns keep disappearing, to be replaced by favorite selections from other communions. Our current hymnal appeared in 1923.

Moravians should treasure their hymnal and be aware of the contribution which congregational singing makes to our faith. Years ago, Father Lorenzo, a Roman Catholic priest in Bluefields, Nicaragua, used often to stand on the sidewalk in front of our church during its services, stroking his beard and listening to the music. He once said to the writer of this article: “Those hymns are your strength; and many of them are Catholic hymns.” I am sure that both statements were true, and true in the sense in which they were made. Yet in a broader sense, also, all good hymns are Catholic; therein lies much of their glory.

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March, 1968
“Mama, there’s a man at the door holding his tongue in his handkerchief.”

“Oh my goodness! Let me call Johnny!”

This was my introduction to Krau Sirpi! One of the Gilliland girls at Ahaus had answered a knock at the kitchen door. She calmly advised her mother of the waiting patient. Nancy immediately called Dr. John Gilliland who futilely sutured the severed tongue. Several men had made the two day trip down river from Krau Sirpi with a load of “tunu.” One of the ingredients in Wrigley’s cheming gum, tunu, is extracted from the tree (Lat-castilla fal-lax) by milking the bark. With the money from the tunu our “tuneros” (men who work in tunu) lost no time in buying a bottle of rum. A few drunken hours later in a life and death brawl one of the Indians had his tongue bitten off.

Every area has its seamy side. In Gracias A Dios it’s Krau Sirpi. As the plodding Patuca River lazily twists and turns in and out of the low lying mountains of Olancho it is joined by the rushing waters of the Rio Guampu. Just below this juncture we come to the tiny village of Krau Sirpi. Twenty bamboo huts huddle close together on the edge of the river as though in fear of the wild boar, jaguar, and poisonous snakes hidden in the hostile jungle close by.

We find there a small government school with thirty students. The total population is approximately 250. Half of the inhabitants are Miskito Indians and half are Sumu Indians. There are also a few Spanish residents. Rice, beans, bananas and yucca are raised on the fertile banks of the Patuca.

The money crop is tunu. Shooting straight up, like a telephone pole in the midst of an Ohio corn field in August, these precious trees are widely scattered in the lush jungle growth along the river. After several days of hunting, climbing, and milking the tunu trees, the men return with the gooy latex in watertight rubber sacks. As the tunu is boiled it gradually turns into a hard sticky block. The Wrigley Company agents pay $20.00 for one hundred pounds of this greyish glob. From here it’s just one short step from the gum to the rum.

January 11, 1964, Kent Gordon and David F. Oltrogge, representatives of Wycliff Bible Translators, made a rain-soaked visit to Krau Sirpi to assess the possible translation needs of the Sumu Indians. As a result of the primary ex-

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The Rev. E. Howard Hausman is the superintendent of the Moravian Church in Honduras.
ploration Mr. and Mrs. Glen Ager settled down in the little river town in February of 1967. After six months of study the Agers made the report that all the Sumu Indians could speak Miskito and quite a bit of Spanish. In light of this discovery they left Krau Sirpi.

**Project Krau Sirpi**

In six months they had built a small home, dug a well, taken care of the sick, and witnessed to Sumu, Miskito, and Spanish. In an attempt to take advantage of the Ager's excellent foothold our Honduran executive committee presented "Project Krau Sirpi" to our Board of Foreign Missions. Our object is to witness and minister in the name of Christ to the people of the Upper Patuca River. Our strategy has six steps:

1. Reassign a pastor to Tukrung. Last May we dismissed the pastor for lack of local funds. At present there are sufficient local funds for his return. This has been brought about by larger contributions for pastors' salaries coming from our local congregations. There are 29 communicants in Tukrung which is located almost half way between Wonposirpi and Krau Sirpi. We already have a congregation and pastor in Wonposirpi. The Tukrung pastor, Isau Madrid, will also take care of neighboring Kurpa. Periodically he will make the trip up river to Pimienta and Krau Sirpi. In these four villages there are 117 school children and close to 1,000 inhabitants.

2. Purchase the Agers' house and well in Krau Sirpi. This will afford us a place to stay and hold services during our periodic visits. If possible we would like to secure a layman from one of our congregations to stay in the house to care for the property.

3. Set up a Mission Aviation Fellowship two way Villager radio in Wonposirpi. This transistorized radio, powered by a twelve volt airplane battery, will keep us in contact with the spiritual and medical needs of the 1,500 up river inhabitants. As I write this article we have received word that the Wonposirpi pastor is ill. When we have the radio located we will know the nature of illness and the type of medicine to send.

4. Place a canoe and drum of mixed fuel in Wonposirpi. This canoe will have the stern prepared for attaching an outboard motor.

5. Fly the doctor-parson along with his Bible and medicine, his tool kit and
his portable 9.5 Evinrude outboard motor from Ahuas to Wonposirpi. River travel from Ahuas to Wonposirpi takes twelve hours even with a motor. The M. A. F. plane flies the 30 air miles in 20 minutes. Unfortunately, there are no sites for landing strips between Wonposirpi and Krau Sirpi. After ministering to the people of Wonposirpi the doctor-parson will place his outboard motor on his canoe and be on his way to visit Kurpa, Tukrung, Pimienta and Krau Sirpi. After he is finished he will return to Wonposirpi where he will be picked up by the M. A. F. plane and flown back to Ahuas.

6. The final phase of Project Krau Sirpi will take place sometime in the future. We anticipate that with the blessing of the Holy Spirit a small congregation will grow in Krau Sirpi and be able to call a Honduran pastor. This pastor and his family will live with the people and share with them God’s Word for Man. Some day he may even preach from Psalm 12:3, “The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.”

This is our dream for “Project Krau Sirpi.”

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THE WACHOVIA MORAVIAN
"The Church is out of date."

"The Bible is full of myths."

"The ideal Christ never existed: He was made up."

"God is dead."

These are just a few of the rampant attitudes, the primarily negative quality of which the Church of Jesus Christ must encounter as it attempts, in this most difficult time, to spread the Word of Redemption to a world which does not want to listen, but which is, at the same time "riding off in all directions," seeking in all of the wrong places and ways for this same God of Redemption.

At no time in our day has the difficulty of spreading the gospel and doing the work of Christ's Kingdom been more difficult, and it grows more so with every passing day. Yet it is at such times in the past that, by the guidance of His Spirit, some of the greatest progress in the Church's history has taken place. We may—we must—therefore, set our faces steadfastly forward, taking advantage of every new opportunity and using every new method available, being careful at the same time to give not an inch in the truth which we proclaim.

We live in turbulent times, but by comparison we have far less of immediate personal peril and persecution than our forefathers. The ancient Brethren had to exist for near one hundred years as an underground movement: they were considered treasonous and subversive! The Brethren of the Re­newed Church soon found that they were suspect, and Zinzendorf, their patron and leader, was for a time an exile.

To use a modern term, they were "Way out"! They were innovators who pioneered the whole system of Protestant Missions with no chart or compass to guide them and only the command of the Saviour as their authority. In the matter of customs and forms of worship they set up Lovefeasts and Candle Services and Resurrection Services and other methods which are cherished traditions among us today, but which in their day were too new to be understood. Viewed from today they are as solid and orthodox as they can be, but in their day they were ahead of their time. Pioneer times and Indian massacres were not easy, but through it all, in times of good and ill, there was constant faith and loyalty.

And what of today? There are places and times of suffering and prison and death for our people. These things have not yet reached us in this blessed land, but the grim spectre of social upheaval and political and economic chaos stalks ever closer to the street on which we live and the house in which we dwell. They will be shut up or put away or ignored: they must be solved.

These things are the mark of a world
as yet filled with the doubts and tensions which arise from ignorance, poverty, suffering, injustice, hatred, malice, selfishness, and above all, the lack of that forgiveness and peace and brotherhood which comes from faith in and commitment to the Lord and Saviour of the world. This is the catalogue of evils which Christ listed, of which He preached and taught, and in the field of which He labored.

For nearly twenty years, in the Southern Province, we have carried on a program which has extended our church and rebuilt its needy congregations. Six new congregations, three in Florida and three in North Carolina, have been added. More than half-a-dozen more have been revived and saved from death by stagnation when we gave them the proper physical conditions in which to carry on their work. We have gone into new fields and presented the gospel to new people, and God has blessed our doing.

Being a small denomination, we have followed the necessary policy of building plants, placing ministers and inaugurating programs which, by their very nature show people who we are and what we believe. We have taken advantage of a great population explosion, economic upswing, and general prosperity to enlarge and expand, with other Protestant denominations the physical and numerical condition of the Church.

Even as we have done this there has arisen, subtly, yet with the speed of the wind, an upheaval in social, economic and spiritual things in our nation which has never been known before, and which, fanned by the flames of war and dissension, bids fair to overwhelm us. There is no cure for it except that in which we so firmly believe — the gospel and the love of Jesus Christ and His saving grace in the hearts of men. The banner must be carried. As God said to Moses when the children of Israel stood whimpering by the seemingly impassable Sea, “Speak to the Children of Israel that they go forward!” Only after they took the initial step, was the way opened.

How can we best carry the banner? What about methods of carrying on this work? They must be studied and altered, if need be, to fit the needs and situations of our time. This has ever been the Moravian way: the Brethren were never afraid to step forward or to change course when they felt the Lord was leading the way. God has always led wondrously except when individuals or groups sought their own ends, and then, sometimes, there has been tragic failure.

We need earnestly to pray and to ponder, and to study how best to meet the needs of our day. For our guidance the best watchword must come from the Saviour Himself. He said to the followers of John the Baptist when He sent them back to John in prison: “The blind see, the lame walk, the lepers are cleansed, and the poor have the gospel preached to them, and blessed is he who is not offended in me.” Like Him, we must accompany the message with action.

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Funeral Director
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If we pray for guidance as never before; if we earnestly seek to follow that guidance; if we cease to ask ourselves where the means and the money is coming from, and only ask Him, "Does it need to be done?"; if we elect officials whom we believe the Lord wants for the tasks to be done; if we free our boards and officials from hampering restrictions and rulings so that they may lead us where the Lord walks before us, without our criticism and hindrance, we shall see wondrous things of which it is hardly lawful for a man to speak.

We can well take a lesson from the experience of the Synodical Conference of 1740 in which God changed the whole course of our Moravian Church's history. All of the best minds and deeply dedicated leadership of the Church thought when they went to that conference that they had the course of the Church's future progress pretty well mapped out. They had divided out the positions of authority. All that needed to be done was for the group to act. Fortunately they were saved by their dedication to God's will, and when they asked of Him, He assumed the leadership. He took away their old, well-laid plans, and gave them a new and better one, but not until they asked Him.

So let us ask Him. It may well be that emphasis in the future will not need to be so much upon budgets and brick and mortar as upon the poor, the lame, the halt and and the blind. With God's leading we have succeeded so well with buildings and organizations. Can we — should we — now do as well with the intangible things which will win even more of the hearts of men?
Miss Elfriede Kuerner of West Germany has accepted an appointment to serve as the matron of the Moravian Children’s Home, Kwethluk, Alaska. Miss Kuerner comes to the Moravian Church in Alaska after having served for two years in Hopedale and Nain, Labrador. Her home is in Tuebingen-Lustnau, Germany. In addition to the usual high school education she has had training in a school for home and social economics, a training school for seamstresses, and a Bible and mission college. Prior to her service in Labrador she was active in children’s and youth work, in children’s homes, and in the office of a radio mission in Switzerland, Austria, France and Germany.

The date on which she will enter service in Alaska will depend upon the time involved in getting a visa to enter the United States. She comes to the Children’s Home as the result of a long search for a matron to replace Frances Huetter, who had served the Home for about 17 years. She will travel to Alaska by way of Bethlehem and Edmonton.

Kenneth Kant to Visit Nicaragua

Mr. Kenneth Kant, a member of the Lakeview Moravian Church, Madison, Wisconsin, will visit Nicaragua in March upon invitation of the Board of Foreign Missions. Mr. Kant is an architect-engineer who is now associated with a firm which has been planning buildings for the Peace Corps in the tropics. He has volunteered to give his services free of charge as a consultant on the project at Bilwaskarma which will involve the rebuilding of the hospital and related buildings there.

After a careful study of the situation at Bilwaskarma he will proceed to Bluefields where he will also advise the Mission Board regarding the completion of the Colegio Moravo. These two major projects will face the Church in the next few years and will place a heavy demand on funds now being gathered for Capital Improvements. The two projects together will be greater than the funds which will be on hand from the current campaign, however, and additional funds will be needed eventually.

Upon return to Wisconsin Mr. Kent will confer with Dr. Peter Haupert, now completing his medical training in Milwaukee. In addition to Dr. Haupert there will be a layman from the Methodist Church of Wauwatosa who has shown an interest in going to Nicaragua to be the construction supervisor. The Executive Director of the Board of Foreign Missions will join this consultation in Wisconsin in April and then final plans for the construction will be released.

Kenneth Kant is the son of the late Rev. Herbert Kant and Mrs. Kant.
Toward a
MORAVIAN CHURCH
in America

A Century of Working Together
Two Decades of Discussions

The Merger of the Northern and Southern Provinces

- Its Vital Importance
- Its Molding Concepts
- Recommended for Approval
- Confession of Dependence on Leading of the Holy Spirit

"The two provinces definitely need each other to perform the tasks which the Lord has laid upon us within the total mission of the Church."
TOWARD A MORAVIAN CHURCH IN AMERICA

A Century of Working Together

For more than a century the two provinces of the Moravian Church in America have discussed various ways of working together more effectively. Over the years there has been a steady development of common projects. Moravian Theological Seminary has long served both provinces. For more than thirty years the Inter-Provincial Board of Christian Education has served as the joint publication agency of the two provinces. The Board of Foreign Missions functions on behalf of both provinces and is jointly responsible to the two provincial synods. The Inter-Provincial Women's Board coordinates the plans for women's programs of the two provinces and the Provincial Elders' Conferences of the two provinces have for many years held regular joint meetings to plan for the common work of the Moravian Church in North America.

ORGANIZATIONAL STRUCTURE

TWO DECADES OF DISCUSSION

During the last two decades there has been increasing discussion of the need for taking the final step of actually merging the two provinces to form a united Moravian Church in America. The desirability of moving beyond the discussion stage was recognized when the synods of the two provinces authorized the appointment of representatives to a joint Consultation on Merger. Each Provincial Elders' Conference appointed members to this joint committee and the committee has been at work over a period of several years. The committee is now ready to submit to the two provincial synods a statement of "The Basic Principles for a Constitution of the Moravian Church in America."

ITS VITAL IMPORTANCE

The committee is of a common mind in believing that a merger of the two provinces is vitally important because:

1. the experiences of past years in Missions, Christian Education, hymnal revision, Music Festivals, Music Foundation, youth convocations, laymen conferences, publications, theological education, women's work, Quincentennial observances, evangelistic programs, and annual program emphases have proven that the two provinces definitely need each other to perform the tasks which the Lord has laid upon us within the total mission of the Church;

A. The Southeastern Region consists of the congregations in North Carolina, Virginia and Florida.
B. The Northeastern Region consists of the congregations in the states of Pennsylvania, New York, New Jersey, Maryland, and the metropolitan area of Washington, D.C.
C. The Western Region consists of congregations in the states of Ohio, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Michigan, North Dakota, and California and the Provinces of Alberta and British Columbia in Canada.
(2) merger of the two provinces will provide for a greater sharing of our present efforts for the work of Christ, a larger base of operation, expanded services in church extension, stewardship, and publications and for entrance into new areas of service and witness as the Lord directs;

(3) it will enable the Moravian Church to stand among the denominations of America as a united denomination;

(4) it will provide a larger vision of the Moravian Church's work and will enable it to face its tasks with maximum strength.

ITS MOLDING CONCEPTS

A number of concepts persisted in molding the thoughts of the committee throughout its meetings. They are:

(1) one Moravian Church in America should be created;

(2) a relation to the world-wide Unity should be maintained as one Province (the recent Unity Synod stated that the voting strength of provinces of the Unity Synod would not be affected by the merger of the provinces);

(3) the merged Church should be divided into regions, based on the natural geographical divisions already existing in the Moravian Church in America, each to have its own Regional Synod and Executive Board. The Regional Synods and Boards should be free to order the life and work of the Church within the Region under the overall framework of the constitution of the provinces;

(4) a close liaison should be maintained between the Regional Boards and the Provincial Boards (two members of each Regional Board serve as members of the Provincial Board);

(5) there should be a closer relationship between the Provincial Board and the various boards and service agencies of the Church.
RECOMMENDED FOR APPROVAL

The members of the Merger Committee, individually and collectively, are thoroughly committed to the goal of merger. We commend the Statement of Basic Principles to our fellow-Moravians for prayerful study and consideration, and we recommend it for approval to both provincial synods. If both the synod of the Southern Province and the synod of the Northern Province take positive action, the actual Constitution and By-Laws must then be developed by a duly appointed Joint Committee. The Constitution would then come before a special Constituting Synod which each synod would authorize.

DEPENDENCE UPON THE LEADING OF HOLY SPIRIT

In making this report, the Merger Committee confesses its dependence upon the leadership of the Holy Spirit and recognizes the hand of God in bringing us to this vital point in the history of our Moravian Church in America.

A. Members of the Provincial Board are members of the Provincial Planning Council.
B. A representative from the Board of World Missions is a member of the Provincial Board.
C. Members of Provincial Boards and Departments (including the Moravian Music Foundation and the Board of Trustees of Moravian College) consist of representatives from the Regions elected by Regional Synods.

MEMBERS OF CONSULTATION ON MERGER

Southern Province:
- Richard F. Amos
- Wilson E. Edwards
- George G. Higgins
- James C. Hughes
- Thomas A. Kimball
- Clarence T. Leinbach, Jr.
- Clayton H. Persons
- Charles N. Sievers
- R. Gordon Spaugh
- Edwin L. Stockton

Northern Province:
- Paul deS. Couch
- Claude K. Deischer
- Boyd Flater
- Stanley R. Frantz
- John S. Groenfeldt
- Thorlief Harberg
- Milo A. Loppnow
- William B. Miller
- Warren A. Sautebin
- Edwin A. Sawyer

Inter-Provincial:
- Edwin W. Kortz
- John R. Weinlick
A Visit to Labrador

The British Mission Board commissioned Bishop Edwin W. Kortz to go to Labrador to officiate at the ordination of Victor Launder, pastor of the Nain congregation and also to visit the other congregations of the Labrador Province. This visit took place from January 2 to 19.

The ordination was conducted in the Nain Church on January 4 in the presence of a large congregation. The population of the Nain village is about 640 persons and there were about 600 persons in church for the service. The service was conducted in English and Eskimo with the Rev. F. W. Peacock, superintendent of the Moravian Church in Labrador, handling the Eskimo interpretation.

Visits were made to Hopedale, Kakkovik, Northwest River, and Happy Valley congregations. The journey was made to Goose Bay, via Montreal, by Air Canada. From Goose Bay to the villages on the coast transportation was provided by the mail plane, the Grenfell Medical Mission plane, and the United States Air Force.

The Unity Synod in Czechoslovakia requested the American Board to give consideration to assisting the British Province with the work in Labrador. This visit provided the opportunity to analyze the situation in Labrador and to formulate some recommendations and suggestions for the future. These recommendations will be presented by the Executive Director to the American Board and the British Board.

Conferences in Central America

The Rev. Howard Housman, superintendent of the Moravian Church in Honduras, has planned two special conferences for the pastors and lay workers of the churches. These conferences will be held during the first two weeks of March and will include sessions on stewardship, the mission of the Church, and sermon preparation. Br. Housman will be assisted in these conferences by the Executive Director of the Board of Foreign Missions, Bishop Edwin W. Kortz. In addition to the conferences there will be a meeting of the Executive Committee of the Moravian Church of Honduras and consultations regarding the school program and the future of the agricultural project.

From March 18 to 21 the Nicaraguan Moravian Church will hold a synod at Bilwaskarma. Each of the districts had already held a conference in preparation for this synod and the synod will be a very important one as the members of the Moravian Church in Nicaragua take a new and hard look at their tasks in the light of the legislation of the Unity Synod in Czechoslovakia last July. Already the Nicaraguan Church has taken a number of important steps in the direction of self-government and self-support.

Each congregation is now responsible for a portion of its pastor’s salary and will pay this directly to the pastor himself. The congregations are preparing to assume full responsibility for the maintenance of all mission houses now the responsibility of the Mission Board. A larger voice in the total administration of the province will be also granted to the church in the next few years and preparatory conferences and legislation will be important. The Board of Foreign Missions will be represented at this synod by its Executive Director.
Moravian College Adopts
New and Promising
Change in Curriculum

Any college well into its second century has experienced a number of major changes in its curriculum. Moravian College is now undergoing one of those changes.

Moravian is preparing to embark on a “new and promising” academic program known as “4-1-4,” which will be introduced in the fall term in September. It will be a “first” in Pennsylvania and one of the first in the middle Atlantic states. The numerical pattern simply means that four courses are taken in the fall term, four in the spring and one in January.

The plan, under study for two years by the Academic Planning Committee headed by Dean James J. Heller, abandons the traditional credit system and requires 32 courses for graduation — plus a four-week course of special student interest in January. Students will take two or more January courses during their four years on campus.

College Management, an educational journal, points out there are two legitimate reasons for changing the academic calendar: administrative convenience and curricular improvement. The Moravian change is entirely the latter.

In the last decade, higher education has experimented with calendar changes — new starting and ending dates, different divisions of the school year and the like.

Moravian has studied such changes and is now in its fourth year of a faculty-student adopted calendar in which the fall term and examinations are completed prior to the Christmas-New Year holiday period, permitting an extended vacation before the spring term begins.

One of the leaders in the revolutionary 4-1-4 plan is St. Olaf College in Minnesota. More than half the students there spend at least part of the January term off campus, some traveling to Europe and Asia, while others study in nearby cities or spend weekends at a retreat owned by the college.

At Moravian, as at St. Olaf, “the one-month semester will involve in-depth study of the type not ordinarily encountered until graduate school. The period is truly an ‘interim’ between two regular terms, a period that brings to each student skills, understanding and relationships which he could not otherwise get.”

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THE WACHOVIA MORAVIAN
EARLIEST KNOWN VIEW of Bethlehem, Pa. The building in the center with six chimneys is the Gemeinhaus, the oldest building still standing.

The Archives of the Moravian Church, Bethlehem, Pennsylvania, has received approximately 500 photographs of maps, architectural drawings, and town plans pertaining to America from the Unity Archives of the Moravian Church at Herrnhut, Germany. Included in the pictures are the earliest known view of Bethlehem, an architectural drawing of the Gemeinhaus in Bethlehem (the oldest building remaining), and many other items pertaining to Bethlehem and other places in Pennsylvania, and Bethabara, Salem, and Bethania, North Carolina.

A total of 78 items have been photographed so far. Many were photographed in both color and in black-and-white. In most cases there are full views and several closeups. Although some of the items are duplicates of maps or drawings already held in Bethlehem or Winston-Salem, most of them had been unavailable in the United States before now.

March, 1968

Of particular interest is the earliest known view of the community of Bethlehem, Pa. It is a small drawing in the corner of a map entitled: “A Chart of that Part of Pennsylvania wherein the Brethren does Reside.” The picture, which can be dated 1748 or earlier, shows the Gemeinhaus (with six chimneys), the Married People’s House (on the present site of Central Moravian Church), the 1744 portion of the present Sister’s House, and a glimpse of the Bell House.

The collection includes a variety of types of material, with emphasis on maps and architectural drawings. Illustrations of some of the types of material are: a plan of a cemetery in North Carolina; a drawing of the machinery of the waterworks in Bethlehem; a map of the Delaware River; a view of Nazareth in 1761; a view of the church, parsonage, and the seminaries at Littitz.

The Archives at Herrnhut, the owner of the originals, contains materials of interest to researchers in every part of the world. Unfortunately Herrnhut has not always been readily accessible for American researchers. The present situation of the Archives at Herrnhut is affected by a shortage of room, finances, and staff, as is the case with many archives in Germany and elsewhere.

The Archives of the Moravian Church in Bethlehem is happy to add these photocopies to its collection. In recent years copies of other important Moravian materials have been acquired. Several years ago a complete microfilm of the Lissa Folios — an important Czech source — was purchased from Prague. Microfilms of Moravian records in England have also been secured.
Life of Bonhoeffer Will Be Presented By Drama Group

The use of drama in the church is quickly becoming a very effective media of Christian Education. To study the most effective ways for drama to be used in the local congregation a Drama Committee has been appointed by the Leadership Education Commission of the Southern Province.

Recently, the Drama Committee has been working very closely with Theater of the Word, an ecumenical group, whose purpose is “to present, through the media of drama, life and its meaning from the perspective of the Judeo-Christian faith.” This has been done in the hopes of developing an interest in drama by involving and training Moravians through the Theater of the Word.

On March 16 and 17 a very powerful drama will be presented through the joint endeavors of Moravians and the Theater of the Word. The play is entitled, “The Cup of Trembling” and relates the life of Dietrich Bonhoeffer, the German theologian killed by the Nazis during World War II. This is a timely drama because Bonhoeffer has been compared to the suffering servant found in the book of Isaiah.

Many adults in C.L.C. classes are now studying Isaiah in the book, “From Bondage to Freedom.” The play relates the inner and outward struggle Bonhoeffer must undertake as he faced agonizing decisions concerning Hitler and his regime. Information concerning the time and place will be sent to individual congregations at a later date. However, all C.L.C. teachers of adults should encourage their classes to attend this production.

A religious drama section has been arranged in the Moravian Book Room. The material has been categorized according to the difficulty of the play.

A workshop is being planned for August. The major purpose will be to present the various ways drama can be used in Christian Education.

Questions may be directed to Miss Rebecca Carter (764-1065), Mrs. Thomas Presley (722-8127) or Mrs. Peter Blum (993-3863).
The Provincial Boards at Work

Provincial Elders' Conference

At the request of the Moravian Music Foundation, the Conference has designated Sunday, April 28, as Moravian Music Day for publicity of the work of the Moravian Music Foundation.

Dates for the Triennial Synod of the Southern Province have been set. The opening service, when the synodical sermon will be preached and Holy Communion administered, will be held at 8:00 p.m. on Tuesday, November 12, at the Home Church. Business sessions of synod will begin at 9:30 a.m., Wednesday, November 13, in Fellowship Hall of the Home Church and conclude at 5:00 p.m. on Saturday, November 16.

Br. Richard F. Amos, Vice-President of the Conference, has been asked to represent the Southern Province as a member of the Unity Board.

Br. Amos plans to attend the Fourth Assembly of the World Council of Churches in Uppsala, Sweden, July 3-20, 1968 as a representative of the Moravian Church, South.

Dr. Spaugh's condition continues to improve.

Richard F. Amos
Vice-President

DEATHS

Fulton, Mrs. Era Blanche, born May 1, 1889; died January 27, 1968. Funeral conducted by the Rev. J. Calvin Barnes. Interment in Forsyth Memorial Park. A member of Calvary Church.

Reid, Mrs. Daisy Rosella (m.n. Reid), born November 1, 1884; died February 13, 1968. A member of Friedland Church. Funeral conducted by the Rev. G. William Sheek. Interment in Friedland Church Graveyard.


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March, 1968


Barbee, Mr. Joseph Sedden, born May 29, 1888; died January 22, 1968. A member of Fries Memorial Church. Funeral conducted by the Rev. F. Herbert Weber. Interment in Oaklawn Memorial Gardens.


Stone, Lillian Forest Peddycord, born December 2, 1902; died February 16, 1968. Funeral conducted by Bishop Kenneth Hamilton. Interment in Moravian Graveyard. Member of Calvary Church.

Conference for Church Musicians Set for July

Church musicians may enrich their professional fitness at this year's Montreat music conference which will be led by internationally famous musicians. Special attention will be given to children's choir work. Organists, choir directors, choir members, education directors, and ministers — from churches of all sizes — will consider the problems and potential of the parish musician, and will survey techniques through discussion and demonstration.

Dates for the conference are July 18 to 24. On Sunday afternoon, July 21, the Hussite Bell Ringers from the Home Moravian Church will present a concert under the direction of James V. Salzwedel. Daily consultation on handbell work will be offered by Mrs. Nat G. Smith of Lake Worth, Florida.

An outstanding faculty will include Dr. Mildred Andrews for organ, Dr. Morris Beachy for adult choir, Albert R. Raymond for youth choir, Mabel Boyter for junior choir, and Alec Wyton with a demonstration group from the Cathedral of St. John the Divine for advanced children's choir work and boy's choir. The group from St. John the Divine will sing an Evensong service on Sunday night and a concert on Monday night.

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Worship and the Arts will be the subject of the morning worship hour led by Dr. C. Benton Kline, dean of the faculty of Agnes Scott College. The Sunday preacher will be Dr. Charles E. S. Kraemer, president of the Presbyterian School of Christian Education in Richmond.

Information about the conference may be secured by writing:

Department of Church Music
Box 1176
Richmond, Virginia 23209

LETTER

Route 1, Thacker Road
Rural Hall, N. C.
February 15, 1968

Dear Editor,

I feel I must strongly object to the article by W. E. Gramley which appeared in the February, 1968, issue of The Wachovia Moravian. The official journal of the Moravian Church, Southern Province, should be expected to reflect the views of the Moravian Church and its individual members. I have yet to discuss his “writings” with one, even one, Moravian who fully agreed with him. Indeed, the prevailing attitude toward the Reverend Mr. Gramley seems to be one of contempt and/or amusement. He certainly does not speak for this member of the Moravian Church.
Mr. Gramley's many letters to the local newspaper and his writing in The Wachovia Moravian are different matters entirely. While Mr. Gramley sat in the safety of a theological seminary, many finer young men fought and died to insure freedom of speech. Therefore, he can say what he will in a newspaper, and sane people who are not so egocentric as to want to see their name constantly in print will ignore him. When his views are voiced in a Moravian publication, however, they carry with them the implied sanction of the Moravian Church.

Mr. Gramley seems to assume that only he is knowledgeable enough, or Christian enough, to formulate this country's policies. It is just possible that those men in position of leadership of this country see Christian honor and principle in standing by our commitments and refusing to stand with our arms folded while a small ally is overrun by a larger enemy. Some young men honorably serve their country; others shout from a soapbox, soothing their conscience with visions of themselves as knights in shining armor.

Although Mr. Gramley obviously considers himself the fount of all knowledge, there are apparently aspects of our service in Viet Nam about which he knows nothing. He seems to be completely unaware of the self-help and advisory programs in which the United States is participating.

One of our Congressmen recently made the statement that he had been opposed to our presence in Viet Nam until he went to Viet Nam, and he now feels differently about the matter. May I suggest The Reverend Mr. Gramley take a trip? There are surely Christian causes to be advanced in Viet Nam. There could be a few disadvantages, of course. The Saigon newspapers may not take so kindly to his letters, and he might miss seeing his name in print. And it might not be as comfortable to carry a shining sword in the midst of arms fire as it is to ride a white horse across the desk in one's study.

If you must persist in printing this sort of article, please remove my name from your mailing list.

Sincerely,
Mrs. Hubert E. Poindexter, Jr.

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Prominent Psychiatrist Writes On Hippie Movement

Possibly the most valuable lesson of the "hippie" movement was that it showed that love without discipline won't work, according to a prominent psychiatrist.

"Some say that the alienated youth of today are trying to transmit an important message to our generation," wrote Dr. Graham B. Blaine, Jr., in the January issue of the Academy of Religion and Mental Health magazine.

"But it seems to me that it has been a peculiarly half-backed one so far... their only solution to the injustices of today's world is to distribute flowers and to suggest that the intelligentsia give up and drop out.

"This is a message it seems to me we can well afford to forget along with most of the other paraphernalia of psychedelia."

Dr. Blaine, chief of psychiatry for Harvard's University Health Services, pointed out that some observers have noted "striking similarities between the flower children... and the early Christians," and that some have labeled Christ as the "original 'hippie'" because he urged his fellow men to tune in on another world.

"More sensible," Dr. Blaine declared, "has been the equation of the love philosophy of the flower children with the concept of Christian love and here perhaps is the only truly valuable lesson we can derive from 'hippiedom.'"

"Their attempts to live by love alone led not to some glorious Nirvana, but instead to bitterness, rivalry and finally violence... the hippies found that a world without discipline led only to chaos."

The psychiatrist said the "recent apparent demise of the 'Hippie' movement has not left most of us grief-stricken."

He also suggested that "proponents of situation ethics" might look "more cautiously at their suggestion that absolute standards deprive man of desirable freedom."

"The main difference between the short-lasting philosophy of the love-in generation and the long-lasting Christian religion," Dr. Blaine concluded, "is the presence in the latter of absolutes which provide the structure that seems to be essential for the existence of a relatively harmonious society." (RNS)

Dr. Fry to Clergy: Awaken U. S. To "Gigantic Racial Emergency"

The president of the Lutheran Church in America has made an urgent appeal to the denomination's chief executives and 7,300 pastors to help awaken Americans to "a racial emergency of gigantic proportions."

"Unstop your ears and be startled," declared Dr. Franklin Clark Fry. "What is commonly called the 'racial crisis'... is real. The grievances formenting it are just. Time for its amelioration is fast running out.

"Unpleasant as it is for me to say and for you to hear, the United States confronts a time of spiralling and spreading violence to make one's blood run cold unless a massive improvement of the lot of Negro ghettos comes quickly."

March, 1968
Dr. Fry’s message was originally sent as a restricted “in-church communication” to the pastors. He made the letter public as he read it to the 32 synod (district) presidents of the Church, who were meeting in Cincinnati.

Dr. Fry said he had warned in September that the racial crisis “is going to get worse, not better... More destructive and bloody uprisings are imminent, and they are no longer going to be confined to the ghetto areas. Future riots will be carried into white racial areas.

“Frighteningly outspoken Negro people,” he continued, “are more and more expressing their willingness to die for what they believe is right, and they are not unwilling to have others die with them. Our black brothers and sisters are convinced that the great share of the guilt lies on the other side and many of them are not disposed to take their lesser faults into account.”

The LCA executive said he was speaking “sympathetically” of the Negroes, but warned that in a racial “uprising” the “heaviest responsibility will rest on white society which did not act when there still was a chance.” We must find a way to deal with the problem of racism in our white neighborhoods and churches.

“I realize,” he said, “that this kind of a stand will alienate all those who believe that the answer lies simply in the increase of law enforcement and in heavier repression. But, as Christians, we must take the lead in compassion and for justice, no matter the consequences.”

The “recent mood” of Congress, Dr. Fry charged, “has been one of punishment of people who have reacted in the only way they believed was open to them.” The Congress must exhibit both a different motivation and measures, he urged.

“The present situation is comparable to Samson when he destroyed the Temple of Dagan and himself along with it. Like him, many black brothers, blind with rage, have their hands posed on the temple pillars, ready to start pushing.”

Dr. Fry also quoted the first Negro member of the denomination’s Executive Council, William S. Ellis, as warning last Fall that both the Churches and Congress must act to avert what “can literally be a national tragedy.”

(RNS)

Alliance Will Evacuate 93 From South Vietnam Missions

The Christian and Missionary Alliance announces that it will evacuate 48 American and Canadian missionaries and 45 children from Vietnam.

In making the announcement, Dr. Nathan Bailey, president of the independent Protestant agency, cited “worsening war conditions” as the reason for the decision. Fifty male missionaries, 48 husbands and two single men, will remain, the Alliance president said.

The decision to withdraw the women and children came soon after six mis
SIONARIES AT THE AGENCY'S FACILITIES IN BAN ME THOUT, SOME 150 MILES NORTH
OF SAIGON, WERE KILLED IN AN EARLY FEBRUARY GUERILLA ATTACK. OTHER PERSONNEL
WERE WOUNDED AND ONE NURSE, MISS BETTY OLSEN, IS STILL MISSING. THE ALLIANCE
MAINTAINED A LEPROSARIUM AND MISSION STATION AT BAN ME THOUT.

MISSIONARIES AND THEIR CHILDREN WERE SUCCESSFULLY RESCUED FROM DALAT AND
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collected from the states and regions, industry contributed more than $870,-
000 to the drive.

"This was not our best year in our traditionally strong agricultural states," commented Mr. Farmer. "Adverse weather and harvest conditions seriously affected our program. Nevertheless, we are grateful to have completed our 20th year of service with what is actually an outstanding record."

CROP contributions provide high-protein foods for refugee or disaster feeding programs, "food for work" community development projects and help distribute government-donated commodities through church-related counterpart agencies abroad.

In 1967, CROP resources also went to a Family Planning Center in Taiwan, and a pilot rat extermination project in Haiti.

The agency's 1968 national goal is $3 million. (RNS)

Lutheran Film Earns "Oscar" Nomination

"A Time for Burning," a documentary film produced by the Lutheran Film Associates, has been nominated for an "Oscar."

The Academy of Motion Picture Arts and Sciences selected the film as one of five in the feature length documentary category. The 40th Academy Awards presentation will be held on April 8.

The one-hour documentary was commissioned by Lutheran Film Associates to show how churchmen from a "typically American city" react to race relations.

It focused on Augustana Lutheran Church in Omaha, Neb., a Lutheran Church in America congregation. Its members have a Swedish-Lithuanian background and they live in a neighborhood which is rapidly integrating.

The church in the documentary, under the leadership of the Rev. William Youngdahl, son of former Minnesota Gov. Luther W. Youngdahl and formerly a social action worker in New York, attempted to establish a rapport with two predominantly Negro congregations, Hope Lutheran Church and Calvin Memorial Presbyterian Church.

The program, which started with interracial visits, stirred congregational controversy which ultimately led to Mr. Youngdahl's resignation.

The film was given its first public showing in Omaha in September, 1966. It has been in general distribution for clubs, schools, churches, and discussion groups, and has been shown on the National Educational Television network. It was also shown commercially in New York City in March and April of 1967. (RNS)

(Continued from inside back cover) for the choir member in preparing choral music as well as the congregational member in singing hymns.

Morning Sessions

Two of these five courses will be offered on Tuesday mornings as well as in the evening. They are Teaching Methods for Children by Mrs. Vaughn, and Leading Bible Studies — John and Galatians by Bishop George Higgins. The morning session, for the benefit of those who find a day-time hour more convenient, will be held at the Home Church. The morning hours are 10:00 A.M. to 12 noon.

THE WACHOVIA MORAVIAN
The Laymen's Seminary
SPRING SESSION
Salem College — Fine Arts Center

Five courses will be offered in the spring session which begins on April 16 and continues for five Tuesdays ending on May 14. These courses are:

   This course will be led by the Rev. James Johnson, pastor of the Little Church on the Lane, Charlotte, N. C. This course is designed to deal particularly with the ethical problems confronting the Christian in the 20th century. Beginning with a study of the ethics of Jesus, the class will study what responsible action God is calling us to today. Areas of concern to be considered are: war and peace, automation and its effect upon man, life style and the secular society.

2. The Rebirth of the Unitas Fratrum.
   Bishop Kenneth G. Hamilton will teach this course using as a text his recently completed History of the Moravian Church. Included among the questions to be discussed are the following: “What features does the renewed Unitas Fratrum owe to the old?” “What are the main contributions of Count Zinzendorf to our church which survived him?” “In what chief respects does the character of the Moravian Church in America differ from that on the continent of Europe?”

3. Leading Bible Studies.
   The study of John and Galatians will be directed by the Rev. William H. McElveen, pastor of Messiah Moravian Church. This study will provide some helpful background on the gospel of John and Galatians. In addition there will be emphasis on “a variety of teaching methods,” how to plan for leading Bible studies and small group Christian experiences. Registration will be limited to twenty-five.

   Mrs. Edith Vaughn, Children’s Work Secretary for the Southern Province, is the leader. The Church School should be a “bright hour that stands alone to be recalled for a week . . .” (Bowman). This course, designed for teachers of children Grades 1-6 (Primaries and Juniors), will explore ways of making each Sunday class a time when pupils really learn, “an occasion worth remembering.” Participants are asked to bring their teaching materials and Bibles.

5. An Introduction to Church Music.
   The leader is the Rev. James Salzwedel, Director of Music, Home Moravian Church. This course is a review of the basic fundamentals of music with assistance in reading music notation. The course will be helpful

(Continued on page 24)
From The Moravian Book Room

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The Moravian Book Room 500 South Church Street
In This Issue

- Calvary Operates Center for Children
- What's New in Music in New Hymnal?
The Churches and

The Crisis in the Cities

The Churches of the United States, acting through the National Council of Churches, are working to meet the urban crisis that confronts our nation. The Council’s General Board meeting in San Diego, California, issued a Special Order on what it called “the most threatening domestic crisis of the past 100 years.”

“As a nation, we rapidly approach the brink of armed conflict in our cities,” the document warned, urging that the program be undertaken at once “to reorder, strengthen, accelerate and fully coordinate the resources of the churches and the National Council in the crucial struggle for justice in the nation.”

One of the first national results of the priority work on the crisis will be a series of four TV programs on NBC. The “Frontiers of Faith” series for April will be devoted to examining with prominent national and church leaders the ramifications of the current crisis. Dr. Will Kennedy, executive for education in the Presbyterian Church, US in Richmond, Va., will moderate the four sessions.

The Report of the National Advisory Commission on Civil Disorders speaks of the urgency of the situation: “In the Summer of 1967, we have seen in our cities a chain reaction of racial violence. If we are heedless, we shall none of us escape the consequences” (Page 206).

The Roman Catholic and Jewish communities, and numerous business and civic agencies are also planning vigorous projects to meet this crisis. The major Protestant Denominations are committing large amounts of money and personnel to the emergency. In the final analysis, though, it will be at the local level where viable solutions are achieved and where support for national measures will be generated.

Congregations on the local level have a responsibility to become informed about the conditions that have produced the crisis in our cities. The churches, if they are to help us “escape the consequences”, must find ways to become a part of the solution rather than to be a part of the problem. It is to this task that we are now called.
Children of the Day Care Center at Calvary. The school attempts to prepare the child for the years immediately ahead.

The Calvary Moravian Church is operating a Kindergarten and Day Care Center as a part of its growing and expanded educational program. This program was started in 1965 and is presented as a service to the community.

The Kindergarten and Center are authorized by the Board of Elders and are supervised by a Board of Directors as a branch of the Christian Education Committee of the congregation. The program was made possible by the completion in 1962 of Calvary's new Christian Education building. Calvary is licensed to operate the center by the State of North Carolina with a maximum of sixty children. The present enrollment is fifty-seven.

The children come from a wide variety of homes and from scattered areas throughout the city and county. Some, however, are from homes in the downtown area in which Calvary is located. There is one Kindergarten class for five year old boys and girls. The Day Care operates two classes for four year old children and one class for three year old children.

The school attempts to give the child an education which is appropriate to his stage of development and will prepare him for the years immediately following. By such an education, we mean the development of all his potentials — physical, emotional, mental and social. We strive to help him develop the ability to meet new situations with understanding and without fear. We try to give him practice and skill in think-
ing, rather than telling him what he should think. We are interested in discovering the abilities and possibilities of each child, and we plan our school accordingly.

A Varied Curriculum

Our curriculum provides an opportunity for artistic development — work with clay, finger paints and easel painting — development of initiative and imagination through interesting block building — music and rhythms — work with tools — enjoyment of literature, both prose and poetry — simple experiments in science — growth in wholesome social relationships — understanding of simple health principles — physical growth through play of all types with some of the most modern playground equipment available. Experiences in numbers and language development are provided, and a reading readiness course (which includes phonetics) is taught to the children in preparation for entering the first grade. By arranging trips to various points of local interest — including such places as a bakery, fire station, farm, library, post office, and Candle Tea at Old Salem — rich experiences are provided for the children.

Attendance and daily interest records are kept and social, emotional, and intellectual growth are recorded for each child. A permanent card file is maintained and serves as a brief resume of each child’s development. In the event a special problem arises, a conference is arranged with the parents. Sympathetic listening and discussion on the part of the teacher and parent gives insight and understanding which could not possibly be gained through any other channel. Parents and friends are welcome to visit the school whenever possible. Visiting helps the student-teacher-parent relationship.

Our school has been chosen by the North Carolina Baptist Hospital School of Nursing as an Observation School for their pediatric nursing students. The nurses will be observing all the summer quarter to compare our healthy normal children with children of the same age they may have as patients in the hospital.

Religious Emphasis

Religious Education is part of all that we do. As problems arise, we try to help the child to understand the Christian attitude and, as we stress proper behavior, we re-enforce the teaching with Bible verses or songs. We study the life of Christ and lives of the most familiar characters of the Old Testament. Through the use of prayer, songs, and verses on their level of understanding, a practical application is made to their problem. We emphasize that prayer is friendship with God and that reverence in the church is basic to worship. Chapel programs are conducted by the minister in the sanctuary of the church.

The Board of Directors consists of representatives from the official boards of the congregation, the Sunday School, and Women's Fellowship. Present members of the board are Jack Sigman, chairman, Ogburn Conrad, Grady Shelton, Wayne Shugart, Mrs. C. F. Kimel, Miss Emily Morris and the pastor, the Rev. J. C. Barnes.

This program has been in operation for three years. We have experienced many problems in maintenance and personnel — and some of the going has been rough at times. The Board of Directors, in trying to evaluate what has

(Continued on page 8)
What’s New

In Music in the New Hymnal
Margaret Leinbach Kolb

There will be a new look in the appearance of the hymns and liturgies, new sounds in musical revisions and tunes being included for the first time, and new source indications listed for each tune: all made possible through new research undertaken in determining the final versions of the music for the new American Moravian Hymnal.

This by no means implies that all the music in the hymnal will be changed or new. Rather the spirit and approach in revising the hymnal was “new.” Webster defines “revise” as: “to look at or over again in order to correct or improve; to make a new, improved, or up-to-date version of . . . .” This was the policy followed by the Hymns Section of the Interprovincial Hymnal Revision Committee.

The Hymns Section’s stated purpose was to expand the group of distinctively Moravian hymns and tunes; to discard hymns and tunes out-dated or of doubtful value; to strengthen the quality and quantity of standard hymns of the Christian Church; and to include hymns from the Bohemian Brethren. The final selection of music provides a wide variety of tunes from the major periods of hymn-tune writing.

The new look will be placing of the hymn verses between the staves of the music. This practice is followed by most contemporary hymnals. It greatly facilitates the singing and playing of the hymns. In the liturgical section the music for the chants and hymns will appear in the printed service as it occurs. The services for Communion, however, will contain the words only.

The new sounds will result primarily from tunes included for the first time. These fall into two major categories—general and “Moravian.” Some of the additions in the general category are: Hyfrydol, Kirken, in Dulci Jubilo, Joanna, Ton-y-botel, and Veni Emmanuel. Among the added gospel hymns are “Blessed Assurance,” “I Am Thine,” “Near the Cross,” and “Sweet Hour of Prayer”. Of particular interest are two tunes in early American folk style, Amazing Grace and Foundation. Some of the tunes from the twentieth century chosen for inclusion are Sine Nomine, Forest Green, Cwm Rhonda, Divinum Mysterial, St. Dunstan’s, St. Joan and Hinman.

New sounds in the music of the “Moravian tradition” were the result of new research made possible by the resources of the Moravian Music Foundation and the Bethlehem Archives.

A number of recently re-discovered hymn tunes by Moravian composers will be included: three of the “Twelve Chorales” and two hymn tunes by John Antes, one tune by C. I. Latrobe and three chorales attributed to Christian Gregor.

Nine hymns from the Bohemian Brethren will be new sounds. Appearing as single melodic lines in the Brethren’s Hymnals of 1531, 1541, 1544, and
TUNE, CASSELL, shown (at the top) as it appeared in the "Choralbuch" of Christian Gregor, published in 1784. It appeared in "figured bass." At the bottom is the same tune in four-part harmony as it appeared in the English Tune Book of 1854, (edited by Latrobe). This tune, 167A, is one of the twelve chorales in the new hymnal which originated in Herrnhut. Hymnals shown in these pictures are in the collection of the Moravian Music Foundation.

1566, these tunes have been set in model harmonizations in keeping with their times. This will be the first appearance of Bohemian Brethren tunes in their original melodic forms in an American Moravian Hymnal.

**Musical Problems**

Many of the chorale presented musical problems, the chief one being melody notes too high for the average singer. The seemingly obvious solution of transposing the tune lower presented further complications because the bass notes often became too low. Additionally, even the soprano line became too low in chorales of wide melodic range, as in "Seraphim," 249 A, or "Freylinghausen," 341 A.

The next step was to determine if these various problems had been solved in other Moravian hymnals. Sources ranged from the most recently published hymnals back to the earliest published chorale book. Some of them were the Moravian Youth Hymnal, Offices of Worship, the British Hymnals of 1949 and 1910, the German Chorale books of 1960, 1927, and 1893, earlier English tune books and German chorale books of the nineteenth and eighteenth centuries, and finally the Choralbuch der Evangelischen Brudergemeine published in 1784 and edited by Bishop Christian Gregor.

**The Gregor Tradition**

Gregor joined the Moravian Brethren in 1742 and soon became one of their most able leaders. He served on the Provincial Elders’ Conference for thirty years in addition to his duties as
minister, bishop, organist and music director. As a composer he is best known to us for his “Hosanna” anthem. His chief musical contribution was as the appointed editor and compiler of the German Hymnbook of 1778 and its companion Choralebook of 1784. In this work the settings of chorales were finalized and have continued through various editions of hymnals to the present day.

Not all of the chorales in the present hymnal were faithful to Gregor’s melodic and harmonic indications. In order to be consistent in the revision of the chorales, it was necessary to establish certain guidelines. The chorale settings were to remain generally within the “Gregor tradition” and would be revised according to his edition. Some of the chorales were to be restored to their original melodic or rhythmic settings as they are used in other denominations today. Tunes by Moravian composers would be traced to their original manuscripts if possible. Consideration would be given to the range and smooth progression of all voice parts, the appropriate “key color,” the compatible key for use with the band and a setting playable on the piano.

The Gregor Choralebook established in published form the chorale tradition which had evolved in the Herrnhut community. Tunes had come from the Bohemian Brethren and from the Pietistic school in nearby Halle and chorales from the surrounding German Protestant movement. Other tunes originated in Herrnhut itself. So it is that the great majority of “our” chorales did not originate with us, but predominately within the Lutheran movement. The Herrnhut community developed a simple, direct, personal expression of faith which influenced every aspect of life — including the chorales. Accordingly the melodies were somewhat altered and rhythms were changed into the simple straightforward common meter. This explains why our version of a given chorale may be different from the one sung today in other denominations. For example, the tunes for “Now Thank We All Our God” and “Praise to the Lord, the Almighty.”

FREUEN WIR UNS is the title of one of the oldest hymns of the church, supposedly written in 1457 at the founding of the Unity. It will appear in the new hymnal in a translation which begins, “Come, let us with a gladsome mind.” It is shown here as it appears in the 1544 German Hymnal.

For sixty-two years these tunes were used in the Moravian settlements in manuscript chorale books. The best known compiler of these was Johann Daniel Grimm, whose collection of 1755 is legend, but not yet able to be identified by our musical scholars. Christian Gregor, therefore, in preparing the Choralebook of 1784 for publication, refined and edited the chorales and chants as they had developed through the years. He is often called “the father of Moravian Church music.” This Gregor “chorale tradition” has been perpetuated throughout the
Moravian Church during the centuries. This style is preserved in the present hymnal, the Offices of Worship and the traditional band arrangements. Only the new German Choralebook of 1960 does not conform to Gregor’s style, but uses the majority of tunes in their pre-Gregor form with the original melodic and rhythmic treatment.

Twelve of the chorales in the present hymnal originated in Herrnhut, according to present information. These are of course retained.

**Artificial Pauses Eliminated**

The majority of the chorales required only slight revisions. They will sound the same as they do now to the average listener. Some instances of note-value and melodic changes will be noticeable, but will soon become natural to our ears. All internal double bars and pauses have been eliminated. The chief purpose of the tune is to provide appropriate musical expression to the text. Therefore artificially imposed “pauses” not in keeping with the text or the written note values are to be avoided.

The association of certain tunes with particular texts has been respected except as to provide a greater variety of tune usage or to give more effective expression to the text. More variety has been made possible by the addition of a number of chorales. Some of them are “Jesu Meine Freude,” “Allein Gott in der Hoeh sei Ehr,” “Lobt Gott ihr Christen,” “O Gott, du frommer Gott,” and “Herr Jesu Christ, mein Lebens Licht.” Some of these will appear in their original settings, as will “Old Hundredth” and “Seelengebrautigam.”

The chants in the liturgical section were also traced to their earliest known printed source — the Gregor Choralebook. During the years some changes have occurred due to the translation from the German. The chants have received some minor revisions to facilitate key progressions or to restore a portion entirely eliminated previously. Of particular interest will be a new “Gloria Patri,” arranged from the German Choralebook of 1927. All three Ordination Doxologies of C. I. Latrobe have been edited for inclusion. The response section will include new amens, offertory responses and ascriptions of praise, most of them being adapted from Gregor chorales. The Gregor “Hosanna” has been re-edited from an original to provide greater variety of presentation.

**New source indications** for the music will be printed on the right hand side above the hymn tune. This is technically known as the “attribution.” The basic reference used for tune sources was Die Melodien der Deutschen Evangelischen Kirchenlieder by Johannes Zahn. This comprehensive work is considered the primary source reference for all hymn tunes from the beginning to about 1875. This is the first time this authoritative source has been used to verify the tune origins for an American Moravian Hymnal. Most of the material for research on the chorales and tunes by Moravian composers was not easily accessible for preparing the present hymnal, published in 1923. It has since become available through the work of the Moravian Music Foundation, established in 1956.

Under the auspices of the Moravian
Church in America, the Moravian Music Foundation has become custodian for the thousands of music manuscripts, chorale and tune books, hymnals and related materials which previously had been stored in archives, church lofts, and attics. Ensuing research by the staff musicologists has resulted in many modern editions of the works of Moravian composers, several recordings and the documenting of information concerning music in the Moravian communities.

The collection of all this resource material made possible the necessary chorale revisions. Many tunes by Moravian composers were studied in their original manuscripts. Others were verified from the numerous chorale books and reference books in the collection. Several hymnals of the Bohemian Brethren were also available for study. This assured the correct attributions for the chorales and Moravian music in the revised hymnal. Since one third of the approximately four hundred tunes in the new hymnal were from the general Moravian tradition, a considerable number of tunes was involved.

Every effort has been made to make this the best possible hymnal for the Moravian Church today. A variety of music has been included to fill our many needs and tastes. The preparation of this music was undertaken in the spirit and hope that Moravians may further deepen their Christian faith and experience in worship through music.

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APRIL, 1968
Injunction Against

"Bible Moravian Church" Reversed

The temporary injunction restraining the Bible Moravian Church from using the name "Moravian" in its title was vacated by the North Carolina Supreme Court in a 4 to 3 split decision issued on March 6. The injunction against the group organized by a former pastor of the Immanuel Moravian Church was granted by Judge Walter Johnson in the Forsyth County Superior Court on June 17, 1967.

The order issued by Judge Johnson from which the defendants appealed stated, "It is ordered, adjudged and decreed that the named defendants . . . are until further orders of this Court, hereby enjoined and restrained from using the name 'Moravian' or 'Unitas Fratrum' in connection with any religious or church activity."

In ruling for the defendants, the majority argued that the injunction was premature and that it was "difficult to believe that the plaintiff (the Moravian Church) could be seriously damaged by permitting the corporate defendant to use the word 'Moravian' as a part of its name" until the matter was finally determined in court.

The majority opinion declared, "The facts relating to the right of the defendant to call itself 'The Bible Moravian Church' have not been finally determined."

In the same vane this opinion, written by Justice I. Beverly Lake, continued, "For the reason that the evidence fails to show a reasonable probability of substantial injury to the plaintiff through use by the corporate defendant of its corporate name until its right to do so can be finally determined, we hold that it was error to grant the temporary injunction, and it should be and is hereby vacated."

Justice Lake repeatedly emphasized that the Supreme Court was not ruling on the right of the defendants to use the name "Bible Moravian Church." "We express no opinion upon that question," he wrote.

Justice Lake continued, "This Court has not decided the question of whether an injunction may be issued to forbid one church to use a name similar to that of another church. We do not now decide that question."

The opinion for the majority concludes, "The defendants should not be enjoined from their use of "Moravian" in the name of their church until the matter is finally heard and the exclusive right of the plaintiff, and its affiliated groups, to use it is established by evidence."

At the hearing before Judge Johnson and before the Supreme Court the Moravian Church was represented by Attorneys Irvin Carlyle and Charles F. Vance, Jr.

Chief Justice Parker
Gives Dissenting Opinion

The dissenting opinion was written by Chief Justice R. Hunt Parker and signed by Justices Susie Sharp and Carlisle Higgins. It began: "The Southern Province of the Moravian Church had its beginning with the settlement of Bethabara in 1753, Bethania in 1760, and"
Salem in 1766. The Province has grown to include forty-seven Moravian Churches with more than twenty-two thousand members. All the congregations of the churches of the United States which bear the name "Moravian," with the sole exception of defendant, "The Bible Moravian Church," are affiliated either with the Northern Province or Southern Province of the Moravian Church in America, and said congregations were organized under the authority of the Synods of the said Provinces and are governed by the Board of Provincial Elders of the Province in which they are located.

"The corporate defendant was organized with its principal place of business designated as Winston-Salem, North Carolina, being within the territorial limits of the Southern Province of the Moravian Church. The said defendant was organized under the name "The Bible Moravian Church" without either the knowledge or the consent of the plaintiff, and the said defendant is not affiliated in any manner whatsoever with the plaintiff or any of the Moravian congregations represented by the plaintiff."

Chief Justice Parker quotes for the dissent the authority of "the leading case" of Purcell v. Sommers: "In order to prevent litigation, confusion, and to prevent new church from making old church appear as an intruder, the Methodist Church, composed of a union of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, to which union 37 of the 38 Conferences of the Methodist Episcopal Church, South, had assented, as successor of the Methodist Episcopal Church, South, was entitled to an injunction restraining dissident former members from using the name Methodist Episcopal Church, South, as the name of a new rival church organization."

After citing other authorities, the dissent concludes, "The defendants contend that the word 'Moravian' is a generic term and that they have the right to use it for that reason. That is a deceptively simple argument. The defendants are not proposing to use the word in a name so different from the plaintiff that no confusion would result. The word 'Bible' in defendants' corporate name does not tend to distinguish the defendants from the other Moravian Churches, but tends to emphasize the similarity by following the pattern of names used by the plaintiff in designating its congregations, such as Advent Moravian Church, Immanuel Moravian Church, Home Moravian Church, etc.

"In my opinion it is manifest from the evidence and findings of fact of the trial judge that the name 'The Bible Moravian Church' adopted by the defendants is so similar to the old and firmly established name of plaintiff that confusion will certainly result to the disadvantage of the plaintiff. We are aware that churches are established for the promulgation of faith under the regulations of definite religious organizations, but we are also aware that such organizations, through some administrative channels, own property, real and personal, and require funds to carry on their purposes. These funds come from contributions, gifts, donations, and bequests. No large church organization could live by faith alone, and if its income were stopped or substantially reduced, its scope for spreading its religion, as enunciated by its doctrines,
would be seriously hampered' (Purcell v. Summers). I believe that the danger of irreparable injury to the plaintiff is real and immediate, and that the defendants should be restrained. Defendants would sustain only slight damage if the injunction were granted. Upon the evidence and the findings of fact of the trial judge, I vote to affirm Judge Johnston's order restraining defendants, pending a final determination of the matter, 'from using the name Moravian or Unitas Fratrum in connection with any religious or church activity.'

Calvary Day Care...

(Continued from page 2)
been accomplished, asked itself such questions as: Have we served the community? Do we have a Christian influence on the children? Do we feel it is worthwhile to continue this program of outreach?

Our answer is an unqualified, "Yes."

DEATHS


Davis, Marie Johnson, born February 24, 1884; died March 10, 1968. Funeral conducted by the Rev. J. Calvin Barnes. Interment in Forsyth Memorial Park. A member of Calvary Church.

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THE REV. FREDERICK HARBERG

Harbergs to Tobago

The Rev. and Mrs. Frederick Harberg, now serving the Moravian Church at DeForest, Wisconsin, have accepted a call to serve in the Eastern West Indies Province of the Moravian Church. Their first assignment will be to the Moriah parish on the island of Tobago. This parish was badly damaged by a hurricane a few years ago and with the help of donations from the United States and Canada has built a new parsonage and a new church. The parish has been vacant for almost a year since the Rev. Peter Gubi was transferred to Barbados. Tobago is part of the independent nation of Trinidad-Tobago. The other Moravian pastor serving on the island is the Rev. Rudolph Holder who came originally from Guyana. The Harbergs will begin their service in early May. Their address will be: Box 238, Moriah, Tobago, West Indies.

An Appeal from Honduras

Howard Housman, superintendent of the Moravian Church in Honduras wrote: “Please keep looking for an agricultural missionary. I’m convinced that we’re not going to do much of a job here until we get one.” For details of this urgent appeal, write to the Board of Foreign Missions, 69 West Church Street, Bethlehem, Pa.

Lay Couple for the Children’s Home

Mr. and Mrs. George W. Sherlock, of Covina, California, have accepted an appointment for service at the Children’s Home in Alaska. They are now both employed by Seaboard Finance Company in Covina and are members of the Moravian Church there. They will occupy the apartment in the boys’ dormitory and serve as house mother and father to the boys while at the same time assisting with the general management and maintenance of the home.

The Stanley Schneiders, now in the boys’ dormitory, will move to the superintendent’s house to be acting in the place of the Rev. Clarence Henkelman, superintendent, while he and his family are on furlough from April 1 to September 1. On September 1, the Schneiders will leave Alaskan service for health reasons. The Sherlocks will begin their services sometime after March 18.

Bensons to Remain in the States

The Rev. and Mrs. Clark Benson have returned to the United States for furlough from Honduras and plan to

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take temporary retirement in order to care for Mrs. Benson, Clark's mother. The Bensons served in Honduras since 1943 and have been stationed in all of the main districts at one time or an-

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They came to Moravian service at a time when there was a desperate need for missionaries in Honduras and when the work was still in its infancy. They have served long and well. Their new address will be: Box 188, Maitland, Florida, 32751.

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Moravian congregation there. It has been functioning well until a recent economic depression affected the area. The School Board asked the Mission Board for a loan to help pay the salaries of the teachers for the Christmas season, in the emergency. The Mission Board made a grant instead and Ernesto Hooker, the school treasurer, wrote: "It is difficult to describe the emotions, joys and intense feelings of the mem-

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bers of the School Board, when I informed them of your generous gift. Heads were bowed in a moment of silent prayer of thanksgiving, to the One Who guides our lives and actions. Perhaps you will better understand our feelings by telling you that the members of the School Board have accepted this gift, as one more challenge to continue more vigorously, in our efforts to establish the 'Colegio Moravo de Puerto Cabezas' as a self-supporting unit of our Moravian congregation, with its own national directors and teachers, on a solid basis."

The Puerto Cabezas congregation has built school buildings and now employs a national staff completely supported by the congregation and the school fees. The congregation is to be congratulated and encouraged in this marvelous effort toward self-support.

Bell Telephone Hour to Present Special Easter Sunday Program Featuring Bethlehem, Pa.

The famed Bach Festival of Bethlehem, Pennsylvania, and its all-pervasive impact on the lives of its townpeople, will be the subject of a special Easter Bell Telephone Hour broadcast on Sunday, April 14, on NBC-TV.

"Going to Bethlehem" will be seen in color on Easter Sunday evening in a pre-emptive time (6:30-7:30 p.m.) April 14. Other musical highlights include a concert of sacred music by the Central Moravian Church Choir, featuring opera stars Judith Raskin and Cesare Siepi.

For 68 years, the Bach Festival has ranked as one of the world's great music festivals. Last spring, Telephone Hour producers traveled to Bethlehem to create a film portrait of this extraordinary musical occasion.

The original Bach Choir was first started with the Moravian Church Choir as its nucleus. Today, the choir numbers over 200 members — teachers, mill-workers, housewives, farmers and executives — who come from all over eastern Pennsylvania and several surrounding states. The camera catches the enthusiasm and excitement that grips Bethlehem as Festival time approaches.

The Choir, conducted by Dr. Ifor Jones, will be heard in selections from the Bach "B Minor Mass." These include excerpts from "Cum Sancto Spiritu," "Et Resurrexit" and the "Sanctus."

The program closes with an Easter sunrise service and the haunting strains of the Moravian Trombone Choir.
April 28 Is Designated Moravian Music Sunday

The Provincial Elders' Conference has designated Sunday, April 28, 1968 as Moravian Music Sunday in the churches in the Southern Province. We are justly proud of our musical heritage. We also are grateful to the many musicians who serve the Church today. It is only fitting that we recognize the continuing Moravian musical tradition.

The Moravian Music Foundation has cooperated with the P. E. C. in helping to make Moravian Music Sunday significant and memorable. A list of musical selections related to the theme "The Christian Church — its Foundation, Ruler, Subjects, Mission, and Glory" was prepared for the use of interested church musicians. To assist in the selection and preparation of materials, two identical workshops were held at the Foundation headquarters on Friday evening, March 15 and Sunday afternoon, March 17. Dr. Ewald Nolte conducted the anthems and discussed their use. Appropriate hymns and tunes were discussed by Mrs. Paul Kolb.

DEATHS


Matthews, Annie Ethel (m.n. Crouch), born August 9, 1902; died March 5, 1968. A member of Christ Church. Funeral conducted by the Rev. John M. Walker. Interment in Friedberg Moravian Church Graveyard.


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The Provincial Boards at Work

Provincial Elders’ Conference

The Brn. Richard F. Amos and Clayton H. Persons will be in Florida April 29 - May 2 to attend a two-day conference of our Florida ministers and to meet with the boards of the three Moravian Churches to discuss the work of the congregations and provincial matters, including the forthcoming synod and merger presentation.

Br. Amos accepted the invitation of the Coral Ridge congregation to represent the conference and the Southern Province at the dedication of the new Ritter Memorial Building on March 17.

Members of the Provincial Elders’ Conference will attend inter-provincial board meetings in Bethlehem, Pa., April 17-20.

The Conference has ordered the consecration of Br. Graham H. Rights and Br. Roger W. Kimball as presbyters of the Moravian Church at a time and place convenient to the minister concerned.

Dr. Gordon Spaugh has continued to show steady progress and hopes to spend some time in the office in the very near future.

Richard F. Amos
Vice-President

Provincial Women’s Board

The Provincial Women’s Board announces the annual Presidents’ Meeting for Wednesday, April 17, at the Bethesda Moravian Church at 10:30 a.m.

The Spring Outing for all the women of the province is also announced for 11:00 a.m. on Wednesday, May 15 at Olivet. A feature of the Spring Outing will be a panel discussion on the proposed merger of the Northern and Southern Provinces.

Mrs. Paul R. Johnson

Interprovincial Board of Christian Education and Evangelism

The Interprovincial Board of Christian Education and Evangelism (IPB) held its annual meeting in Winston-Salem, N. C. on February 20-21.

Among the major items considered were the development of plans for a Department of Christian Education and Evangelism under the proposed merger of the two provinces, new approaches to the observances of Passion Week, and the publication of the Daily Texts for 1969.

This was the first time that IPB has had the responsibility for the publication of the textbook. In the past this has been done by the Provincial Elders’ Conferences of the two provinces. The Rev. James Weingarth, the pastor of the Kernersville Congregation, is the editor for the 1969 edition.

A committee, Mrs. C. T. Leinbach, Jr., chairman, presented its study of the observance of Passion Week. The committee suggested that pastors and Boards of Elders ask a number of questions about the purpose of the Passion Week services as a preliminary to the consideration of the services themselves. Ways of enriching the services, with or without the use of the Manual, were suggested. Lists of resource materials in drama, filmstrips and choral music will be distributed.
along with the committee report at an early date.

The board also authorized the publication of a new Passion Week Manual in the Revised Standard Version of the Bible.

The Brn. William McElveen, George Higgins and Burton Rights attended from the Southern Province, and John Fulton, Bernard Michael, Thorlief Harberg and James Bruckart from the Northern Province. Br. Fulton served as chairman.

George G. Higgins
Secretary

Music Foundation Trustees
Meet in Bethlehem, Pa.

The Board of Trustees of The Moravian Music Foundation will hold its semi-annual meeting in Bethlehem, Pennsylvania, on Thursday, April 18, 1968, at 10:00 a.m. The Friends of the Foundation will hold a meeting the preceding evening, Wednesday, April 17 at 7:30.

N. C. Council Holds Workshop on Evangelism

Seven representatives from the Southern Province attended the Workshop on Evangelism sponsored by the North Carolina Council of Churches at the Ashboro Friends Church on March 4 and 5.

The workshop was advertised as a presentation of the “old evangelism” and the “new evangelism.” The result, however, was less of a debate than it was a harmonious presentation of all aspects of evangelism.

Dr. William H. McCorkle, now associated with the First Presbyterian Church of Raleigh, delivered two addresses on the theological basis of
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evangelism and the need for witnessing for Christ “person to person.” He described the work of a visitation evangelism group in the Raleigh Church called “Wonce a Month” that has as its concern “witness” and “welcome.”

Dr. David Castle, a member of the Friends Church and associated with the Counseling and Guidance Center, William Penn College, Iowa, discussed the small group process as an approach to evangelism. Among the methods discussed by him were “Self-insight Groups” and “Family Group Counseling.”

Moravians who attended the sessions were George Higgins, Mrs. Douglas Kimel, Jack Salmons, Elmer Stelter, Miss Eugenia Stafford, John Walker and James Weingarth. Br. Walker, as chairman of the Southern Province Commission on Evangelism, had participated in planning the workshop.

Moravian Contact Now Direct
With Commission Chaplains

The Moravian Church in America is now affiliated directly with the General Commission on Chaplains and Armed Forces Personnel and Dr. John S. Groenfeldt is serving as the representative of both provinces. The Commission is an interdenominational body that serves as a connecting link with the chaplaincies of the various Armed Services and also deals with other matters such as the concern of the churches for the Selective Service System, the status of conscientious objectors and the like.

For many years the Moravian Church maintained its connection with the General Commission through the Evangelical United Brethren Church because of Armed Forces regulations on the minimum size of denominations that
could be represented directly. All our World War II and Korean War Chaplains were processed through EUB channels. These regulations were changed at about the same time the EUB and Methodist Churches came to the final stages of their merger negotiations which will soon result in the formation of the United Methodist Church. In view of the merger, the General Commission suggested that the Moravian Church establish a direct relationship. The Joint (Northern and Southern) Provincial Boards agreed and asked Brother Groenfeldt to serve in this capacity.

Pfohl Adult Fellowship
Council Meeting and Rally

The Pfohl Adult Fellowship has set the dates for its council meeting in April and its Spring Rally in May.

The Council meeting will be held at the Immanuel Moravian Church on Sunday, April 21. At this meeting officers will be elected for next year, rally tickets will be distributed and suggested changes in the constitution will be presented.

The Spring Rally will be Thursday, May 23, at the Home Church. New officers will be installed and information will be given concerning the Adult Camp this summer at Laurel Ridge.

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"The Church Around the World"

NCC “Family Week”
Set For May 5-12

“Strong Families — Strong Community” will be the theme of Family Week for 1968, the Rev. William H. Genne, coordinator of the Commission on Marriage and Family of the National Council of Churches, announces.

The special observance, sponsored by the NCC, will be observed May 5-12. During the same time period, Catholic Family Week will be celebrated under sponsorship of the U. S. Catholic Conference, and the Southern Baptist Convention will mark Christian Family Week.

Family Week has been a project of the NCC since shortly after the Second World War. Mr. Genne said the relation between the family and the community was selected as the theme this year since the family is a community in miniature.

Emphasis during the 1968 observance will be on the importance of the stable home in a time of social unrest. Mr. Genne said that the family, often blamed for current social disintegration, is more durable and able to adjust to difficult circumstances than sometimes thought.

“Although we recognize that many families are disjointed and distorted,” he said, “we also see many family strengths emerging. (RNS)

“Lit-Lit” Work Expands
With Aid of 11 Churches

A new publishing house in Indonesia, expansion of literacy training in Africa and new programs in seven Latin American countries are among the results of a three-year-old program of the National Council of Churches’ Committee on World Literacy and Christian Literature.

The interdenominational agency, popularly known as Lit-Lit, has been financing the special program from a $1.5 million advance from the boards of 11 denominations.

The special Lit-Lit fund is backing the erection of a $134,000 publishing house in Djakarta, Indonesia. The building now under construction, will house printing machinery sent by German churches; an adjoining office building was financed by Dutch churches.

In Japan, Lit-Lit’s advance fund is helping the National Christian Council build a book distribution center — part of a system to get books from seven Protestant publishing houses into the country’s secular bookstores.

The Lit-Lit program in Egypt provided money for motorcycles — fast and economical vehicles for carrying books and other materials to 43 scattered villages in the Nile Valley.

Literacy programs linked with evangelism and community development were begun in Guatemala, Honduras, the Dominican Republic, Peru, Ecuador, Chile and Nicaragua with money from the advance.

In Africa, the agency used the advance to help two Kenya newspapers, literacy programs in Malawi and Swaziland, the Daystar Press in Nigeria, and a literature survey and adult education program in Rhodesia.

Brazil has received some of the funds for a new adult education program, and an ecumenical newspaper in Tai-
wan, the Christian Tribune, was established with Lit-Lit help. (RNS)

United Church Publishes Hymn Book for Children

Children in Sunday schools of the United Church of Canada will be praising God for chewing gum, baseball bats, sidewalks and traffic lights as a result of a new song and hymn book published by the denomination.

The song book, designed primarily for children in Kindergarten through Grade 3, not only includes new songs of praise for everyday objects, but also excludes some of the standard traditional songs — for musical and theological reasons.

Miss Olive Sparling, the Church's children's work secretary explained, for example, that the song "Jesus Bids us Shine" was rejected because "what kid wants to be a little candle burning in the night?"

The book's emphasis on joyful things is mirrored in the title song which was written by a Roman Catholic priest at Toronto under the pen name of Michael Gusana. "Chewing gum and playground swings BLESS THE LORD!" the song begins. "Skates, boats and skipping ropes BLESS THE LORD! Sidewalks and traffic lights BLESS THE LORD! . . . All you city dwellers BLESS THE LORD!"

The Rev. Gordon Freer, editor of the new book, pointed out that the songs and hymns also express the idea that "a Christian's mission is something that he does wherever he is."

Thus, one song reads: "Who is my neighbor? . . . The shy girl down the street. The Negroes in my school. The Catholics next door. The children in the slums. The Indians down the road." (RNS)

Editor Sees Evangelicals Awakening on Social Issues

Evangelical Christians are beginning to awaken from a "Rip Van Winkle sleep" over vital social issues, according to a new book by an evangelical editor.

The Social Conscience of the Evangelical (Harper & Row) was written by Dr. Sherwood Eliot Wirt, a United Presbyterian minister and editor of Decision, organ of the Billy Graham Evangelistic Association.

"People who accept the authority of the Bible are beginning to outgrow a limited approach to the basic problems of 20th Century living," Dr. Wirt said in the book.

Evangelicals have not completely neglected social evils, according to the author, citing city rescue missions, societies for the blind, hospitals, orphanages, homes for the aged and other operations.

He noted, however, that "big city prostitution, narcotics, gambling, crime, unemployment, alcoholism and disease were matters simply too great for the resources of a storefront rescue mission. So the church as a whole drew its skirts aside; the faithful members shook their heads and said there was little they could do about the wretched social conditions except pray."

Also contributing to the "rigor mortis" of the evangelical's social conscience, Dr. Wirt wrote, were an alliance with economic reaction and a fear that concern with social issues would lead to downgrading of the Bible's authority.

Today's evangelical is beginning to realize, Dr. Wirt said, that individualism is not enough and that we have an in-

THE WACHOVIA MORAVIAN
terlocking society which “requires that he play his part as a member of the team of humanity.”

Among social issues that evangelicals are recognizing they must tackle, he held, are racial discrimination and injustice, the revolution in personal morals, war, church-state relations, poverty, highway safety, capital punishment, abortion, euthanasia, unnatural sex, alcohol, and tobacco. (RNS)

India Allows Some Missionaries Despite “Indianization” Policy

While its policy calls for “complete Indianization” of all Christian missions, the Indian government will not issue a “general order” expelling all foreign missionaries, a government official says.

The case of each missionary will be considered individually, Vudya Charan Shukla, minister of state for home affairs told Lok Sabha in the lower house of the National Parliament. Indianization will be reached on a “progressive” basis, he indicated.

Missionaries with “outstanding qualifications or specialized experience” will be admitted, he said, if “Indians are not available for such posts.”

The minister said that 448 foreign missionaries were granted visas in 1965 and 332 in 1966. (RNS)

New Draft Law Not To Affect Divinity Students, Clergy

The new draft regulation ordered by President Johnson will have no bearing on divinity students and ministers, the Selective Service Commission reports.

A spokesman for the SSC told Religious News Service that the memorandum applies only to those men who have been eligible for deferment, not to those who are entitled to exemption. Divinity students and ministers are not eligible for the draft but they may enlist of their own volition.

The President’s order, however, will have serious bearing on all other graduate students except doctors, dentists and others in the healing arts.

The SSC spokesmen said that at various times clergymen and seminarians

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have requested that they be put on the same footing as other students and professionals in the draft program, but to date no change has been proposed.

Clergymen and divinity students are automatically classified 4-D "on the assumption," the SCC spokesman said, "they are going to take up a parish upon completion of their studies." If, however, they do not enter the ministry they are obliged to report their decision and thereby become subject to reclassification. (RNS)

Radio Free Europe Brings Church To Red Countries

In the continuing and often turbulent ideological struggle for the minds and souls of Eastern Europe, religion and faith often play a decisive role.

To keep religion alive during periods of church silence or religious repression in some Communist countries, Radio Free Europe, a privately-financed American organization in Munich, plays a vital role. In addition to these programs discussing church-state relations in the target countries as well as religious news from abroad, RFE's Polish, Czechoslovak, Hungarian, Romanian and Bulgarian language departments prepare special programs.

The Polish broadcasting department, for example, broadcasts a Catholic Mass every Sunday either from St. Barbara's church in Munich or St. Andrew's church in London.

"Faith and Life," a discussion of philosophical and religious topics, is broadcast every Tuesday and Thursday three times a day, and once on Wednesdays and Fridays.

Hungary, another predominantly Catholic country but with far less religious freedom than in Poland, hears a
Catholic Mass once a month from Burg Kastl, a high school in West Germany, founded to aid refugee children who fled Hungary following the abortive 1956 revolution.

On the remaining three Sundays of each month, RFE presents a studio program of talks, reports and interviews on church problems and activities throughout the world.

"The Protestant Hour" to Hungary consists of a service with a sermon. It is broadcast every Sunday.

In the sermons or discussion programs, the question of morality, or the lack of it, of various social and political issues in the target countries is often reviewed. The listener may draw religious and moral comfort especially in areas where his church is especially muzzled, or where the lack of clergymen leaves parishes functioning "on paper," but orphaned in fact. (RNS)

_CWS Aide Says World Hunger Must Be Ended By 1980_

Unless every available resource is used in the battle against hunger, the "point of no return" may be reached by 1980, the executive director of Church World Service says.

James McCracken appealed to affluent nations to mobilize and ward off a world hunger cataclysm in stressing the importance of the annual One Great Hour of Sharing offering.

The special offering is taken each year on the fourth Sunday of Lent in some 94,000 Protestant and Orthodox churches. It was held on March 24.

"Today there are more than 15 million refugees in Asia, the Middle East and Africa," Mr. McCracken said. "At the same time the population explosion is fast outpacing the world's food pro-

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duction, and it must be kept in mind that the population growth is not a simple, even-paced increase, but a geometric mushrooming.

"The world has been repeatedly warned that unless every available resource is thrown into the battle against hunger and the constant threat of famine, we may reach the point of no return by 1980. By then the situation may get completely out of hand."

Mr. MacCracken said CWS expected an offering of approximately $17.5 million in the 1968 One Great Hour of Sharing appeal.

Funds of the agency, a program of the Division of Overseas Ministries of the National Council of Churches, are used in a variety of ways.

During its 20-year history, CWS has distributed more than four billion pounds of food to the needy and spent some $100 million in Asia, Africa, Latin America and parts of Europe.

In addition it supports food for work projects, community development efforts, cooperates with indigenous Christian groups in countries served and works in setting up family planning programs.

Church World Service from time to time works with counterpart Roman Catholic agencies.

The agency is the channel through which the major Protestant and Orthodox Churches in the U. S. carry out cooperative world-wide disaster and hunger programs. (RNS)

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Two British Pastors Die Unexpectedly

BR. RONALD LLOYD with Dr. Raymond S. Haupert (left) and the wife of a Czech Moravian pastor. The picture was taken during the Quincentennial tour in 1957.

From England comes word of the unexpected death of two of the younger pastors of the British Province.

One was the Rev. Ronald G. Lloyd of Gomersal, Yorkshire. Br. Lloyd was a delegate to the Unity Synod last August in Potstejn, Czechoslovakia. In 1957 he represented the British Province at the Quincentennial Observances in Europe. Br. Lloyd died on February 28 while he seemed to be making a satisfactory recovery from a coronary thrombosis.

The second loss came in the death, following a heart attack, of the Rev. John Mellows who was pastor of the Malmesbury Congregation. Br. Mellows was a nephew of the late Mrs. George Heath, who lived in Winston-Salem after she and her husband retired from service in Honduras. He died on January 31 at the age of 52.

THE WACHOVIA MORAVIAN
National Council Considers National Crisis

The Responsibility of the Churches and the Crisis in the Nation was the main topic of discussion and action at the spring meeting of the General Board of the National Council of Churches held in San Diego in February. Dr. John S. Groenfeldt of the Northern Province reported on the meeting to the editor of the Wachovia Moravian. Br. Groenfeldt was the only Moravian present for the meeting and the two-day emergency Consultation on the National Crisis which preceded the General Board sessions.

The emergency Consultation on the National Crisis had been called at the request of the officers of the United Church of Christ that leaders of all denominations meet to determine the responsibility of the churches in the light of the critical situation facing the nation, particularly in the inner cities during the coming months. This has since been high-lighted in the report of the President's commission appointed to investigate the riots of last summer and in the plea of Mayor Cavanaugh of Detroit that no one should try to take the law into his own hands.

The emergency consultation prepared a recommendation that the National Council and each constituent denomination give this matter the highest priority both in terms of manpower and financial support.

Religious Freedom

A committee assignment Br. Groenfeldt has carried is membership in the Constituent Membership Committee.

"This is usually a rather routine assignment," he reported, "but this year we hit a very complicated question when two different Orthodox churches accused other Orthodox bodies of interfering with their internal affairs and implied that this was at the direction of the parent churches in communist-controlled countries." The committee asked for a careful review of the facts and will probably have to have several special meetings to study the findings.

Vietnam

In the light of recent events in Vietnam the council again called for a cessation of bombing of the North as a means of testing the sincerity of Hanoi's proclaimed willingness to begin meaningful negotiations once the bombing has ceased. The council also warned that the increased "Americanization of the war" was not developing a stable social structure in South Vietnam that could endure after American military power has been removed.

Review Hiring Policies

As a part of the discussion of the need to encourage equality of opportunity without regard to race or nationality, the National Council itself was asked to review again its own hiring policies to see if there is not some way that more non-white professional leadership can be secured for staff positions. Since the churches are urging that other sectors of society make a special effort along this line, the board agreed that every effort should be made to make sure the council itself was doing everything possible to take the lead at this point.
Salem College

WINSTON-SALEM, NORTH CAROLINA
What Is Happening To The Church School?
Churches Must Consider

The Crisis In Christian Education

What is happening to the Sunday school? Figures published on the next page indicate that there has been a 7.7% drop in three years in the number of Moravians attending. This is true in spite of a 5% increase in the number of persons attending morning worship.

The time has come when congregations must stop and examine their respective situations, discovering just what is happening and why it is happening. On the basis of such knowledge each congregation may begin to develop a program to meet its special needs.

The beginning place must be finding out from church school dropouts why they have dropped out. We have discovered that it is not enough to say to a person, “You really ought to come to Sunday school!” A person will come, when free to choose, only if there is something in the program that meets his need.

We believe that there is nothing that meets a person’s need as well as the gospel of Jesus Christ. We believe that it is the most exciting, vital and satisfying answer to man’s quest for meaning. Why, then, the dropouts?

This is the question that each congregation must seek to answer. Why the dropouts? Is the person rejecting the gospel? Is the gospel not being proclaimed in a way that he can understand? Is the problem poor teaching? Is the problem poor materials? Are the Sunday school groups exclusive so that the visitor feels unwelcome? In the answers to questions such as these lies the clue we seek.

Church schools must become pupil centered. The needs and the interests of those attending and who might attend must determine what is taught and how it is taught.

The dropouts hold the clue to serving Christ by teaching the faith. We hope that every congregation will learn what they feel and ask itself how church school may be reformed to fulfill its mission in today’s world.
# Church School and Morning Worship Attendance

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* Indicates best available figure.
Demonstration Teaching:

"The bell rang and not a child jumped up to leave". The observer's comment sums up a good day in a demonstration class.

What is a demonstration class?

It is an ordinary church school class of second graders. Five boys and girls with their leader are finding stories of Abraham, Isaac, Jacob and Joseph in the Bible. A few feet away, five others are bunched together scrutinizing filmstrip pictures a leader is projecting onto a box-lid screen. A third group is engrossed in a game with word-cards to see if they really understand "birthright", "covenant" and "descendant". Around the wall sit visiting teachers, observing.

A demonstration class is third and fourth graders clustered about a table on which are construction paper symbols, an altar, a well, a ladder. Each symbol should remind them of a story just studied. On the back of each symbol are Scripture references to help jog flagging memories. Using Bibles together, asking questions, and sharing answers, the boys and girls (with a minimum of interference from their leaders) identify each piece and put them in order to build a "family tree" of God's People.

A demonstration class is three Juniors in Hebrew headdresses reading the quarrel of Samuel and Saul, helping the group feel the words of Scripture become

The entire class listens to Mrs. Edith Vaughn during a demonstration teaching session at Christ Moravian Church.
A new effort to train teachers

Most Bible study is done in small groups to encourage student participation during demonstration teaching.

A demonstration class is a six-year-old arriving thirty minutes early, hunting for the story of Jesus and Zacchaeus, quietly affirming “I like the part where he is up in the tree” — and finding his teacher is glad to read the story to just only him right that minute.

A demonstration class is an observing teacher writing: “Henry colored his burlap mat nicely, crumpled it, pushed it toward his teacher and looked away. She praised him; he smiled happily. He went to the tent where the rest were seated on their mats to hear a story. He stayed on the outside of the group intently studying some picture wordcards, but he could not remain disinterested. He stood up to see and moved about, talking some but listening more. The teachers were wise not to call attention to his behavior. He shook the tent and pushed his rug around, but no one noticed. This was so wise, for he was hearing the story. Afterward, he wasn’t going to help make figures for a scene retelling the story, but he got interested and dressed one!”

A demonstration class, say observing teachers, is an opportunity to see “how each child takes a specific interest and helps the teacher with the lesson”, “how a teacher changes the situation to fit a pupil’s needs and hold his interest”, “how teachers work together to let children participate and get deeper into their study”.

A demonstration class is a way to help each church school leader learn to create a class where “the bell rings not a child jumps up to leave”.

May, 1968
The Moravian Seminary for Laymen evolved out of the concern of the Board of Christian Education and Evangelism that the people of the church be better informed in the Christian faith and better trained in skills of leadership. Its primary purpose is to offer quality training to the largest possible number of laity that will equip them in leadership ability and in the understanding of the Christian faith.

The curriculum offered by the Seminary is grounded on basic studies that are fundamental to the fulfilling of this goal. Courses in Old and New Testament, Christian Doctrine, Church History, Personal Relations, Philosophy, and Christian Ethics form the core of the curriculum. Electives of a special nature to undergird certain studies such as Women's Fellowship devotional study, church board development, youth leadership, home and family nurture, stewardship, music, etc., are frequently offered.

The Seminary is committed to the task of continually improving and enlarging the curriculum, giving special consideration to a long range program in subjects pertinent to the enrichment of the Christian life and the development of trained leadership. In addition to this progressive curriculum, it will develop and introduce subjects for study designed to meet specific needs as they arise in the community.

Students register for the spring session of the Seminary for Laymen at the Fine Arts Center of Salem College.
The Seminary for Laymen is so structured that all persons, regardless of their previous education and background, will feel at home. The curriculum is helpful and interesting to teachers, members of committees and boards, leaders of Women's Fellowships and other persons desirous of enriching their Christian perception and commitment.

Four case studies will graphically illustrate how specific needs can be met with specific courses.

A. Mr. Young was elected to the board of elders last year. He had been a church member all his life and attended Sunday school regularly before going away to college. He is now a successful accountant with a family of four children. His vocation does not allow him much contact with people, and his only association with others is in his social life. He is having difficulty understanding and communicating with fellow board members both in the regular meetings and in his assigned committee work. Mr. Young will find real help and guidance from the seminary courses in Understanding People, Personal Relations and Christian Ethics.

B. Mrs. Thomas has been a member of this church only eight years. A year ago she agreed to teach a fifth grade class which she has enjoyed. She received her education in Indiana where she taught in the public schools until she married and came here ten years ago. She has two children, ages 9 and 7. Her genuine concern and outgoing love for children is warmly returned with their love, respect and attention. Her previous training gives her confidence in classroom methods and teaching techniques, but her limited and immature knowledge of the Bible and Christian doctrine offer a serious and awkward obstacle to the fulfillment of her task as church school teacher. Mrs. Thomas will find what she needs in Bible survey courses as well as those in Christian Doctrine, both of which are regularly offered in Seminary.

C. Mrs. Wells came here with her family about twenty-five years ago when they all joined the church. Her youngest daughter has just presented her with her fourth grandchild. Mrs. Wells has been very active in the church for the last ten years and has recently agreed to serve as devotional leader in her circle. She is finding it difficult to lead the devotional study as she has never rendered this kind of service. She wants help in planning her lessons and interpreting the study to her circle. She can attend the special study offered by seminary each fall on the

(Continued on page 16)
Ministers Speak on
The Church School

How do ministers feel about the Sunday school? With question in mind the Wachovia Moravian interviewed several local pastors. The congregations they serve showed above average decline in the Sunday school, ranging from a decline of 37% to one of 9% over the past three years.

The first question asked was, “What do you hope the church school will accomplish? One pastor responded, “I hope that it will instill within the minds of those who attend a knowledge of the basic teachings of the Holy Bible, impart to them by word and deed the love of God as revealed in Jesus Christ, encourage them to be totally committed to the Saviour, and send them forth into the community as true witnesses of the Christian Faith.”

The Wachovia Moravian responded, “Do you feel that it is accomplishing these purposes?” The pastor answered, “We are only splashing in the shallows when we should be swimming in the depths.”

“Why is this so?” queried the Wachovia Moravian.

The pastor responded, “There is a lack of well trained, prepared, and willing volunteers to teach in the church school; poor overall supervision; and a lack of preparation and indifference on the part of those who attend.”

Another Point of View

A second minister responded quite differently. He viewed the purpose of the Church School as the “education of the children, young people, and adults in Christian principles and practices. He continued by suggesting that these goals are to be achieved through Bible study, group discussions, social life and through encouraging support of and participation in the life of the Church.

He felt that most of these elements were present in his church school to some extent, noting that most classes made use of the Bible and that discussion took place where the type of teaching or leadership encouraged it. He expressed the feeling, however, that there was some lack in the social aspect of the church school. He was quite pleased with the way in which the Sunday school supported the entire program of the church.

Participants, Not Spectators

“The church school should provide opportunity for serious, systematic study of the Christian faith and how it relates to life,” states another pastor. “Bible study should be so conducted that members of the school become participants, not spectators. The school should be the place where the Bible is studied in such a manner that the result is growth in understanding Bible truths and their implications for life.”

“The church school is not adequately accomplishing this purpose. Evidence of this is seen in the fact that when young people become old enough to think for themselves they seem to lose interest in the church school. They find it difficult to relate what is taught in the church school class to the problems they face in everyday life. The church

(Continued on page 11)
Parents Speak on The Church School

What are the attitudes of parents toward the work of the Sunday school? In order to discover the answer to this question, the Wachovia Moravian contacted a parent in each of the congregations represented in the article, "Ministers Speak Out on the Sunday School."

The survey form had three questions. The first was, "What do you hope the Sunday school will accomplish for your children and others?" The second asked, "Do you feel that it is achieving these goals today?" The third was simply, "Why or why not?"

One mother stated that she hoped the Sunday school would help children feel a need for personal commitment to Jesus Christ, help them to see that Christ and the Bible are relevant today, and help them apply Christ’s teachings to their lives and to the problems they face. She also stressed the hope that there would be a good teacher-child relationship in which the teacher shows the pupil that in the Christian community each individual is important and can contribute in some way.

This mother, stimulated by answering the questions, took time to ask her children if there were anything in Sunday school last Sunday that helped them on Monday, and got a "no" from both. She noted that this represented no criticism of their teachers, as both are excellent, but she did feel it an interesting comment on our approach to Christian education.

"Obviously," stated the respondent, "the above goals cannot be attained in forty-five minutes, once a week. However, there seems to be a growing awareness of the need to 'tell it like it is', especially to young people, and, hopefully, this is carrying over into the Sunday schools."

History A Problem

In addition to the problem of 45 minutes once a week, this mother felt there were some problems with the Covenant Life Curriculum. "Parts of the CLC," she stated, "are very conducive to offering real spiritual growth in the Sunday school. Unfortunately, other sections lure teachers into teaching history lessons Sunday after Sunday. Such history is good only if it is presented as our heritage with a challenge to carry on the faith."

A second mother said, "I hope that it will give my children and others a good foundation in Christian doctrine and a good knowledge of the Bible so they will not be swept off their feet when they move out into new situations and make their own choices concerning the directions their lives will take."

To this she added the comment, "We parents have our children loaned to us by God for so few years during which we may guide them!"

She does not feel her Sunday school is accomplishing this purpose. Her senior hi child feels it has degenerated into a social hour, has dropped out, but shows his interest in Christian instruction by watching the Lutheran television series at 10:30 on Sunday morning.

(Continued on page 20)
SHOULD CHURCHES GIVE PRIORITY TO

Securing Additional Personnel?

What congregations need the services of additional paid staff in the field of Christian education? Which is more important, that funds be allocated to building and equipment or to secure qualified personnel?

For years the answer of the majority of the congregations of the Southern Province has been that buildings are primary. We have done a magnificent job of equipping ourselves with facilities that are second to none. Statistics, however, would tend to indicate that such enterprise has not met the opportunities offered by an expanding population.

Studies are available of church growth that support the contention that additional personnel effect the rate of growth of a congregation. The simple step of providing the pastor with a secretary, for example, removes a time consuming task from his shoulders and frees him to involve himself more in program development, visitation in the community, and the direct work with the members of the congregation. It is simply a case of poor economics to pay a man $5,000 to $8,000 to do the task of a $1.50 per hour secretary.

It is also true that in our day the adult population of the church and the community demand such a large portion of the pastor's time that he has little left to offer the vital program for children and youth. In the light of this fact it becomes wise for any congregation that has reached the size of 300 persons to seek part or full time assistance in the children's and youth program.

The Friedberg congregation has moved in this direction under the leadership of the Rev. Henry Lewis. Friedberg offers Mr. Lewis the assistance of a secretary and the major part of the time of Raymond Ebert, assistant in music and Christian education.

When asked to comment on this situation, Mr. Lewis said that a middle aged pastor of a congregation the size of Friedberg cannot give children and youth the feeling that religion is vital and contemporary. He points out that it was immediately apparent that "Raymond is closer in age and can relate much better to the children and youth of the congregation." He felt that this relationship was particularly evident in the youth area, an area that presents severe problems in most of our congregations.
The Home Church Staff is composed basically of Miss Audrey Smith, Dr. James C. Hughes, the Rev. Harry Trodahl, and the Rev. James Salzwedel.

Mr. Lewis also spoke highly of the work being done in leadership recruitment and training by his assistant. Such assistance aids in improving the quality of the volunteer help on which every congregation depends. He noted, also, the contribution made to the musical program of the church and the additional participation of youth in that service to the people.

Regarding additional help Mr. Lewis stated, "Any congregation that can afford a full time pastor can afford a part time secretary. There should also be an additional person on the staff when membership reaches 500 to 600 persons."

Another man of extensive experience in working with additional staff is the Rev. James Hughes of Home Moravian Church. The total professional staff of Home Church consists of the pastor, an associate, a minister of music and a director of Christian education. There are also three secretaries, and a part time visitor. The congregation lists 1,838 communicant members.

The Home church ministerial and educational staff is organized so that each of the ministers and the director of Christian education has his particular area of responsibility. Mr. Hughes, as pastor, assumes chief administrative and pastoral responsibility, as well as the main pulpit responsibility. The associate minister shares in pastoral visitation, pastoral counselling and the preaching at certain services. The minister of music conducts an extensive music program that involves large numbers of children, youth and adults in service to the congregation. The director of Christian education oversees the educational work with special emphasis on children and youth.

(Continued on page 19)
Parents Prove Willing

To Pay For Teachers

What is the future of church school instruction? The answer to this question hinges largely on the answer given to another, that is, will the church be willing to pay for qualified instructors in Bible, Theology, Christian Ethics, etc.

This practice is becoming more and more evident on the horizon. Even in our Moravian Church we have the Layman's Seminary where church members pay $5.00 for the privilege of sitting under a qualified instructor and studying Old Testament Introduction, New Testament Introduction, Moravian Church History and other subjects. Extension courses offered in several areas have proved that adults are willing to pay for additional instruction in their own congregation.

Many youth leaders, as well as some adult leaders, feel that the future of quality church education lies in this direction. Courses in Old and New Testament have been taught effectively in private high schools for generations.

Frequently, also, the question is raised about the attitude of the young person toward the volunteer teacher in a day of the knowledge explosion. This question is given added weight by the constant expression of youth that they want teachers who know what they are talking about.

In the light of these concerns the Wachovia Moravian contacted several Moravians throughout the province and asked, "Would you be willing to pay $5.00 per month in addition to your gift to the church for a trained instructor in Bible to teach your senior high child? Why or why not?"

Majority Willing

The vast majority of those interviewed stated that they would be willing to pay such a fee. Their comments as to why were quite varied.

"It's a sad thing if the church has been reduced to this, but under the present circumstances, I would." This respondent expressed deep concern that the church lacks volunteers who are willing to take the time and give the effort required to be qualified.

"I pay for piano lessons, I pay for school and I see this as a very important part of my child's training that he can't get anywhere else." 

"To me good instruction in this area is one of the most important gifts that I can give my child."

"I don't like the idea of paid teachers, but if that is the only way . . . ."

"I would pay because it is something he wouldn't otherwise get."

"I want a good education for my girls and I would assume a paid teacher would have certain obligations and that it would be checked into to see that he meets those obligations."

These answers are typical of the many parents who were contacted. A few express concern about the theological slant of what might be taught. One father responded, "If they are like some of the college professors who con-
fuse the young, no! If they would teach direct from the Bible, we need it, I would say, 'yes'."

Some Opposed

The resistance to the idea of paid teachers caused a few to say, "no." As one mother put it, "I think that someone teaching in our church should be a member and be willing to give of his time."

Another mother who responded negatively on the same basis at first changed her answer and suggested that the question couldn't be answered on the spur of the moment. After she thought for a time about the instruction that her senior high child was receiving in the church school she reluctantly said, "Yes."

Though the survey was by no means exhaustive it indicates that there is a sufficient response to merit further consideration by all concerned with Christian education. This is especially true in the light of the mass abandonment of the church by persons completing high school and going on to college.

Ministers Speak . . .

(Continued from page 6)

school seems to produce very little serious thinking and understanding in adults as well."

Why is the church school not achieving its goal? "It is impossible to become seriously involved in Bible study when time is limited to 25 minutes and when the teacher does all of the studying and talking. Also, the real message of the Bible for today is hidden by the archaic Sunday school materials which only emphasize certain pre-conceived ideas instead of openly letting the Bible speak what it says."

Growth Toward Maturity

Still another pastor stated the purpose as "providing opportunity for growth toward Christian maturity. If you insist on the pat answer that 'mission begins at home' (which I cannot accept as the whole emphasis of the great commission) then this is the responsibility in large part of the church school — to make known to all our people the depth of the love of Jesus Christ and to prepare us to make some response to that love."

Responding to the question, "Do you think that it is accomplishing this purpose?" the pastor said, "Yes and no . . . I'm not just straddling the fence. I see instances in my own church where teachers love little children and make visible in themselves the love of Christ, but I see teachers, too, who are inadequate and ill prepared. I see classes wrestling with tough problems and coming to grips with them, but I see, too, teachers merely reading to the class dry words from a quarterly. We have come a long way in updating our church school in the past five years, but perfection or even adequacy lies far ahead of us."

He said, explaining the failures, "We are failing because of answers such as, 'I should have gone to that teacher training class, but Judy has ballet and Susie baton twirling, and my children come first.' In order to guide others to a place where they can make a commitment to Christ it is imperative that we have made that commitment ourselves. I fear that this is not always the case. I am not laying all the blame in the teachers' laps either. It is pretty discouraging to prepare a lesson for those who are in bed, at the beach or mountains or home cooking lunch."

(Continued on page 22)
Experiments in Christian Education

What is the future in Christian Education? What are we discovering that can be helpful in plotting the course of the church in the future? The need of change is obvious. The situation, though improved somewhat in quality by the appearance of the Covenant Life Curriculum, remains basically the same.

One thing seems certain. Children who have several years exposure to the CLC have a better basic grasp of the Bible than do those who were trained prior to its appearance. From nursery through grade six it seems most effective, especially when taught by trained and dedicated teachers.

The youth area, however, is still fraught with problems. Drop-out rates are still high. Certain volumes are found dull and disinteresting. The more successful education is taking place where there is a dynamic teacher who does not adhere woodenly to the text.

Some Other Time

Experiments in youth instruction tend to indicate that the Sunday school format simply cannot do the job. There is not enough time and continuity to really educate.

Some congregations have tried retreat settings for instruction. Here at least 10 hours of instruction can be given which, because of continuity, achieves at least as much as half a year’s church school instruction. Two such efforts a year could well replace the church school hour for youth and adults.

Other congregations have experimented with professional instruction on a week day or days. They have either directed their minister to take the time necessary to teach a good course or have hired additional trained personnel for that specific purpose.

One Presbyterian congregation postponed a building renovation, used the funds to secure paid personnel, and achieved excellent results with its youth. Whereas attendance had been sporadic at best, it rose both in number and in regularity.

It is apparent that larger time blocks and regular attendances on the part of the students are essential to any improved instruction. It is also apparent that trained teachers who can deal with the critical problems of Bible study are essential to successful education.

Involvement

Traditionally effective is the involvement of the student in some form of Christian service. This may take the form of service in the music program of the congregation, service through drama sharing in the leadership of worship, in visitation, in meeting community needs, or even in helping keep up the buildings and grounds.

Such involvement helps the student live out the lessons he has learned. The more meaningful the task to be done, the greater the education becomes. Also, his association with other Christians as they direct and interpret what is being done
educates effectively.

Very popular in experimental circles today are the forms of contemporary worship. In these forms youth and adults seek to relate the gospel to words and music with a contemporary ring. Some experiments have proved successful tools of education, others less so. All have conveyed the concept that religion is for today rather than being simply a thing of the past.

Another star appearing on the horizon is the possibility of churches cooperating to create acceptable courses in basic Bible study. In some cases these are being offered in conjunction with public school instruction, the church utilizing a facility near the school to teach religion courses. In other cases churches are pooling resources to create community centers of religious instruction. The results of such qualified instruction far outstrip that of the volunteer church school.

The Coffee House

Another new approach is seen in the contemporary coffee house movement. Here the church provides a recreation center for youth with qualified personnel who are ready to talk with the young people when they desire conversation. Such education is informal, but it is effective.

Coffee houses also present programs designed to stimulate questions and discussions. These programs center around the major concerns bearing upon the minds of youth.

(Continued on page 16)

"From Monks to Mods" was an experiment that sought to convey the message of Christ to youth at the Third Moravian Youth Convocation. This experiment received highly favorable comment from those involved.
HIGH SCHOOL AND COLLEGE STUDENTS

Evaluate Church School

How do you feel about Sunday school? This was the question addressed to a group of young people meeting to evaluate the effectiveness of the Church for their generation. They were representative of the more active group of Church youth and none had completely abandoned the Sunday school. There were six people representing five congregations.

The group displayed a variety of experiences. All of the congregations except one were using the recommended Covenant Life Curriculum.

One of the complaints voiced came from the young person whose congregation did not use the Covenant Life Materials. She stated that the David C. Cook material was old fashioned and that the materials need to be more applied to today’s life.

Some felt that their classes were interesting because their teachers worked at doing a good job. Others complained that the teachers were afraid to leave the text and open themselves up to discussion. In one class, where the teacher was afraid to undertake the Covenant Life materials, the youth had taken over the teaching responsibility.

All agreed that they desired more knowledge about the Bible. This, they felt, would help strengthen their Faith.

Everyone voiced opposition to the classroom arrangement that has the teacher standing behind a lectern, lecturing to the group. They liked to be seated in circles or around tables and to have a class with opportunity for discussion.

The young people voiced concern about the unfriendliness of some classes. They felt that young people feel very left out in some groups.

Noting the difference in interest, the youth suggested that there might be interest grouping in the Sunday school rather than strict age grouping. In this way a young person might choose his Sunday school course and study those things that concern him in a group that has similar concerns.

Many of their remarks centered around the type of leader they liked. They expressed a desire for leaders “who know what they are talking about and who don’t just read the material.” They wished him to permit discussion, but not let things get out of hand. As they put it, “He needs to be tough sometimes.”

They wanted the leader to respect their opinions and not treat them like babies. They wanted him to know what he believed.

Although these youth still attend church school, there are apparently a sizeable number of their congregations that do not. In the three year period covered in the statistical report on page 3 their combined church schools have declined a little more than 8%. The removal of one congregation from this group which had a considerable population gain would leave a decline of 13%.

High School Graduates Comment

What of the young people who have finished high school? What is their attitude toward their church school ex-
One young student, now attending a Baptist college, responded when asked if she now attended church school with a simple "no." When asked to evaluate her experience as a child in church school from her present point of view she said that the greatest comprehension came after a year of studying religion in college which caused her to understand just how little the teachers had really known. "They knew only what was in the book," she said. "They knew no concepts. It wasn't very relevant."

Another student commented that he does attend church school, though he is aware that he is the exception rather than the rule. He goes, he says, "because it isn't just Bible school. It's a small class and has two crackerjack teachers, one a good student and the other a doctor. We discuss things that I can apply to my life today."

Evaluating his past experience in the local church school he stresses the fact that "it could have been more meaningful if the teachers had been, say, ten years older than the students and hadn't forgotten what it was like to be young." He likes Bible study, but emphasizes that some teachers made it relevant while others didn't."

Other students, representing both state universities and church related institutions emphasized strongly the lack of foundation on the part of their former teachers. The majority have discontinued church school attendance, feeling that little was offered them other than "reading the book" or, in the case of many discussion groups, "hashing things over but not coming to any conclusions . . . swapping prejudices."

The interviews bear out the suspicion that most church schools do not teach on a level that equips the youth of our church to value his instruction after being exposed to college education. He frequently classifies what he has been taught as inept and outdated.

The challenge to the congregations in the instruction of youth is obvious. If there is to be created the sense that Christianity is a valid option in today's world, the church schools must be improved in both curriculum and the quality of instructors serving.

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May, 1968
Provincial Elders’ Conference

The Conference has appointed Br. Clayton H. Persons to replace Dr. R. Gordon Spaugh as its representative on the Board of Foreign Missions of the Moravian Church in America. He will attend a meeting of the Mission Board in Sturgeon Bay, Wisconsin, May 19-20.

Seminary for Laymen . . .

(Continued from page 5)

women’s devotional study book and receive the help she needs. She also would benefit from Understanding People and Christian Ethics.

D. Mr. and Mrs. Brown have agreed to lead the youth fellowship for junior highs. They have been members since moving to town from Kentucky, where they both received their training in education. He is teaching now in a local college and she in an elementary school. Their knowledge of the Bible and the Christian faith is average and their ability as leaders is superior. Their present need lies in understanding better the young people and their attitudes. The Seminary offers them the courses in Youth Ministry, Christian Ethics, Bible Survey, Christian Doctrine, and Moravian Church History.

The Seminary for Laymen is one of the more substantial educational opportunities that is being offered to adults in our community and is endeavoring to increase an individual’s usefulness in service to our Lord.

Experiments . . .

(Continued from page 13)

New experiments are constantly coming to the fore throughout the land. There are summer residential experiences where young people live in a dormitory under the guidance of qualified personnel, hold summer jobs and enjoy study sessions several evenings throughout the week. Other youth share with adults in work camp experiences. Foreign exchange programs involve others. Religious vocational guidance centers help some to plan their future.

The Interest Is Evident

Whatever the approach, it is evident that the members of our society are interested in religious instruction. Departments of religion on the state university campuses all over the nation are splitting at the seams. These courses are not required, but are voluntarily added to an already heavy student schedule.

Adults throughout the nation are also indicating an increased desire for quality instruction. This is apparent in the growth of such efforts as our own Seminary for Laymen throughout the country. Adults prove willing to pay for such instruction.

These are some of the tentative moves that are being made as the Church prepares to step into the 1970’s. Local pastors and leaders might well ask if some change may not be necessary in the approach to education in their congregation.

Br. Graham H. Rights was consecrated a presbyter of the Moravian Church by Bishop Kenneth G. Hamilton on Sunday, May 5, at Mayodan.

Dr. R. Gordon Spaugh attended the April 4 meeting of the Provincial Elders’ Conference.

Richard F. Amos
Vice-President

THE WACHOVIA MORAVIAN
Mission Around The World

Ohio Missionary Society Sends an Electrician to Nicaragua

The Ohio Foreign Missionary Society has raised funds to send an electrician to the Gray Memorial Hospital in Nicaragua. The electrician is Mr. Raymond Reichman, a qualified electrician and a member of the Sharon Moravian Church. The electrical system at the Gray Hospital needs extensive alterations because some of the wiring is old and because the hospital has expanded in recent years. Mr. Reichman will spend two weeks at the hospital to do extensive rewiring. The necessary electrical equipment for this work has been donated by Moravians in Winston-Salem and the travel expenses have been provided by the Ohio Foreign Missionary Society.

Moravian and Methodist Laymen Visit Nicaragua

A previous issue of this publication spoke of the visit of Kenneth Kant, Madison, Wisconsin, as a consulting architect for new buildings which are to be erected at the Thaeler Memorial Hospital and the Colegio in Bluefields. Mr. Kant was accompanied by Mr. Donald Stevens, President of the Stevens Construction Company and a lay leader in the Methodist Church in Wauwatosa, Wisconsin. Mr. Stevens became acquainted with the Moravian Church through Dr. Peter Haupert who is receiving his training in surgery in Wauwatosa and attends this church. Mr. Stevens accompanied Mr. Kant at his own expense in order to become acquainted with Moravian work in Nicaragua and hopefully to offer his services in assisting with the planning and construction of the buildings just mentioned.

This team reflects the interest of dedicated Christian lay participation in the total mission of the Church and their services has already proved invaluable to the Board of Foreign Missions. Future reports will keep the Church informed with regard to these projects and the work of these two men.

Dr. Maynard Injured

Dr. G. Oliver Maynard, President of the East West Indies Province, was scheduled to visit Nicaragua for the Synod of that province in March. Shortly before his departure he received news of the death of his mother in Barbados. He cancelled his trip and went immediately to be with his family in Barbados.

While in Barbados he met with an accident burning his right foot badly. After treatment he was able to return to his home in Antigua, where he was confined to his bed for several weeks. He is now able to take care of some of his official duties again but it will be sometime before he is able to travel.

Political Unrest in Antigua

Political conditions in Antigua reached a new low in March when there was an island-wide strike affecting the airport, the waterfront, the hotels, business houses and essential services. The strike was a massive anti-government demonstration and a state of emergency was declared.

Antigua was given a status of nation-state which means that England maintains only a responsibility for defense
and foreign affairs. This new nation is struggling to find a solution to its many internal problems.

**Helping Hands Across the Sea**

A continuing response to the visit of Brother Rinkart Watson of Nicaragua to Eastern West Indies Province is evidenced in the large amount of used clothing that has been sent to the very needy congregations of the San Carlos area where Brother Watson serves as pastor.

Last October Brother Watson visited the islands of St. Thomas, St. John and St. Croix as Mission speaker for the Virgin Islands Conference. His visit also included the islands of Antigua and St. Kitts. In his presentation of slides he showed the desperate need of clothing among his people, some having only one set of clothes to wear. Without specific solicitation for this need there has been a spontaneous response initiated by the congregations themselves. As a result many barrels and boxes of used clothing were prepared for shipment.

The congregations of this new Unity Province are to be commended for this effort which further represents their growing independence and awareness of their responsibilities to the areas of greater need in the church.

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Additional Personnel ...
(Continued from page 9)

Commenting on the importance of such a staff, Mr. Hughes said that the opportunity for the development of the church in depth is dependent on such a multiple staff. "There must be persons who can give major concern to guiding and working with committees and developing areas of program in order to care adequately for the needs of the modern church," stated the pastor.

Mr. Hughes emphasized that the professional staff shares a total ministry together. It is important that each facet be a harmonious part of the whole.

Some of the major benefits of the multiple staff are to be seen in each area served.

Christian education at Home Church has become a program that involves many more persons in places of responsible leadership. The director is able to concentrate in this area to provide programs of enrichment in depth. He views Christian education as the "growing edge" of the Church and feels that the Covenant Life Curriculum has contributed greatly at this point. Adults, he feels, are in real dialogue, dealing with questions which lead to growth.

The music program also has been expanded to offer greater opportunity for participation, especially on the part of young people. This facet of the program also works hand and hand with the educational effort, such as in the development of a music curriculum for the church school.

The addition of an associate pastor with specific visitation and pastoral responsibility has brought good results as well. Many "who were on the fringe" have been brought back to involvement, sensing the interest and concern
of the church through the associate pastor's ministry.

Mr. Hughes expressed the feeling that a pastor of any congregation must have some secretarial assistance. "It is misusing time," he stated, "when we require him to mimeograph and keep records. He should be free to concentrate on the things that he was trained to do."

Expressing his lack of experience in smaller congregations, Mr. Hughes stated that a church of 500 members would seem the maximum that one man could serve. He felt that it would be very difficult to develop a constructive program without professional assistance if a congregation were larger than that.

Parents Speak . . .
(Continued from page 7)

Seeking to explain the Sunday school's failure, she says, "I think that the churches have become bogged down in their own little petty differences and have failed to keep pace educationally in our rapidly changing world. All media is bombarding our senses. Our young people are literally hurled into their integrity crisis. Churches as a group must be willing to experiment in getting their message across."

This mother notes the problems involved in experimentation. "... there is always the budget to think of ... members might want to move their membership." She feels strongly, however, that if our goals are to be reached we must experiment and do so jointly.

What Jesus Means

Another mother, who is also a teacher, wants Sunday school to help children understand the Bible so that they may picture what Jesus meant to the people of his day and means to us today.

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THE WACHOVIA MORAVIAN
"I think we are achieving those goals today," she states. "I think our new curriculum presents the faith in a contemporary manner." She feels that it is easier to present this type of material.

Another parent hopes "that my children will experience a confrontation with God. This way what we try to communicate in the way of Christian education at home will be strengthened and broadened in the church school." Her desire is also "that they will be helped to realize that as Christians they have a responsibility in the church, the community, and throughout the world to bear a Christian witness."

This mother feels that her church school has made a good beginning in achieving these goals. She says, "Through the use of the new curriculum (CLC) we are trying to communicate the Christian faith to our children and also instill in them a sense of responsibility to help meet the spiritual and temporal needs of the world."

"We still have a need for more teachers who are truly committed to this task and whose example will inspire our children to live a Christian life," she states. "Also, we need as a denomination and as individual churches to set this same example. We often teach principles but fail to put them into action."

"I hope the church school will teach more Christianity, more brotherhood, and more of a sense of unity," said a father from one Church. "It isn't doing this as much as I would like today."

Commenting on why the church school was failing to fulfill its goals, the father noted that a part of the problem is that parents have "let down" and do not urge their children to attend.
Changes in the things that people have to do, in the public school education, and the fact that teachers have so many other duties contribute to the failure of the church school. "Some teachers", he noted, "are helping achieve the goals, but others are not. More training would help but you cannot force volunteers to take the time required."

Ministers Speak...

(Continued from page 11)

Still another pastor sums up his feelings thus: "I suppose that we are inclined to think that either everything is all right with the school or everything is all wrong. There must be something right or we wouldn't even be asking the question. There has to be something wrong about it since we couldn't possibly have a thing that was completely correct."

"It is easy to make the mistake of thinking that we have something adequate or that, if we do such and such, we will have something adequate. Both are incorrect."

"If the church school is alive, fearless, prepared to innovate, prepared to allow the Spirit to lead, eager for servanthood, careful to retain the verity of vital Christian faith which is the living Biblical faith; it is, I believe, an adequate church school."

LETTER

Dear Brother Editor,

I have just finished reading the letter in the March issue written in response to the letter of Br. Gramley concerning Viet Nam (February, 1968).

I have been on the other side of the fence from Brother Gramley on this issue. In general I have supported reluctantly the policy of the national ad-
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May, 1968

ministration on Vietnam. I still maintain that position, though without much enthusiasm. It is not my purpose in this letter to discuss the issue of Vietnam.

I simply feel that the position of Brother Gramley should be respected even though we may disagree personally. I have never discussed the issue of Vietnam with Brother Gramley personally. However, his statements and writings on the subject certainly do not impress me as coming from one who is seeking publicity. They impress me as the sincere and honest convictions of a person who is deeply disturbed and troubled by the situation and who has arrived at his position only after much painful and searching thought on the matter. I'm sure that he has studied the question much more thoroughly than I and than most of the rest of us.

Surely this is a matter that should be carefully studied and debated. I know of no one who is completely satisfied with the situation as it exists today. All of us need to be open to new knowledge and insights. This is an agonizing time for the Christian who sincerely seeks to reconcile his faith with the conditions in the world as they exist today.

Let us cherish the privilege of expressing our differences in our church paper as well as in the secular forums. Let us respect the integrity and the motives of those who may differ from us. Above all, let us seek to discover the leading of God in these confused and troubled times and let us have the courage to follow His leading wherever that may take us. And let us do it in the spirit of brotherly love.

Herbert Weber
Sociologist Notes Problems Of Inter-faith Marriage

A sociologist at Yeshiva University in New York advised parents and religious bodies to encourage young people to marry persons of their own faith.


Studies on inter-marriage made over the past 35 years, he said, show an increasing rate and also indicate that young people do not find such marriages objectionable.

"All studies show," the sociologist said, "that the inter-married have a high risk of divorce. While there is some evidence that the risk increases if the husband is Catholic and the wife Protestant, it was discovered that those unwilling to identify with any religion had the highest divorce rate."

According to Dr. Sanua's statistics, 50 per cent of the Catholics and Protestants marry outside their religious groups while among Jews in America the rate is 17 per cent. He said that the impact of inter-marriage is most serious for Catholics and Jews who have to cope with more pressure from church and family than do Protestants.

Although it was noted that no definitive studies on divorce rates among Jews married to non-Jews are available, Dr. Sanua said there was some information on the implications of such marriages.

Jews who marry outside Judaism, he said, see their relatives less regularly, and in Iowa a study indicated that in approximately 75 per cent of the cases where Jews inter-marry the children are not identified as Jews.

In the Iowa study, possible because the state requests a statement of religious preference on marriage and divorce records, Dr. Sanua said that the rate of broken marriages involving a Catholic was more influenced by the lack of religious identification of the non-Catholic partner than by a clash of religious values and beliefs.

The report states that promises made prior to marriage under the Ante-Nuptial agreement required by the Catholic Church in relation to the raising of children are sometimes not kept by Protestant and Jewish parents.

Dr. Sanua said that one survey disclosed that in 50 per cent of the Catholic-Protestant marriages the children were raised as Protestants. He cited as an example of the friction which can arise in mixed marriages the interference of grandparents in the religious education of children.

Parents "may be torn between the demands for a compromise to assure their marital happiness, and the intransigent demands of their own parents," he said.

The sociologist took a negative view of some of the solutions offered for such problems, such as raising children in the separate religions of the parents, letting children decide upon own faiths, conversion of one parent to the other's position or creating a "religious vacuum" in a home.

Such solutions, he maintained, are seen as confusing to a child and causes of insecurity.

"Since we have seen that many young people today do not find it objectionable to marry outside their religion, one of the greatest challenges for both parents, and the religious bodies, is to en-
courage young people to marry within their faith,” he concluded. (RNS)

DEATHS


Leinbach, Dr. R. Frederick, born April 21, 1879; died March 10, 1968. A member of Home Church and associate member of the Little Church on the Lane, Charlotte. Funeral conducted by Bishop Herbert Spaugh, the Rev. James L. Johnson, and Dr. James C. Hughes. Interment in Salem Moravian Graveyard.


Brown, Lester William, born April 21, 1908, died April 1, 1968. Interment in Salem Moravian Graveyard. Member of Calvary Church.


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Dan Wessels Dies in Africa

The Rev. Daniel I. W. Wessels, pastor-educator from the South Africa Western Province, died on Thursday, March 7, after a few months illness of leukemia.

Brother Wessels is well known to the American Moravian Church after spending the seminary year 1964-65, at Moravian College and Theological Seminary.

Brother Wessels was born in 1925 and was educated as a teacher-minister. He was the organizer of new work in Johannesburg, South Africa in 1960 and was the pastor of the large congregation at Wupperthal which was originally a Rhenish mission.

He was a delegate to the Unity Synod in Czechoslovakia and had personal invitation to attend the forthcoming World Council of Churches assembly in Upsala. He is survived by his wife and four small children. Interment was at the Capetown Cemetery, March 9.

College Curriculum Changes
Result in Major in Religion

Student demand for a major in religion at Moravian College has resulted in faculty action which has created the program as part of comprehensive curriculum changes to go into effect in September.

The major is not designed for pre-theological students, who generally select English, history, philosophy, psychology, or sociology as majors, but is intended for those who seek a background for graduate work or professional training in the humanities, social sciences and related areas.

Dr. Samuel C. Zeller, who will retire in May as a full-time faculty member, has taught religion at Moravian for the
past 39 years. For many years he was the only faculty member teaching the subject, but the faculty now numbers four on full-time status and one part-time member. Chaplain Robert W. Woosley, Jr. is acting department chairman.

Dr. Earl R. Shay Named To Moravian Seminary Faculty

The Rev. Earl R. Shay, a Moravian Church pastor for 24 years, has been named to the Edward Rondthaler professorship of practical theology at Moravian Theological Seminary. He will join the faculty in September. Announcement of the appointment is made by Dr. Raymond S. Haupert, president.

The Rev. Shay succeeds the Rev. George C. Westphal, who has occupied the chair since 1964.

The Rev. Shay, a native of Lebanon, Pa., and graduate of the high school there, received his bachelor's degree at Moravian College in 1941, his Bachelor of Divinity from the seminary in 1944, a Master of Sacred Theology degree in 1949 from Mt. Airy Lutheran Theological Seminary in Philadelphia, and in 1963, earned a Doctor of Education degree from the University of Indiana. His thesis was a clinical study of group therapy in treatment of alcoholics.

His pastoral assignments have been these: Reading, Pa., 1944-49; Bethel, Alaska, 1949-54; Hope, Ind., 1954-64, and Indianapolis since 1964. Last year, while pastor of Second Church in Indianapolis, he organized the new Bethany church.

He has supervised numerous training institutes for the clergy and laity.

MAY, 1968
One Pastor's Reaction to
The Death of Martin Luther King, Jr.

"I have a dream..." will echo in our minds when we think of Dr. Martin Luther King. He was a dreamer. He was an idealist. His cry was snuffed out by a cowardly assassin whose sick mind speaks for the cancer of our society. Dr. King was so committed to his dream of freedom for all men that he was misunderstood. The extent of this misunderstanding is reflected in the callous remarks made concerning his death by some good citizens which we know. It is also reflected in the atrocious acts of violence, rioting, and looting of some of his race. They do disservice to his ideal, and hurt to their cause. His assassin has muted his voice. However, his dream cannot be quieted as easily.

We might be reminded of another Dreamer who lived and died at this time of the year several centuries ago. He believed that men should love one another. He was so far above the standards of his day that society could not tolerate his dream. His assassins killed him along with two substandard citizens on crude Roman crosses. This dreamer spoke so eloquently in his death that men across the centuries have been changed radically in heart and direction of life. His dream was resurrected in his followers. Many of them were also misunderstood and murdered. The dream lived on. And we are the recipients of this dream today.

Dreamers are still misunderstood. Often we cannot tolerate them. Maybe this is because we are so committed to the status quo which benefits us. It is so difficult to step in the other man’s shoes. We resist their dream because it disturbs us.

Dr. King's violent death demands that we remember his dream. Whether we agree with him or not, we must face the fact that dreaming is still dangerous and change is costly. (Written at the death of Dr. Martin Luther King by Henry May)

... Was not Jesus an extremist for love: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Was not Amos an extremist for justice: "Let justice roll down like waters and righteousness like an overflowing stream." Was not Paul an extremist for the Christian gospel: "I bear in my body the marks of the Lord Jesus?" Was not Martin Luther an extremist: "Here I stand; I cannot do otherwise, so help me God." And John Bunyan: "I will stay in jail to the end of my days before I make a butchery of my conscience." And Abraham Lincoln: "This nation cannot survive half slave and half free." And Thomas Jefferson: "We hold these truths to be self-evident, that all men are created equal..." So the question is not whether we will be extremists, but what kind of extremists we will be. Will we be extremists for hate or for love?

The Rev. Dr. Martin Luther King, Jr.

28 THE WACHOVIA MORAVIAN
Why An Interim Editor?

The Board of Christian Education and Evangelism has asked The Rev. Fred Hege to assume the responsibility for editing the *Wachovia Moravian* for the next six months. This action was taken in cooperation with the Provincial Elders' Conference, which has requested the services of Bishop George Higgins in presenting the proposal for merger to the province. They have also requested that he assist in organizing the synod to be held in November until Dr. R. Gordon Spaugh, who is recuperating nicely, is able to resume his full duties.

During this interim editorship each issue will be designed to reflect a specific theme. This month's issue seeks to explore the pressing problem of the decline of the church school. Issues yet to come will have as their themes the Moravian Church and social concerns, the nature and significance of our world-wide unity, a call to personal devotion to Jesus Christ, the merger of the provinces, the provincial synod, and youth and the Church.

We will welcome your comments about our publication during this period. It will be our design to serve you by bringing you information, by making you aware of significant opinions on important issues and by stimulating concerned discussion between fellow Moravians about Christ's challenge to the Church in our time.

In dealing with issues that may be controversial, it will be our design to give expression to both sides of the issue. The interim editor reserves the right, however, to insist that all expression be in a style befitting a Christian publication. This style might be best described in the words of Christ, "A new commandment I give you, that ye love one another."

It is anticipated that the interim editorship will cover a period of approximately six months. During this interim all letters, inquiries about articles, or solicited articles should be addressed to The Rev. Fredrick P. Hege, Box 10488, Salem Station, Winston-Salem, N. C. 27108.

Wanted: Articles On YOUR EXPERIENCE OF CHRIST

The August issue will have as its theme, "Personal Devotion to Christ." The editor would like to solicit articles recounting personal experiences of Jesus Christ. Articles should be similar in nature to those appearing in *Guideposts* magazine.

Articles should not be longer than 1,000 words and should be on the editor's desk no later than July 1. The editor will acknowledge each article received and guide the author in final preparation for publication of those articles which can be used.

It is hoped that several persons will accept this invitation to share their experiences with Moravians everywhere.
Lily Peter of Marvel, Arkansas, a writer and cotton farmer and lineal descendant of John Frederick Peter, early American Moravian musician, organist and composer, in 1965 established a library fund of $2,000 in memory of her brother, Jesse Charles Peter. If you would like to create a similar fund as part of Moravian’s permanent endowment, information is available from the Development Office, Moravian College, Bethlehem, Pennsylvania.
JUNE 1968

The Moravian Church Southern Province
Responding to Need

Christian responsibility for meeting a brother's need is beyond question. Failure to accept this is simply admission that one has no intention of taking the Bible seriously.

The problem comes when we in our weakness attempt to convince ourselves that there is no need. We do this in many ways. In every strata of society there are those who seek to move out of their immediate area into a better area. In so doing they remove themselves from the areas of greatest need. Who wants to go back to discover it again?

We also convince ourselves that there is nothing that we can do. We create agencies and charities, which are much needed, and feel that we have fulfilled our responsibilities.

Today, need has come roaring out of the darkness to confront public consciousness. We have not been able to move away from it. The agencies have not been able to do the job. The need increases daily.

In this issue we attempt to show how the Moravian Church is beginning to move again toward the acceptance of responsibility for our brothers' need. It is a painfully halting movement, for there is much opposition from friends within and from the enemy without. But children are eating, playing, learning, hoping and dreaming as a result. The need of the elderly is attracting attention. Racial injustice is giving way to Christian love.

It seems that a pattern of action is emerging in the congregations that have begun this task of meeting need. All beginnings seem small, the effort being confined to a few who feel strongly the call of Christ to act. In some cases such individuals have been placed on local Committees on Christian Social Concerns. In others they have acted individually to respond to need, enlisting other interested Moravians without going through the normal congregational channels.

Generally the feeling of the concerned few seems to be that they can no longer wait in hope that the whole group will act. They have begun to do what they can.
The Theological Basis of
CHRISTIAN SOCIAL CONCERN
By James Johnson

"Why don't the churches stick to their business of saving souls? The church ought not to meddle in politics and governmental affairs! Just give me the gospel of Jesus Christ, preacher, and leave that social gospel stuff alone!"

Such phrases are heard today as God's people, the church, wrestle with the relevance of faith in the modern world. The phrase-maker may be seeking to escape the demands of God, saying in essence, "Preach about Moses, Jesus, Paul; preach about anyone at all. Just don't preach about me!" Yet such questioning phrases may also mean that we do not understand what the call to the Christian Church really is.

Christian Social Concern is simply the direct application of what we believe about God, man, and history to the situations we face as men of faith living in the world today.

This means that the involvement by Christian men and women in the social issues of the day is never "action for action's sake" but always "action under God for the sake of the world." It is our response to the Biblical and theological truths clearly set forth in the Holy Scriptures and as historically interpreted by the Church. Social Concern, therefore, is not some new thing, but present day response to God's revelation of himself and his purpose for man and the world.

We believe that God is not an abstraction or an idea, but a living Lord who has revealed himself through his mighty acts in history. In the Old Testa-

ment we meet him as One who acts in creation, in the covenant relationship with Abraham, in the Exodus, and in the life of the nation Israel. God is known only through his acts in history, that is, in the affairs of men in the world. He is involved in the social concerns of men.

Then, why not leave the whole thing to God? Because from the beginning man is called to have a share in God's action. The creation stories tell us that part of what it means to be created in the image of God is that we have the ability to respond to God. This means that God has given us responsibility in the world. Our share in the creative process is illustrated by his command to Adam name the animals and till the ground. Man has a God-given responsibility in the creative process of the world.

This social responsibility can be clearly seen in God's call to the Hebrews, a call which finds its fulfillment in Jesus Christ. The Israelites were chosen by God to lead all nations unto him. A part of the human race they pioneered the way in the worship of one God and in obedience to the law of brotherly love. Ultimately they were a blessing to all the nations. Yet their actions fell short of the demands of the covenant relationship. Therefore God acts again in sending Jesus Christ, the first brother of many brothers, who, representing all men, "... emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself, and
became obedient unto death, even death on a cross.” (Phil. 2:7-9)

In this dramatic act of God we are shown what it means to be God’s people. It is to be obedient, to act responsibly in the social process in behalf of men. The Christian Church which is truly the Body of Christ will bear in her life the same marks as did her Lord: self-emptying, service, and identification with man in the world. In a sense, the function of the Church is to be priest, servant, and brother; making intercessory for the world, meditating God’s healing to the brokeness of the world, and sharing with all men their concerns in life.

The Church which fulfills its calling to social concern will live out these three functions in its life. It will pray for the world as it repents both for and with the society in which it exists. It will lead in acts of repentance which bring change in the sinful structures and practices for which it repents. In its worship and program it will demonstrate that quality of life to which God is calling all of society.

The Church will also serve by initiating and supporting actions within society which oppose any institution or idea which debilitates man or threatens his dignity as a child of God. Like God’s action in Jesus Christ, the Church must act as well as speak. The Word must become flesh in society today.

When John the Baptist sent his disciples to ask Jesus, “Are you the one?” Jesus answered by pointing to the action taking place, “the blind receive their sight, and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up and the poor have good news preached to them!” The Church, in concern for men, must attack the social ills that cripple and blind, that separate and discriminate, that lead to the death of isolation and alienation, so that the healing power of her Lord may be known in service and witness among men in the world.

The Church will identify with men in the world, willingly sharing the pain as the struggle against injustice and tyranny is fought. It is with Christ as he feeds the hungry, visits the imprisoned, brings release to the oppressed. Its identification with man’s needs creates openness to the new things God is doing in the world today. Our Lord is a living Lord who is always active in the affairs of men and who calls us to be in the action with him.

God Help Us if We Say “GOD BLESS YOU”

E. Howard Houseman

My companion and I were standing in the Toncontin air terminal building just a few miles outside of Tegucigalpa, Honduras. While waiting for the local flight to San Pedro we were engaged in mission small talk. Abruptly my fellow missionary who is a member of a fundamentalist faith group turned to me and asked, “Why in the world are you Moravians wasting your time with this crack-pot agricultural scheme you call Diakonia?”

I thought to myself, “God help us if this attitude is typical of the Christian Church today.” I was slightly comforted when I realized that it was not new, for
James talked about it in 2:15-16 when he said, “Suppose there are brothers or sisters who need clothes and don’t have enough to eat. What good is there in your saying to them, ‘God bless you! Keep warm and eat well!’ — if you don’t give them the necessities of life”*. Jesus, too, could foresee this “Gospel Only” faith of the goat-like Christians in the last judgment of Matthew 25:31-46. “I was hungry but you would not feed me, thirsty but you would not give me drink.”

**Hungry Brothers**

There are many hungry brothers in the Department of Gracias A Dios who need help in the name of Christ. These 10,000 Miskito Indians practice the “slash and burn” agricultural technique. In January, the men go out and chop down the trees and bush in an area 100 yards square. After drying several months it is burned and fenced. The women, with nothing but a hoe or stick, plant cassava, rice, beans, sweet potatoes or bananas. The tragedy is that today our farmers have chopped down all the virgin jungle. As most of the land is poor, subsequent plantings produce meager crops. Add to this situation the destruction that comes from birds, insects, floods, droughts, and blights. And then for extra measure throw in a fair amount of inertia produced by undernourishment, parasites, and just plain tropical complacency. When Benton Rhodes, executive director of Agricultural Missions, visited Cauquirá last year he asked to see what some of our visitors from Laca were eating. They handed him a banana leaf filled with the soggy fibres of the wild African Palm Nut. Benton pondered, “How can they survive on this?” How indeed!

**Diakonia**

It is to the credit of our Mission Board that since 1966 they have been trying to do something about the agricultural needs of our Honduran brothers. Under the guidance of Agricultural

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Missions Inc. and in cooperation with the Mennonites and United Church of Christ we organized what has come to be called, Diakonia. Diakonia comes from the same Greek word from which we derive deacon or “one who serves.”

The purpose of Diakonia is threefold. In the first place, Diakonia strives to witness to the world that the gospel is a gospel of love. Secondly, this organization strives to help the church raise the level of the Christian’s total life. Most important of all it offers laymen opportunities to serve the church in a practical and worthwhile way.

The spirit of Diakonia is embodied in its director-team, Dr. and Mrs. Lester Zook, lent to us by the Presbyterian Church for two years. From a background of twenty-five years experience as agricultural missionaries in Mexico, the Zooks have shown the cooperating churches what can be done.

Our area has benefited richly from the good offices of Dr. and Mrs. Zook. Six brahma bulls have been placed in our department in order to improve the beef stock. The brahma bull is especially suited to our area as it has special sweat glands and is also resistant to many of the ticks and other insects that bother other types of cattle. Another Zook innovation is the Rhode Island Red chicken. In just two years it’s amazing to see how widespread this pure bred chicken, which is good for both meat and eggs, has become. He has also been instrumental in sending out hundreds of pounds of good rice, corn, and bean seed for our Miskito farmers.

**Visiting Specialists**

One of the most outstanding contributions of this lay couple has been that of contacting individuals in Honduras and the United States who can help us. The first specialist to come from the states was Dr. Merrill Ottwein, a veterinarian from the mid-west. Dr. Ottwein’s special contribution was in the field of animal husbandry. After two trips to our area he came to the conclusion that we had the wormiest animals of any place in Honduras. Next to come from the U. S. was Mr. Ted Horstmann, a water engineer. Every evening would end with Ted encrusted with mud and dirt from digging wells for our Miskito Indians. This year we have twice benefited from the visits of Prof. Garland Gingrich, an agricultural High School teacher from Millersville, Pa.

In addition to states-side specialists Dr. Zook has interested local professionals in the needs of La Mosquitia. One example is Dr. Harry Stover, director of United Fruit Laboratory in La Lima. When I was introduced to Dr. Stover for the first time I heard him mention that he liked to fish. Last year he took me up on my invitation to come and fish in our nearby Caratasca Lagoon. In addition to his fishing gear he brought several hundred “Pelipeta” banana suckers for our people to plant. This strain of cooking banana has been developed by United Fruit to resist the three most devastating banana diseases, Moko, Sigatoga, and Panama. This year our people are beginning to harvest the bananas from these suckers. We hope to have this hardy cooking banana supplied to all our people throughout the area in the coming years.

**Chickens for Meat**

Dr. Zook also brought the three denominations together quarterly to discuss the work in each area and to share ideas. In October, for instance, we met at the Mennonite Mission in La Ceiba.
It was rather difficult to concentrate on our discussions as the smell of poultry under the house was rather strong. However, the Voluntary Service boys told us about the Vantress Cross chickens they bring from the states as a meat bird. They claimed that you could butcher them in two to three months. When we brought out twenty to experiment with we found that in two months they weighed three and a half pounds dressed. We have now ordered twenty more sent to our boarding school in Brus as a source of meat supply.

So much has been accomplished on the $4,000 invested by the Moravian church in Diakonia yearly that I would say this is the best spent money in the church today. However, we are now at the cross roads. Dr. Zook and Agricultural Missions Inc. have shown us what can be done if we had a full time agricultural worker to coordinate the work for the Moravian Church in Gracias A Dios. The Mennonites have a full time missionary who coordinates the work of the Voluntary Service boys who come down for two years. The U.C.C. has a pastor who gives half his time to agricultural projects in the church. They plan to have a full time agricultural missionary on their staff this year. To date we Moravians have not been able to enlist a full time agricultural worker for Honduras.

What do we have to offer him when we find him? — One of the neediest areas of the world, a well built house waiting for him in Brus, four national promoters to work with, and more opportunities than one man can ever hope to take advantage of in a lifetime! I believe that if we can touch the heart of the right Moravian we will find a capable and dedicated layman who will keep us from being merely “God bless you” Christians.

Our Province’s Committee on CHRISTIAN SOCIAL CONCERNS

Henry A. Lewis

The Committee on Christian Social Concern was appointed at the direction of the 1965 Provincial Synod. The Synod adopted the following resolution:

“Whereas, we feel the need of a Committee on Christian Social Concern to study all the social issues we face in our generation; therefore

BE IT RESOLVED: That the Board of Christian Education and Evangelism be authorized to appoint such a committee; and

JUNE, 1968

BE IT FURTHER RESOLVED, that said committee distribute at frequent intervals pertinent information and guidelines of study to each congregation’s official boards or responsible congregational agencies; and

BE IT FURTHER RESOLVED, that we urge each congregation to establish its own Committee on Christian Social Concern, and

BE IT FURTHER RESOLVED, that the provincial committee be instructed
to . . . bring its findings and recommenda-
tions to our next triennial synod.”

The committee was appointed and held its first meeting in April, 1966. The Rev. Clark Thompson served as temporary chairman but soon left for graduate study at Brown University. The Rev. Henry A. Lewis was chosen by the committee as permanent chairman.

The committee began its study by seeking out materials used in other denominations, many of which have had such committees for a number of years. Materials from other groups emphasized the importance of the work, and gave insight into how to move.

**Questionnaire Developed**

The next step was a brief questionnaire to the ministers of churches in Winston-Salem. Returns indicated that problems they felt were outstanding included family life, alcoholism, race relations, and aid to the aged—in that order. A much larger questionnaire was then developed and returns were requested from all official board members in the churches of the province, and a wide group of lay people in Home Church. This resulted in 426 returns, and the results were carefully analyzed by Miss Evabelle Covington, retired Salem College Professor. The result of her study revealed that the areas where most help seemed needed was in the relationship of the church and its people to the government and to public affairs. The area in which people seemed most ready to accept help was in problems connected with family life. Almost all of the people expressed deep interest in social problems, but only a few expressed willingness to become deeply involved in solving them.

The next important step was encouraging the setting up of Committees on Christian Social Concerns within local congregations. Twenty-six of the forty-eight churches have set up a committee within their congregation. Many of the groups have become active in a variety of efforts including relief to the poor, work with the aged, tutoring and other school activities, first aid and safety, and study groups on the Viet-nam War, race relations and other subjects.

**Workshop Held**

On October 20, 1967 the committee sponsored a workshop to give information and help to local committees. Dr. Alan Keith-Lucas of the University of North Carolina was the main speaker. He was assisted by John McDowell, director of Forsyth County Welfare; Gazi Sakran, of the department of social service in the Forsyth Schools, and Douglas Long of the Community Service unit of the Winston-Salem Police Department.

In November and December of 1967, the committee held two meetings with representatives of Winston-Salem’s Negro population to discover causes of the rioting in the city, and other areas in whichNegros felt injustice and inequality were present.

It was discovered that they felt injustices to be present in areas of employment, housing, law enforcement, education, and sanitation. It is interesting that these areas, and most of the resulting report, were in direct agreement with the findings of the U. S. Commission on Riots. The committee suggests that local churches and individuals can help most by friendly, sincere meeting between races as individuals and as groups.

(Continued on page 11)
Some Local Committees on Christian Social Concerns

- Friedland

The Friedland congregation can be characterized as one which has become aware of its Christian social responsibility. Movements in the direction of fulfilling that responsibility which have been initiated by the local Social Concerns Committee include research into the possibility of establishing a child day-care center, an endeavor to establish a summer recreation program and the setting-up of a Girl Scout program.

Other programs which are being considered include a transportation program for individuals of the community, a program to encourage individuals of the congregation to increase their service to the community through volunteer services and a program to increase financial resources in order to aid local individuals who may be experiencing extreme financial stress.

The Senior High group of the congregation has worked in conjunction with the Experiment in Self-Reliance by providing a Saturday morning outing for children from the Kimberly Park area. Other such projects will be undertaken in the future.

- Home

The Social Concerns Committee of Home Church has been active for about five months and has held a number of meetings. Its most notable congregational achievement had to do with the planning of three supper meetings in the pre-Easter season in which key people in the Welfare and Community Services of our city made presentations on their work.

The Committee has evaluated its task at present as being one of getting information and disseminating it. Hence, we are concentrating on the evaluation of concerns and some long range planning for seminar type studies. To facilitate this plan, a reading shelf of pertinent literature will be placed in the library area of the Ladies' Parlor.

- Messiah

The Social Concerns Committee of Messiah Church has sparked the congregation's interest in two service projects in their community. One is tutoring at Wiley Junior High and Lowrance Elementary schools. The main objectives of the tutoring are to help students learn how to study and to offer the added support of an interested friend.

By matching particular needs with particular abilities of congregational members and by having conferences with the students' teachers, valuable help is being rendered. At Wiley School eight men tutor at night and six ladies tutor during the school hours. Twelve ladies are committed to begin tutoring at Lowrance School in September. Reports indicate that both tutors and young people are profiting from this experience. Participants feel the program offers a real opportunity to serve Christ. More participants are needed in
THE CHRISTIAN SOCIAL CONCERNS COMMITTEE of Home Church looks to the future.

the Lowrance project. Messiah will welcome members of other congregations in this project.

As a second project we are undertaking to supply transportation assistance for some of the social agencies of our city. Our social agencies are continually faced with transportation needs for children, elderly and infirm people for clinic visits or special trips to doctors. It is a simple but valuable way to help.

The committee is interested in other projects as well, but chose to start with two and do these two as well as possible. These two projects are expected to produce an awareness of a number of other needs with which Messiah can help.

- Park Road

Park Road Moravian Church is located in Charlotte, North Carolina, one of the wealthiest and largest cities in the Southeast. Many of the members are college trained executives. A five-minute drive south of Park Road is a place called Sterling. This is a Negro ghetto area just south of Charlotte. There are about 150 families crowded into small three and four room houses in this area. Such modern conveniences as refrigerators and washing machines are still pictures in an old Sears' catalogue for many of these people.

Their existence was hardly known until about two years ago. A story of their need hit the front pages of the paper: "School Children Come to School Without Lunches." Little Park Road responded and raised about ten percent of the total money needed to feed these children. The money was collected from members of the congregation, people of its community and by placing collection jars in businesses in the area.

"Why do they come to school without money?" To find the answer, Park Road organized a "Family Relating Project." Social Workers and Counselors were brought in to help the members understand and minister to their needs. Congregation folk met these people in their homes "in an eyeball to eyeball" type setting. In the process members found that they had some needs of their own. Should they leap into their nice shiny automobiles and go preach and pray with them? On the contrary, they found that sick, hungry, ill-housed, ill-trained, ill-clad and hopeless people do not respond to empty words of hope which leave them hopeless.

It was just about that time when the...
principal of the Sterling School gave a cry for help. This school was closed in the desegregation of the Charlotte School System because white parents would not send their children there. This principal, who had been moved to another school in the nearby area, remembered these people. He called together some of the ministers in nearby churches. He said that the school had held the community together for years; and, since it had been closed, the community had begun to deteriorate. He asked for their help. The Sterling people knew their need but were powerless to solve the problems.

Area churches answered this cry for help by forming a corporation, The Sterling Community Center, Inc. They leased one of the school buildings and repaired it. They dug down deep in the “ole passion pouch” and pulled out $5,000.00 for the first year’s budget. They pooled community resources. They instituted a program of recreation, tutoring, scouting, home demonstration, Red Cross mobile pool, employment, Credit Union, and various other programs to lift the vision and hope of these people. They hired a young man as Director. This young man was reared in the community, but by some miracle of circumstances, he was able to go to college. He is a teacher in a nearby school. He stands as a symbol of hope for the people.

The churches have been very careful not to do things which the Sterling people could do for themselves. For instance, it was beyond the residents’ wildest imagination to form a corporation and to lease a building that stood idle before their very eyes. They were able, however, to help put this building in good repair and to staff some of the volunteer programs.

If you want to see the Moravian Church in action, show up at the Sterling Community Center some afternoon with something simple, like a ball and a bat. A real “happening” takes place before your very eyes.

The pastor of Park Road, the Rev. Henry May, says, “It has been one of the thrills of my ministry to see a congregation share the gospel. It has power to transform humanity and the structures of humanity as always. I think we really heard the call of the Master when He said,

‘For I was an hungered and you gave me meat: I was thirsty, and you gave me drink: I was a stranger, and you took me in: naked, and you clothed me: I was in prison, and you came unto me.’

CARDBOARD BACK-STOPS prevent another broken car window at the Sterling Community Center in Charlotte, N. C.
CONSCIENTIOUS OBJECTION

• WHAT IS THE MORAVIAN TRADITION?
• WHERE MAY YOUTH FIND INFORMATION?

An article prepared on request by William Cranford

The first Moravians who came to what is now the United States could not reconcile taking up arms with their Christian faith. Their first effort to settle in America was in the vicinity of Savannah, Georgia. The settlement was begun in the manner of many similar communities which the Moravian Church established in the 18th century by having a town to themselves where they could practice their trades and express their faith.

The Moravian colony in Georgia lasted only a few years and the community’s refusal to bear arms was one of the reasons for its disintegration. Differences between English Georgia and Spanish Florida developed to the point where men were needed to fight. As war threatened on February 20, 1737, officers came to a Moravian home in Georgia asking for the names of all who could bear arms. The Moravian brother, John Toeltschig, answered that there was no one among them who could bear arms and they would get no names from him. He was told that if they refused to fight their homes would be burned and they would be killed. Toeltschig replied, "That may happen but we cannot help it; it is against our conscience to fight." It was pointed out that General Oglethorpe had promised the Moravians exemption from military service, but this decision had been made in London and was not taken into account. The colonists felt that they should take no part in the military affairs of the colony but offered to pay any fine as a result of their refusal.

Non-Military Tasks
The demand was made that the Moravians help haul wood to a fort which was being built. They told the officer that the wagon and oxen were at the officer’s service without charge. They would feed the animals but not take part in the work.

Tension continued over the matter and a meeting was called on March 2 to decide what should be done. The decision was sought in the lot bowl. The paper drawn from the lot bowl read "get out from among them". This meant that they were to leave Georgia, which they did.

The Act of Parliament of 1749, which was to encourage the Moravian Brethren "to settle in His Majesty’s Colonies in America,” sought to guarantee their right to be conscientious objectors. Any of the Moravian Brethren who settled in the English colonies were to be allowed to pay a tax and be excused from military service upon furnishing proof that they were members of the Moravian Church.

This attitude toward war continued through the American Revolution, as Moravians preferred to pay their fines rather than bear arms. Moravian buildings were used for hospital purposes in North Carolina and Pennsylvania, and some gave assistance to the cause of
the Revolution in ways other than military service, but there was a reluctance to bear arms and to take part in the political life of the newly developing nation.

In the Mexican War of 1846, two brethren from the Winston-Salem area enlisted. One, Junius Krause, age 19, was killed at Monterey, Mexico and the other, Charles Reich, returned from the war. These were described as “the only men connected with us who were drawn into the unhappy war.”

With the breakdown of the settlement congregations the earlier pacifism lost its force. By the time of the Civil War, Moravians were serving in both the Union and Confederate armies. The Moravians were becoming more Americanized and pacifism, like footwashing, all but disappeared.

Objection Today

Should any Moravian today feel that participation in the military is inconsistent with his profession of faith, he would need to use the channels provided for those with such convictions. The matter should be thought through and a decision not made on the spur of the moment, just because a boy of draft age would rather switch than fight.

Moravian Synods in this century have recognized conscientious objection. The Synod of the Moravian Church, Northern Province, of 1936 passed a resolution to the effect that synod “declare its conviction of the right of those who in honest obedience to conscience refuse to bear arms or to submit to military training.” The Northern Provincial Synod of 1941 also made provision for conscientious objectors.

A conscientious objector who wishes to be classified as such today needs to complete SSS form 150 when he fills out his classification questionnaire. Local boards are required to furnish Form 150 to any person who claims to be a conscientious objector.

Information on conscientious objectors can be obtained from such agencies as the Central Committee for Conscientious Objectors; 2006 Walnut St.; Philadelphia, Pa. 19103, who publish a Handbook for Conscientious Objectors which is very helpful in studying the question.

The way of the conscientious objector is never popular and less so during a time of war, but it is a way for those who feel the need of it. Our nation should continue to be a land where conflicting convictions can be expressed on this matter.

The writer acknowledges with appreciation the assistance given him by the South Jersey Peace Center in Moorestown, N. J.

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Province’s Committee...

(Continued from page 6)

The committee will continue to try to furnish information and help to local groups on many concerns. It hopes to work more closely with the Inner-city committee of the Church Aid Board, and other groups within the church which are dealing with social problems.
The Bible commands the followers of Christ to show their love in deed, as well as in word. Down through the years the Moravian Church has sought to be obedient to this command by showing its love and concern in many ways. Today we call this the church's program of social service and action.

In recent years the state has assumed more and more responsibility for such social concerns. Yet there are many ways in which the church continues to express its love and concern. Sometimes this is done by continuing to give direct support to hospitals, homes for the aged and other institutions. But increasingly it is done by helping church members to understand the responsibility of the entire community in this respect. Members can then express this concern through the ballot, by voting the funds needed for welfare programs or by supporting candidates who share such views.

This concern is also expressed by educational and training programs that help folks with special needs to help themselves. Our agricultural mission program in Honduras is an example.

The Church has also expressed its spirit of brotherly love by demanding justice and equality of opportunity for all men.

The Moravian Church has long been known for the way it has expressed its concern in the field of education. Our schools in America and in the mission fields have made tremendous contributions both to the life of the Church and to society in general. The Moravian Children's Home in Alaska and our medical work in Central America are other ways we seek to serve our brothers, whatever their color, race or nation.

City Opportunities

More recently we have become aware of similar opportunities for service right in our own country, particularly in our big cities. Several years ago the Eastern District of the Moravian Church deliberately passed over some attractive suburban locations for a new congregation and selected a redevelopment area of the City of Philadelphia, being planned as an integrated neighborhood, because a church was needed there. Thus it is that the Redeemer Moravian Church is now located in the Eastwick section of Philadelphia. The pastor, the Rev. Paul Couch, has not hesitated to include efforts to secure open housing and fair employment practices as part of his ministry because this is one way the Church of Jesus Christ can show its love in deed, through practical action that meets people "where they are."

Similarly, in the Harlem section of New York City our United Moravian Church has an active program for the young people of the neighborhood, whether they participate in the other aspects of the church's life or not, as a part of its Christian witness.

In Brooklyn the new John Hus Mo-
ravian Church has a program for elderly people, for mothers and for “door key children” (whose parents both work) and in Indianapolis the Second Moravian Church has a Saturday Club that provides children of the church’s changing neighborhood with a program of recreation as well as Christian education.

Such efforts demand skillful and often specialized leadership, and do not necessarily become self-supporting, but we are coming to see more clearly what a wonderful opportunity they offer for demonstrating Christian love in action.

**Understanding Need**

In recent years our Church has also seen more clearly that opening our hearts to our brother’s need also means that we must make a special effort to understand the reasons for that need and to find the most effective way of meeting it, whether this be by a program the Church undertakes directly, or by educating voters who will express their concerns for justice at the polls or by supporting specific types of legislation or community action.

In both the Northern and Southern provinces committees on social issues have been established to help develop an educational program along these lines in the churches. The two provincial Boards of Christian Education and Evangelism have also been given responsibility for providing study materials in the field of social issues, and the last synod of the Northern Province urged every congregation to establish a committee on social issues. The Provincial Elders’ Conference was given direct responsibility for working with these committees in providing them with study materials and suggestions for action.

All of these channels are now being used as the Moravian Church, together with other denominations, attempts to fulfill its responsibility to help all of its members and congregational groups understand what the current crisis in the nation means in terms of Christian love and concern. The Board of Christian Education and Evangelism is supplying congregations with supplemental study materials that help interpret the critical problems we face and suggest ways that Christians, both as individuals and as groups, can participate in positive steps of reconciliation. It is being suggested that adult study groups, women’s fellowship circles, youth groups and specially organized groups in every congregation make this a subject of priority consideration in the weeks immediately ahead. Action projects for the local community, as well as plans to influence national policy, are being suggested. In the Northern Province a booklet summarizing the action of the provincial synods of recent years on a variety of social issues has been made available to the congregations and both Provincial Elders’ Conferences are seeking ways to raise funds for an interdenominational program aimed at taking immediate steps to counteract threats of violence that come from extremists of both the far Right and the far Left.

Some of us may not have given much thought to the close connection between Christian concern and the position we take on such issues as open housing or equality of job opportunity, but in mid-1968 this may well be one of the very best ways we can show that we have an open heart toward our brother’s need and that we know how to love in deed as well as in word.

**JUNE, 1968**
Mission Around The World

New Mission Board Members

Two new members were added to the Mission Board recently. The Provincial Elders' Conference, South, appointed Clayton Persons to replace R. Gordon Spaugh as its representative. Brother Spaugh served on the Board since 1949, when it was organized, and during his term of office visited Nicaragua, the West Indies and Guyana. Brother Persons is acquainted with the Board's work, having already served nine years as a member elected by the Southern Synod.

The Society for Propagating the Gospel has elected Matthew Morris to the Board as a replacement for Stanley Frantz. Brother Frantz has served as a representative of the SPG since 1952 during which time he also served as Treasurer of the Board. Brother Morris is a member of the Nazareth Moravian Church and has been active in denominational affairs as well as in his local congregation.

The long and devoted service of the Brethren Spaugh and Frantz is appreciated by the Mission Board and by the entire Church.

Shamels to Antigua

The Rev. and Mrs. Richard I. Shamel, now serving the Moravian Church in the Bronx, New York, have accepted a call to serve in the Moravian Church of the Eastern West Indies Province. Their first assignment will be to the Spring Gardens congregation in Antigua. They will begin their service in July. Ordained in 1954, Brother Shamel has had pastoral experience at Coopersburg, Pa., and in New York City. His wife has been taking special studies in Christian Education at New York Theological Seminary in preparation for this assignment.

Sherlocks Arrive in Alaska

Mr. and Mrs. George Sherlock of Covina, California, began their duties at the Children's Home in Alaska on March 27. The Rev. Charles Michael, Superintendent of the Church in Alaska, wrote “They came all the way from Los Angelos in one day. There was a short welcoming gathering in our home at Bethel with a brief time of devotions and then Clarence Henkelman took them to the Home by car. They have already shown themselves to be a real asset to the Home.”

New Superintendent for Alaska

The Rev. Harry J. Trodahl, associate pastor of the Home Moravian Church, Winston-Salem, N. C., has accepted a call to become the Superintendent of the Moravian Church in Alaska, as of October 1, 1968. Brother Trodahl served in Alaska from 1936 to 1955, first as Pastor of the Bethel congregation and later as Superintendent of the Children's Home. His wife, the former Gertrude Schwalbe, was raised in Alaska as the daughter of missionaries and is returning to home territory. Brother Trodahl has had pastoral experience in Reading, Pa., and at Bethel, North Dakota.

THE WACHOVIA MORAVIAN
Michael's Retirement

The Rev. and Mrs. Charles Michael have announced their retirement from service in Alaska as of October 1, 1968. They began their service in August of 1928 and therefore will have completed over 40 years of Alaskan service. During this time they served at Bethel, Quinhagak, and since 1955 as Superintendent of the Province and Dean of the Bible Seminary. He represented the Province at the Unity Synods of 1957 and 1967. This long and enviable record is appreciated by the Board of Foreign Missions and the entire Church. The Michaels plan to retire to Southern California.

Book Review

THE CHECKERBOARD CORRIDOR by Rixie Hunter (392 pages; John F. Blair, Publisher; $5.95).

The late Edwin O'Conner wrote a novel THE LAST HURRAH about a colorful mayor of Boston. Rixie Hunter, in his way, does the same sort of thing about a mayor of Winston-Salem, N. C., in the 1950s. This novel was published after his death. An ex-alcoholic, whose running for mayor for years had been a joke, is elected mayor and does a better job than expected. A city manager comes on the scene and there is conflict between the mayor and the city manager. Several of the characters in the book are modeled after men who have or had associations with Moravian churches in the area, though this isn't indicated. The Salem section is described as "... the simple, square, redbrick structures of the old section, where obviously some planning had taken place two hundred years ago." Rixie Hunter was a reporter for Winston-Salem newspapers for 22 years, 12 of which were spent covering City Hall. The publisher is a former teacher at Moravian College.

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News of the Churches

SUPERINTENDENT B. C. SNYDER and Advent children.

Superintendent for Fifty Years

Burl C. Snyder of Advent Moravian Church celebrates his fiftieth anniversary this year as Sunday School Superintendent. On March 18, 1918, the Rev. H. B. Johnson wrote to Mr. Snyder asking him to assume this position, and through the years Mr. Snyder has been loved by his many friends who have looked upon his example of faithfulness to his church, his dedication, his generosity and his constant encouragement to young men to hear the call to the ministry. His fifty years of witness, leadership, and loving concern have been appreciated by the members of Advent.

Kernersville Honors Teachers

Kernersville honored two of its teachers, Mrs. Kenneth Greenfield and Miss Eugenia Stafford, Sunday evening, April 21. The two teachers’ combined efforts represent one hundred years of service to the church school.

The program included a playlet with junior children gathered about Mrs. George Masten as she related a story written by Miss Stafford.

Following this, Bishop Kenneth G. Hamilton, a co-worker with Mrs. Greenfield when she formerly served in the Nicaraguan mission, spoke of the period of Mrs. Greenfield’s mission service. He concluded his remarks expressing appreciation to all teachers for their faithful service.

Bethania Opens Kindergarten

Bethania Moravian Church will serve its community by opening a kindergarten for its area in the fall of this year. Classes will run from 9:00-12:00 each school day.

The kindergarten will be under the direction of a committee headed by Mrs. Francis Stoye. It will be taught by Mrs. Barbara Burton.

During the first year only one class of twenty pupils will be in operation. Registration instructions are available through the Bethania Church office.

Bell Ringers to Tour

The Hussite Bell Ringers of Home Moravian Church will tour Moravian Churches in Pennsylvania, New Jersey and Maryland this month. This is the third tour of Moravian Churches that the group has made.

The Bell Ringers are of junior high and senior high age and play 61 hand-
THE HUSSITE BELL RINGERS will tour Moravian churches in Pennsylvania, New Jersey and Maryland this June.

bells. The bells have a range of five chromatic octaves and are rung individually by each player. The size of the bell varies with its pitch. The largest weighs ten pounds and the smallest only seven ounces.

The program of music is planned to demonstrate versatility in handbell ringing and includes the use of bells with choral and instrumental music, choral speech and in various arrangements of handbell music.

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News From the Provincial Women's Board

The annual Spring Outing of the Provincial Women's Board was held at Olivet Moravian Church on Wednesday, May 15. Mrs. Douglas Kimel presided. Mrs. Carl F. Riddle, Finance Chairman, presented the budget for 1968-69, which was approved. She also presented checks to the following churches to be used for their building funds: Advent, Saint Phillips, Moravia and New Eden.

The program was a presentation by a panel of Moravian ministers on the proposed merger of the Southern and Northern Provinces.

A pot-luck luncheon was held following the meeting.

**DEATHS**


Barbee, Joseph Sedden, born May 29, 1888; died January 22, 1968. A member of Fries Memorial. Funeral conducted by the Rev. F. Herbert Weberr. Interment in the Oaklawn Memorial Gardens.

Parks, Mrs. Della May m.n. Overby, born February 8, 1886; died April 8, 1968. A member of Fries Memorial. Funeral conducted by the Rev. F. Her-

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Fischrupp, Mrs. Mary Zweig, born May 7, 1876; died April 8, 1968. A member of the Little Church on the Lane, Charlotte, N. C. Funeral conducted by Bishop Herbert Spaugh and the Rev. James Johnson. Interment in Elmwood Cemetery, Charlotte, N. C.

Ernst, Paul Pithius, born December 25, 1893; died April 18, 1968. Funeral conducted by the Rev. J. Calvin Barnes. Interment in the Salem Graveyard. Member of Calvary Church.


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Christian Social Concern in

The Church Around the World

Methodists Set $20 Million For Urban Crisis; Plan 'Peace Corps'

A $20 million fund for reconciliation in the national crisis and recruitment of a voluntary service corps of young people between 18 and 30 are key elements in a four-year program adopted by the United Methodist Church.

The $20 million fund is the largest ever set by an American Church in the struggle to overcome the social and economic problems of the modern world. It was voted by the General Conference of the 11 million-member denomination, formed by merger of The Methodist and the Evangelical United Brethren Churches.

Three domestic groups will be involved in the program both as participants and beneficiaries:

"The black community, the Spanish speaking communities and the American Indians — those in the United Methodist membership and also those not in our Church or in any Church.

"The poor of every ethnic group, both in the rural and urban sections of society who have much to tell us if we will listen.

"The teenagers and youth of the Church, and of no Church who feel there is no way of bridging the gap between themselves and those of other generations."

The anticipated volunteer corps would operate somewhat in the nature of a Methodist "peace corps" for work in depressed areas. (RNS)

Churches in Washington Give Food, Housing to Dispossessed

An interreligious urban coalition became the official food distribution agency for thousands of hungry people in Washington, D. C., during and immediately after the violence which erupted following the assassination of Dr. Martin Luther King.

Tons of food poured into five depots for dispatch to 30 ghetto distribution centers. The food came from Catholic, Protestant and Jewish individuals and groups in suburban Washington.

When the violence broke out, and continued, food services in many parts of the capital abruptly stopped. Many stores were not open. A network of contacts was mobilized to handle the food which was being donated by suburbanites. The degree of efficiency led Mayor Walter E. Washington to make it the official distribution means. After the government became involved, the efforts were centralized. (RNS)

Evangelical Agency Accelerates Aid Projects in Vietnam

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has been accelerated by the World Relief Commission (WRC).

The commission is the relief arm of the National Association of Evangelicals which represents 42 conservative Protestant Churches in the U.S.

Expansion is underway in and around Hue, Cam Lo, Dong Ha, Quang Tri, Pleiku, Ban Me Thout, Quang Nghi and Dalat, areas hard hit in the Tet Offensive.

Refugees have been cared for in camps near a WRC-built Christian Vocational Training Center outside Hue. The center, partially destroyed, expects to resume its agricultural and vocational training in June.

The agency reported a food-for-work program in which 200 Vietnamese are participating. Workers receive grain and oil in return for labor done in building, sanitation and food distribution.

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**UCC Agency to Loan $100,000 For Ghetto Church Aid**

The Board for Homeland Ministries of the United Church of Christ will make up to $100,000 available in the form of loans to independent, non-affiliated churches in New York City ghettos.

The action, approved by the Spring meeting of the Board in Phoenix, will be channeled through a corporation.

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founded last year by the Methodist Board of Missions.
The Methodist Board has already set aside $100,000 for such loans, and is considering the possibility of designating another such sum to aid ghetto churches. (RNS)

United Presbyterians Confess
‘Social Sins’ in Prayer

Commissioners (delegates) to the 180th General Assembly of the United Presbyterian Church asked God’s forgiveness for “pasting stained glass on our eyes and ears to shut out the cry of the hungry and hurt of the world.”

At an opening service of Holy Communion, the nearly 900 delegates confessed their social sins in a prayer which continued:

— “Forgive us for frantic buying and selling; for advertising the unnecessary and coveting the extravagant, and calling it good business when it is not good for You.

— “Forgive us for pretending to care for the poor, when we do not like poor people, and do not want them in our houses.

— “Forgive us for by-passing political duties; for condemning civil disobedience when we will not obey You...

— “Forgive us for cheering legislators who promise low taxes, but deny homes and schools and health to those in need; for selfrighteousness that blames the poor for their poverty or the oppressed for their oppression.

— “Forgive us for turning our churches into private clubs; for loving familiar hymns and religious feelings more than we love You . . .”

Dr. David G. Buttrick of Pittsburgh (Pa.) Theological Seminary was the author of the litany. (RNS)
After Years of Outstanding Service

Dr. Haupert Announces Retirement

Dr. Raymond S. Haupert, president of Moravian College since 1944, has expressed his desire to relinquish his responsibilities as chief administrative officer at the end of the 1968-69 academic year “or as soon thereafter as practical.”

The announcement was made public by Beauchamp E. Smith of York, chairman of the Board of Trustees.

“The respect with which Dr. Haupert is held in higher education is a respect which has also accrued to Moravian under his leadership,” Smith said in expressing the regret of the board at Dr. Haupert’s decision.

During the presidency of Dr. Haupert, who reached normal retirement age last year, enrollment has risen from a wartime low of less than 100 to a co-educational master plan goal of 1,150 full-time students, with an evening college of an additional 500 students.

Total assets have risen from $1,100,500 to $13,500,000 in the 24-year period. Dr. Haupert emphasized the need for endowment which has grown tenfold from approximately $500,000 to more than $5,000,000. The college currently draws students from 18 states and 16 foreign countries.
"A church-related college could not have had a better combination of scholar and churchman at its helm during these years when college boards have had to make the decisions that mean the difference between mediocrity and excellence," Smith said in reviewing the post-war years.

Dr. Haupert, a Biblical scholar who served on the Lafayette College faculty before joining the Moravian faculty in 1926, was concurrently president of Moravian Seminary and College for Women for a brief period prior to the combining of the colleges. With the merger in 1954, Moravian, the oldest college in the Lehigh Valley, also became the area's first coeducational college. Moravian Seminary for Girls, at the time of the merger, was established as a separate secondary school.

Dr. Haupert has held high-level positions in state and national educational associations.

He was president of the Pennsylvania Association of Colleges and Universities in 1959-60 and treasurer from 1952 to 1959; served two-year terms as chairman of the Pennsylvania Commission on Independent Colleges and Universities.

The state association is composed of the 81 institutions of higher learning, while the commission represents the 54 non-tax-supported institutions.

He is treasurer of the Council of Protestant Colleges and Universities and has served two terms on the Council's Board of Directors.

He has served on the Commission on Higher Institutions of the Middle States Association since 1959 and was vice chairman in 1962-64. The association is the accrediting agency for institutions in Pennsylvania, New York, New Jersey, Delaware and the District of Columbia. He has served as chairman of numerous evaluations teams of the association. Moravian College last year was selected as a case study institution for the association.

In 1963-64 he served on the Advisory Committee on Higher Education to the Superintendent of Public Instruction in Pennsylvania.

A trustee of St. Luke's Hospital and a member of the Board of Directors of the Hospital Service Plan of the Lehigh Valley, he also is a director of the First National Bank and Trust Co. of Bethlehem.

He is immediate past president of the Greater Bethlehem Area Community Chest and has served as campaign chairman for both Community Chest and Red Cross drives.

Dr. Haupert has been the recipient of three honorary degrees and two community awards. He was honored by Lafayette College in 1950, Lehigh University in 1951 and Seton Hill in 1965. In 1961, Lehigh University also honored him with a Founder's Award for "distinguished contributions to the welfare and progress of the Lehigh Valley." The same year the Bethlehem Exchange Club honored him with its "Golden Deeds" award.

He is a graduate of both Moravian College and the theological seminary and received a Ph. D. in Semitic Languages and Archaeology from the University of Pennsylvania.

In 1930-31, he was named a Joseph Henry Thayer Fellow for study at the American School of Oriental Research at Jerusalem.
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Each Moravian has his own special reason for loving his church. Your editor has many, but there is one that will never be erased from his memory. It dates back to 1949 when he entered Moravian College as a student for the ministry.

World War II was not far past. Movies, periodicals, books — all the media had taught him to despise the Germans. But in Bethlehem he met a fellow student, a fellow candidate for the ministry, who was a German and whose anti-aircraft battery had been credited with nine American planes.

Conditioned hate met the challenge of Christian love and brotherhood. The message of the epistle that all barriers have been broken down in the cross of Christ proved a reality. In the Moravian Unity there was a strength of faith sufficient to shatter the hate war produced.

Since that time, we have viewed the Unity with deep affection. The fact that former "missions" have now become "provinces" is a cause for deep gratitude. We cherish the privilege of being part of a church whose government is shared by all its members.

In the midst of today's ecumenical trend, however, it would seem that the Unity may be dissolved. Long ago, synod recognized the possibility that local provinces of the Unity might wish to become part of merging national bodies and granted permission for such.

It would be tragic to enter such movements without considering the cost of the loss of such international character as exists in our fellowship.

Perhaps a part of the Unity's calling today is to demonstrate that our faith transcends nationalism as well as race and political system. Perhaps our task is to step forward to serve as a bridge between peoples, a model for other churches and other governments.

We appreciate what the Unity has meant to us. Let us be certain that the gift that we leave our children is as wonderful as the gift that we have received!

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THE CHANGING FACE OF THE
MORAVIAN UNITY

George G. Higgins

The Constitution of the Unity begins with the words, "The Unitas Fratrum consists of provinces." These undramatic words are not likely to impress anyone with their importance as he reads them for the first time. Yet they are a key to the understanding of what the Moravian Church is today.

To be exact the Unitas Fratrum consists of seventeen provinces. The descriptive words of the constitution continue,

"The provinces of the Unitas Fratrum are found in many areas of the world and are among many races and many tongues. All are indigenous to their geographic and national location. Some are found in highly industrialized communities; others are in developing regions of the earth. As a consequence, the provinces of the Unity offer a wide variety of economic, social and political development. Yet all are one, without distinction, in their membership in the Unity."

The concept that the Unity consists of provinces is new, dating back only to the Synod of 1957. These words reflect one of the fundamental changes that have come into being in the recent past. Before 1957, the Unitas Fratrum consisted of provinces and mission fields. Only in Europe, England and the United States was the church thought of in terms of provinces; the rest of the church was made up of foreign mission fields.

The Synod of 1957 sought to change this by designating all areas of the Unity by the one word, provinces. It fell short, however, by creating three classes of provinces, Unity, Synodal and Associate. The Synod of 1967 eliminated this classification and declared, "All provinces share equally in the common faith, tradition, and witness of the Church." By these changes the old paternalism was constitutionally eliminated and a new concept of equality became a part of the Unity. A reflection of this sense of equality is seen in the new structure of the Unity Board that governs the church between synods. It is now made up of representatives from thirteen provinces and its chairman in turn will come for the next six years from South Africa, West; Surinam and Jamaica.

The most revolutionary change effected by the Synod in 1967 was to give independence and freedom to all the provinces. The only exceptions are the relatively undeveloped provinces of Alaska, Honduras, Labrador and Nicaragua. The other provinces are governed by their own synods and have the power to determine their own future. This power is reflected in the statement on Church Union coming from the synod at Potejna, "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."

It is in the framework of this provincial freedom that we must look at the Moravian Church in terms of its future development. The question has been asked, "Is the Unitas Fratrum an international church or a federation of provinces?" It is here that the answer (if there is an answer) is to be found.

The constitution declares that "the provinces are linked together in a constitutional form of government which, while encouraging the liberty of provincial development, may provide mutual help and cooperation and provide the corporate responsibility of the Unity towards its provinces."

In the statement above the key words are "linked together" and "may provide." These give weight to the argument that the Unitas Fratrum is merely a federation of provinces joined together for "mutual help and cooperation."

On the other hand the Unitas Fratrum has the nature of an international church in that it is governed by an international and multi-racial synod and in that this synod reserves for itself certain rights such as the formulation of doctrine and the regulation of the ordained ministry.

The one thing above and beyond constitutional requirements which holds the Unity together is a sense of history. The Moravian Church, which has its roots in the Ancient Unity and in the renewal at Herrnhut, has a vitality and a sense of brotherhood that transcends the freedom granted to the individual provinces.

What are the forces that hold the Moravian Church together as a Unity?

1. There is first of all this sense of history. There is evidence, it must be said, that this is diminishing as a cohesive force. In the church universal today there is less concern for historical heritage and more concern for contemporary mission to the world.

2. There is a sense of need for each other, an interdependence that holds the Unity together. The constitution voices this inter-dependency by declaring that "some provinces must of necessity look to other provinces or to the Unity as a whole for assistance in manpower, money, encouragement and advice." As the developing provinces become more self-sustaining this bond will undoubtedly grow weaker and may eventually disappear altogether.

In all honesty it needs to be realized that in the new freedom for self-determination granted the province there has been planted the seeds of the dissolution of the Unity. This need not be thought of as a tragedy. Each province in its place and time must act as led by the Holy Spirit to be the servant people of Christ.

As of now the Unity is held together by its sense of history, the need of the provinces for one another and a brotherhood embracing many peoples and many tongues. There is evidence of new strength and leadership emerging from the younger provinces. If Christ, the head of the church, has a place for the Unity in the years to come, He will reveal it. This for now should be all that we ask or need.

THE WACHOVIA MORAVIAN
HOPES AND DREAMS
FOR THE
MORAVIAN UNITY

The Unity Synod in 1967 will go down in history as one of great significance. To try to determine the direction that our church will take the Wachovia Moravian wrote to the head of each province’s Provincial Elders’ Conference and asked him to prepare a brief article on his feelings about the mission and/or future of our Unity. The following articles were received in response.

From The American Province, North

The 1967 Unity Synod recognized that the organizational structure and the form of the Unity would have to be changed if the Unity were to maintain the effectiveness and vitality of its mission in a changing world.

Many changes were made and at the close of the Synod some delegates remarked that “The Unity is a good deal different now from what it was when we came.” In terms of the representation in future Unity Synods and the constituency of the Unity Board, this certainly is true. But I also had the feeling that these very changes had made it possible for the Unity to continue to be true to its own nature and to carry out its mission.

The essential nature of this mission, as described in that remarkable statement on The Ground of the Unity, adopted by the 1957 Unity (General) Synod, has not been changed. The headings of the various main sections of this statement strike me as being just as relevant today as they were a decade ago when the statement was adopted: We recognize that the Unity is a part of the Church Universal (Christendom), that we are a Church of sinners, saved by grace, that the Scriptures are and abide the only source of faith and doctrine, and we accept as helpful formulations the great historic creeds of the Church.

The Unitas Fratrum values not only its own unity, but believes in and confesses the Unity of the Church, given in Christ, and therefore “we welcome every step that brings us nearer the goal of unity in Him.” The Church is a Brotherhood that recognizes no distinctions between rich and poor, white and colored, Jew and non-Jew, and commits itself to
bear witness of this in word and deed. We recognize ourselves as a ministering community, with responsibility to serve our neighbor and to serve the world, striving to promote peace and to attain what is best for all men.

I am proud to be a part of a Fellowship of Believers that can describe its mission in words such as this. None of us can foresee the precise way in which we can best carry out this mission in the days ahead, but the willingness to adapt method and organization to the needs of the times demonstrated at the 1967 Unity Synod gives me confidence that our Unity will be equally responsive to the Lord’s leading in the days that lie ahead.

From The American Province, South

Richard F. Amos

I believe that for the immediate present the Unity has a definite and distinct mission to perform. This is true for at least two reasons:

(1) The Unity has, in principle, always emphasized its strong position on practical Christian living rather than on doctrinal thought or church tradition. This has given our congregations room for much freedom and innovation in the areas of worship and service. This has not always been true of sister denominations. Recent reformative efforts in other denominations, especially in doctrinal creeds and worship, have proven that our Unity has been led by the Spirit in a wise and rather unique course in Christendom.

(2) The Unity in these times of national crisis in our nation and international crisis among developing nations has something important to say in the area of human relations. The Unity, with no reservations, recognizes "no distinction between those who are one in Christ." We oppose any discrimination in our midst because of racial, social, cultural or economic standing. "We regard it as a commandment of the Lord to bear public witness by word and deed that we are brothers and sisters in the Lord." The sixties and the seventies shall put these statements to a true test and, hopefully, they shall become part of the fabric of everyday life in God’s world.

Therefore, because of these two central positions (and there are others) the Unity’s mission seems still strong and vital. But, having said this with strong conviction, I believe also that the Unity should not unreservedly say any province must stay within its organizational framework simply to preserve a fine and glorious heritage. To chart such a course might well be the worst of evils. None of us can say what
the church will be in structure or stance two decades from now—or even ten years from now. Freedom of individual provinces to withdraw from the world-wide unity always must be a basic right. We must continue to recognize the duty of the Unity to grant its provinces full freedom concerning their future. We must continue to believe that God's Spirit will show the individual provinces whether or not to remain a part of the Unity, become a self-dependent church or unite with some other indigenous church. The determining factors for a province continuing in the Unity may be based on the two questions: (1) Can this province be relevant to the culture in which it is situated as a Unity Province? and (2) How can the Kingdom of God be best extended in a fast changing and revolutionary time?

From The British Province

I believe that the Unity Synod last year has taught us that the Unity is something more than just a federation of Provinces, or of Churches within a Church. What that 'something more' actually is cannot very easily be defined. You can see it in action better than you can see it in abstract—in the world-wide help for Zeist in its disastrous fire, in $30.00 sent by a poor widow in Labrador for the Tibetan Refugees being ministered to by the Moravian Church in North India, in spontaneous letters of sympathy from the board of one province to the board of another on the occasion of sudden and unexpected deaths in the ranks of the Ministry. So we must be grateful that in a world where disunity, division and separation are the watchwords the Moravian Unity has shown its willingness—almost its determination—to stay together, to cohere, and, above all, to care.

As to the future mission of the Moravian Unity, I think we are all conscious that a profound change has taken place in the last few years in what the Church of Christ as a whole regards as its mission in the world. Basically the mission is the same as ever it was—to preach Christ and him crucified, for all mankind, to all mankind. But the ways in which this is, and may be, done have changed so radically of late that sometimes it seems to us that the very mission itself has changed, and we need to beware that we do not fall into the error of thinking that this is so.

There is one sphere in which I think the mission of the Moravian Church has changed very radically in the last decade or so, and in which she will have to carve out a new role or mission for herself. This is in the sphere of Ecumeni-
cal relations. For many years, indeed one might almost without fear of contradiction say, for centuries, the Moravian Church has played the part of a bridge between the established or state churches on the one hand and the Free or Evangelical churches on the other, a bridge across which they could come closer together. She has been able to do this because of the wide variety and richness of tradition which she enjoys within her own organization and fellowship. But with the increasing coming together of churches of all traditions in fellowship, common service, and actual schemes for union, this bridging function of the Moravian Church has declined, in its previous form. But there is no reason why it should not be revived and continued in another form, in which the Moravian Church acts not so much as a bridge as a catalyst, by its very nature and presence in the new situation bringing about a fusion between elements which might not otherwise be able easily to combine.

From The Czechoslovakian Province

The Unity of the Brethren, no matter where in the world you may visit it, gives you a feeling of something time-honored, patriarchal and venerable. Its structure in the past, the architecture of its buildings, its traditions and a certain liturgical order of worship have indicated that the Unity is a conservative model of the Church.

I am not going to judge to what extent it was so in the last century, but there is no doubt that at the beginning of its activity in the Czech countries the Unity was a modern and progressive Church. In the area of culture, for example, there was the furthering of higher school training; the establishing of the Archives; and the application of medical knowledge, particularly in the field of hygiene, to the people. The Unity was the first Church which took an interest in the theory of music and made use of it.

The Unity also developed a well thought-out theory of the Protestant Ecumenism. The Unity held to the end the ideas of the Hussite theology and mediated the knowledge of the Eastern religions. Its orders, catechisms and hymn books became the pattern for the other churches. This is only a partial view of the work of the Unity which led the Czech, Slovak and Polish nations, and later through John Amos Comenius, led other European nations in the pansophical, ecumenical, irenical and theological spirit.

In drawing attention to these things, it could be said that I am stressing the past instead of the future. However, this
is in substance the answer to the present need and seeking of the church. It is time to step out of our stiffness and to realize that as Brethren we must show just where we stand in this confused world. It is time to affirm that what God promised to man, as the recipient of the evangelic message, is as valid today as yesterday; nay, it is more valid, because today we have to prove that the reality of God's love for man is not only a pious phrase but that its credibility is adequate to the deed which must be undertaken for the saving of man. It means the Unity of the Brethren must now seek the answer to the question of what action is to be taken in the present situation. What must we in the Unity do in order that we may contribute to man's salvation?

Our ability to go ahead in the future will be adequate and upright only when we are able to overcome the difficulties and problems of the present. This is possible only through the help of God. The secularists who do not understand that life is being guided will be filled with anxiety about the future. Those who have experienced God's guidance in the past will be ready to follow God's order and to help change the world because they seek first his power and his guidance.

To sum it all up: If the Unity does not want to forsake its mission it cannot continue merely being proud of its ancestors and heritage, but it must fulfill its duty to its own time in history and show Jesus Christ in its midst to the nations it serves. It needs to experience a new outpouring of the Holy Spirit and from Faith, Hope and Love it must create new values.

It must turn to the future and to eschatology with the certainty that each day the moment is drawing closer to the time when we will meet, face-to-face, the Lord of the Church, who will then request the reckoning from us.

From The Eastern West Indies Province

Dear Brother Hege,

Thank you for your letter dated May 8th, 1968, asking me for an article for the July issue of The Wachovia Moravian on “The Nature and Mission of the Moravian Unity.”

I am asking you to publish this letter in place of my article.

I asked this question at least once each day of Unity Synod in Czechoslovakia last July — What is the Moravian Church? What is the Moravian Unity? Are we an International Church or just a Federation of Churches which happens to look back sentimentally to Hus or Zinzendorf or Hus

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and Zinzendorf? No one would answer. I insisted in synod session and out of synod session that this is a central question, the answer to which would help us to determine our mission in the 20th century, as well as our position on many issues. With all respect to our Blessed Lord, even as His Person and Work cannot be separated but each informs the other, so with His Church and the Churches! But Unity Synod refused to deal with the question.

Unity Synod bypassed this central theological and ecclesiological question and spent a great deal of time dotting i's and crossing t's. I have long considered seeking at least 6 months study leave to spend some time doing some research on this question with the aim of writing another book entitled — "Theological and Ecclesiological reflections on the Nature and Mission of the Moravian Unity." Unity Synod left me with the distinct feeling that our Church is not really interested in this question, that our theologians are either not willing or competent to undertake such a study, that I could use my time better doing research in some other field.

Yet it is interesting that now Unity Synod is over and the cream of the Unity's leaders and thinkers is dispersed to the ends of the earth we are asking the question in the hope of receiving intelligent answers in 250 word articles. [Ed. note: It was requested that articles be limited to 250 words!]

My 250 words is long past, but I want to register my profound disappointment in Unity Synod's inability to see that this is a crucial question which will affect our future in areas such as ecumenism, extreme nationalism in the churches to the point of forgetting international ties except when there is need for help in manpower and finances, the authority of the Unity Board and the Unity Book of Order on Provinces, the authority of Bishops, etc. As with Martin Luther's visit to Rome, I went to the heart of Moravianism and came away disturbed and ready to launch another Reformation!

I remain,
Yours sincerely,
G. OLIVER MAYNARD

From The Jamaican Province

The Moravian Church is not a sect. It is a living branch of the Church Catholic (Universal) and as much it must preserve those elements of catholicity which are common to all Christendom. To over-emphasize in this twentieth century any peculiar tenet or practice which is not basic to the Christian Faith is but to separate us from the mainstream of
Christianity and to lay ourselves open to the charge of sectarianism.

The Moravian Unity in all its provinces has been influenced by the historical, sociological, cultural and ecclesiastical patterns present within the region it has been called by God to serve. Its whole structure and outlook, therefore, must to some extent be affected by these forces which impinge upon it. Anyone who knows the Unity in its various provinces will realize that the church in Europe is different from what it is in Britain or in the United States, and that the Nicaraguan Church is different from that in Surinam.

I believe that the Moravina Church, like all other denominations, has as its primary task the proclamation of the Gospel through the various avenues for service and witness being presented to us in this day of opportunity. I do not believe that we are called to perpetuate any peculiar dogma or tradition but, in obedience to our commission, to point men to the Person of Christ. If our peculiar practices and traditions stand in the way of effective proclamation we should have the courage to dispense with them entirely or relegate them to a very subordinate position. Traditionalism must give way to new forms of mission and evangelism.

If our Moravian Unity is to become an effective instrument of God in this present age instead of being a precious monument to the past, there must be freedom to experiment and change and for provinces in their internal organization and government to be more related to the needs of the people whom they serve. We should be careful to draw a distinction between LIVING IN THE PAST and THE LIVING PAST.

It is my belief that the future of the Moravian Unity will largely depend upon its willingness to accept these changes and upon its ability to accommodate some form of diversity within the Unity itself.

**From The Labrador Province**

The ministers, and indeed many of the people, of our Moravian Unity in Labrador are facing a period of worry and frustration. We are all fully aware of the fact that our British Mission Board is faced with serious financial difficulties. It was hoped that our American Mission Board would assume financial responsibility for the Labrador Mission when the British Mission Board laid its financial difficulties before the Unity Synod at Potstejn in July of last year. However, this did not come to pass but Unity Synod did decree that Labrador, along with some other provinces, should be
given Provincial status, although remaining affiliated to the British Province.

In January of this year Bishop Edwin Kortz visited Labrador to ordain Brother Victor Lauder and to examine the financial prospects in the province itself. While we cannot hope to become self-supporting in Labrador for many, many years, Bishop Kortz' visit encouraged us to believe in and work for greater financial support from within our own province.

If we are unable to solve our difficulty the Unity will be faced with the problem of Labrador's future. And what does the future offer? The end of our work in Labrador? The continuation on less than a shoestring budget? Union with another Church? The latter may be a possibility which we shall have to face. But here is the problem. What shall we do to solve it? [Ed. note: Brother Peacock did not wish to speak of the Unity as a whole but asked that his concerns for Labrador be published.]

From The Honduran Province

Being a member of the Unity helps us to think of the Church in world terms at a time when the world has been made smaller by jet travel and television. It gives us a personal interest in the church and individual Christians in many other countries. In Honduras we grieve when we hear of the death of Dan Vessels in South Africa. We are overjoyed when we hear of the liberalization in Czechoslovakia. Certainly, Christ died for the world and we should think of the church in world terms. This is difficult to do unless you have close contact with Christians in lands besides your own. Being a member of the Unity helps us to pray for the world, not in general terms but personally.

Secondly, being a member of the Unity knits us together in an interdependent association with Christians in other lands. Recently, our Miskito Indians presented their offering for the Tibetan refugees now located in Rajpur. The need touched them. They felt proud that they could help fellow Christians in another country. On the other hand they are grateful that other provinces have helped them. Help has come from the two provinces in the U. S. and Canada, as well as Alaska and the East West Indies. They know that they are not alone.

Thirdly, the Moravian Unity has a contribution to make at a time when a wide gulf separates liberals from fundamentalists. The Moravian position of essentialism, with liberty
and charity in other matters, is the balm that can heal the cleavage in the Christian Church today.

**From The Western Cape Province**

A Moravian World Federation is what I would like our Unitas Fratrum to be. We are a small body compared with the Lutheran World Federation or the World Alliance of Reformed Churches. But God has called us into being, kept us working and strengthened us anew in 1967 as a Unitas Fratrum. We are a small, intimate World Federation, a worldwide family of cooperating Christian congregations, a Unitas Fratrum.

What is a Unitas Fratrum?

We are not a church, because our Church Order is not sufficiently comprehensive and compulsory — it gives too much freedom. Besides, this church would not possess a single church building. At most we are a loosely organized, peculiar kind of church.

We are not a Federation, because we have too many points fixed and too rigid an organization for a federation. At most we are a very church-like federation.

Let us be glad to be an Unitas Fratrum, a unity of fraternally connected churches and undertakings scattered over 20 different parts of the world, bound together for the purpose of proclaiming the gospel in obedience to our Saviour and Chief Elder.

Unitas Fratrum, some may say, is an old traditional word, whereas we have to reckon with the needs of our modern times. Yes, but should we not serve by trying to find the right balance between our valuable tradition and present day forms of life? We are called to preach the Gospel and live according to the Word of God in our time deeply rooted in what was revealed to our forefathers.

There is no space to go on and enumerate particular practical tasks. It is our mission to preach and live Jesus Christ as a centuries old and world-wide Moravian brotherhood into which he has placed us. Our future depends on the fulfilment of our calling to be a true Unitas Fratrum.

**From The Western Tanzanian Province**

It seems best to confine my remarks for the present series to the part of the Unity which I know best; others will speak with more authority about the world-wide Unity.

The Moravian Church in Western Tanganyika has but a short history, but much has been packed into a few years.
THE WORLD-WIDE MORAVIAN UNITY

*best figures available

†Classified as Unity undertakings: Leper Home in Jordan, work in N. India and Santo Domingo.
While some are still alive to talk about the early efforts of missionaries to establish a church here, we have around us ample evidence of the blessing of God on their efforts, a church governed by her provincial synod, with national pastors and bishop, undertaking with the cooperation of many good friends, a considerable social activity, and with a missionary outreach of her own.

From the beginning of the work here, the Moravian Church has seen herself as a part of the whole Church rather than as a separate entity, so that whereas many peculiarly Moravian features of worship and custom, which might emphasize our differences, are missing, there is a very real degree of unity and inter-communion with other branches of the protestant Churches.

From my reading of Moravian history I feel that there is one Moravian feature we may thankfully acknowledge. God has blessed our Church with a revival experience similar, from all accounts, to the happenings in Herrnhut in 1727. We pray that this may not be a passing experience. Again, from the earliest days when converts were sent out to preach even before being baptized, there has been the will to preach to others the good news that Christ Jesus came into the world to save sinners. This surely is Moravian.

About the future of our Unity I can say little more than that if by God’s grace we may again be able to humble ourselves before him and seek his will and know his reviving power again, and feel the old compulsion to preach his word, then our future will be as glorious as was our past. Otherwise, I say that we have no grounds for believing that we shall be allowed to continue as a branch of the Church of God.

**From The Surinam Province**

In the light of grace which is ours in Jesus Christ we confess ourselves to be a church of sinners. We need forgiveness every day and live only by the grace of God in Jesus Christ, our Lord.

The Moravian Church must be aware of its mission to serve mankind by preaching the Gospel of Jesus Christ, which is its whole life. She must confess this mission as the reason for her existence and the inspiration of her service.

Jesus Christ is the only Lord and the Head of our Unity.

The Moravian Church must urge not only mission work in other countries, but must also try to win souls in the homelands to become a strong body there.
There must be a close contact between the several provinces.

The provinces must assist each other as much as possible as co-laborers in the faith so that small, struggling congregations are not left to their fate and obliged to solve their problems by uniting with other churches.*

The Moravian Church must cooperate ecumenically as much as possible to further God's Kingdom and to relieve human need, without dissolving itself in other churches.*

*(Ed. note: In an effort to make the last two paragraphs clear, the editor acknowledges that he may have altered slightly the implications. He has been as faithful as possible to the intent.)

From The Continental Province

The Continental Province is exceptionally variformed with its membership of some 11,853, of which about one-third live in the Herrnhut district; the rest are in the West. Eleven congregations are in the Bad Boll District (West). Three are in Holland, and one apiece are in Denmark and Switzerland and the remaining six are in West Germany. This does not include four Diaspora Societies in Switzerland or our work in Sweden.

It is providential that this entire mosaic has survived two world wars and can still cope with the "Iron Curtain," dividing East and West, which is more impenetrable than every normal border. God has worked this miracle among us unto this very hour. The synods and directories of our province have been kept from falling apart. For the spirit of unity in diversity we can only thank HIM. To maintain our unity and preserve her institutions is the chief work of our province.

First, how bright the picture presented when one views the individual congregations and districts! Still relatively unified, the Herrnhut district with its 9 congregations has the titanic task of seeking out the path of witnesses and disciples, the path of service through the power of the Gospel under a communist regime. This seems to us in the West to have become easier, but how long will it last?

Then there are the individual congregations, each with its own personality and its own special situation: the big city congregation with its membership scattered widely; the spa (Bad Boll), and the old settlement congregations surrounding a central square with the church at the center; in Konigsfeld, Zeist, and Tossens the schools and academies; in Christianfeld, Zeist, Switzerland and Stockholm a wide commitment to that part of God's vineyard for which the Brethren
are responsible in the missions; Neugnadenfeld with its ever-widening ring of industries and the modernization of its agriculture.

There is also work in home missions, which supply from 11 to 16 deans of the state church, especially in South Germany, with missions reports and with evangelical services of every kind. Last, but certainly not least, around each local congregation is a circle in which brethren and sisters who are scattered through the area may be visited and kept within the living circle of the Diaspora to embody them within the congregation to which they are nearest.

Does our province still have a special responsibility and right to go further on its own in this period when the world is getting smaller and the various denominations are drawing more closely together? This question has confronted us at both synods this spring — both sought to mark the "way of the unity" for today and tomorrow and still to wait each new direction of their Lord. Most certainly we have a mission today: in the great tension of today — even that between theology and common piety — to witness to one Lord at the center of His church and to remain together at the foot of His cross, ceaselessly asking how and where He will use us today.

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Provincial Elders' Conference

The Rev. Harry J. Trodahl, associate pastor of Home Moravian Church, has accepted a call to become Superintendent of the Moravian Church work in the State of Alaska. Br. Trodahl, who came to Home Church in July, 1966, will begin his work in Alaska on October 1.

* * * *

Br. Raymond T. Troutman has accepted a call to become the associate pastor of Calvary Moravian Church, where he will be installed on Sunday, August 4, by a member of the Provincial Elders' Conference. Br. Troutman is returning to the Southern Province after serving two years as pastor of the Moravian Congregation in Gnadenhutten, Ohio.

* * * *

Br. Richard F. Amos, Vice-President of the Provincial Elders' Conference, left Winston-Salem on July 2 to represent the Southern Province at the Fourth Assembly of the World Council of Churches in Uppsala, Sweden, July 4-20.

* * * *

The Southern Province was represented at the meeting of the General Board of the National Council of Churches held in New York City, June 6 and 7, by the Rev. Richard F. Amos. Richard F. Amos, Vice-President

Foreign Missionary Society

At its meeting on May 28, 1968, the Board of Directors of The Foreign Missionary Society voted to accept with thanks the bequest of $10,000.00 from the estate of the late Miss Anna Rights. This amount has been added to the capital funds of the Society as a memorial to Miss Rights. Miss Anna Rights was a devoted member of the Moravian Church who had made her home in Salem for many years.

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Lyall Named Manager Of Laurel Ridge

The Board of Christian Education and Evangelism announces the appointment of Marsh D. Lyall, assistant principal of Southwest Junior High School, as the manager of Laurel Ridge for 1968.

Lyall is a graduate of Wake Forest University (1961) where he majored in Physical Education. He also holds a Master’s degree from Appalachian State University. He joined the Winston-Salem-Forsyth County system following graduation. He has served as assistant principal at both Kernersville and Southwest junior high schools.

Mr. Lyall, an active Baptist layman, is married and the father of three children. His wife and children are in residence with him at Laurel Ridge.

Paul Peterson to Become Choir Director at Messiah

Messiah Church announces that Paul Peterson will become its Director of Music on August first. He will succeed Mrs. W. H. Price, Jr., who has resigned her position as Director of Choirs after six years of service.

Mr. Peterson has served the past eight years as Music Director of the First Christian Church in Winston-Salem. Professor of Voice at Salem College, he has assisted in several churches in the South and served as Choir Director at Home Moravian Church for seven years.
The Unity Around the World

Five Provinces of Unity Send Representatives to WCC Assembly

Five Moravian provinces will be represented at the 1968 Assembly of the World Council of Churches, and several other provinces of our world-wide Moravian Unity are considering membership. Dr. John S. Groenfeldt indicated as he prepared to leave for Uppsala, Sweden, where the Assembly is being held July 4-20.

The other Moravian provinces represented are the British, European Continental, South African West and American South. The Rev. Richard Amos is representing the Southern Province.

The world-wide Moravian Unity has been asked to nominate a representative to the 100-member Central Committee of the World Council, which meets approximately once each eighteen months. The Central Committee elects a sixteen-member Executive Committee that meets an average of every six months. The Assembly itself has met four times since the World Council was organized twenty years ago.

Mission Board Appoints New Staff Member

Mr. Theodore F. Hartmann, a Moravian layman from Bethlehem, Pa., was elected to a newly-created position with the Board of Foreign Missions which will be known as Business Director and Treasurer. This action was taken at the meeting of the Mission Board which was held in May in Sturgeon Bay, Wisconsin.

The Business Director will assume all responsibilities for the financial affairs of the Board and all business relationships with the provinces now being assisted by the American Church. He will be the correspondent for all special projects, budget matters, and missionaries' personal accounts. It is anticipated that he will be available to speak for missions in the churches as well as make occasional visits to the related provinces to assist in accounting and stewardship.

This new position was created when Stanley R. Frantz retired as Provincial Treasurer. He had been handling the accounts of the Board of Foreign missions along with other accounts of the Northern Province.

Board Approves Plans For New Hospital Buildings

Plans have now been approved for the erection of new buildings at the Thaeler Memorial Hospital, Bilwaskarma, Nicaragua. Last year Mission Board sent a team of doctors to Nicaragua to study the whole medical situation and to bring recommendations. This medical team presented a very comprehensive report which included the recommendations that the time had come for new buildings to be erected at the Thaeler Hospital in Bilwaskarma. Most of the buildings have been constructed out of wood and are rapidly deteriorating, some of them having stood for over thirty years.

The first unit will include a clinic building, a surgical wing, and a building which will house x-ray, pharmacy, business office, etc. The detailed architectural plans are now being drawn up and will soon be available for use in ordering supplies.

The total cost of this first unit plus a new x-ray machine is estimated to be about $70,000.
Bishop Henkelman
To Visit Alaska

The Rt. Rev. Percival R. Henkelman, President of the Canadian District Board, has been requested by the Board of Foreign Missions to visit Alaska in August of this year. The major reason for his visit will be the ordination of two Eskimo pastors, Peter Andrews and Andrew Andrews.

Bishop Henkelman has also been commissioned to consecrate the Rev. Joseph Albrite as a Presbyter in the Moravian Church. Brother Albrite has served long and well in the church and is at the present time an elected member of the Alaska Provincial Board.

Seminary Student to Serve Congregation at Bethel

Mr. William Gilbert, a senior at Moravian Theological Seminary, and a member of the Advent Moravian

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Church, Winston-Salem, N. C., has volunteered to assist with the work of the Bethel Congregation in Alaska when the pastor, the Rev. Melvin Klockow, leaves the field in June. Mr. Gilbert served the Midlands Congregation on St. Croix, Virgin Islands, for one year as a student pastor, interrupting his seminary studies. He now has only one semester of seminary to complete for the requirements of his degree. He has expressed his willingness to serve at Bethel for the summer and to stay on to the end of the calendar year if necessary.

**Two from South to Attend Youth Conference in Jamaica**

To young people have been chosen as delegates to the Senior High Youth Conference in Jamaica this summer, completing a group that will be composed of four youth and one clergyman. They are Del Tullock of Eden and Melissa Marshall of King.

The competition began last winter when senior high advisors were asked to nominate candidates from their local youth fellowships. Candidates were then reviewed by the provincial senior high officers and the remaining ten interviewed by a panel of ministers.

Del Tullock, a member of the Leaska­ville congregation, has been very active in the life of that church. In his school he has held many offices, including the presidency of the senior class, and is a member of the National Honor Society. He is employed part time as a shoe salesman.

Melissa Marshall is a member of the King congregation and has been active in both local and provincial youth functions. She has held several offices in her school as well as her church.

Two alternates were chosen, Cary
Lewis of the Olivet congregation and Karen Presley of Advent.

Youth to Build Clinic
At Sandy Bay, Nicaragua
Ten students and three pastors left Miami, Fla., on July 1 for a summer work camp project in Nicaragua. The group will be engaged in constructing a clinic at Sandy Bay, thirty miles north of Puerto Cabezas.

The construction materials are being provided by an ecumenical group of ministers and priests of Lynchburg, Va., who have come to know the vital work of Dr. Ned Wallace at the Puerto Cabezas hospital.

The work group includes nine college students from the Midwest, East and South both Moravian and non-Moravian. The pastoral advisors are: the Rev. Eugene Glasser and the Rev.
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William Gramley, who will be in charge of the actual construction work in July and August; and the Rev. Hermann Weinlick, in charge of community relations.

Merged New York Churches
To Have Joint Ministry

After years of soul-searching on the part of members of the New York Third and New York Fourth churches, the two congregations have voted to merge and will be known as the United Moravian Church of New York. The United Church will function under the joint ministry of the Rev. George L. Lloyd and the Rev. David Henkelmann. Two centers of activity and ministry will continue, namely at 134-138 East 127th Street in Harlem and at 470 West 143rd Street in Hamilton Grange.

DEATHS


Foltz, Bertha Carolina Crouch, born November 29, 1890; died March 22, 1968. Funeral conducted by Rev. Henry A. Lewis and Dr. Samuel J. Tesch. Interment in Friedberg Graveyard. A member of Friedberg Church.
Nifong, John Ransom Meredith, born June 18, 1890; died April 1, 1968. Funeral conducted by Rev. Henry A. Lewis and Dr. Samuel J. Tesch. Interment in Friedberg Graveyard. A member of Friedberg Church.


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THE WACHOVIA MORAVIAN
Moravian College Honors Archie Davis with Degree

Archie K. Davis, associated with Wachovia Bank and Trust Co. of Winston-Salem for 30 years and actively identified with the historical, educational, cultural, religious, industrial and charitable life of North Carolina, was honored by Moravian College at commencement on Sunday, May 26. He has been chairman of the bank board since 1956.

Davis, a former vice president of the Chamber of Commerce of the United States and president of the American Bankers Association in 1965-66, received an Honorary Doctor of Laws degree, marking the fifth degree he has received in the past four years. His alma mater, the University of North Carolina; Elon and High Point Colleges and Wake Forest University, all in North Carolina, also have awarded his degrees.

A Phi Beta Kappa graduate of North Carolina in 1932, he was assistant treasurer, assistant vice president, vice president and senior vice president of the Wachovia bank prior to his election to the chairmanship.

Chairman of Winston-Salem's 200th anniversary celebration in 1966, Mr. Davis has served the Moravian Church as trustee of the Moravian Music Foundation, director of the Moravian Archives, and trustee and elder of Home Moravian Church, Winston-Salem.

Seminary Confers Degrees Honoring Two Administrators

Two Moravian Church administrators received honorary degrees at Moravian Theological Seminary commencement on Sunday, May 19.

Dr. Edwin A. Sawyer, vice president of the Provincial Elders' Conference, Northern Province, and president of the Eastern District Executive Board, and the Rev. Milo A. Loppnow, president of the Western District and member of PEC, were awarded Doctor of Divinity degrees. Both are members of the Board of Trustees of Moravian College.

DEATHS


Ogburn, Lillie Waggoner; born May 1, 1885; died April 26, 1968. A member of Friedberg Church. Funeral conducted by the Rev. Henry A. Lewis. Interment in the Friedberg Graveyard.
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New Books for Your Summer-time Enrichment and Enjoyment

The Lord's Supper — by William Barclay — $2.55
"The Lord's Supper is the unchanging statement of that which is unchanging in Christianity."

Little Foxes That Spoil The Vines — W.B.J. Martin — $2.75
"Sneaking wee sins that undermine life. Most people are not guilty of dramatic sinful acts. Rather the small undramatic 'gray sins' of life are the ones that give them trouble. These are the little foxes, the trifling habits that tear us down."

The Taste of New Wine — Keith Miller — $3.25
"This is a practical book, and Keith Miller is a man whose mature insight separates truth from the custom-encrusted tradition of centuries of church history. This book won't leave you with a comfortable feeling. It is, in many respects, a critical book. But this criticism is a helpful kind of constructive criticism. It directs the reader toward a clear and valid understanding of the message of the Redeeming Christ."

A Second Touch — Keith Miller — $3.50
"I can see people. But they look like trees walking around. So Jesus touched his eyes a second time . . . and then he saw men as Christ saw them." This book is a sequel to "The Taste of New Wine."

Come in and visit and browse. See our wide variety of Bibles, ranging in price from $1.50 to $12.50. Also, a paperback edition of the "Layman's Theological Library," 12 volumes priced at 90c each.

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9:00 A.M.—12:00 Noon Saturday
Devotion to Christ Today
The Way Of The Pilgrim

Every young man, as he looks at the adults around him, finds those who talk a good religion. In his early years, while the innocence of childhood still rests upon him, he feels that he is observing the real thing. This attitude doesn't last.

As he is educated in the Scriptures he comes to realize that frequently those who talk the best religion seem the farthest away from the practice of the teachings of Christ.

Then he turns to the activist in the Faith. Once again he feels that he has met the real religion. A few courses in psychology in most any university, however, raise questions here as well.

It is not until he becomes aware of himself, of his own sin, that the scales begin to drop from his eyes. It is not until he realizes the truth that there is none righteous, no, not one that Christianity begins to open in all its beauty. For Christianity is a faith for sinners, only sinners.

If he turns in this new self-awareness to the risen Christ in acts of discipline and devotion, something wonderful begins to take place. Its first adventure is the sense that in spite of ones failure he is loved by God in Christ Jesus. Out of this experience grows the responding love that helps him join the ranks of those who are becoming what God intends they be. Attitudes change, habits change, purposes change and life takes on some of that beauty, even amidst suffering, that may be called abundance.

It is with deep appreciation that we publish the three articles received in response to our request for personal experiences of Christ. It is also in the hope that there may be some word therein to help others begin to share the joy that is ours in Christ Jesus.
My Way To The Christian Faith Was

A Long Road,
Full Of Many Detours

Owen Lewis
First Moravian Church

At 17 I was a Moravian pre-ministerial student; at 25 an agnostic; at 30 a local and regional leader in the Unitarian Church; at 35 espousing Quaker causes and social action; at 40 turning back toward the Moravians; at 42, a dedicated, loyal Moravian and a Sunday School teacher.

That seems like a strange odyssey on the trail of faith, but it is one that has produced a mature belief and confidence in the true Christian religion as I see it.

How did it all come about?

My childhood and youth in the Moravian Church gave me a solid background of religious training and a good sense of Christian values. I had a strong case of hero worship for my older brother, who is a Moravian minister. So I followed him to Moravian College, intent on studying for the ministry. But not very intent, for in the folly of youth I questioned everything I heard. I was an obnoxious smart-aleck, who particularly heckled his religion professors.

It was World War II, and a 4-D deferment put the draft-dodger stigma on me as I saw Moravian College dwindle to 90 students, and all of my friends off to fight for what was well propagated as the cause of justice and freedom.

So I joined the Maritime Service. The religious training held up for a while, and I served as a chaplain's assistant at St. Petersburg, Fla., before I decided to go to sea. There I still preached regularly, and even conducted a funeral at sea.

But the forces of worldliness and disbelief encountered among men of all beliefs — from Mormons to Communists — and the blind faith on which I had taken things earlier eroded. Eroded, that is, except in times of crisis, when I recall very well strong belief in an anthropomorphic deity coming very much to the forefront.

Abandoned Church

After the war I had given up the idea of being a minister, and decided to go to Chapel Hill and study business. Chapel Hill is not exactly conducive to the pursuit of orthodox religion. I was there in 1946-49 and on a fellowship in 1966-67. I am not exactly proud of the fact that I never set foot in a church there during the whole four years.

Instead, there were pseudo-intellectual discussions and much theorizing and philosophizing about the lack of relevance of Christianity in the contemporary world.

Meanwhile, back at Calvary Church, there was a fundamentalist, evangelical preacher who didn't understand me any better than I understood his point of view. And in the Sunday School the group insisted on sticking to outmoded
materials, despite my efforts to get a little dialogue going. "If you can't lick 'em, quit 'em," I decided, and I did.

Then in 1950 I discovered Unitarianism, after being rather negative about the whole of religion for those several years. I was the first president of the Unitarian Fellowship of Winston-Salem, held the job for three years, and went on to hold a number of important regional offices: extension chairman, dean of the summer institute, social chairman for the South. I preached in various Unitarian Churches throughout the South.

My beginnings in Unitarianism had been fed mainly by the writings of Pierre van Paasen, Erich Fromm and Thomas Paine. It was chic to knock orthodoxy, to belittle the Bible Belt, to dispute the Trinity, to follow the 18th century doctrine of rationalism, of deism, and to pursue goals of ethics and social concern and leave the emotional, spiritual elements to others. It was primarily an emphasis on the humanistic ethic as opposed to the authoritarian ethic, and the spirit of worship had no place in this neat little scheme of things.

Sought Ultimate Reality
But people do grow, even Unitarians sometimes, and I find that there are just as dogmatic humanists as there are Christians, and what was valid for the 18th century isn't necessarily valid for today. My reading took a new turn: Whitehead, Stace, Northrop, Hocking, Aldous Huxley. I sought after ultimate reality, which as I look back on it now, is readily available in the Christian Church under the name of God.

But even though I knew there was something wrong, something missing from my neat little package of religious —if you can call them that—convictions, I was still not ready to accept again the Apostle's Creed, and less so, the Nicene Creed, or conventional Christian terminology. I had a semantic block.

All during the later years of my Unitarian experience I became less and less active. I had heard these things all said before, and I wanted something with a little more substance to it.

I visited frequently with various denominations, most especially the Episcopalians, and found that there were many things about their churches that I liked. They were really doing things in the area of social concerns while Unitarians merely talked about them. And the sermons showed that some of the Christian ministers were not mose-backs at all, but men with messages vital for their times.

I found more solace with the Quakers than any others, particularly the silent meeting, the social concern, and I reached high regional offices in that group. But with the Quakers as with the Unitarians, I saw times changing and positions remaining static; leadership changing, and those coming on less dynamic.

All the while I considered myself an essentially religious person, but with no formal ties to any denomination.

Family Responsibility
Then at 40 I remarried, and was confronted with the joint responsibility for the future of an 8-year-old and a 9-year-old, and sharing a life with a good mountain girl who had been raised in the Baptist church and wanted no parts of Unitarians or Quakers.

Again I turned back to my original mentor, Brother Henry, with whom, fortunately, my wife and children related very well. He and I had long since buried the hatchet that flew when
I had rebelled against orthodox Christianity.

A highly intelligent, sensitive, well-informed man, he gave all the right answers at the right time, and we found that the services at Friedberg Moravian were very rewarding for all of us.

Then came a year at Chapel Hill, and another religious dry spell, but in art history and aesthetics I continued to see revelation of the Divine plan.

When we moved to Greensboro last year, we found Bro. Lewis Swaim to be a warm, friendly person whose sermons had the rare gift of being simple yet profound. And they were relevant. We joined his church promptly, and found a community of kindred spirits, a hardworking, dedicated group who were striving for Christian outreach in the city.

Next thing I knew I was teaching a Sunday school class. The superintendent told me it was by popular demand. I think my beard probably awed them. I was dubious, but I thought I'd try.

The pastor, now Bro. Richard Spaugh, knows that I am not the most orthodox Christian in the world, but he and the people in the class — a group of intelligent, inquisitive young adults — appear to be satisfied with what is going on.

For one thing, the Covenant Life Curriculum is conducive to the kind of group participation that I see as the aim of a Sunday school class. I have no difficulty in relating the material to the problems of our contemporary society, and I think we all share a meaningful experience.

The gospel of Jesus is just as valid today as it was in His time, if we but study it, discuss it, and use it. We try.

It was a long road, full of detours, and I have not come to the end of it yet. I shall continue to search, to share, and to interpret. That basic Christian document, the Bible, has a great deal to say to our sick society. I'm glad I found it again after all those years.

How Great The Bliss
To Be
A Sheep Of Jesus
Roy Ledbetter
Friedland Moravian Church

I am young — nineteen — and I feel that my short life receives its meaning from the blood of Jesus Christ. His suffering for me is the most real of all realities. The divine love which precipitated his sacrifice is the center of my being and I am capable of loving others only in the perspective of that love wherewith I was first loved. This Love creates, motivates and sanctifies my existence.

How do I know that my Christ is Lord? It is not something I know, it is something which I feel in my very heart of hearts. I have had no blinding revelations of his glory or visitations or apparitions—how can I with certainty make any such broad statement? I can only counter by saying that this is not broad but points to the very essence of what seems to be a meaningful life.

Having realized that Christ has made my life meaningful by the fullness of

August, 1968
his Love in spite of myself, I have given my entire life to his service. His priesthood is the most fulfilling way in which I can share his Love. This is my way. Other people have their own. Bishop C. H. Shawe of the British Province characterized the Spirit of the Moravian Church as simplicity, happiness, unobtrusiveness, and fellowship. I have found all of these in Christ and must share them.

The chief spiritual joy I anticipate in the ministry is the celebrating of the Holy Communion. Here, for me, is the ultimate sharing between myself and Christ as I remember his death for me. I believe that he becomes present body and soul in the elements through some mystery and that only by the Grace of God am I made worthy to partake in repentance and forgiveness. Here, too, is the ultimate union between believers as they share the body broken and the blood shed for them.

The Almighty who sent His only Son to suffer and die for me is not a lofty, transcendent being who cares little for personalities; rather, he is a Father who loves us as his children. He cares for us individually. "Yea, my very name he knows." He comforts me daily by the Holy Spirit, the Paraclete.

This same Spirit enlightens and quickens my soul—in the song of a bird, in the rising sun, in the note of a trumpet, in silence—and bears me aloft, above the noise and agony of the world. Yet this very world from whence I am borne is the same to which I am called to minister and the Spirit alone can prepare me to face it.

I wish that I could suffer for my faith, but the world has had enough of martyrs. There will be saints, but they must live and live for Christ. Only then can they be accounted worthy to die for Him.

Christ Is Appropriate

Mildred Snyder
Hopewell Moravian Church

First of all, I accepted Jesus as my Saviour.

One day I realized that I had sinned; I was sorry for my sins, and I accepted Christ by faith and repented of my sins. I haven't desired to follow the paths of sin because I have found in him a fruitful spiritual life which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, — against such there is no law." We cannot bear fruit of ourselves.

He is the vine, and we are the branches. He is the Shepherd of the fold: "My sheep hear my voice and I know them, and they follow Me."

"No other foundation can any man lay than that which is Jesus Christ." "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." "In Whom all the buildings fitly framed together grow unto an holy temple in the Lord; In Whom ye also are built together for an habitation of God through the Spirit."

I have found he is appropriate for all ways and walks of a Christian life. Have you found the same experience?
HYMNS
In The New Hymnal
Rudolph Schulze

The publication of a new hymnal for our church is an event of great significance. It is an opportunity to reaffirm the best of our Moravian heritage in hymnody and to discover the dimensions of the universal heritage of all Christians. No book is more ecumenical than the hymnals used in American churches today, whether those churches are part of the cooperative movement among churches or not. Our hymnal will be no exception. At the same time it will have a distinctly Moravian accent in that the backbone of its contents will be from that which makes our heritage as rich as any in Christendom.

Actually people of many different backgrounds will feel at home in using the new hymnal. We hope they will also come to appreciate the special contribution made by our own church, both in words and in music, to the wealth of Christian devotion.

Actually a Revision

Our new hymnal should be looked upon as a revision of the hymnal printed in 1923 which is presently used. This is not to say that the hymnal we now use is a poor one. It is, in fact, a very worthy hymnal, but many changes in form and in content are called for 45 years after its publication.

Work on the new hymnal began by deciding on which hymns should be kept and which should be dropped. The result of this process was the deletion of around 450 of the 952 hymns. This was done by carefully weighing the preferences expressed by pastors and organists through a questionnaire, by comparing the relative popularity of certain hymns in other hymnals, and by trying to evaluate their usage in congregational worship.

Any hymnal of 952 hymns has many that merely add to its bulk without adding much to its worth. For instance, as part of background work on the hymnal committee, I checked through my church service bulletins used in several pastorates over a 12 year period. I found that I had never used any of nearly 300 hymns and there were about an equal number of others that I had used only once. And I don't believe this was because of wanting to spare the hymnal. In fact I believe that the congregations I served endured more experimentation with their singing tolerance than most! It was decided early in the revision process that the new hymnal should contain no more than between 600 and 650 hymns. Actually it will have 625, including about 30 special pieces and responses at the end. This is about average for most hymnals in modern use.

Gregor Tradition

A second task was to make quite a number of necessary changes. Three musical consultants combed through every detail of music for the hymnal, reclaiming the Gregor tradition of the
Moravian Chorales. This was an excellent piece of work with music that belonged to our heritage and which still spoke with real meaning to the members of the entire hymn-section of the Hymnal Committee. It seemed to the committee that the Gregor versions of the German chorales in general and the Moravian chorales in particular were more singable and more "American" than the Lutheran versions of them which our brethren in Germany have tended to follow more recently. The Bach version of the chorales has been consistently avoided as being too difficult for congregational singing, even though other American denominations have used Bach versions as "the best in music." In some chorales there have been considerable changes made, in others the changes are only minute.

There will be other changes evident. In many cases the key of hymns has been lowered so that they are more easily sung by today's congregations. Long hymns have been shortened so that very few have more than four stanzas. There are a number of changes in categories to which the hymns are assigned. There have been word changes in various hymns. Certain hymns are assigned to the tunes most widely used in other denominations ("O Master, let me walk with Thee" will be sung to MARYTON instead of SAXBY). The more commonly used translation of some hymns will replace others that we have used. (eg. "Come hither, ye faithful" becomes "O come all ye faithful"; "A safe stronghold" becomes "A mighty fortress"; "O praise Jehovah!" becomes "Praise to the Lord, the Almighty").

Words With Music

To the question most often asked about the new hymnal is, "Will the words be with the music?" The answer is affirmative! Apparently more people read music these days than ever before. So it is almost essential that any hymnal now printed should have the words set with the music to which they are to be sung.

The new hymnal will contain approximately 100 new hymns — that is, hymns that were not included in the present hymnal. Many suggestions came from those filling out the questionnaire. The most commonly requested hymn was "God of Grace and God of Glory" with "Breathe on Me Breath of God" a close runner up.

But many hymnals and anthologies, new and old, were searched for hymns that might find suitable use in our services. Some original manuscripts were considered. Earlier Moravian hymnals were combed for possible suggestions. Two contemporary Moravians contributed hymns written in 1957 and in 1963 that were included.

One hymn from the early Bohemian Brethren will be included in two different translations — and sung to two tunes that possess something of the ruggedness of the Black Forest. It was sung to celebrate the beginning of the Brethren's own ministry in 1467 and speaks meaningfully of the church and its mission.

Our present hymnal does not have any rubric for hymns of social concern. A category called COMMUNITY, NATION AND WORLD will be in the new hymnal and 10 out of the 17 hymns in this category will be new to us. They are comparatively recent hymns. Many other hymns carrying this theme were considered but these ten commended themselves for usage in our church.

THE WACHOVIA MORAVIAN


**Gospel Songs**

A good number of the "Gospel Songs" of late 19th Century America were examined pretty much as a group. It was a difficult task to sift through these for some that seemed worthy of inclusion in our hymnal. Several of these hymns found acceptance by the committee, however, some of which were included over the demur- 

By way of contrast, there are newly included in the hymnal several ancient tunes, two of which are plain song melodies.

Finally, there are at the end of the hymnal a wide variety of special short pieces, responses and chants, which should find use by various choirs in many a service.

As the hymnal committee began meeting, two concerns seemed to prev- 

We hope, therefore, that the hymnal will find much use in the worthy praise and worship of our Lord. We trust that this lyrical expression of our faith, both the words and the music, will be uplifting and will open up a wider and nobler joy, both in possessing and in making known the hope that is within us in Jesus Christ.

**An Aid To Devotion**

**LITURGIES**

**In The New Hymnal**

Edward T. Mickey

What is a liturgy, anyway? It is a form of worship particularly adapted for use by a group of people. If the leader "reads" it like a grocery list, it becomes one of the deadliest and most uninteresting of literary exercises. If it is prayed like the prayer it is, it comes alive to provide for the worshipper one of the most glorious experiences he can have in coming to God.

These thoughts were uppermost in the minds of those charged with the preparation of the liturgies for the new hymnal. There were also other important thoughts.

The reading of God's Word from the
Scriptures is the most solemn and important part of a Christian worship service; the liturgical prayers of the congregation are next in importance, bringing us face to face with God in prayer. Christian Doctrine does not change, though the expression of it, especially liturgically, differs for each succeeding generation. The liturgical section of the Hymnal Revision Committee worked with great care to lose none of the rich doctrinal heritage in our liturgies and at the same time to adjust forms of worship to the needs of our day.

In revising the liturgies we now have, it became necessary to adopt a language of worship which neither discarded the valuable phraseology of the past nor held too closely to antequated expressions. Much of our liturgy is quotations from Scripture. The committee believes that no one version of Scripture contains the perfect expression in every case. Hence, quotations are not from any one translation of the Bible, and sometimes the wording is based directly upon the Greek or Hebrew text.

**Liturgical Prayer**

Liturgical worship is prayer, so many phrases have been revised into the first person of address rather than the impersonal third person. Also, in some of our liturgies there have been places where sequences of thought have been interrupted or poorly organized because new thoughts were inserted in the past without revision of the old to create a harmonious whole. These places have been set in order.

Liturgical services today must be in a form to fit into the brief time now allotted to Sunday morning worship. For this reason it seemed desirable to shorten the Litany, until the committee discovered that this could not be done without loss of its comprehensiveness. It would cease to be the complete unit of prayer that it is intended to be if it were cut in sections, used in parts, or any of its thoughts omitted. It was felt, therefore, that this great, comprehensive prayer should be kept always as a unit, and so used. Its phraseology and paragraphing were revised and condensed as much as possible. If briefer expressions of worship are needed, they may be found in other shorter liturgies, both old and newly added. The Litany in its revised form can be prayed with all chants and without haste in 14 minutes. This much prayer and praise in a service is not excessive. Indeed, we have seldom noticed that other seasonal liturgies in our present hymnal actually have required more time than the Litany in their use.

The present general liturgies have been revised somewhat in language and content. Two new general liturgies have been added, one of them built around the Nicene Creed and the other around the Ten Commandments. These four general liturgies should provide themes for almost all needs not met by the Litany or by seasonal liturgies of the Church Year.

**New Titles**

Titles of the liturgies of the Church Year have been broadened to cover the season rather than a particular day in that season. This makes their use more inclusive and provides a more comfortable feeling when it is not possible to use them on the exact day. So “Christmas Day” becomes “Christmas”, and “Trinity Sunday” becomes “Trinity”, etc. . . .

Some liturgies, such as those now designated as “Patriotic” or “Schools and Colleges”, will hence forth be designated as “National Occasions” and

*The Wachovia Moravians*
"Christian Education". Their use on a wider basis is thus encouraged.

The Te Deum Laudamus and the Festival Doxology are among the oldest expressions of the Christian Church and of the Moravian Church. They are, for the most part, unchanged. They do not need it.

Little needed to be done in revising services of dedication and ordination. These are very wonderful as they are.

The service for Infant Baptism has been broadened and revised to bring out its true meaning and to deepen its spirit of worship and dedication. Its theology is made clearer.

In the interest of unity, dignity and the best of serious and meaningful expression, the services for reception of members by confirmation, adult baptism, transfer from other churches and reaffirmation of faith are now combined into one liturgy for all. Any part of it can be satisfactorily omitted when not needed. All of the questions of profession of faith will now be asked of all who unite with the church, followed by a single question pertinent to the way in which the individual is received into the congregation.

The marriage ceremony has been somewhat amplified, remaining essentially the same.

The burial service has been so adjusted as to meet the divergent needs of our day. It has been made suitable for use in both Moravian and non-Moravian communities.

Communion Services

The committee discovered that eight services for Holy Communion contained all of the themes and subject matter which have been in ten services in the past. Whitsunday and August 13, both being concerned with the Holy Spirit, were combined. The same was done with Maundy Thursday and Good Friday.

Our liturgical chants are unique in their four-part character. One of the great improvements is the inclusion of the music for all of these and for the hymns within the text of the liturgies, except in the Communion services. This last, regrettably, would have consumed too much space, so it could not be done.

Many of us had not realized that the chants for our liturgies were not uniform. In typical Moravian fashion, we had just made them uniform in practice by ignoring the differences on the printed page. We have sung "from tradition" or according to the whim and fancy of some leader. Chant forms have been brought into order. At the same time we have returned to the purer forms of liturgical chanting set forth by Christian Gregor, without the embellishments of later revisers and composers. When these chants are used as Gregor originally intended, and not put into a deadly straightjacket of performance, they become worship through music to a wondrous degree.

Among their many discoveries the Music Consultants Committee has found for us a really beautiful arrangement of the Gloria Patri (Glory be to the Father, etc. . .) which comes from the New German Hymnal of the Unitas Fratrum, and which is destined to make this oft-repeated worship form deeply meaningful.

Add it up? Now, perhaps, we will be less likely to "read the liturgy", and more apt to "pray the liturgical prayer" with greater enjoyment and deeper meaning. The results of proper liturgical usage are many, not the least of which are redemption, discipline and joy.

August, 1968
A Collection Of Hymns, 1966-1967

The writing of hymn is always an expression of devotion. Here are several the editor happened to have knowledge of. The authors are all teenagers with the exception of Mr. Hege who is in his early eighties.

Holy Spirit, God of Mercy

T. Dulce Carmen

Holy Spirit, God of Mercy,
Search our souls and dwell therein.
Chase the gloom and terror from us,
Brighten all the paths we tread.
Spread your love’s broad banner o’er us.
give us strength to serve and wait.
Cast out all our fears and sorrows;
Help us find the longed-for peace.

Katherine Swan

In Youth, Lord, May I Ever Be

T. Dundee

In youth, Lord, may I ever be
Of service to Thy will;
And may I serve as Christ hath done
Thy Kingdom to fulfill.
Lord, in my blindness lead me through
Temptations I can’t see,
And give me comfort in distress.
My Lord, this is my plea.

Keith Dull

Teach Us, Lord, The Way of Justice

T. Cassell

Teach us, Lord, the way of justice,
We will guard it to the end;
Give us faith that we may keep it,
In thy love on us descend.
Lead us in the path of goodness,
Let us not be put to shame;
May our hearts be ever blameless,
May our lives Thy love proclaim.

Paul Knouse, Jr.
O What Is Our Place, Our Role On This Earth?  

T. Lyons

O what is our place, our role on this earth?
Yes, where must we go, our challenge since birth?
O where should we journey to best spread the Word?
What manner of living would best serve the Lord?
The answer is dim, not easy to see.
O where shall we search, O where can it be?
Our quest for this truth we must now quickly start.
The answer, dear God, may we find in our heart.

Candace Apple

The Inn And The Stall  

T. Hus

"The Inn is Full," the keeper said,
"I have no room or empty bed."
He must have been unkind to them,
For this is all we know of him.

But someone found a little stall.
This had to do, for this was all.
In it the cattle ate and slept,
While Mary suffered, prayed and wept.

Within that stall God built a throne,
In it we find the Corner Stone.
And from this stall we all must start,
To wash and cleanse a sinful heart.

The keeper had to close the Inn,
To pay his part of Adam's sin.
The Baby left the little stall
And gave His life to save us all.

W. E. Hege
The Church Around the World

Church Loan Fund Established By Eastern District Conference

BETHLEHEM, Pa. (RNS) — A $500,000 fund to aid new churches was approved here by the Eastern District Conference of the Moravian Church in America at the close of its four-day session.

Establishment and promotion of the loan fund for new churches during their first 10 years of operation was proposed by the stewardship and finance section. Since the Moravian Church was founded in 1457, it will be known as the Sixth Century Fund.

The Eastern District Board was authorized to draw up plans for raising the half million dollars, chiefly from a program of bequests and not from general solicitation of the congregations, and for granting loans to new churches with a view to guaranteeing the perpetuation of the capital fund.

On suggestion of the Church and Social Issues section, the conference agreed to recommend to the Provincial Elders Conference that it assemble pertinent information relative to Selective Service. Members noted the possibility that many young men are "not knowledgeable of the existing public laws governing the Selective Service."

The information will be distributed to congregations so pastors may have facts at hand when counseling and instructing young men. Pastors and congregations were also encouraged to support and cooperate with community draft counseling centers or initiate their establishment.

Delegates stressed that the Church is in no way trying to counsel against military service, but is trying to make information available to its young men concerning the draft.

Great concern was also expressed on the need for increased understanding of the term Black Power, "a term often linked only with violence and rioting and a term often feared by the white community."

The Church and Social Issues section explained "there are many positive aspects of the concept of Black Power as well, among them being the attainment of equity by the black man in our political and economic systems, and even more important being the development of a new self respect and a new desire for self-determination in the black community."

It was agreed that "as Moravian Christians recognizing the importance of the individual and the need for self-respect and self-determination, we welcome the development of these positive aspects of Black Power and encourage the expression of these aspects."

The Conference also resolved to "encourage the white community to listen thoughtfully and seriously to what black leaders are saying, both on an individual level and also in our business and political institutions."

In other action, conference voted to recommend the Eastern District Board establish a special fund specifically to aid congregations in underprivileged, low income areas.

The Youth Ministries Section stressed the need for more active participation of young people in the full congregational life. Conference adopted its resolution urging congregations to include representatives from communicant youth 21 years and under on all offi-
cial local boards (elders, trustees, Christian education, etc.) and all committees (budget, program, music, etc.) where legally permissible.

The district board was charged with continuing its emphasis in church extension on all fronts by a supporting ministry to the existing churches facing emergencies; in experimenting with an inner-city ministry known as a storefront operation, perhaps in cooperation with other churches; and considering church extension in an upper middle, upper or wealthy class of people.

ATLANTA (RNS) — The Lutheran Church in America, after prolonged debate, voted a $6.5 million emergency fund to “respond to the urban crisis” over the next two years.

Delegates here for the fourth biennial convention approved by a 389-250 vote a special $3 million appeal to congregations this year, and another $3.5 million special appeal in 1969.

BALTIMORE (RNS) — The Christian churches have a new frontier in the field of international trade, a United Church of Christ official asserted here.

Dr. Alan Geyer, director of international relations for the 2-million member denomination, charged that American church leaders have been “stone deaf to the real issues in the struggle against world poverty.”

The growing gap between rich and poor nations, he said, is a “profoundly moral issue with which Christians must wrestle.”

“The average worker in the Two-Thirds World of the poor,” he claimed, “must work 20 hours to earn what the average worker in the rich nations can earn in one hour.

A drop of a country’s exports on the world market, Dr. Geyer said, can cancel all the good effects of U. S. foreign aid.

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August, 1968
BOSTON (RNS) — Richard Cardinal Cushing, Archbishop of Boston, made a plea here for a “revolution by legislation” in the social order of the Latin American nations.

Discussing the philosophy of revolution, Cardinal Cushing proposed that Latin America change its social order “not by bullets and a bloody revolution — but by legislation.”

He spoke at a departure ceremony in St. Stephen’s Church here for seven priests who will serve with the Missionary Society of St. James the Apostle in Bolivia, Ecuador and Peru. The ceremonies marked the 10th anniversary of the mission unit, founded by Cardinal Cushing on July 25, 1958.

NEW YORK (RNS) — The Episcopal Church has approved five additional grants totaling $17,500 to alleviate the country’s racial and poverty crisis.

The grants bring the total funds allocated under the General Convention’s $9 million Special Program to $956,107.

NEW YORK (RNS) — Mission Boards of the United Church of Christ and the Christian Churches (Disciples of Christ) will combine administration of their work in Latin America, effective Sept. 1.

The two denominations united their mission offices for India in March, 1967.

The arrangement, they asserted, is “ultimately based, not on expediency, but upon the conviction that the mission is God’s and it is, in fact, one mission.”

NEW YORK (RNS) — Presiding Bishop John E. Hines of the Episcopal Church has called on all clergy and laymen in the denomination to undergird their social action involvement with prayer.

“To Christians,” Bishop Hines de-
TO BE SURE, BE SURE IT'S AN . . .

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August, 1968
geographic strip, "cutting across all racial, class, economic and social layers."

Subcommittees are currently surveying the resources of the congregations and the needs of the area.

HIGH POINT, N. C. (RNS) — An Inner City Interdenominational Youth Ministry has been organized here which will be youth-planned, youth-oriented and youth-implemented.

Its originator, Tom Watson, an ordained minister in the Pentecostal Holiness Church but more recently a newspaper man, said the ministry is being formed "to provide a framework through which we can take Christ from behind the stained glass and put Him in a downtown context and demonstrate, as an extension of the established church, that Christ does have meaning for the young person in all areas of his life."

Prominent local business, civic and religious leaders have agreed to serve on the youth ministry board. The program was launched at a meeting of approximately 100 young people at which goals and objectives were discussed. A downtown building has been leased for use as a youth center.

BERLIN (RNS) — The eight Protestant regional Churches in East Germany have formed a "structure commission" which will work out suggestions for a "closer structural consolidation" facilitating practical cooperation among the Churches.

Establishment of the commission stirred new speculation that Protestant Churches in East Germany see themselves compelled to organize their own administrative organization as a result of the increasing pressure by the Communist regime to sever relations with the Evangelical Church in Germany (EKID) and form their own East Ger-

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AUGUST, 1968

man federation.

LONDON (RNS)—Britain's 700,000
Methodists will give one day's income
on Good Friday next year for world
poverty projects.

The decision was made at the annual
Conference, attended by 686 ministers
and lay representatives.

ANDERSON, Ind. (RNS) — A new
Protestant denomination was born here
with the merger of The Wesleyan Meth­
odist and Pilgrim Holiness Churches
into the Wesleyan Church.

Under discussion for more than a
decade, the union was approved by na­
tional meetings of the two Churches in
1966.

The new Church has a membership
of 122,340, with a constituency of
300,000 on the basis of Sunday school
enrollment.

The Wesleyan Methodist denomina ­
tion completed a merger with the
2,500-member Alliance of the Reform­
ed Baptist Church of Canada in 1966.

RICHMOND, Va. (RNS) — Devel­
opment of national leadership is the
most noteworthy aspect of the work of
Vietnam Baptist Mission, according to
a spokesman for the Southern Baptist
project.

Two Vietnamese Baptist pastors
were ordained during the year and the
first Vietnamese called to pastor a
church related to Southern Baptist
work in South Vietnam is serving at
Faith Baptist church in Nhatrang.

All Southern Baptist chapels in Sai­
gon now have Vietnamese pastors.

WINNIPEG, Man. (RNS) — The
congregation of St. Stephen's Broad­
way United church, whose building was
destroyed by fire three months ago, will
replace it with a $3,300,000 com­
plex.

Planned are a 26-story apartment
building, a parking building and a 500-seat church. Officials expect it to make a profit for the congregation of about $50,000 a year.

It will be Canada's second church-business block. The first, already a booming success, is operated by the St. James' United Church of Canada congregation in Montreal.

Officials of St. Stephen's expect the $50,000 annual profit would come after payments on a $2 million mortgage on which interest is set at 9 per cent.

Moravian College Names McKeown
Director of Admissions

John T. McKeown, assistant director of admissions at Moravian College, has been appointed director of the office of admissions, effective immediately, according to an announcement from the office of Dr. Raymond S. Haupert, president.

McKeown, who received a Bachelor of Arts degree from Moravian, and will receive a master's degree in counseling from Lehigh University this summer, succeeds Samuel R. Kilpatrick, admissions director since 1950 who has accepted a position as registrar at the new Eisenhower College in Seneca Falls, N. Y.

He is a native of Winston-Salem, N. C., and is married to the former Patricia Lucas of Allentown, who graduated from Moravian in 1963. The couple and their 14-month-old son Matthew John live at Green Pond, Bethlehem. They are members of East Hill Moravian Church.

Search Uncovers Piano
Made by Tannenberg

David Tannenberg, early American Moravian organ builder, was known to have made two pianos. A recent search of storage areas at Linden Hall, Lititz, Pa., uncovered what appears to be one of the two. Bills and fiscal records of the school and archives confirm its purchase on September 18, 1800, during the time of John Herbst's headmastership. The search came after the publication of William H. Armstrong's Organs for America.

Surinam Mission Company
Oberves 200th Anniversary

C. Kersten and Co., the commercial firm of the Surinam mission, will observe its 200th anniversary when the Board of Directors of the Moravian Church Foundation met in Paramaribo, Surinam, June 19-28.

Representing the American Moravian Church at the anniversary celebration and board meeting were Dr. John S. Groenfeldt of Bethlehem, Pa., and C. T. Leinbach of Winston-Salem, N. C.

The Moravian Church Foundation is the controlling board of C. Kersten and Co. and is a continuation of the old Zendingstichting mission corporation.

Jean Trodahl to Assist
At Children's Home

Miss Jean Trodahl, daughter of the Rev. and Mrs. Harry J. Trodahl, has been teaching school in the Bethel, Alaska, public school system. She has agreed to spend this coming winter as a teacher at the Children's Home in order to allow several of the women on the staff of the Home to have a furlough.

Christ Church Prepares
Program for Servicemen

A thirty minute religious program by the pastor and choir of Christ Church has been prepared for the Armed Forces Network. It will be broadcast to United States military personnel serving overseas.

Br. John M. Walker conducted the
service and delivered a short devotional sermon. The choir, directed by Dale L. Kalter, sang two Early American Moravian anthems. Mrs. Audrey Wilson was the organist. The pastor and choir prayed portions of the Easter Morning Litany as a confession of faith.

Tink Kanoy made the recording.

A similar service was prepared by the pastor and choir of the Moravian Congregation at Lititz, Pennsylvania. This was in response to a request from the Chaplain’s Board of the Department of Defense for two radio programs from the Moravian Church in America.

Coffee House Adds Hours For Governor's School Students

The provincial youth coffee house opened recently on Wednesday nights as well as regular Saturday nights as a result of a request from numerous students at the Governor’s School held annually at Salem College.

Under the direction of volunteer youth and ministers the coffee house seeks to provide a place for discussion of issues in a Christian context. Some topics of discussion have been Modern Art and the Gospel, Black Power, and Homosexuality.

St. Philips Holds Outstanding Bible School

The pastor of St. Philips Church re-
ports an outstanding Vacation Bible School there this summer. Attendance reached a peak of 102 youngsters during the week.

The congregation was assisted in the school by the Sector Ministry mentioned under the dateline Winston-Salem in the column The Church Around The World. The sector churches provided help for the effort in the form of leadership and buses for transportation.

The last session of the school was held at Bethabara. There the kindergarten and primary children occupied the new church building and the juniors toured historic Bethabara. At the conclusion of the tour the juniors joined the others in an impromptu lovefeast.

Moravians Supply Blood For Minister’s Ill Child

An appeal made to the Moravians in the Southern Province to donate blood for the daughter of the Rev. and Mrs. Alan Barnes of Fort Lauderdale, Fla. resulted in the donation of 150 pints of blood for her use.

Martha, who is two years old is afflicted with leukemia and has required 45 pints of blood since Easter weekend.

Mr. Barnes was deeply moved by the concern expressed by those who donated the blood and requested that his appreciation be expressed by this journal.
DEATHS


Clodfelter, Stella Krites, born September 1, 1892; died May 14, 1968. Funeral conducted by the Rev. J. Calvin Barnes. Interment in the Moravian Graveyard. A member of Calvary Church.


Ashburn, Ollie Hastings, born August 8, 1891; died June 29, 1968. Funeral conducted by the Reverend J. Calvin Barnes. Member of Calvary Moravian Church. Interment in Forsyth Memorial Park.


Reid, Walter Russell, Sr., born August 19, 1897; died July 4, 1968. Funeral conducted by the Reverend J. Calvin Barnes. Member of Calvary Moravian Church. Interment in the Moravian Graveyard.


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Dr. Greenfeldt Discovers

An Interesting Link Between Surinam and America

While in Surinam for the meeting of the Moravian Church Foundation, Dr. John S. Groenfeldt made an interesting discovery relating to the beginnings of several of our Moravian congregations of the Western District.

In connection with the 200th Anniversary of the firm of C. Kersten & Co., which is controlled by the international Moravian Church, the employees of the firm donated a large panel illustrating the story of the development of C. Kersten & Co. over two centuries. In looking at the panel Brother Groenfeldt noticed the name Otto Tank. “A man by the name of Tank had a part in founding some of our Moravian work in the United States,” Brother Groenfeldt said to Josiah de Kraker, the managing director of Kersten. “It is the same man,” Mr. de Kraker replied.

The recently published history of the Kersten firm, begun as a small tailor and dry goods shop by Moravian missionaries in 1768, tells more of Tank’s story. Born in 1800; the son of a prominent Norwegian political leader, Nils Otto Tank was being groomed as a possible future King of Norway. He was sent to several capitals of Europe to further his education and also in the hope he would marry a woman of noble birth. In his travels, however, he visited the Moravian center of Herrnhut and there not only became converted to a warm Christian faith but also married the daughter of a Moravian family. His ambitious father was furious and ordered his son to give up his commoner wife or leave the country in disgrace.

Tank was not the sort of man who would give in to such pressure. True to his faith and to his marriage, he left Norway and volunteered for service in the Moravian Church. In 1842, the Church sent Tank to Surinam as a missionary and a director of the Church-owned firm of C. Kersten & Co. He served as managing director of Kersten and was elected a bishop. The Moravian brethren normally did not challenge the social or economic patterns of the country in which they were working but there was a particular problem in Surinam in this period: slavery had been abolished in most other areas of the Caribbean by this time, but was being maintained by the powerful plantation owners in Surinam, a Dutch colony. Surinam was purposely kept isolated from other areas and reports sent to Holland about affairs in Surinam were carefully censored to make certain no embarrassing information reached the homeland. Tank was much concerned about this and in 1847 when he returned to Holland he wrote a strongly worded pamphlet about the plight of the slaves in Surinam and appealed for emancipation.

The plantation owners were enraged, and threatened retaliation against the Church-owned firm of Kersten if Tank were allowed to return to Surinam. The Church authorities bowed to this pressure and looked for another place to use Tank’s considerable talents. Just at this time a group of Scandinavian Mor-
Moravians who had arrived in Milwaukee appealed for a pastor, and Tank agreed to go to America to serve them. He accepted and with his second wife, a wealthy Dutch woman, arrived in Milwaukee in 1850. Tank was a romantic idealist and had visions of establishing a communal society of Moravians in America, probably modeled on Herrnhut, with himself at its head.

With this in mind he led the small group to the shores of the Fox River in what is now part of the city of Green Bay, Wisconsin. The settlement was hardly established, however, when dissent broke out. Tank's visions of his own role as the leader of the community were not in harmony with American frontier concepts of the mid-Nineteenth Century. He also came into conflict with the Rev. A. M. Iverson, who was also part of the group. When Tank proved to be inflexible the brethren decided to leave and establish a community and congregation elsewhere. After exploring various possibilities they decided on an area of what is now Door County, Wisconsin, that reminded them of the fjord country of Norway and founded the village of Ephraim. Later Iverson helped organize the Sturgeon Bay congregation. West Green Bay also traces its history back to Tank's efforts. Left alone, Tank finished out his life as a lonely and no doubt rather disappointed old man, surrounded by his extensive library and fine furnishings in the house still known as The Tank Cottage. It is now a museum and is open to the public as one of the historic houses of Wisconsin.

Brother Groenfeldt had a particular interest in this story because when Brother Iverson, the founding pastor of Ephraim, was no longer able to serve, an appeal was made for another Scandinavian pastor for Ephraim and Sturgeon Bay, and the Rev. J. J. Groenfeldt, grandfather of Brother J. S. Groenfeldt, came from Denmark to succeed Brother Iverson.

“If Tank had not written his pamphlet against slavery, and thus not permitted to return to Surinam, my grandfather would probably not have come to America as a missionary to serve the new Scandinavian congregation of Door County and I would not be in Surinam representing the American Moravian Church today," he told Surinam Moravians during his visit.
Southern Delegate Gives Impressions of World Council of Churches Assembly

By Richard Amos

More than 2,000 churchmen and visitors from six continents gathered in the ancient university centre, Uppsala, Sweden, for the Fourth Assembly of the World Council of Churches, July 4-19, 1968. Renewal was the theme of the Assembly, which was the most widely representative meeting in the history of the ecumenical movement. Plenary sessions of the Assembly were held in Fryis Sports Hall in Uppsala.

The Fourth Assembly of the World Council of Churches—which met in Uppsala, Sweden, July 4-19, made a profound and lasting impression upon me as a Moravian Church delegate, but more importantly as a Christian.

I was awed by the seriousness with which the Assembly went about defining, programming and seeking new ways of implementing its mission in the world. I also was astonished at the variety of endeavors the World Council staff engages in during the inter-assembly period. No one church or denomination or faith can speak and act with such authority and expertise as does the World Council of Churches on the grave issues of peace, poverty and general human relations in our time.

The theme of the Assembly was “BEHOLD I MAKE ALL THINGS NEW.” Though the Council wrestled with this theme in all of its deliberations and plenary sessions and committees, it seemed to me that what the Assembly actually was saying was that a new commitment to a very old sermon (read Matthew 25) preached by the Lord Jesus Christ is very urgently needed in these critical times throughout the old, the new and “the third world.” Now is the time for a sacrificial effort on the part of every professing Christian to stand up and live daily a life of love and concern for others.
A Letter to the Editor from the Editor

The Moravian Church faces a tremendous opportunity that is almost unheard of in our generation. This opportunity exists in manpower committed to our province and in training at this very moment. Other denominations are not so fortunate, facing instead empty pulpits on every hand.

The time has come for our province to prepare to be good stewards of this gift of God. Plans laid up to the moment have failed to take account of this reality. Money has been allocated on the basis of churches to be built rather than men to be employed.

How shall we rise to meet this opportunity? How shall the province honor Christ through stewardship of his gift to us?

In days gone by when such new challenges presented themselves new organizations have been founded by concerned persons to meet the challenge. Building and Expansion, coming to the fore after the Second world War is a classic, recent example. Its accomplishments to date are beyond the wildest dreams at its inception. Those who labored in this movement certainly deserve the profound gratitude of the province for their visionary leadership.

In this noble tradition I would propose the formation of a new organization, a Society for National Missions. The specific objective of this society would be to gather funds to employ personnel to search out and take advantage of opportunities to spread the message of Christ in ways suited to contemporary needs. Its task would be to reach those the church is not now reaching. Its task would also be to bring information about opportunities for mission to local congregations and our provincial boards.

Such an organization, in the tradition of Building and Expansion, would invest no funds in endowment, but as a faith organization would be dependent upon annual solicitation. It would operate through a board elected by its contributing membership to whom all employees in the field would be responsible. No idea for service would be beyond its careful consideration.

Now is the opportune moment to begin such a movement. At present a gifted young man who has completed seven years of training in preparation for the Moravian Ministry is employed in the sheet metal shop at Babson Co. We must use such resources or lose them.

One hundred persons donating $100 to such an organization would be a tremendous start. One hundred and fifty persons making such a donation could employ two men.

It is my intention to seek to gather together such a group of people willing to invest thus in the work of Christ. I would be interested in response in the form of letters to this journal concerning this suggestion.

The fields are white. Thanks to God's Spirit, men are available. Pray God that we may have the foresight to employ them in his harvest.

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An American Moravian Church?
What Is Meant By Merger?

The merger between the provinces as proposed is, in effect, merely a loose confederation of the two North American units of the Moravian Church. Its purpose is obviously to operate more efficiently in some areas, to create new resources in others, and to broaden the vision of the church by bringing its ministry and its membership closer together to face the challenge to serve Christ in our day and age.

Note that there is no proposed transfer of property or funds. This fact is a key to understanding the nature of the proposal. All funds and properties are still to be held as they are presently.

Note that there is no change in congregational or area authority. The process of the calling of ministers, for example, remains unchanged.

All real change is to be found in the creation or enlargement and sharing of two much needed offices, that of church extension and stewardship; the combining or the area journals, a move to produce a better publication at approximately the same cost; and the raising of the existing Interprovincial Board of Christian Education and Evangelism to a policy making board, rather than having its actions require ratification by area boards.

In addition to these changes are the two new bodies, the General Synod and the General Board. In examination of the merger documents it becomes clear that these are proposed as study and development groups where the Moravian Church examines its calling to serve. Authority granted these bodies is almost non-existant.

This is apparent, for example, in the statement that the General Synod “shall enter into such ecumenical relationships as are in harmony with the statements of the Unity Synod and its own enactments.” Without title to the properties of the denomination any future mergers would rest obviously upon the will of the area holding title to the property and control of the various funds. Thus it is that we apply the term confederacy to the proposed merger.

(Continued on inside back cover)
What Are The Advantages of Merger?

RICHARD AMOS

For the last several months many members of the Moravian Church in the Southern Province have had numerous opportunities to hear or read about the proposed merger of the Southern and Northern Provinces of the Moravian Church in America.

In the weeks immediately ahead, many will be hearing and reading even more about this important matter. Delegates to the triennial synod in November will be asked to vote their convictions as the Holy Spirit leads them concerning this very pressing issue.

As a member of the merger committee appointed by the Provincial Elders’ Conference as directed by the 1965 Synod, it has been my privilege to have had a part in nineteen presentations on this subject of merger. Inevitably, and rightfully so, one of the questions asked most frequently has been: “What are the advantages of merger?” Members of the committee have attempted to answer this question, but we are sure we have not been able to do so to the complete satisfaction of all the inquirers. I am certain, therefore, that there are those who may not agree whole-heartedly with the listing of what I believe to be definite advantages of merger. Nevertheless, I will attempt to carry out the request of the editor of the Wachovia Moravian.

To Be One

First and foremost, it seems to me we would be more nearly accepting an important spiritual mandate given to us by the Lord Jesus Christ when he prayed “that we may all be one.” Unity, it seems, is both God’s will and gift to the Church. As the Faith and Order Commission of the World Council of Churches stated at Uppsala, Sweden, as late as July, 1968: “The restoration and fulfillment of the visible unity of the Church is the most urgent task to which the Faith and Order Commission has to call the churches.”

There are, I realize, many who wonder whether or not we do not attach an exaggerated importance to the question of church unity, especially organic merger and unity. Many feel that church unity might aggravate the institutionalist tendencies in church life and create less flexible structures than we have today. But I believe that we should hold on to the original convictions of the ecumenical movement, that it belongs to the very nature of the people of God to live as one reconciled and united family and that it belongs to its witness to present to the world the picture of a new humanity which knows no walls of separation within its own life. Even the best cooperation and the most intensive dialogue are no substitutes for full fellowship in Christ. A divided and fragmented church cannot give us this full spir-
itual fellowship. The two Moravian Provinces in America can help heal this fragmentation of the Body of Christ which has developed through the centuries by accepting the proposition to earnestly "proclaim the oneness of the Church of Jesus Christ" in a visible and tangible way by becoming "The Moravian Church in America." This would be a start in the direction the Lord seems to be leading his Church in this century. It is one of the sad commentaries of our time that our two provinces on this continent have been so close to organic unity and yet have not seen fit to take the final step.

**Expanded Services**

Second, as has been pointed out in "the blue paper" which has already appeared in the *Wachovia Moravian*, entitled "Toward a Moravian Church in America," the two provinces definitely need each other to perform the tasks which the Lord has laid upon us within the total mission of the Church. It would be very difficult, though admittedly not impossible, to continue as separate provinces and still be the best stewards of the resources and opportunities which will be placed before us in the immediate and critical years ahead. It appears to me very important that we take note of the fact that as a small denomination, statistically speaking, the two provinces should face the future together. By facing the future together, we could pursue our mission (God's commission) in a wider concept than we have been able to do in the past. New or expanded service agencies such as an office of stewardship and an office of home missions could be very distinct results of merger at an earlier date than could be possible if the two provinces did not merge. Expertise and creative work for an up-to-date relevant church in a complicated and technological society will be an essential element in the church's ministry of the future. Merger would better enable us to use individuals with special skills which we are not now able to do because of the "boxed-in" structure of our church. There will also be greater latitude for experimentation in the total mission of the Church in an always changing society.

**House Keeping**

Third, there are no serious doctrinal, creedal or ecclesiastical difficulties to overcome in this proposed union. We speak the same language in all of these areas. This is not true of other denominations engaged in merger consultations. Strictly speaking, however, this proposed merger would be chiefly a "house keeping" task from the standpoint of administration. Here we have a head start on other separated bodies of Christendom. Can we not begin to act as an example to these churches?

**Efficiency of Operation**

Fourth, from a pragmatic or practical standpoint there is a distinct possibility of some cutting back on needless duplication in certain areas of the church's work as we are now organized. This could be done without any injury to the mission and task of the church. Merger offers the possibility of one office of publications which conceivably could free some personnel on the Boards of Christian Education and Evangelism for other duties than publications. The proposed union could also mean that one or more regional executives would be freed from the very heavy responsibilities in the realm of ecumenical affairs. This would then

(Continued on page 4)
The Merger and

REGIONAL AUTONOMY

CLAYTON PERSONS

Early in the discussions about the possibility of uniting the Northern and the Southern Provinces more closely, the question of regional autonomy was one of the main issues. The basic decision made in regard to any future proposal at that time by the joint committee was that there should be as much regional autonomy as now is the case except where it was the conviction that we could do the Lord's work better by delegating to a higher board or agency the tasks that that board could do better. This principle was maintained through all the discussions and is a part of the proposal to our synod.

It seemed to be clear, for example, that calls of ministers to congregations was working well on the regional basis in both provinces. The proposal is that this be continued, but that on the national level calls be handled by the Provincial Board when the call is to a task which involves serving the whole denomination or when there are calls from one area to another.

It is proposed that the Synod of the Southern Province would be constituted as it now is, except for a change of name to the Southeast Area Synod, and do essentially the same work it has been doing unless it should determine to change its own nature. It would continue to elect its own regional boards and to hold them responsible for carrying out the work assigned in intersynodal periods. It would, at its own discretion prior to any merger, delegate authority it deemed wise to a Constituting Synod.

Fund Administration

It was agreed that trust funds could best be administered on the regional basis except where it would be advantageous for the program of the church to do so on the denominational level. As an example, the funds of Salem Congregation or funds deposited with the Provincial Treasurer by the congregations for specific purposes would be administered just as they now are. Should such a closer union be affected it would obviously be important that retirement payments to retired ministers be on the same scale of payment in each area. A denominational synod would have to speak to the issue of whether the purpose of the existing funds could or would not be better accomplished through combining them.

Theological Seminary

It would be anticipated that Salem College would remain in the same relationship to the regional area, which is the present Southern Province. Our Theological Seminary, on the other hand, is a vital concern for both provinces as now organized, and would be the continued concern of the whole denomination in the case of closer organizational unity. Its welfare and administration would continue to be a concern.
Experience has taught us that in our world outreach in spreading the Gospel this work can better be done through a board made up of representatives from all areas as is the case with our Board of Foreign Missions. Yet it is advantageous both from the informational standpoint and the interest in raising funds that mission societies be maintained in each province. It would be anticipated that this same need would continue and that the responsibility of the church would continue to be met in this same way.

In our efforts in Christian Education and Evangelism it is recommended that these area boards continue their services to the congregations as they are now doing. The over-all denominational or national board would normally meet twice a year for united planning. It is thought, however, that a denominational commission under this national board could best do the important work of publishing. One duty would be the publication of the church journal. Our southern synod of 1965 has already authorized the Moravian and the Wachovia Moravian to unite, but it was found that this could be done more economically if the two provinces were united.

Extension and Stewardship

The disadvantages of administration and planning on a regional level are most marked in two areas where each province now believes something more should be done to further the Lord’s work, but cannot do so in an economical way independently. These are the areas of church extension and stewardship emphasis and education. Here it was the conviction of the joint committee that we could carry on the Lord’s work together in a much more economical and responsible way than we could do independently. This would be particularly true if an office of church extension or stewardship could be brought into being. It would then become the duty of the personnel of these offices to concentrate on the best means of accomplishing these Christian goals and be responsible for advising and helping the regional boards and the local congregations in these matters.

It can readily be seen that the proposal for merger as recommended maintains most of the regional autonomy now enjoyed by all areas of our Moravian Church in the United States and Canada. The real and vital question always before the joint committee and now to be before our synod is whether in so binding the ties more closely we can better serve the Lord through our beloved church. It has been the firm conviction of the committee that we could serve him best in this way. While the committee believes it has come to this conviction through the guidance of the Holy Spirit, it now remains for the delegates to synod to think through this issue in the same prayerful manner and to seek what together they believe is the Lord’s will concerning the proposal for merger.

Advantages...

(Continued from page 2)

allow the regional executives to give more time to regional responsibilities. These individuals would have more time for consultations with the ordained ministry and church boards and could conceivably be able to create a more healthy atmosphere between the administration and individual congregations. We live in a time when people
want to express themselves and to be listened to. This is good and necessary, yet it has not always been possible on the local level because of the press of other duties that have demanded more time than any one individual has been able to give. We have come to expect too much from one man in a growing church administration. Merger of the two provinces would help free that person or persons of some duties with which he or they are now burdened. We hasten to add there has been no complaint on any person's part who has had to carry these heavy responsibilities.

Finally, the advantages accruing to separate provinces in America are fast disappearing. Geographical distances and communication barriers are no longer valid reasons for preserving the present structure of the two provinces. Any part of America can be reached in seconds by telephone and in a few hours by air. Though the structure would be changed only slightly, all regions of the church would still enjoy the advantages of most of their local autonomy and at the same time could rejoice in the visible unity of one Moravian Church in America.

The Merger —

What Will It Cost?

C. T. LEINBACH, JR.

The question, what will merger cost, makes good business sense and is also scripturally sound. (Luke 14:28) It is a question which must be answered honestly, accurately, and as completely as possible.

In the various area meetings conducted throughout the province in the months of April and May, this question was discussed in considerable detail. This article, within the space allotted, will attempt to cover the major items of costs.

The proposed merger provides for the establishment of three new offices: one for the President of the Provincial Board, who will serve as the executive officer of the denomination, one for the Director of Church Extension, and one for the Director of Stewardship.

Included in the cost of each office would be the salary of the executive, his clerical assistance, office rent, office expense, travel, and a housing allowance or parsonage if he were an ordained minister.

The expenses of the General Board would be another new item, and would cover the travel expenses of the executive committee, cost of the triennial Synod, and other miscellaneous items. The Board of Christian Education would probably have some additional expenses, as would the office of the treasurer of the province.

The merger committee has attempted to estimate to the best of its ability the costs of the various budget items as

SEPTEMBER, 1968
they might be in the early 1970's. The rapidly rising level of prices during the past year, and the general inflation which faces all of us may cause some variation in our projected budget shown below.

**Summary of Proposed Provincial Budget**

| Office of the President of the Provincial Board | $ 28,500 |
| General Board Expenses | 15,000 |
| Office of the Director of Church Extension | 21,000 |
| Office of the Director of Stewardship | 23,800 |
| Board of Christian Education | 3,000 |
| Office of the Treasurer | 6,000 |
| Contingencies | 5,000 |

$102,300

Before we jump to the hasty conclusion that merger is all expense, and no income, we must pause for a moment and look at the executive positions in the administrative organization of the present Moravian Church in both the Southern and Northern Provinces. In the SOUTH there is one full time paid executive, the president of the Provincial Elders' Conference. By the early 1970's there will be two full-time paid executives, the president and an assistant. The Southern Synod of 1965 authorized the establishment of this additional position. The Budget for the PEC office for 1968-69 includes the salary for an assistant. It is contemplated that the position will be filled during the early part of 1969.

In the NORTH there are three executive positions, 1) the president of the PEC, with offices in Bethlehem, 2) the president of the Eastern District, with offices in Bethlehem, and 3) the president of the Western District, with offices in Madison, Wisconsin. The Eastern District has in addition to the president a part time assistant in the area of Stewardship.

Although the proposed Merger provides for the establishment of three new offices, it also provides for the elimination of certain existing offices, and the combining of certain present expenses. The president of the PEC of the Northern Province would be eliminated. So, too, would the assistant in stewardship in the Eastern District. The assistant to the president of the PEC of the Southern Province could be eliminated, since most of his duties in stewardship and church extension would be assumed by the new offices established for these specific purposes. The north could reduce its synod expense and both the north and south save a nominal amount by eliminating the extra allowances given to their directors of church extension. The estimated savings are as follows:

**Savings in Present Administrative Positions**

| Office of the President of PEC, Northern Province | $26,300 |
| Office of the Assistant to the Pres. PEC, Southern Prov. | 15,000 |
| Assistant in Stewardship, Eastern District | 7,000 |
| Church Extension Savings | 2,000 |
| Northern Synod Expense | 3,000 |

$53,300

The net cost of merger will be $102,300 less the savings of $53,300, or a net of $49,000. This increase is slightly greater than the combined expenses for the director of church extension and the director of stewardship, both of which are new offices. One way of

(Continued on page 20)
After Serving Both Provinces,

A Look At Merger

EDWIN SAWYER

It is for Scriptural reasons first of all that I hope the November synod of the Southern Province will vote for merger with the Northern Province, or better, will vote for provincial reorganization. In John 17:21 Jesus prays, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us..." Why? "that the world may believe that thou hast sent me."

It would be superficial for us to want a reorganized Moravian Church in America just so it could be larger and more inclusive. But if by reorganizing we can better help the world to believe in Christ, then by all means let us get on with things. This is our purpose.

No part of the church has any interest in trying to swallow up another. Indeed, this is rendered impossible by constitutional safeguards. No one wants to "take over." I have served in both the existing provinces and have enjoyed the mutual give and take which always characterizes our work as fellow Moravians.

I. Advantages in Reorganization to the Southern Province for Its Own Sake

Let us look at some benefits which will accrue to the South from reorganization. Let us look selfishly at first to see what this can do for ourselves. Later we will think of benefits to others.

1. An all-American Synod of the Moravian Church would be created and become immediately a great fellowship and witnessing experience. Speakers of national reputation could be heard, and the place for the synod would move from South to East to West.

2. Again, one official journal of the Moravian Church in America would be born to eliminate the present embarrassing overlap of two papers and to inform all of us of the problems and successes of all the church.

3. Much fuller information than now comes to us would emanate from one central provincial office. We could be united in our prayer days, our evangelism and other spiritual programs.

4. Closer ties to the Board of Foreign Missions and to our Theological Seminary would be possible. Right now the Seminary is legally sponsored only by the North Province, and the Board of Foreign Missions is subject to two different synods which could embarrass it.

5. More complete administration is a real goal of reorganization. The Southern Province saw the need at its last synod for help in administration and authorized an additional administrative person, which reorganization would make possible. The present president of the Provincial Elders’ Conference would continue to function in Winston-Salem, and in addition there is a real possibility that the over-all president would have his office here also.
6. An easier exchange of ministers between different areas of the church should result because of central planning and because the provincial board reorganized would give more thought to the men training for the ministry.

7. Broader contacts with other branches of Christendom would be fostered. The Eastern District Executive Board right now is considering a joint church extension effort with the Evangelical Covenant Church in northern Virginia, and one of our Wisconsin ministers now has a Methodist filial. Reorganization would facilitate all of this.

8. A fuller sharing of skills and services would be possible. For instance, few Southern leaders may now be familiar with what is happening in the North in the continuing education of ministers and in congregational self-study. Some of us have devoted considerable time to learning how we may work better in large cities. And the South likewise has developed specialties that need to be shared more than once or twice a year.

9. Financially I can see the South benefitting greatly from being tied into Northern Province funds, as proposed. The pension fund would be greatly stabilized. The purposes and capital (now nearly $1,500,000) of the Larger Life Foundation might be extended. And the Sixth Century Fund just launched in the East to undergird new churches was purposely given that name so that its benefits might be extended to the South also.

II. What about the Costs?

The main point about expenses is that the reorganized church will spend only what it authorizes. Costs will increase only to the extent that delegates from all over the church define what they want to accomplish.

For instance, a full-time church extension secretary seems desirable but will be added only when the new synod says so. A stewardship office has been mentioned but will come about just when we say we can afford it. Efficiency of planning and careful legal advice can keep costs within reason.

I can see some very real savings from reorganization. For instance, at the next World Council Assembly would we feel we needed two American Moravians present as in 1968, or would one be sufficient? And when the division of Christian education of the National Council meets, do we need double representation, or is single sufficient?

III. Advantages to the Church at Large

The decision of the November synod should not be based only on whether reorganization is good for the South. This is important. But is it also good for the Church at large? Is it a means of carrying out the will of Christ?

1. The South has much to give. The whole church would take an interest in the Florida work, as it would also in what is being done in California and the Washington, D. C., area. All of us are blessed as we share more in common enterprise for our Lord.

2. The Music Foundation would become a clear arm of all the church whereas right now it seems somewhat isolated in the South. The evangelical fervor which has always kept the South growing in revival should also spread to all areas under reorganization.

3. An all-American synod of the church would speak with far more breadth than any single area on such subjects as world hunger, the race ques-
tion, world peace and poverty. The most honest northerners all know they need the southern viewpoint to help balance their own.

4. The South has seemed to develop the women's fellowship program more fully than the North. Reorganization should demonstrate possible uniform improvements, perhaps a fuller exchange of all lay leadership. So also the South has much to give to all the church in stewardship know-how and in specific areas like life-work counselling.

5. Finally, the South has a specialist in children's work in Christian education to share. The North has no comparable staff person at present. In other words, at many points reorganization would be a blessing for what the South can give as well as what it can receive.

IV. What about the Loss of Autonomy?

This is a very important subject. No portion of the American Moravian Church should be eclipsed by another. The proposed constitution of reorganization keeps the management of our educational institutions (except the Theological Seminary) in local control; so also for the care of the aged, camping programs, most of the Christian education programs, basic budgets, the process of calling ministers, regional gatherings and projects, and the carrying out of distinctive customs and practices.

Perhaps you are wondering who will elect governing boards and bishops for North Carolina and Florida. The answer is your local synod. Bishops will continue to be chosen without nomination and by two-thirds majority vote. All that the larger synod and provincial board will do on this matter is to ratify the selection and authorize the bishops' consecration.

The districts of the Northern Province now enjoy a large amount of autonomy. They are as concerned about not surrendering this as are members of the Southern Province. We can have unity over all and still initiate, plan and carry through our programs with local autonomy.

It would be a shame if any one area of the church would say no to its brothers in the other areas, when reorganization has been so carefully studied, so prayerfully planned and so patiently revised to fit all major requirements.

It is to be hoped that November will be a time of affirming our true unity and committing ourselves to a fuller mutual search for ways to carry out Christ's commands for our time.

DEATHS

Scott, Robert Lee, Sr.; born October 14, 1884; died July 24, 1968. A member of Friedberg. Funeral conducted by the Rev. Henry A. Lewis and Dr. Samuel J. Tesch. Interment in the Friedberg Church Graveyard.


“I believe in
God the Father Almighty . . .
Jesus Christ His only Son our Lord . . .
the Holy Ghost . . .
the communion of saints . . .
the forgiveness of sins . . .
the life everlasting . . .”

With these words we confess our faith. But what is our faith all about? What do these words really mean? How do they affect our lives?

Protestants are confused. At least that is the conclusion of a sister denomina­tion that gave its members an examination on theology. A frightening percentage flunked! For example, they honestly think that a person is saved by being good enough to please God. They seem to think that they are supposed to regard the Bible as a book of magic. And many aren’t sure that they really believe much of anything at all.

How would you rate yourself as a theologian? (Or do you feel that theology should be left to the minister: “After all, that’s what he’s paid to do.”)

Do you ever find yourself puzzling over such questions as: Can we find God or does God find us? What is God like? Why doesn’t God do something about all the evil in the world? Am I really a Christian? What are we doing here? What is going to happen to us?

Do you feel that you understand such things as revelation, the trinity, pre­destination, sin, the incarnation, atonement, the Holy Spirit, justification, sanctifica­tion, the hope for the future?

Would you feel adequate to discuss these doctrines with someone who is not a Christian? How would you go about explaining why you are a Christian?

Have you ever wished that you, like your minister, could spend a year studying under a seminary professor to help you straighten out in your mind what our church really does teach?
HERE IS YOUR CHANCE!

Beginning in the fall of 1968, you will have the opportunity to dig into our beliefs by using Christian Doctrine, the new Covenant Life Curriculum course for adults by Dr. Shirley C. Guthrie, Jr., professor of theology at Columbia Seminary.

This young professor has had lots of practice teaching ordinary church members on Sunday and knows how to put the doctrine of the church into the language of the layman. He helps us to tackle the meaning of the doctrines as they are put down in the ancient words of the Apostles' Creed and the standards of the Reformed tradition, and, at the same time, to come to a greater understanding of what these things mean for the living of our lives in today's world.

It is not always clear just how our understanding about God and the church influences our understanding of ourselves and our world. Throughout the course the author emphasizes that these are closely related, and in fact cannot be separated. Drama and Doctrine, the record set especially designed for the course, is of particular help at this point. It contains excerpts from selected novels and plays which portray man's efforts to deal with the ultimate questions about his existence and his relationships to God and to his fellowman.

Do you know what you believe? Do you know what this means in terms of the way you live your life? Regardless of whether you stumble and stutter at these questions, or can articulate your beliefs clearly and with conviction, you can look forward to a rewarding and enriching experience with the study of Christian Doctrine.
## STATISTICS OF THE CHURCH

### THE MORAVIAN CHURCH IN AMERICA, SOUTHERN PROVINCE

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| Total, June 30, 1968  | 16620        | 3110 3133        | 2979 22979 | 22373 22732 |
| Increase, June 30, 1967 | 16359        | 3110 3133        | 2904 22979 | 22373 22732 |
Mission Around the World

Two Receive Degrees

The Rev. Gordon L. Sommers, on furlough from Guyana, and the Rev. Wolfram Fliegel, on furlough from Nicaragua, each received the Master of Theology degree from Princeton Theological Seminary in May. Fliegel was on furlough for a full year and completed his work in that year. Sommers completed one semester of work in each of two furloughs. Both men are now back in their respective fields, Fliegel as pastor of the congregation in Managua and Sommers as pastor in Georgetown and also as Superintendent of the Moravian Church of Guyana.

Fultons Return Home

The Rev. and Mrs. Donald Fulton and family returned to the United States from Barbados in June. Mr. Fulton was taken immediately to Jefferson Hospital in Philadelphia for tests and treatment after a breakdown in health. They were only three months away from a regular furlough. He is now well on the way to recovery and is resting at Mountain Lake, New Jersey. Mission Board has granted their request to remain in Stateside service.

The Fultons served exceptionally well over a period of ten years in the Eastern West Indies Province. This service included the pastorates of Frederiksted, St. Croix, and Calvary Church, Barbados, with affiliated congregations; membership on the Provincial Elders' Conference; the treasurership of the Province; the treasurership of the Virgin Islands Conference; activities in developing the camp grounds at Midland, St. Croix; representation at the Unity Synod in Czechoslovakia; and other activities relating to the development of the Province. The Church greatly appreciates their untiring efforts over this ten year period.

Another Report on Agricultural Missions in Honduras

Those who are directing a program of agriculture in Honduras have reported as follows regarding developments in the Moravian area (La Mosquitia): “The two grasses that have grown best in the Brus Laguna area are Chocaca — a type of elephant grass—and Aleman brought from Mexico... Black-eyed peas and other cowpeas thrive... Southern Soy Beans grow well... A type of chato banana plant resists disease... The feeding of trace minerals in the form of mineralized salt, in Brus Laguna, has improved the calves... 100 Indian Runner ducklings were sent to La Mosquitia by Heifer Project, Inc., and have proved to be good layers... Detailed instructions on the planting of different kinds of vegetables have given excellent results... Wells have been dug and pumps installed... Seven Brahma bulls are now serving the area... The 90 day rice sent to La Mosquitia in 1967 produced excellent results.”

From the Newsletter of the Bluefields Congregation, Nicaragua

“A Church 119 years old, witnessing in the city of Bluefields, could only do so with the spiritual power that is of God. Seeking spiritual power must find us waiting before God. Seeing ourselves with all of our failures and shortcomings and humble enough to know that
God wants to help each individual member of this congregation to see that great things can be done with a life filled with spiritual power, let us seek this power.” A day of prayer and seminar was announced and the subject was “The Church Seeks Spiritual Power.” The announcement said: “We will hear a doctor, merchant, student, missionary, secretary, father, mother and teacher. There will be an opportunity for you to share a testimony of how you have been led by the Holy Spirit.”

“Since May 3 a number of men from various churches have been meeting at the home of Dr. Alderman Thompson to study and examine the power of earnest, thoughtful praying. Believing in God’s Word as expressed in Matt. 21:22, these men bring specific prayers for the sick, and for problems affecting all mankind to the throne of grace. They sincerely believe and expect tangible answers to their requests.”

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Bethabara To Hold Harvest Festival Saturday, October 5
Bethabara Moravian Church will hold its Harvest Festival Saturday, October 5. Hours will be 10:00 a.m. through 5:00 p.m.
The Harvest Festival features various produce, arts and craft objects, home made cakes and odds and ends for sale. A snack bar will be open where light lunches may be purchased.
Proceeds will be placed at the disposal of the board of Bethabara Church.

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SEPTEMBER, 1968
In March of this year I had the privilege of assisting the Board of Foreign Missions in making an architectural survey of the building needs in Nicaragua. The most pressing need exists more than 5 years. By present day standards, the hospital has also become functionally obsolescent. 3) The Surgery Building is an adobe structure in generally poor condition with a useful life expectancy of about 5 years. This building has a severe water problem with a very inadequate plumbing arrangement. Because of the water problem and its adobe construction it is very difficult to maintain any standard of hygiene in most portions of this building. This, of course, is of paramount importance for the practice of modern surgery. 4) The Esperanza or TB Building is constructed from adobe and has a water problem more severe than that of the Surgery Building. The plumbing is in such poor condition that recently a latrine had to be dug in back of the building for patients’ use. The structure, however, could have a remaining useful life, providing plumbing repairs were made, in excess of 10 years. For the immediate future there will continue to be a need for TB treatment. On a world-wide basis, TB is slowly being conquered but in many respects it is a disease of poverty and much poverty exists, and will probably continue to exist, in this part of Nicaragua. The doctors consulted feel that, in years to come, TB will increasingly be treated as an out-patient disease. Medication can be given to the patient which greatly reduces contagion and thus, at least after a certain stage in the disease, the patient can effectively be treated at home without greatly endangering his family.
In order of need, it is felt that buildings should be replaced as follows:

1) The Clinic Building
2) The Surgery Area
3) An Ancillary Facility Area (space for pharmacy, lab, x-ray and business office)
4) The Hospital Rooms and Wards
5) The TB Hospital (if need still exists at this time)

These buildings could all be built at separate stages of construction but it is certainly more practical to combine several of the earlier stages into one construction project because: a) The Clinic, Surgery and Ancillary areas are all needed right now. b) Supervision of construction, particularly if it comes from the United States, is more practical for a larger project. c) No existing structures will have to be removed under our present plans in order to construct the first three buildings.

With these facts in mind, it was decided that construction should be in three basic stages. 1) A new Clinic, Surgery and Ancillary areas to be started during the dry season (February and March) of 1969. 2) The Hospital wing, consisting of patient rooms and wards,

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SEPTEMBER, 1968
which should be built three to five years later. 3) The TB wing, which if still needed, should be constructed five to ten years later. If the need for TB treatment no longer exists, this area could be used instead for added room and ward facilities. The sketch schematically illustrates these stages of construction.

Only Stage 1 has been designed at this time and this design is still in preliminary stage. I have worked very closely with the doctors in Nicaragua and also with Dr. Peter Haupert in Milwaukee, Wisconsin, who is to take over as doctor of Thaeler Memorial Hospital late this summer. Stage 1, then, will have a clinic building which, though small in size, is arranged for maximum efficiency for all medical personnel involved. It is immediately adjacent to the ancillary wing which will share its facilities with the hospital itself. The surgery wing will be divided into a clean area where only gowned people are permitted during times of surgery. Outside the clean area is an intensive care unit which can be very closely supervised by the nurses’ station in the central area. The ancillary wing is to be connected by temporary corridor to the existing hospital. It will join the hospital at the end of the present corridor system. Each of the buildings is separately roofed with a connecting masonry corridor about six feet long. This is done because virtually no fire protection equipment is available in the area and building separation will provide some added safety. Also separation of the buildings facilitates natural ventilation which is extremely important in Nicaragua.

The courtyard between the buildings is oriented to take advantage of the prevailing wind direction and thus further
Essentials in the true American way of life are to establish a home of your own, provide for that home and your loved ones to the best of your ability.

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

The buildings have been carefully placed so that a large existing pine tree can remain in the courtyard area. This courtyard, while serving as the main entrance to the hospital itself, is ideally suited for placement of attractive walks and plantings.

The walls of the buildings are to be stuccoed, concrete block masses separated by window areas with bright-colored surfaces above and below the windows. The roof is to be a double roof, so that air can flow completely across the building aiding the interior ventilation and also considerably cooling the interior ceiling.

It is hoped that these buildings can be built without the services of a paid architect or a general contractor, utilizing the time and talents of interested people throughout the United States. To do this we need: 1) Financial support for the materials and native labor necessary. The total cost of Stage I is estimated at approximately $60,000. It is hoped that individuals or groups will donate such items as refrigerators, lab cabinetry, pharmacy storage units and other needed equipment. We invite response from building material suppliers or manufacturers who might be willing to donate or supply at reduced costs such items as ceiling tile, plumbing or electrical fixtures, windows, doors, etc. 2) We need the help of trained people in preparing the architectural drawings. We have already had services offered by architectural draftsmen but still need several more. An electrical engineer has volunteered to do the necessary electrical drawings. We still need someone qualified to do the plumbing drawings. 3) Qualified people are invited to give their vacation time...
from two weeks to a month next spring to aid in their construction specialty for layout, and training of the native workers. It is hoped that travel expenses will be met by their home church groups or possibly the Foreign Mission budget. We have already had several volunteers. Don Stevens, a general contractor from Milwaukee, accompanied me on the trip to Nicaragua. He intends to spend considerable time at Bilwaskarma during construction in general supervision work. A mason contractor has also volunteered to give of his time and talents. We still need: a) An electrician to do the layout and train people to perform similar services in his field. c) A carpenter to aid in layout and organize the woodworking crews. d) Any interested people skilled in some phase of the construction business.

Personal participation in a project like this will not only aid in constructing an excellent facility at greatly reduced cost, but will give tremendous personal satisfaction and acquaint many people with the work and need of our medical missions in Nicaragua. Interested people are urged to contact me at 618 Merryturn Road, Madison, Wis.

About the author: son of the late Rev. Herbert Kant, Moravian pastor in the Western District; registered architect-engineer working with a firm which is planning clinics for the Peace Corps; member of the Lakeview Moravian Church, Madison, Wisconsin.

The Cost . . .

(Continued from page 6)

looking at merger would be that for the merged church to operate on the same basis as the two separate provinces now operate, the costs would be about the same. Only as additional services are offered would there be an increase in the budget. This would be true regard-
less of whether there is merger or not. Were the $49,000 divided on the basis of the total communicants in both provinces (44,076), the average annual cost per member would $1.11.

The decision for or against merger will have a lasting effect on the future of the Moravian Church in America. The issues must be carefully considered. The decision must be reached only after all the pros and cons are thought out and evaluated. Certainly one consideration is the cost. But the future of the Moravian Church should be based on far more important considerations than a buck a year per member, or two packs of cigarettes per year in Pennsylvania or four packs per year in North Carolina.
Mrs. Gombosi Leaves Moravian Music Foundation

According to an announcement from Clarence T. Leinbach, Chairman of the Board of The Moravian Music Foundation, Mrs. Marilyn Gombosi, Assistant Director of the Foundation, will relinquish her position as of September 1, 1968.

Mrs. Gombosi joined the professional staff of the Foundation in 1961 as Assistant Director and Chief of Research under Dr. Donald McCorkle, Director. During her years of association with the foundation she has been active in the area of preparing catalogs of the various Moravian congregation collections both in Pennsylvania and in North Carolina. One significant result of her work as cataloger is scheduled to appear as a publication of the University of North Carolina Press during 1969. It is the thematic catalog of the Herbst Collection of approximately 500 musical scores that were left in Salem in 1812 at the time of Bishop Johannes Herbst’s death.

For several summers Mrs. Gombosi has been cataloging the Lititz Congregation Collection which is housed in the Moravian Archives in Bethlehem, Pennsylvania. This collection is closely related to the collection of Johannes Herbst since he spent a goodly number of years in Lititz before coming to Salem in 1811.

In conjunction with the restoration of Old Salem, North Carolina, Mrs. Gombosi searched out music for special events in the Salem community’s early history. Examples of this activity are the original dedication service of the Brothers House, the restoration of the music for the celebration of July 4,
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1783, and the preparation of musical scores for the observance of Christmas in Old Salem around 1800.

This fall she will enter the employ of the Florida State University, Tallahassee, Florida.

DEATHS


Carter, Helen Virginia, born February 28, 1908; died August 2, 1968. Member of Calvary Moravian Church. Funeral conducted by the Reverend J. Calvin Barnes. Interment in the Salem Moravian Graveyard.

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SEPTEMBER, 1968
COURSES FOR FALL SESSION

The five week fall quarter of the Seminary for Laymen again offers a challenging opportunity for study in specific areas of concern. “Old Testament Survey” is a basic study for all; “Youth Ministry” is of vital importance; “Christian Doctrine” is the C.L.C. adult study for 1968-69; and “Our High Calling” is the study this year for the Women’s Fellowship. Excellent leadership has been secured for these courses and full classes are expected. The Laymen’s Seminary Committee suggests that persons look over the resume of the courses and register as soon as possible. Classes will begin on Tuesday, October 1, at 7:30 p.m. at the Fine Arts Center of Salem College. Registrations are handled by the Board of Christian Education and Evangelism, 500 S. Church St., Winston-Salem.

Survey of the Old Testament I will be led by Dr. E. W. Hamrick of the Department of Religion at Wake Forest University, who has been a frequent member of the staff. This is one of the basic courses of study in the seminary curriculum and most important to all teachers in the church school as well as serious Bible students. Covering a survey as broad as this in a ten hour course requires skillful leadership and intensive interest in the subject. Dr. Hamrick meets both of these requirements and adds to them the ability to open up new ideas to the members of his class.

Christian Doctrine is the subject of this course as well as the title for the adult study book to be used this coming year. This book is being divided into three courses which will be offered progressively this fall, winter and spring. All three courses will be directed by the Rev. Harold D. Cole, pastor of Konoak Hills Moravian Church, and the Rev. George A. Chiddie, pastor of the Bethesda Moravian Church, who will operate as a teaching team. Teachers and leaders of adult study groups will find these three studies most helpful. Various teaching methods will be used as the study progresses and assistance will be found in lesson planning and resource materials.

Our High Calling, a study book to be used by the Women’s Fellowship this coming year, will be directed by the Rev. William H. McElveen, pastor of the Messiah Congregation and author of the study book. This course will cover the entire book and is designed to give understanding and direction to devotional leaders of the Women’s Fellowship. In addition to the regular evening classes there will be a Tuesday morning class held at Home Church for those unable to attend the evening session.

Youth Ministry will be led by the Rev. Fred Hege, director of youth work of the Southern Province. The course will have as its text the new and important book, Youth, World, and Church by Sara Little. The course will emphasize contemporary approaches to youth in the church, the church’s responsibility for youth, and successful case histories of the program in action. It will be of special interest to all teachers and leaders of youth as well as other concerned persons.
What Merger Means . . .

(Continued from inside front cover)

In the light of these facts our synod must act. There are real benefits in such a loose confederation, especially in the broader perspective and the spirit of mutual assistance that would be experienced as we face together our calling to serve Christ today.

There is, however, one item that we would commend to the synod’s careful consideration. That is the composition of the proposed General Synod. As proposed the ministerial representation, due to the number of ex-officio delegates, would outnumber the lay delegates by at least 10. In a synod of approximately 100 persons this is a significant majority.

We do not believe that such is in keeping with the nature of the Moravian Church, traditionally a church led by laymen. It is our opinion that this balance needs to be readjusted.

With this adjustment we believe the synod will be offered a significant opportunity to move forward to more effective service in the Kingdom of God, and we trust that it will respond affirmatively.

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This new book tells the story of the Moravian mission stations at the Cape from their beginning until the division of the work into two provinces. It is an account of a peculiar and remarkable missionary effort, which made an impact on the ecclesiastical history of the Cape, throws an interesting light on the contemporary South African scene and has resulted in the establishment of the Moravian Church in this country. Published by The Moravian Book Depot in Genadendal, South Africa, it is available at The Moravian Book Room, 500 South Church Street, Winston-Salem, North Carolina. Price $4.50.
OCTOBER
1968

THE SYNODE OF 1968
A Crucial Synod

"Behold I set before you this day a blessing and a curse: the blessing if you obey the commandments of the Lord your God, which I command you this day, and the curse if you do not obey the commandments of the Lord your God, but turn aside from the way which I command you this day, to go after other gods which you have not known." Deuteronomy 11:26-28

Thus Moses confronted the Children of Israel as they moved into their future, speaking to them the Word of God.

Our future is as strange as the promised land to the former Egyptian slaves. As those who had wandered as nomads were to confront the confusing freedom of a settled agricultural economy, so we, trailing the background of a rural economy move into the urban era.

The same blessing and curse is set before us. If we obey, the synod may mark the entry into a new golden age of blessing in service, of children and youth inspired, of old and spent servants lying down in peace. If we disobey, the synod will mark the beginning of the end of our beloved church. Already her youth are not inspired, her children doubt early, and her aged are troubled. Such can only intensify.

The other gods after which we may go are those of tradition, self-interest and sectionalism. We have known these feelings for a long time but have not worshipped them. They have given us roots but have not interfered with our obedience as other gods.

Thus it is that the question of every delegate must not be what is the way that we have done things. It must not be what suits him the best. It must not be what serves the South best. The question in the heart of every delegate must be what is the will of Christ for life in this last third of the Twentieth Century.

What is Christ's will in extension? What is Christ's will regarding the home for the aging? What is Christ's will regarding homeland missions, elections, inter-

(Continued on inside back cover)
A Backward Glance At

TWENTY ONE YEARS OF PROGRESS

By Dr. George Higgins

DR. R. GORDON SPAUGH

The period of 1947 to 1968 was one of the most significant and formative periods in the 215 year history of the Southern Province. In this period of 21 years

1. The Building and Expansion program was begun.
2. The Board of Foreign Missions of the Moravian Church in America was organized.
3. The Southern Province embarked upon a program of expansion into Florida.
4. The Moravian Music Foundation was incorporated.
5. The Unitas Fratrum celebrated its quincentennial.

The accomplishments of this period were the result of the work of many people and the product of many minds. In all of them R. Gordon Spaugh had a leading part. He would be the last to claim credit for any of the steps taken by the province in the last two decades. His voice, however, was always heard on the side of those who sought to move ahead and on the side of progress.

Dr. Spaugh, who retires as the president of the Provincial Elders' Conference at this synod, served during all of this 21 year period as a member of the conference and for the last fifteen as its president. It is for this reason that it seemed appropriate to review some of the accomplishments of these years and to acknowledge his place in them.

Standing at the center of these years between the decades was the year 1957, the 500th anniversary of the Unitas Fratrum. This year molded the decade that
went before and influenced profoundly the decade that followed.

The Provincial Elders’ Conferences of the two provinces planned thoroughly for the quincentennial celebration. This planning stage covered the three year period of 1947 to 1950. Br. Spaugh as a representative of the Southern Province worked with Dr. F. P. Stocker of the Northern Province in developing the blueprint of the celebration which was approved by the joint conferences.

This plan included the five year period of annual emphasis from 1952 through 1956 and culminated in the Year of Rededication in 1957. These plans and their impletations reached into every section and congregation of the Moravian Church in America and planted seeds that still bring forth a spiritual harvest to this day.

In the Southern Province the idea of a fitting celebration of the Five Hundredth Anniversary took at least one unexpected turn. This was the beginning of what was called the Building and Expansion Program. The idea behind this program was to raise $50,000 a year for ten years to rebuild the churches of the province and to expand into new areas.

Gordon Spaugh more than anyone else was the instigator of this program which after its inception became a laymen’s movement. At the end of World War II a back-log of building needs had accumulated among the congregations of the province. A survey indicated that a total of over $650,000 in new money was needed to finance these projects.

Br. Spaugh tells how he called Br. Agnew H. Bahnson, a lay member of the Provincial Elders’ Conference, and asked, “What would you think of our raising for the building needs of the province $50,000 a year for ten years?”

Br. Bahnson’s reply was, “You ask me a half-million dollar question over the phone and want an answer in two minutes. I need a little time to think about it.”

It was out of discussions such as this that Br. Spaugh’s idea that the Southern Province, as a part of its own preparation for the 500th Anniversary, should raise $500,000 for building needs and for starting new churches over a period of ten years.

Unity Relations

As a part of and as a result of the Quincentennial Observance, Br. Spaugh became deeply committed to the welfare of the Moravian Unity. He was one of the Vice-presidents of the World-Wide Synod of the Moravian Church which was held in Bethlehem, Pennsylvania, in 1957. His first major involvement in Unity Affairs came with the Unity Conference at Zeist, Holland in 1953. This led to numerous other responsibilities of leadership in the Unity. He was chairman of the Unity Committee from 1960 to 1963 and chairman of the 1962 Unity Conference held in Capetown, Africa. Unity duties also called for travel such as the tour of inspection to Surinam in connection with that province’s application to become a Unity Province.

It is largely due to the events of the Quincentennial and to Br. Spaugh’s involvement in Unity matters that the Southern Province in the last decade has

(Continued on inside back cover)
Laymen and Ministers
Express Hopes for

The Synod of 1968

The following is a composite of questionnaires mailed to the ministers and board leaders throughout the Southern Province of our church. Questions were asked regarding major items of concern in the following form: "Synod should guide the Church Aid and Extension Board to...". Respondents were asked to complete the sentence.

Church Aid and Extension

Many ideas were forthcoming regarding hopes for the work of the Board of Church Aid and Extension, this area being considered one of the most vital to the life of the church.

A common feature of many returned papers was the desire for greater effort in those areas where the Moravian Church is already known. These did not imply a desire to discontinue efforts in such areas as Florida but rather offered the suggestion that growing areas in North Carolina and Virginia are being neglected.

There was expressed a significant concern for the triangle formed by the communities of Durham, Raleigh, and Chapel Hill. Sentiment favored the beginning of work in the area.

Obvious, too, was the feeling that a greater variety of approaches to extension efforts needs to be employed. "Realize that manpower is most important," suggested one. "A three man team working out of a house might extend Christ's work better than a larger church building!" Another suggested that every new work be begun by a two man team.

The inner city and areas that cannot mature into self-supporting works were also mentioned. "Fund inner city work," said one. "Call professional leadership which could galvanize Moravian efforts in this regard." "Choose a borderline site where we can have a truly intergrated congregation," said another. Still another suggests that synod might instruct the board not to fear establishing churches which cannot become self-supporting where there is need for such.

Pointing to the fact that synod has defined for the board how much may be spent for buildings and how much for personnel and other operating costs, one suggests that these divisions be eliminated and the funds be "unfrozen" so that the board may be free to follow the lead of the Spirit.

The papers expressed also a concern for the utilization of ministerial students and graduates in investigative work under the guidance of men experienced in the extension field.

Finally, there was expressed the hope that the board would proceed with the construction of a Moravian Home, even if this meant lessened efforts in new buildings and congregations.

In summary, the majority seemed to feel the need of increased emphasis upon manpower, a variety of extension efforts, a new sense of mission, and more
concentration on areas where the Moravian Church is known and where new Moravians may find fellowship with old through existing structures.

Social Concerns

Regarding Social Concerns, one respondent suggested that synod should "stop making general pronouncements which represent the ideals of only a few 'solid citizens' of the church and enact legislation which can and will be carried out by a majority of the members of the Southern Province, including the so-called conservatives . . ."

The vast majority of those responding gave a hearty commendation to the Committee on Christian Social Concerns created by the last synod and functioning under the Board of Christian Education and Evangelism. They expressed approval, also, of the local committees created and at work throughout the province.

There was a strong feeling that some funds should be designated for the work of the committee which has functioned largely by small private solicitations. Several suggested the immediate employment of a person to head up the effort for the province, leading it in new efforts.

Particular areas of concern noted were housing, education, sanitation, law enforcement, employment, day care centers, well baby clinics, public kindergartens and open housing.

A Particular Concern, Peace

It was announced by one reply that its author intended to submit to the synod a request to establish a Moravian Peace Fellowship "to indicate to the world that we really do want to work for peace." "Synod must decide," he stated, "whether it is going to allow peace-minded members of our congregations to make this special witness for peace through a peace fellowship."

According to his plan the Moravian Peace Fellowship, which would relate to the Fellowship of Reconciliation, would work to educate members of Moravian Churches to the principles of non-violence and the possibilities of peace among men.

Supporters of this program intend to ask synod for permission to organize such a fellowship using the Moravian name, to make explanations of its purpose and appeal to Moravians to join, to request contributions from those wishing to join, and to carry out a program of peace work and witness in conjunction with the Fellowship of Reconciliation. The Fellowship of Reconciliation is a national peace organization which runs across denominational lines.

Special Ministries

"In the area of special ministries, synod should authorize some experimentation so that our church can serve even more effectively in this last third of the Twentieth century." This quote captures the spirit of the vast majority of responses to this question.

Suggestions as to how this effort should be structured were many and varied.
Some suggested that funds should be made available to the Provincial Elders’ Conference so that it might employ men in the area of experimentation. Others suggested that such be under the Board of Church Aid and Extension. Still another suggested the creation of a Society of Homeland Missions which would solicit its own funds and employ and direct its personnel.

Areas of experimentation named specifically were social ministries, inner city work, student work, ministry to pastors, merger of smaller congregations into more effective units with greater manpower, and ecumenical efforts.

One respondent commented thus on the question: “Each will have a different interpretation of the meaning of ‘special ministries’ but the parish minister cannot be engaged at too great length in special ministries if he is doing the job required of him as pastor.” This valid observation points to the reasons for the almost unanimous suggestion that persons be employed in this type of work.

**Merger**

Regarding merger, one brother responded in detail: “I would like to see the synod approve of the merger proposal for the following reasons: (1) Merger would indicate that we are open to the future, and that the common bonds of faith in Jesus Christ override territorial and sectional differences. (2) Merger would also make the South a startling and joyous leader in a day when most people expect us to remain close to the status quo. (3) Merger would give us in the South a vision of the world and its needs that goes beyond our own backyards.” These together with several other reasons supported his desire.

Such enthusiasm was not unanimous, however. One respondent said simply that he would like to see synod “go cautiously.” Another suggested that “we make haste slowly.”

The vast majority of the leaders responding, however, thoroughly approved the merger as right and necessary. This did not include approval of every aspect of the plan.

A few respondents continued to suggest that merger with the Northern Province was an inadequate step, indicating that they felt the need of the Southern Province’s deeper involvement in the Consultation on Church Union.

**Higher Education**

What should synod do in regards to higher education? This question brought forth many interesting answers.

One response stated flatly that the synod must come to grips with the fact that the seminary education of the future will be ecumenical because the Moravian Church cannot long afford the luxury of its own seminary.

Others, though not indicating so strong an opinion, pointed to the value of ecumenical theological education. “Consider merger for the theological seminary, or at least a plan where we can exchange credits with one or more seminaries,” was another response. Still another stated, “Authorize stipends for ministerial training (as well as continuing education) at local divinity schools.” He pointed to the fact that schools such as Duke, Emory, etc. are much closer.
Still another voice expressed the feeling that our young men are being poorly trained for the parish and sanctuary ministry. Though he had no personal suggestions to make, he voiced the hope that synod would take a serious look at the matter.

It was suggested that Salem College might become a co-educational institution.

A final concern expressed was the caliber of Christian commitment of students and faculty at our institutions. The hope was expressed that in a day of high enrollments and large faculty procurement problems Christian commitment might still be held up as desirable.

**Christian Education**

“The Church School is dying . . . help . . . help . . . help!” was one minister’s response to the question regarding Christian Education. Another suggests that the board have a “definite commission . . . whose sole duty is to study the problem of declining church school attendance and make positive recommendations to churches.”

Another clear call is for synod to emphasize the need for the board to service local congregational leadership. The need is expressed for guidance and help in leadership training and program development.

Still another voice challenges the board to “get really busy on recruitment of ministers, especially for the parish.” (Ed. Note: Bill Sheek was released to the North because we had no place for him, Ted Bowman was given no employment, and there are four brethren scheduled to complete their training in the spring of 1969. I would suggest that the church get really busy on the utilization of ministers we have already recruited!)

The Board of Christian Education and Evangelism also need synodal encouragement to have “more action and out-of-office work by its employees,” according to one response. “It is not the layman’s understanding of the work of this board that ‘development’ of programs completes the endeavors of those employed. One or the other of those at the ‘top’ ought to be somewhere with a church group every Sunday morning or evening all across the province.”

Another wrote these words: “Let’s get started producing our own curriculum! Hang the cost!”

**Special Concerns**

A final question on the form was open-ended and designed to give opportunity for the expression of needs apparent to the responding individual. Here are some of those expressed.

“The question of salaries and the method of placement of ministers is critical. We must get salaries of ministers up to a more respectable level. More efficient placement, especially of men just coming out of seminary, is essential.”

“Extension of foreign mission in non-Christian, and especially in anti-Christian areas, must be considered.”

“Continuing education for our ministers with some financial assistance is also of great importance.”

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6 The Wachovia Moravian
"I would personally like to see all the congregations move toward a one board system. The problem of the pastor trying to administer the church and the board of trustees pulling against him is acute in all too many of our congregations."

"The president of the P.E.C. should be elected from the floor of synod, not by the P.E.C. as heretofore."

"Inquire into the policies and methods of the Provincial Elders' Conference. Find funds whereby one member of the conference may spend time circulating in the parishes of the province talking with laymen in groups and individually that the disposition of the church may be better understood and the ordained clergy used to the best possible advantage. Many clergymen need assistance and guidance, especially in those parishes where difficulties are more or less chronic."

"Synod should define the unique mission of the Moravian Church to the world. If we have one, let's establish some attainable goals. If not, let's merge with some other group that has goals and leadership. We need leadership badly."

Committee To Propose

A Moravian Home for the Aging

Architect's sketch of the proposed home for the aging. The sketch details an 80 resident home. The committee's proposal is for a 50 resident home which necessitates the elimination of at least one wing of the sketched building.

In the reports submitted to the synod will be one from the inter-synodal committee on the home for the aging. It will recommend the construction of a $727,000.00 facility designed to house fifty occupants to begin not later than 1970.

The report culminates the move begun at the Synod of 1956 at which time a resolution approving the construction of a home at the cost of $175,000.00 was

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passed subject to the condition that the “Financial Board . . . work out satisfactory plans for financing the cost, as well as the maintenance and operation of such a home, together with staffing and management and other details.’

At the same synod the congregation at Friedberg came forward with an offer of a five acre tract of land which was recommended to the Financial Board for their consideration.

Throughout the intervening years there has been great study and discussion of the project, especially on the part of the Women’s Fellowship of the province. A fund raising effort by that group has set aside $16,000.00 toward this effort as of the present date.

Also encouraging the construction are funds resulting from the closing and sale of the Salem Home. From the sale of this property and certain bequests and gifts comes a total of $174,500.00 available to the church. Also available are $130,000.00 in endowment funds on the condition that the home be under construction by 1970. The addition of the $16,000.00 in the possession of the Women’s Fellowship brings the total to $320,500.00.

Continuing Discussion

The Synod of 1956 stated its purpose for the home as “Adding years to life, and life to years.” It was concerned that in a day of increasing use of such facilities there be one operated largely for Moravian people in a Moravian spirit.

The question was raised as to how such a project could be fitted into already existing major financial efforts. It was also suggested by some that the ongoing expense of such an operation could not be justified.

The Provincial Women’s Fellowship, however, held tenaciously to its goal. They supported a resolution by the Synod of 1959 that the “Provincial Women’s Fellowship consider underwriting a special phase of this effort to bring security, comfort, and Christian love to the aging.”

By the synod of 1962 funds raised by their fellowship totaled $2,600.00. Once again they supported the project in the synod, going away with a resolution instructing the “Provincial Women’s Board to continue, and even increase, its efforts to raise funds for the Moravian Church Home for the Aging.” They continued in deed.

Once again the women’s support of the project came to bear fruit. In the Synod of 1965, having now certain limited funds and additional delegate support, members of the Women’s Fellowship encouraged the passage of the resolution creating the standing committee now recommending the construction of the home to the synod. The committee was instructed to report on the cost of construction, the continuing cost of operation, and possible funds available for such a project.

Committee Report

The committee, seeking to determine the need for such a home, surveyed some 40 congregations. This survey indicated that there were at that time some 80 Moravians in residence at such homes. The need demonstrated compared favorably with what is suggested as an economical size, that is a home for fifty persons.

An estimated cost of construction necessitated the retaining of an architect
and his submission of preliminary drawings. Lashmit, Brown, and Pollock of Winston-Salem prepared the drawings and provided the estimate. The $727,000 figure is for the building alone. To this must be added the cost, if any, of the land.

The committee estimates the cost of operation as $160,056.00 per year. Its proposal is that such costs be borne by the fees paid by or on behalf of the residents of the home. These costs include a necessary $18,750.00 annually for depreciation.

The committee also states its feeling that there are many members of the Moravian Church who are interested in this venture and who would be willing to make substantial gifts both during their lives and in their wills.

Chairing the committee during its extensive efforts has been Ralph E. Spaugh of the Home Church. Representing the concern of the Provincial Women’s Fellowship has been Mrs. Douglas Kimel, president of that fellowship.

**Amos Seeks Relief From Provincial Administration**

REV. RICHARD F. AMOS

In a gathering of Moravian ministers on September 5 the Rev. Richard Amos expressed the desire to remove himself from consideration for re-election to the Provincial Elders’ Conference. The decision, he said, “is totally final and not debatable.”

Amos, now serving as the vice-president of the conference, was eligible for re-election to another three year term as a member of the conference. It was anticipated by some that he would be the successor of Dr. R. Gordon Spaugh, whose tenure ends at the synod.

In making his statement Amos said, “After many months of most careful thought and almost constant, daily prayer, I have been led to a decision which I think you have a right to know

in view of the forthcoming synod. I have expressed my concern that the Church universal is at this point in a very grave crisis.

“I believe the Moravian Church, and especially the Southern Province, should face this crisis with the best possible leadership and human personnel in the years that lie ahead.

“I am a firm believer in the doctrine of the Chief Eldership of Jesus Christ espoused by the Moravian Church. I know that he has led me to say that I think my main talents lie in the pastoral area of the Church’s work and mission, and not in the field of provincial administration, as much as I like this particular work.”

The announcement was not entirely unanticipated since Amos has experienced some slight problems in health over the past few years. It had been hoped, however, that his successful recuperation would cause him to continue to serve the province as a member of the conference.

In view of this statement there will be two ministerial positions on the conference that fall vacant as of this synod.

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Under the rules of the province the minister replacing Amos will be eligible only for one three year term. The minister replacing Spaugh will be eligible for 3 terms, or 9 years.

Members eligible for re-election to the conference are Thomas Kimball for one term, C. T. Leinbach, Jr., for two and Clayton Persons for one. In the event that any member is elected to the presidency he becomes automatically eligible to serve as such for five terms.

**Czech Crystal Chalice Displayed at Archives**

Later that year Bishop Reichel and Brother Radim Kalfus brought the chalice with them from Czechoslovakia to the Unity (world-wide) Synod at Bethlehem, Pennsylvania, where the Czech Province made two gifts to our church in America: a microfilm of the Kralitz Hymnal of 1501 (the first Protestant hymnal) and this chalice.

 Appropriately, the chalice was used in the traditional Cup of Covenant ceremony at the conclusion of the worldwide synod. After that it was retained in the Northern Province until brought here recently.

The early Christians used a chalice to hold wine to be consecrated in the Lord’s Supper, and a paten to contain the bread. And after the consecration by the priest, the laymen as well as the priest partook of both elements. After all, this was what our Lord commanded: “Take eat . . .” “Drink ye all of it . . .” “This do.”

But the later Roman Catholic Church forbade the priest to permit mere laymen to drink the cup on the theory that some of the precious element might be sacrilegiously spilled. Resentment smouldered among the people, and especially in Bohemia which had been one of the last countries to be forbidden the right to take both bread and wine.

This elevating of the priesthood, and this denial of the ancient right of taking

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**Hamilton C. Horton, Jr.**

The magnificent crystal chalice presented by Bishop Karel Reichel on behalf of our Czechoslovakian Provinces to the brethren in the United States is now on display in our own Provincial Archives in Salem and available for use throughout the Province.

The chalice was one of four especially created for and first used in Holy Communion during the Czech Provincial Synod at Zelezny Brod in 1957—the 500th anniversary year of the founding of our church — and, accordingly, bears the legend

1457-1957
Zelezny Brod
26-V-1957

together with the Moravian Seal.
both bread and wine, became one of the principal themes of the Reformation after the martyrdom of John Hus and the subsequent break between the Bohemians and the Roman Catholic Church. While they quibbled and even fought over other issues, on this they were agreed. The Chalice became the unifying symbol of the entire Hussite movement: it was emblazoned on the martial banners of Ziska von Troconow as he went to battle against the Roman armies; the right to its use was proclaimed by the University of Prague and enacted into law in the Bohemian parliament in June of 1521; and in the grim, dark days that followed the suppression of the Protestants in Bohemia, it was a right furtively cherished by the scattered followers of Hus in the forests and in the cellars.

So the chalice given us in 1957 carries with it a powerful symbolism:

It symbolizes the Holy Communion, a sacrament binding together all Christians of all denominations in one universal church.

It symbolizes our own Protestant heritage and our debt to the followers of Hus who formed our own Moravian Church and who were willing to endure persecution and even death in order to secure their and our right to take the Cup.

It symbolizes a touching gift extended from our beleaguered church behind the Iron Curtain to their brothers in the free world, reminding us that our little church has always transcended political, linguistic, and racial barriers to form bonds of brotherhood unique in Christian history. May she continue to do so.

Hamilton C. Horton, Jr., a member of the Calvary congregation, is on the Archives Committee of the Southern Province.

OCTOBER, 1968

DEATHS

Mosley, Clyde Alexander, born October 9, 1901; died July 3, 1968. A member of Home Church. Funeral and interment in Louisville, Kentucky.

Holthouser, Mrs. Fannie W., born June 17, 1881; died July 13, 1968. A member of Home Church. Funeral conducted by the Rev. Robert Sawyer, pastor of First Moravian Church, New York City. Interment in New York City.


Yokely, Mrs. Christina Jane, born October 26, 1880; died August 27, 1968. Funeral conducted by the Rev. Richard F. Amos. Interment in Friedland Graveyard. A member of Friedland Church.
Two More Doctors for Central America

This fall two more couples will enter medical mission service in Central America. These volunteers, together with those now in service and the plans for building better facilities at Bilwaskarma, Nicaragua, indicate the importance of medical work as part of the total Christian witness.

Dr. Kenley Burkhart and his wife, Anita, entered language school in Costa Rica on September 1, where they will be stationed for eight months of intensified study of Spanish before going to Nicaragua. Kenley graduated at Moravian College, had one year at Moravian Theological Seminary, four years at the Medical School of the University of Pennsylvania and five years of internship and residency at the Methodist Hospital in Indianapolis.

Dr. A. Peter Haupert and his wife, Joan, began work at the Thaeler Hospital at Bilwaskarma on October 1. Peter is a graduate of Moravian College, Moravian Theological Seminary, the Medical School of the University of Pennsylvania, and has had his internship at the Methodist Hospital in Indianapolis and his residency in Milwaukkee, Wisconsin. During September he studied Spanish in the total immersion program of the Berlitz language school in Philadelphia and was ordained in Central Church, Bethlehem, on September 29. Mrs. Haupert already is fluent in Spanish.

When the Hauperts begin work at Bilwaskarma, Dr. and Mrs. Samuel Marx, now at the Thaeler Hospital, will move to the clinic at Ahusas, Honduras. They began this work about 20 years ago and requested a return assignment. Dr. and Mrs. Theodore Rights, now at the Ahusas Clinic, are at language school in Costa Rica.

Addresses:
Dr. and Mrs. A. Peter Haupert, Hospital Morava, Bilwaskarma, Nicaragua
Dr. and Mrs. Theodore H. Rights Box 2240, San Jose, Costa Rica
Dr. and Mrs. Kenley F. Burkhart Box 2240, San Jose, Costa Rica

Alaskan Developments

The Rev. and Mrs. Harry J. Trodahl began service in Alaska where Harry is serving as the Superintendent of the Province and Dean of the Bible Seminary. Their address is Box 362, Bethel, Alaska, 99559. Their daughter, Jean,
is with them and will serve at the Children's Home for seven months to allow for the furlough of Constance Sautebin who will begin furlough on November 1 in Fargo, North Dakota.

The Treasurer of the Province, John Little, spent a great deal of time in the building of a pastor's house at Togiak, thus creating a new district which will be placed in charge of the Rev. Andrew Andrews. The two villages of this district, Togiak and Manakotuk, were formerly part of the Dillingham District under the care of Wilton Schwanke.

Agricultural Missions Filmstrip

A new filmstrip (color — 20 minutes — script and recording) on the work of agricultural missions is now available. It tells the story of the battle against hunger and relates this problem to the work of spreading the Christian Gospel. Among the pictures are scenes from Honduras, pictures of Howard and Martha Housman, and the voices of the Housmans are on the recording.

It is entitled, CRUSADE AGAINST HUNGER and is available from the office of the Board of Christian Education in each Province. The filmstrips were purchased by the Board of Foreign Missions for the use of the Churches and the only cost to the Churches is the nominal cost of postage and handling. Write to your Christian Education office for a booking.

Christian Education in Nicaragua

The Nicaragua Provincial Elders' Conference has appointed Miss Alice Hooker to be the Professor of Christian Education at the Instituto Bíblico at Bilwaskarma. Miss Hooker has been the Provincial Director of Christian Education for many years and has developed a strong program in the Province. She goes to the Instituto in order to strengthen the curriculum there and to send into the ministry pastors who are prepared in this particular area of the Church's life. She will also develop courses which, in connection with the rest of the faculty, will prepare young women for work in Christian Education in local churches.

Her place as Director of Christian Education will be taken by Morris Bidauri. He is a Miskito lay pastor who has been working fulltime in the Christian Education office under Miss Hooker's leadership and has proved himself capable of this position of leadership.

Miskito Indians on the Move

The Nicaraguan Provincial Board reports that Miskito Indians have moved to three areas in search of employment in sufficient numbers to warrant the holding of services for them in their own language. They are moving to Managua, the Capital city, and there is now a regular Sunday School class for them in the Managua Church. In the Bluefields area they have moved to the Bluff (port of entry for the Southern Coast) and to Corn Island. In each of these places the Church is attempting to move with its people.

Calamity in Nicaragua

The LaLuz mines had built a large dam at a place called Mistroc. Recently the dam broke and flooded the area. The people in Mistroc were stranded and had to be removed from the village by helicopters. The people in LaBoca, a Moravian Sumu village, lost their entire village. Fortunately no lives were lost. Small towns around Rosita and Wasakin were under water. The main road from LaLuz to Rosita lost its many bridges and it will probably be six
weeks before they are rebuilt and communications are restored. The whole area is being served by the Moravian Church.

A Layman Speaks His Mind

In the two metropolitan centers where we are active, Charlotte and greater Miami, we are failing to meet the opportunities present. The future of our society and the future of our church rests with the young, and the young are in metropolitan centers. This is where our work must be.

It must not remain afraid. Afraid of its people, afraid of the future, afraid to lead. I sense the presence of a love affair with inaction plus a yearning for the past when a simple program plus a simple answer were sufficient for a simple people. How much easier this must have been. Our people today are far from simple — the pat answer, the cliche, the traditional position (religiously and socially) unless made relative is meaningless. I'm not particularly concerned at the present with the loyal, steady, church attending couple which accepts and finds meaning in the traditional ways — this is fine and good and I don't depreciate it. But, I am concerned with the man who shapes and leads his society — the young executive for Kissam Construction Co. in Orlando, the technical service consultant manager for I.B.M. in Raleigh and their daughters at the university. I believe we're failing to reach them. The Moravian Church has traditionally witnessed to the under-privileged, the oppressed and the unhappy. I believe the Moravian Church can, if it wills, reach this executive and his family through a call to service. Involve him in something bigger than himself, enlist his idealism and through him minister to the lonely

Joe Sewell

I have been asked where I believe the Southern Province of the Moravian Church must stand. Perhaps it is easier to determine where it must not be found any longer.

It must not remain provincial in outlook or remain simply rural oriented. It must look beyond Forsyth county. The extra work to date represents only a minor effort relative to the need, Norfolk-Portsmouth, Richmond, Columbia, Savannah, Birmingham, Jackson, New Orleans, Jacksonville, Tampa, etc., in none of these metropolitan areas is there Moravian activity.

Joe Sewell of Park Road works at the Sterling Community Center.
and the unlovely. But this will not happen without forthright leadership.

Its overhead must be kept low. It must do its administrative work efficiently and cheaply, with as little administration centralization as possible. Quality in all endeavors attempted must be the watchword. When we can perform a technical service for our congregation let’s do it well — or not at all. When we see we can’t, then let’s cooperate with another denomination, such as we have done with the Covenant Life Curriculum. An example of doing less than the best, if I accurately understand the situation, is the seminary. This needs a hard look. I see no room in the future for the second rate. The Moravian Church cannot afford this luxury (I’m not referring just to the seminary).

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less commodity of concern and care for one another — A Unity — but this concern and care must in the future be for others. Perhaps there is something for us in the old Diaspora activity. There’s no justification for remaining Moravian if we are to be in fact simply miniscule and shadow Presbyterians and Methodists. There is justification in preserving the Moravian Unity if we are determined to be of distinct and meaningful service to tomorrow’s society.

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The Provincial Elders' Conference

The Rev. James G. Weingarth, pastor of the Kernersville Moravian Church, Kernersville, N. C., has accepted a call to become pastor of the Covenant Moravian Church of York, Pa. Prior to the Kernersville pastorate, Br. Weingarth served the Konnoak Hills Moravian Church.

Provincial Women's Board

The office of the Provincial Women’s Board has been moved to Trinity Moravian Church. The new address is The Provincial Women’s Board, P. O. Box 10306, Salem Station, Winston-Salem, N. C., 27108. New office hours for the secretary are from 9:00 A.M. to 2:00 P.M. each Tuesday and from 9:00 A.M. to 12:30 P.M. each Friday. The Provincial Women's Board expresses grateful appreciation to the Ardmore congregation for furnishing it office space (gratis) for the last five years.

The Women’s Fellowships of thirty Moravian churches will participate again this year in the Hourly Intercession from November 1 until November 30.

The workshop and annual meeting of the Women's Fellowship was held September 4, at Ardmore Church. Two identical sessions were held beginning at 9:00 A.M. and 7:00 P.M. Lunch was served following the morning session.

The devotional service in the morning opened with an organ prelude by Mrs. B. Clyde Shore and in the evening by Mrs. Nancy Braswell. Mrs. Douglas Kimel, Chairman of the Provincial Women’s Board, presided. The invocation was given by the Rev. Elmer Stelter, pastor of Ardmore Church. A warm welcome was extended by Mrs. Lawrence E. Ebert, president of the Ardmore Women’s Fellowship. The Rev. William McElveen, pastor of Messiah Church, was the speaker. He is the author of “Our High Calling” the Bible study book being used this year by the Women's Fellowships in the Northern and Southern Provinces.

The following workshops were held for fellowship officers: Bible and Mission Study Leaders, Mrs. Stuart Bondurant and Mrs. I. B. Southerland; Circle Leaders, Mrs. Lawrence Fulp; Personnel Committee Members, Mrs. Ted Kerner; Presidents and Vice Presidents, Mrs. Douglas Kimel and Mrs. H. W. Dotson.

Six women, who will be leaving the Provincial Women’s Board at the end of this intersynodal period, were recognized for their faithful service: Mr. Douglas G. Kimel, Mr. Theodore C. Kerner, Mrs. R. C. Smith, Mrs. F. O. Stutts, Miss Mary Crouse, Mrs. Ralph E. Spaugh.

Mrs. Paul R. Johnson

DEATHS


Boyles, Walter Davis, born June 7, 1885; died August 2, 1968. A member of King Church. Funeral conducted by the Rev. Jimmie L. Newsom. Interment in the King Graveyard.

Hanes, Emory Franklin, born March 9, 1894; died September 6, 1968. A member of Clemmons Church. Funeral conducted by the Rev. Burton J. Rights. Interment in the Clemmons Graveyard.

Schallert, Grace Jackson, born February 5, 1879; died August 15, 1968. A member of Rolling Hills Church. Funeral conducted by the Rev. David R. Burkette.


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Baptists in South America:
"We Are Missing The Boat"

No matter where it traveled — in Lima, Buenos Aires or Rio de Janeiro — the situation was about the same, a Southern Baptist reporting team has said. "Baptists have made only the slightest dent in meeting the overwhelming spiritual and physical needs of the hard-core poor in much of South America."

In some places, wrote Jim Newton of the Baptist Press, the Baptists are not only unable to reach the extreme poor, they can't reach the very rich with the Gospel, either.

Mr. Newton and colleague Floyd Craig made their report after a month of interviewing Baptist missionaries in South America.

"Where we are missing the boat," said Jack Glaze, president of the International Baptist Theological Seminary in Buenos Aires, "is that we are not reaching people who will be in charge of the country in years to come — editors, university professors, students, etc."

And missionary Tom Watson in Lima, Peru, said one of the mistakes in the past is that "we've tried to build middle-class churches with lower-class people."

Bill Warren, a missionary in Rio de Janeiro, told the Southern Baptist reporters that the lower classes have been more responsive to the Gospel than the middle and upper classes. "They are more aware of their spiritual needs. Those with material possessions don't feel they need anything — they can buy happiness," he said.

While at least one missionary said that social work is an "open door to evangelism," the Baptists in Bogota are staggered by the massive needs.

"We're just not set up to do anything to help these people," missionary Loren Turnage said as he talked to the reporters in a hillside slum.

"I couldn't come up here and give these people food," he said. "It would cause a riot. There just wouldn't be enough to go around. We could go broke giving vitamins, food, clothing to them and still not make a dent.

"If we tried to teach the Bible and not give them anything to meet their physical needs, we might win a few converts, and we might not. When the poverty is so great, you just can't come out and teach the Bible and do nothing else."

Mr. Turnage said that the people would ask questions such as "If God is love, why does He let us be like this?" Because of tendencies to deal "just with the man's soul," the missionary said, "it's tempting to call upon the Peace Corps for help."

"The Peace Corps isn't relating their work to the Gospel," he continued, "but they're doing work that ultimately will help the Kingdom of God grow in Colombia."

"But some churches and missions are not content to leave it to the Peace

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THE WACHOVIA MORAVIAN
Corps,'” concluded Mr. Newton. They are establishing mission points in the slums seeking to minister to both spiritual and physical needs.

"The tremendous needs, both of the poor and the rich, are the overwhelming single impression that stagsgers any visitor to South America. The big question is whether Baptists will provide the people, talents, dedication and financial support to meet these needs." (RNS)

Lutheran Membership Up
600,000 Throughout World

Worldwide Lutheran membership increased by nearly 600,000 during 1967 to a total of 75,006,748, the Lutheran World Federation Information Bureau reports.

The world total represents 57,962,472 members reported by Lutheran Church-

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October, 1968
es plus 17,044,276 Lutherans who belong to united Evangelical Churches in Germany, which also have Reformed membership.

The greatest increase, on a continental basis, was among European Lutherans, who gained 241,254 members for a total of 69.4 million baptized. The German Churches reported a gain of more than 100,000 to a present total of 37.7 million.

Although Lutheran membership in the Soviet Union dropped 50,000 to 677,000, the Asian continental area had the second largest gain: 123,296 for a total of 2,083,052.

The numbers of baptized Lutherans in other continental areas were: U.S.A. and Canada, 9.2 million (up 56,325); Africa and Madagascar, 1.6 million (up 61,052); Latin America, 1 million (up 93,271); Australasia, 507,887 (up 12,207).

The overall global increase offset a slight loss reported by the confessional body from 1966 to 1967. (RNS)

CWS Contributes To Quake Relief

Church World Service, overseas relief arm of the National Council of Churches, has contributed an initial $5,000 to the World Council of Churches’ $100,000 appeal for Iranian earthquake victims.

The Protestant relief agency also said it would fill further World Council requests above the $5,000 for aid to Iran.

The World Council made its appeal after a three-man team surveyed the destruction in Iran. The team recommended that churches help survivors by donating three fully equipped medical clinics and supplying cooking utensils for individual families.
October, 1968

Church World Service, in announcing its contribution, quoted estimates indicating that 100,000 are homeless as a result of severe quakes in the northeastern province of Khurasan. (RNS)

Baptist Cartoon Series
Draws Heavy Fan Mail

A Southern Baptist TV cartoon series has been getting so much fan mail — well over 1,000 letters daily — that the denomination’s Radio and Television Commission has had to call on volunteers from neighboring congregations to help handle the letters.

The color series, “JOT”, features an animated “dot” who bounces cheerfully across the screen, confronting moral problems similar to those of the boys and girls watching the program.

Newsweek magazine called “JOT” the “first genuinely entertaining — and effective — use of television for preaching morality to pre-teen children.” Commission officials have said increasing nationwide publicity has stimulated an even heavier mail response.

“JOT” received 22,000 letters in July, they said, and on a single day in August more than 3,200 letters arrived at Commission offices.

The letters are primarily in response to a promise made at the end of each program to offer viewers a “surprise” if they write the Commission in Fort Worth, Texas.

The “surprise” is a Bible verse game keyed to the spiritual message of the cartoons.

“JOT” is now shown on 40 television stations. (RNS)

Recent Religious Reforms Seen
Continuing In Czechoslovakia

Observers in Vienna, Austria, say that it seems probable that reforms in
Church-state relations will continue in Czechoslovakia despite the invasion and occupation of the country by the Soviet Union and allied nations.

They cite a new decree issued in Czechoslovakia which calls for the organization of religious education programs in the public schools under the supervision of the various Churches without interference by public authorities.

The frequency of the classes in the various religious courses will vary according to the number of pupils involved but in many cases it is expected to be once or twice a week.

Very little news of religious activities has been heard from Czechoslovakia, but observers note that, among the many demands made by the Soviet government, there has been no public statement requiring a revision of liberal policies toward religion. (RNS)

International Group Assumes World Day of Prayer Duties

An international committee responsible for the policy and planning of the World Day of Prayer has replaced an American group which for many years had the major role in sponsoring the observance.

Formation of the new committee was announced through the offices of Church Women United, an ecumenical organization. Formation of the group was carried out earlier in Vallingby, Sweden, by representatives of 22 nations.

Action taken at the initial committee meeting included that of changing World Day of Prayer from the first Friday in Lent each year to the first Friday in March. This was done to overcome certain liturgical calendar problems.

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The newly formed sponsoring committee is composed of liaison officers of each national World Day of Prayer Committee, and has an executive unit with members from North and South America, Europe, Asia, Africa and the Middle East. (RNS)

Unpaid Seamen and Families Aided by Religious Groups

A Baptist church in the Borough of Queens came to the aid of 27 Korean seamen stranded in New York Harbor, and Church World Service, the relief arm of the National Council of Churches, gave assistance to their families in South Korea.

The 27 were flown home after being marooned since February 26 on the "Indonesian Star," owned by Galveston (Tex.) Steamships, Inc. The ship was held in an attempt to force owners to pay creditors. Crew members were not paid from the end of April, except for $1.25 per day subsistence.

The Rev. Chul Ho Awe, a marine chaplain for the New York Bible Society, found the men and invited them to the Highland Avenue Baptist church. He is an interpreter at the church which has services for Korean families.

During the Summer months, the church provided Sunday dinner, recrea-
tion and trips for the sailors. The Seamen's Institute provided clothing.

Meanwhile, Church World Service gave $1,000 to social workers in Seoul and Pusan to furnish the families with food, clothing and temporary housing allotments.

Hired in South Korea, the seamen were flown to Kenya to board the ship. They discovered they were to replace Spanish sailors who quit because, allegedly, of unpaid wages and poor living conditions.

Highland church had a service of thanksgiving when word was received that the men were to be flown home. None of the group was Christian. (RNS)

**Hymn Contest Stresses**

**Mission of the Church**

The Hymn Society of America is looking for new hymns on "the mission of the church" for its annual contest. Claiming that there is relatively little on the subject in modern hymnals, the New York-based Society explained that the theme could also be defined as "the purpose of the church."

"The theme is broader than time-honored 'home and foreign missions,' though it includes them also," the Society stated. "It covers also the purposes of church membership, of evangelism, of worship, of Christian education, it includes what is meant by 'the renewal of the church.'"

Immediate stress was put on the words of new hymns. The texts should be in meters found in standard hymnals, or may later be submitted to composers for suitable tunes.

Deadline for the contest is December 31, 1968. Entries may be submitted to the Hymn Society of America, 475 Riverside Drive, New York, N. Y. 10027. (RNS)
A Crucial Synod . . .

(Continued from inside front cover)

national missions, merger, Christian education and evangelism, the ministry and the like?

But how does one know? We hope that every delegate to the synod will employ the age old Moravian tactics to find the answer to each question. We hope that every delegate will, first of all, intensify his personal devotional life during the days ahead studying the Scripture and praying earnestly for the presence of the guiding Spirit.

Second, we hope that every delegate will ask regarding every issue how Christ will be served or how his work will be hindered. Is the move in harmony with his Word? Will the move reach man in the modern day on Christ's behalf? It is our desire that there be earnest discussion of issues and personalities at this level. Who or what will best serve Christ today and tomorrow?

It is our opinion that it would not be amiss for pastors and people to meet for Bible study, prayer, and discussion of the needs of our church prior to synod. In this way we can effectively prepare to serve the last third of the Twentieth Century.

Twenty-One Years of Progress . . .

(Continued from page 2)

come to feel itself a part of the World-Wide Moravian Fellowship to a degree never experienced before. This has been one of his unique contributions.

Br. Spaugh brought to his administrative task the attitude that the old order does and should change. He believed that more laymen should participate in provincial affairs and have a greater voice in provincial decisions.

In dealing with the calling of a minister, the smallest congregation was treated in the same way as a large congregation. There was always free discussion between the congregational boards and the PEC in such occasions. He believed in the confessional system by which the Moravian Church carries on its business.

His gift as a presiding officer was recognized beyond the Southern Province. He served as president of the synod of the East Indies Province in 1966 which he attended as a fraternal delegate. And he was chosen on a first ballot vote to be the president of the Unity Synod of 1967 held in Czechoslovakia last July and August.

It is because of these things that the years of Br. Spaugh's service on the Executive Board of the province can be referred to as formative and significant. They formed a new pattern in the democratic procedure in the conduct of church business. They gave status to lay participation as shown by such efforts as the Building and Expansion program. They called for loyalty and devotion to our heritage which is the Unitas Fratrum.
In drawing up their wills, persons bequeath money to institutions or causes which they consider worthy. Enck Shaffer of Weirton, W. Va., a member of the Class of 1922, bequeathed $11,146 to Moravian College for general purposes upon his death in 1965. If you wish to remember the college in your will, why not write to the Development Office, Moravian College, Bethlehem, Pennsylvania, for a booklet entitled "Making Your Will."
"Being a Christian requires love for your brother and a desire to fellowship with him." Del Talloch

"If we learn, as the people of Jamaica have, that it is more important to regard the feelings of the heart than skin color, we too will be able to live in harmony." Melissa Marshall

"I thought these East German types were a lot more with it than any American Moravian Church I have ever seen. They actually seemed to like each other." Becky Harris

"The Council of Churches, Protestant and Catholic, of Lynchburg, Va., heard about the need for a clinic and offered to undertake the project by raising funds." Dr. Ned Wallace

Can the Church Hold Its Youth?
Can the Church Hold Its Youth?

Can the Church hold its youth? This is the life and death question that it faces today. The Church's failure to keep pace with population growth raises the question. The dwindling participation of senior highs on the local church scene bodes ill. The college church dropout says it cannot. The fact that a decreasing number of young marrieds, beginning their families, return to the church should be a cause of tremendous concern.

All signs seem to point to the reality that the Church is not holding its youth today. If this continues the church will die a natural death, as have so many individual congregations.

This issue of the Wachovia Moravian would seem to deny the Moravian Church's failure, for the youth who author the main articles are full of faithful enthusiasm. What is the truth here?

Note that each of the young people has been involved in an adventure in Christian living. The mini-missionary to Nicaragua was living with and laboring for Moravians in need. The delegates to Jamaica were experiencing the reality that Christ has broken down all barriers of race and color and formed a great brotherhood of love. The student in Germany worshipped with an oppressed minority.

Are these exceptional adventures or can the youth in your local church know the same joy of involvement in an adventure in Christian living? Can they live ahead of society by Christian standards or will they only feel that the local church denies its faith and holds society back from achieving Christian standards?

A good test of your church would be to look again at the quotations on the front cover of this magazine, asking yourself if your congregation is a place where such truth is lived out in practice. If not, then your congregation is already losing its youth, already beginning to die a natural death. As the Bible suggests “Remember what you have received and heard; keep that, and repent.” (Revelation 3:3a)
Youth Delegates from Southern Province,

LIVING AS JAMAICAN MORAVIANS

Del Tulloch
Eden, N. C.

As almost anyone who has had such an experience and opportunity as I have encountered recently will know, excitement has left my thinking rather shuffled. Under this circumstance I will try to present to you the impression that the Jamaican Youth Conference made on me as a tourist and a Moravian.

I must first thank the Senior Youth Fellowship of the Southern Province for sponsoring this trip for me and also the committee that made the candidate selections. Although some of our Jamaican friends will not receive this publication, I must personally thank them most heartily for the chance to visit their island. For the warmth with which we were received and the happiness that I gained from communicating with both the adults and youth were worth more than the actual visit to the island as a tourist.

In the early spring of this year, choosing the youth representatives began. Every church from the Southern Province which wished to enter a candidate sent applications to The Board of Christian Education and Evangelism. The Senior High Executive Committee narrowed the list of nominees to ten, five young ladies and five young men. Next, the youth were interviewed by members of a committee; the final selections were made on the basis of these interviews. The northern candidates were chosen in a slightly different manner, for they presented a theme in place of the interview.

The group that made the trip was composed of two representatives from both the Southern and Northern Province and the Rev. Bernard Michel and his family. Representing the North was Norma Mickelson from Monona, Wisconsin, and Dan Bosley of Gnadenhutten, Ohio. Southern delegates were Melissa Marshall from King, North Carolina, and I.

On August 3, the delegation met at the Miami International Airport where we were met by a band and crowds of people. Our egos were deflated when we later found that these people and the band were part of the arrival committee of the Republican National Convention. That night we flew into Kingston International Airport where we were met by the Rt. Rev. S. U. Hastings, the Rev. Neville Neil, Mr. Roy Burnett, and their families, who were our hosts for the first five days on the island.

Jamaican Independence celebrations, which were in effect from August 2-5, offered an opportune time for taking pictures and becoming acquainted with
the enjoyments of the Jamaican people. In comparison to the American span of independence, the Jamaican people have governed themselves for only a short time. Possibly, for this reason they have the great festive celebrations as they do. Many Americans could learn a lesson from the Jamaicans for the joy and enthusiasm which they exhibited while taking part in the festivities expressed to me the pride and admiration they have in being independent and self-governing people.

Being separated in Kingston, our group had the chance to visit and worship at several different churches in the city. Dan Bosley and I had the opportunity of taking part in the Sunday morning worship at the Church of The Redeemer, one of the churches the Rev. Mr. Neil serves. For the reason that midday brings very warm temperatures, services begin at either 7:00 A.M. or 8:30 A.M. Also, in the evening there is a service which is similar to the morning worship, and the people who are unable to attend in the morning come in the evening.

The Jamaicans worship from two to three hours in a morning service. Dan and I were very fortunate in that we were able to participate in a communion service at the Church of The Redeemer. Communion for the Jamaicans is a very special service, and I could later understand why. When the slaves on the island were freed, the church was the greatest benefactor promoting a better life for the free slaves. I assume this is why the church is not just a building for these people but rather part of their life. The basis of my reasoning is partially derived from the following things which impressed me very much. In the Church of The Redeemer alone, between five hundred to six hundred people were at the morning worship which I attended. This is not an uncommon number at one of these services. While in Springfield, we attended a missionary meeting where approximately 1500 people came, and slightly more than one-third of this number were small children. Training of the young is stressed; they are taught memorization from the Bible and hymnals, trained in church practices and procedures in the youth fellowships, and always present as adults in regular church services since no nurseries are provided. Also each member seems glad and willing to offer his help to the church in any way possible. For one example, in Christiana the Zorn Moravian Church, which is in rural Jamaica, needed a new addition to its sanctuary. The members, who were mostly farmers and laborers, held a bazaar for one week and raised over 1,000 pounds ($2,400). This initiative and willingness we found in every congregation we visited.

Toward the end of the first week of visiting, we traveled to Christiana which is in the country and hilly section of Jamaica. Here we could examine a combination of the modern and rustic living conditions found on the island. In the aspect of modernization, this area has such conveniences as electricity, running water, and a downtown area with several business establishments such as banks, drug stores, hardwares, supermarkets, and clothing stores. Blended with this was the market where the farmers come weekly to sell their products, the farm land which encompasses the town and provides income for many, and the slower pace of living; all these things created the rustic atmosphere in the area. Our stay in this region was made most enjoyable by our hosts, the Rev. Haydn Todd, Mrs. THE WACHOVIA MORAVIAN
Todd, and their son, David.

The following week, August 12-19, was the time which we were looking forward to the most. This was the week of the Jamaican Youth Camp. During this short time, the experiences we shared, the friendships we made, and the fellowship we had with the Jamaican youth made such a great impression in the hearts and minds of Norma, Melissa, Dan, and myself that I know this will be the greatest reminder of our trip.

Since the camp is located on the western end of the southern coast of the country, the first day of camp was filled with arrivals from morning to afternoon, for many had to travel great distances. As most acquaintances begin, I believe the Jamaican youth were examining our habits and actions very closely the first few days just as we were “feeling them out”. We were the first Americans with whom some of these youth had ever been able to talk; and since they were the first group of Jamaican youth we had met, not knowing exactly what should be said is understandable. But this feeling passed quickly, and we found we all had one common basis for communication: we were Moravian youth eager to learn about each other.

At camp we Americans, who represented the only foreign country, were placed in the groups as the other youth; therefore we were able to better understand the faith that these people have in God. Most of these people express their religion seven days a week, not just on Sunday. They seemed proud to be Christians and very glad to say it. I have always believed that being a Christian is a personal challenge, but also it requires love for your brother and the desire to fellowship with him.

This latter requirement is the manner in which the Jamaican youth and the many Jamaican Moravians we met expressed their Christianity to me. I will always remember one discussion we had on racism, a topic on which we all could express our feelings frankly and openly. One Jamaican youth commented, “It’s not the color of the skin but what’s inside your heart that makes the difference.” If love is in your heart, God must surely be there.

Melissa Marshall
King, N. C.

Thursday, June 7th, proved to be the beginning of the most memorable experience that I have ever encountered. This was the day that I was notified of my acceptance as one of two delegates sponsored by the Moravian Southern Province to the Senior Hi Conference in Jamaica.

Del Tulloch, from Eden, was also chosen as a Southern delegate. The Northern Province sent two delegates to accompany us. They were Norma Mickelson from Monona, Wisconsin and Dan Bosley from Gnadenhutten, Ohio. Our chaperones were Rev. Bernard E. Michel, his wife, and their daughter, Gwyneth. Even though I had seen Norma at Convocation last sum-
mer, I had no idea that in one year we would be spending seventeen days together in Jamaica. Our rendezvous point was in Miami on August the 3rd. None of us knew each other until we met at the airport, but it was not long before we made lasting friendships.

In just a few hours we landed in tropical and beautiful Jamaica. It all seemed like a dream. Bishop Hastings with his wife and two sons were at the airport to welcome us. Dan and Del stayed with the Rev. and Mrs. Neil and their four children. Rev. Michel and his family lived with Mr. Burnett, a layman in the Moravian Church, his wife, and two children. We lived in Kingston for five days and were able to see one another on outings and luncheons.

We were fortunate enough to be in Jamaica while the citizens were celebrating their independence celebration. The festivities began the night we arrived and lasted until Monday. A Miss Jamaica Pageant was held in Kingston which is much like our own Miss America Pageant. Street dances were taking place everywhere, but the biggest event was the parade, which Norma and I enjoyed very much.

While we were in Kingston, which is the largest city (population 650,000) on the island, we lived as tourists, traveling from place to place. We saw and learned much about Jamaica before we left for camp. Among places of interest that we visited were the craft market in downtown Kingston. People of many different nationalities sell their handicrafts here. One can find Negroes, Jamaicans, Chinese, Japanese, East Indians, and Europeans throughout the market. Since Jamaica’s national motto is “one out of many people”, this sight is not uncommon. Reynolds bauxite quarry was another place we visited, and others were Spanish Town, which previously served as the government center of Jamaica, Hope Botanical Gardens, the University of the West Indies, and Dunn’s River Falls.

The Moravians make up only a small percentage of the religious groups in Jamaica, but there are 44 churches on the island. Among the Moravian churches we visited were: Harbor View, Trinity, Mizpah, Mandeville, Springfield, Zorn, Bethlehem, and Hope. Most of the church services begin early in the morning to avoid the high afternoon temperatures and then everyone has more of the day to enjoy.

We left Kingston on the eighth of August and went to a small village, Christiana, where we lived with Rev. and Mrs. Todd and their son, David. We were right in the mountains so the temperatures were much cooler. After living there for four days, we left by bus for the Moravian Senior Hi Conference. Camp Hope is two years old and is located near Whitepoint on the southwest coast. Young Moravians from all over the island, approximately 100, attended the conference. We were able to associate and get to know people of our own age and exchange ideas about dating, boys, music, and other interesting subjects. Every camper was named on a squad to be responsible for some type of duty each day. The participation was great. As the days passed by and the time grew closer for our departure, I became very sad. I had met so many wonderful people; people who had become lifelong friends, whom I hated to leave.

My trip had no disadvantages except

(Continued on page 8)

THE WACHOVIA MORAVIAN
A warm welcome and a handshake which joined two nations were among my impressions of Jamaica. I could tell that they were glad I had come by their smiles. As the days went by this was much more true.

When I worshipped for the first time in Jamaica, I again felt the warmth which is hard to describe. I was Moravian and so were they. We had something very important in common. The service lasted two and a half hours and I must confess I was a bit restless. These people seemed like they could sit for hours on end. During the service the people's knowledge of the Bible was unbelievable. They recited Bible passages right along with the minister in his sermon.

The young people seemed quite like ones here at home. I didn't ever think of them as having a different color of skin. I would find myself saying that this boy reminds me of somebody back home. They dance the Rock Steady down there now and I was trying my best to learn how, but it seems that they just have that extra beat built right in. I found out that dating down there is a little different. The boy meets the girl at the destination instead of picking her up at her home. At camp, the young people were great. I made lasting friendships with people who are now thousands of miles away. We did vegetable duty together; we went swimming together; we ate ackee and codfish together; we studied the Bible together; we began to know each other's country through many long discussions when it was time for lights to be out; we took part in the Cup of Covenant service and our friendships became even stronger because we had God and our religion in common. When it was time to say good-bye to these kids "my heart was down," as the song goes.

The food was quite different from ours, but I enjoyed it very much. We had fresh fruits and vegetables every day. I drank a lot of water at a meal down there because of all the hot spices. My first patty which is a spiced meat in a cooked dough left quite an impression on my mouth.

"Out of Many, One People," is the motto of Jamaica and this is what really sticks in my mind the most. People live down there together as human beings and as Jamaicans, not as black and white, and East Indian and Chinese. An example of this is that a person's grocer could be Chinese, his cleaner an East Indian, his dentist a white, and his doctor a black. They have their problems too, but they manage to stick together to solve these problems.
As I left Jamaica, I was sad to go. The last thing which I remember seeing is a group of people standing on a platform waving white handkerchiefs and singing "M-O-R-A-V-I-A-N, Moravian all the time." I was a Moravian, they were Moravians, and that's what counted.

Letters from a Mini-Missionary

Beckie Jobst
Winston-Salem, N. C.

Beckie Jobst was 5½ years old when she left Nicaragua, the land of her birth. Going back this summer, she wrote home her impressions. She had been in Sandy Bay three days and wrote to her girl friend.

Dear Susan:
I believe it now. It's all for real — everything — so real you don't know whether to laugh or cry. The village Sandy Bay is just beautiful, more picturesque than I'd ever imagined. It's flat land, grassy with beautiful coconut trees, palm trees, mango, orange, guava, breadfruit trees. I finally got some mangos for the first time this morning! They're out of season now, so they were kind of hard to find. Oh, were they ever delicious!

While we were in Puerto Cabezas we had coconut and beautiful, fresh pineapples (nothing like in cans).

The trip here from Puerto Cabezas was really unique. I didn't go to the sea route because I'd gotten pretty woozy by plane and was afraid I'd be seasick. So I went inland — half by truck, half by canal, swamp and river. Oh man! We sat in the back of the truck on top of the two boats that were loaded for the swamp part of the trip.

I felt like I was on "Daktari". The land sometimes looked like a golf course, rolling and grassy with clumps of trees here and there. It was a beautiful day and I half expected to see herds of zebras and giraffes stampeding. Every now and then it would pour down rain. You'd grab your 88¢ raincoat around you and huddle for 15 minutes. Then the sun'd come out as bright as ever.

Tell Daddy that some of the people here still remember him and grin when I tell them my name. They call me "Rebeeeka" or "Beekee.

The people, Susan, are so gentle and friendly and anxious to please. They look up at you with big expectant brown eyes and if you smile and say "Naksa" (hello) they just break into the biggest half shy smile and nod eagerly. All the children have dimples.

Some days later the work campers had another opportunity to send out some letters with someone going to Puerto Cabezas. Beckie wrote another girl friend.

Dear Gayle:
There hasn't been a whole lot to do today, so I can write.
This village, Gayle, is beautiful and as picturesque as you could ask of any tropical village. There are absolutely no roads to or in Sandy Bay. There are continual grassy plains and swamps with wooden huts snuggled amid clumps of palm and cononut trees.

There's a river near by and the lagoon, which is 3 miles away, for swimming. To get to the river you have to walk in a grassy swamp for about 1/8th mile; so the people have built a precarious foot bridge covering that distance.

The weather has been violent, and I really like it. At 11 a.m. the sun beats down fierce; early morning it's cool and damp; in the evening it usually rains, or it rains all day! On the nights that it isn't cloudy, Gayle, you've never seen a moon so white and bright and crystal. It's a neon ball in a blue-black sky.

The lightning is the same way. Everything here in nature seems to be more violent — the weather, the fruits, the enormous spiders and bugs; only the people have been subdued, and their faces register a passive acceptance, a contentness and acceptance of whatever will come. I think everybody in this village has some disease or ailment (worms being the commonest and diarrheha). One of the guys in our group is a med student and he's swamped with patients every day since we've been here. They've never known what it was to live without them (diseases). But the people are still friendly, happy, despite their problems.

I think we sometimes scare them — the children especially, with our white-ness and American ways. They're very timid and humble people.

There aren't any horns and cars and people screeching and blaring by, but they've sure got the loudest roosters you've ever heard in your life. Cows, horses, dogs, pigs and chickens roam the village.

I love the children best. It's so funny — you try to stutter out the few Miskito words to them that you know. Naturally it's backwards and probably makes little sense, and the little brown babies look at each other and just giggle and dimple and look back at you like you're the craziest thing because you can't talk straight. And we're the odd ones, not them.

You haven't heard music-of-the-people, though, until you listen to the little ones talking Miskito baby talk. It's too precious and musical sounding. I'd give anything to understand what they're saying and what they think of us.

The building of the clinic had been going slowly. The boat with all the food, tools, and the generator (our only source of electricity for power tools and

The new clinic will serve families such as these on the east coast of Nicaragua.

November, 1968
light and radio communication) hasn't come in. It was supposed to have been here a week ago. So we've improvised—both with the food and tools. Mrs. Medie Tilleth (a Nicaraguan nurse) has been with us as mother, protector and translator, and she found food for us and cooked it.

I hammered a few nails yesterday. The day before I carried blocks until I shook all over. That day we also killed 3 deadly snakes and 2 deadly cow-spiders that were sleeping in and amongst the stacked-up blocks. Today, I helped lay some of the blocks. The native men are so eager to help and wanting to learn.

The guys finished our outhouse. We'd been using the parson's all this time. It's thatched all over. We're really well off, though, because nine-tenths of the people don't even have them.

We're all 12 staying in the parson's house downstairs and the 10 in his family, upstairs. It's not real crowded—it's kind of hard to be alone at times, though. The women were all curious about everything we had. Our pocket-books and clothes and duffle bags were rearranged and gone through every day for the first week or so. My lipstick was smushed down. A spider jumped out of my pocketbook at me. They smeared on our hand cream, and a few of our things are missing. But you can't get angry—a bit frustrated—but you can't blame them for being curious and stealing. How do you explain the principle of stealing to people who have so little? While you have so much?

Then finally Beckie's parents, too, received a letter from her about 4 weeks after she had left the U. S.

Dear Family:

I haven't received any mail as of now from anybody. Mrs. Wallace said (by ham radio) she had one for me but it'd been forgotten and missed the boat.

Despite many problems, intense tropical sun and rain torrents, food "deprivaties" (such as Coke, Ice Cream), living with 12 guys and only 2 other girls, Super Chicken has come through with flying colors! I really feel at home here, no matter how foreign everything looks.

I've got to go now. The boat with our second supply of tools has finally arrived after three days.

I love you all,

Becki

(Only portions of letters are printed here because of lack of space.)

Youth Delegates . . .

(Continued from page 4)

that my stay passed so quickly. I was not only able to tour the loveliest island in the Caribbean and meet many heart-warming people, but I learned things of spiritual value also. It impressed me to see how important a role the church plays in the lives of Jamaica Moravians. Their whole lives center around the church. When they think of going to church, they do not think of just going to a building, but believe in worshiping wholeheartedly.

I was greatly impressed by the fact that Jamaicans accept anyone regardless of their color of skin. Every race lives together in harmony. We, as Christians, have much to learn from the Jamaicans. If we learn, as the people of Jamaica have, that it is more important to regard the feelings of the heart rather than skin color, we too will be able to live in harmony.

THE WACHOVIA MORAVIAN
Pastor Goliath Castellano was speaking (in Miskito) words like these: "Denny did not have to come here; he did not have to get his clothes dirty or work hard in the sun; he could have stayed home in America and taken it easy this summer, but because he has love, he came to build this clinic — he, and all the other students and ministers."

We were standing in front of the Sandy Bay medical clinic on a rainy Saturday night in early August. We had gathered to dedicate the clinic in the name of God to the ministry of healing among the Miskito Indians in the Sandy Bay area along the eastern coast of Nicaragua. Denny (Dennis Laufenberger from Waconia, Minnesota) was one of nine American students (seven Moravians, one Roman Catholic, one Lutheran) and three Moravian ministers who had come to Sandy Bay on what turned out to be a five week workcamp project. Denny had already given one of the dedicatory addresses, and pastor Goliath was concluding the worship service in the fading light of the gas lantern by explaining again to the congregation why we were here.

Yes, we went to Sandy Bay because we have love for our fellow man, because we believe not only in the salvation of souls in far away places, but also in the value of DPT shots and polio vaccine and the improvement of human bodies and the relief of unnecessary pain; and we went there because we were asked to go — someone wanted us to come — and because our congregations believed that we should go as their representatives; and we went there because we were healthy and relatively wealthy, and because we do not mind going into the unknown and learning about our distant neighbors. We went for these and other reasons, but underneath them all we believe that Pastor Goliath gave the basic motive: we went because we have love. And this is the form that love happened to take in the summer of 1968 for us members of the servant Church.
The new clinic designed by Moravian Architect Ken Kent of Madison, Wisconsin.

All of this does not make us extra special or superhuman. We were typical Americans, and I guess the villagers in Sandy Bay are still wondering why the boys among us every once in a while would try to catch a running pig or touch a cow, and why we wanted to collect so many glass balls (floats from European fishing nets that came across the sea), or why the girls cut their hair so short. But we are still wondering about the Miskito Indians, too. How can they be so strong when all they eat is rice, beans, fish, and a few seemingly starchy foods; how can they be so happy with no cars or television sets or hamburger stands; and how do they earn a living?

Nevertheless, the differences in our cultures and personalities proved to be a valuable learning experience for us, and we are especially glad for the two Nicaraguan helpers we had during our sojourn in Sandy Bay: Mrs. Meddie Tilleth (wife of the Rev. Mullins Tilleth and sister of Bishop Hedley Wilson), who served as our nurse, interpreter, and problem-solver; and Alejo Theofilo, our faithful Indian companion, affectionately called 'lion' and 'pirate' by the boys because of his good cheer, strength, and ability to gondolier boats.

The idea for the clinic came both from Dr. Ned Wallace, the Moravian doctor in Puerto Cabezas, and from the Council of Churches of Lynchburg, Virginia, who provided most of the funds for the construction materials. Various individuals have given their time to the project, such as Kenneth Kant, of Madison, Wisconsin as architect; and Joe Sewell of Charlotte, N. C. as a contractor-consultant and purchaser; and Emily Wallace, Ned's wife, as a sort of jack-of-all-quartermasters, especially with the food needs.

The students who responded to the need were, besides Denny, Mary Ditmer and Gary Dufek from the Western District; David Clump and K. C. Dalby from the Eastern District; Reed Petty and Becky Iobst from the South; Toby...
Brown, a medical student from Philadelphia, and Leslie Lippard from Lynchburg. The ministers were Hermann Weinlick and Gene Glasser and myself.

We saw the need for a medical clinic. Both the parsonage and the church building were used as make-shift clinics during our stay in Sandy Bay. We hope that nurses will become available to staff the new facility and maintain a regular schedule for treatments. We hope, in brief, that our love may continue and bear fruit in the future for our friends in Nicaragua.

Protestants and Roman Catholics
In Lynchburg, Virginia

Working Together for Moravian Missions

Dr. Ned Wallace

In any Christian church the type, intensity and effectiveness of the service programs measure accurately the degree of dedication to basic Christian principles. To participate in the medical care for many thousands of Nicaraguans living along the Atlantic Coast has been one of the major activities of the overseas work of the Moravian Church. Consistent with this policy the general church conference of representatives of the Moravian Church throughout Nicaragua affirmed the need for medical care in the area of northeast Nicaraguan coast for the 60 miles between Puerto Cabezas and the Honduran border.

In 1967, the survey team of doctors from the U. S. confirmed the policy of satellite clinics related to the larger hospitals at Puerto Cabezas and Bilwas-karma. But the economy of this part of Nicaragua has been alarmingly low with unemployment over 70%. To maintain its services in spite of decreasing local income and increasing costs the Gray Memorial Hospital was forced to ask for a 100% increase in its operating subsidy from the Mission Board. This was granted but because of this significant added expense no further funds were available to meet the needs of a new clinic.

But in the fall of 1967, a remarkable pattern began to unfold. The Council of Churches, Protestant and Catholic, of Lynchburg, Virginia, heard about the need for a clinic and offered to undertake the project by raising funds for both constructing and equipping the building. The people of Sandy Bay, acutely aware of the problems caused by the absence of medical care volunteered their labor — free. Without jobs it was all they had to offer. A Moravian architect, Mr. Kent Kant of Madison, Wisconsin, completed the plans. A Moravian contractor, Mr. Joe Sewell of Charlotte, North Carolina, ordered and forwarded the material as well as acting as construction consultant.
Preliminary work began in early 1968 with the making of concrete blocks and prefabricating furnishings. Tons of supplies were transported in small boats on the open sea from Puerto Cabezas to Sandy Bay each weekend for several months. In Sandy Bay sand and gravel were brought in, sometimes at distances of several miles in dugout canoes in preparation for construction.

The final phase of the work began with the arrival of the work campers and leaders in early July. After several days of orientation and a commissioning service by the Moravian congregation in Port, the campers began the last leg of their journey to Sandy Bay and their work. Within 5 weeks the task that had been set for them had been completed, two weeks ahead of schedule!

After visiting several Moravian centers in Nicaragua the work campers returned to their respective homes in the U. S. with the deep satisfaction of completing their share in a very worth while project.

During the construction period, dozens of patients daily were treated in the temporary clinic in the parson's house by Mrs. Mullins Tilleth with the help of a med student from Hershey Medical School. Many hundreds of vaccinations were given to the children of the area by a team of medical students and their wives who had been working at the Puerto Cabezas hospital during the summer.

Looking back over the accomplishments of this fine group several important factors become evident.

1. The Christian Church — the Moravian Church — has fulfilled in a small but in a very meaningful way its primary role — service.

2. This service provides to Americans and Nicaraguans, Christians and non-Christians an example of the tangible consequences of Christian love.

3. The ecumenical example of support by the Lynchburg Council of Churches demonstrates the ability and value of inter-denominational efforts.

4. Each member of the work group will carry for many years the awareness of needs overseas and the genuine appreciation for help which he could offer.

5. Work camps of mature, well-motivated young people supervised by able leaders provide an excellent opportunity for service, for individual growth and for collective church growth in the awareness of needs in the overseas activities of the church.

On behalf of the people of the Sandy Bay area and on behalf of the Moravian medical workers, I would like to thank publicly the work campers, their leaders and all others involved for their significant contribution this summer.

DEATHS

Hartman, Mrs. Vallie Spaugh, born August 9, 1890; died September 23, 1968 at St. Paul, Minnesota. A member of Home Church. Interment at Whitefish, Montana.

Lewis, A. Bruce, Sr., born March 22, 1890, died Friday, September 13. A member of Friedberg. Funeral conducted by the Rev. J. C. Barnes. Interment in Salem Moravian Graveyard.


THE WACHOVIA MORAVIAN
Dear Uncle Fred,

My times in East Berlin were about the most alive ones of anywhere I have been thus far.

You probably know the physical facts already. The congregation was divided on August 13, 1961 when the Berlin wall was built. Those living in West Berlin have since built a new church complex which is very pretty. It's white, has a fence around it, and the minister lives in the church. There are almost no young people in the small congregation, but the old customs of divided seating and caps with ribbons are pretty much preserved.

The Sunday I attended the church in West Berlin they were using new hymnbooks, and apparently what we call our Moravian hymnal isn't very Moravian in the purist sense at all. I had never heard most of the hymn tunes and I couldn't even find good old 159A. (Tis the most blest and needful part.)

The church in East Berlin was celebrating its August 13 deal when I went there the following Sunday, so I got a good double dose of the Moravian tradition in those weeks. That congregation comprises all of northern East Germany and includes about 150 members, I think. Average attendance is about twenty, but because of the importance of this Sunday it was more like fifty. The service lasted 2½ hours: they wanted everything (sermon, communion, lovefeast) all in the same service because the people came from so far away.

The service was held downstairs in the Bartolomauskirche, a Roman Catholic church that allows Moravians to use the facilities during the afternoon. It was a long, narrow room with folding chairs, portraits of saints, and a wheezing, portable organ. I took two friends along with me and I was very happy when they said it was one of the nicest church services they had ever been to. It really was enjoyable, of all things!

The service was delightfully informal and yet there was such a sincerity about it that it really was spiritual.

November, 1968
I was asked to bring a greeting from America and was scared because I didn't know what to say, but then the strangest thing happened when I got up to speak. I walked up and turned around and looked and they were all just smiling and smiling at me, and I didn't know what to do, so I just stood there and grinned back for a while.

Then when I finally said something and it was in German I thought that they were going to break apart from smiling so much harder. It was really cool! They didn't know anything about Winston-Salem so I told them about Old Salem and about how we have the Sunrise Service and the lovefeasts and all just like they do.

It was just that I was so happy to see them and they were so happy to see me that we got along just fine. I shook hands with almost all of them and we talked about my travels and their relatives living outside East Germany. They were mostly old, of course, since the young people go to work with the farmers in the summer. I don't know how many young people there are.

I think that the church is very fortunate to have the Schiewes. He is rather young, which is really important considering all that he has to do to oversee a congregation spread out for miles over half a country. Their apartment is beautiful and filled with books.

As far as the future goes, I don't know. I read in the West German newspaper about a crackdown on churches. They have all kinds of problems. And then when the older members die off in a few years, I don't know about then.

One thing though — I thought these East German types (even though they were mostly old) were a lot more with it than any United States Moravian church I have seen. They actually seemed to like each other.

Love,
Becky

Mission Around the World

Another Year in the “Black”

The Board of Foreign Missions ended its fiscal year on August 31 with a balanced budget. A budget of over $360,000 and a balance of just a little more than $1,000 is close figuring. On the other hand, it represents an effort on the part of the board to put all of its resources to work. It also represents giving on the part of many congregations in excess of the quota requested in order to make up for some congregations which failed in their responsibility.

In addition to the budget and quotas, there were many special projects which brought thousands of additional dollars to the cause of missions through the year. These projects and a balanced budget indicate a desire on the part of Moravians to move forward with their overseas witness under the direction of the mission board which they have elected.

More Discouragement in Nicaragua

The upper Wangks river has had a rice failure. Some insect infested the crop so that no grains were formed. This disaster came at a time when an effort was being made by the government to improve the situation. R. E.
Watson, pastor at San Carlos, has written: “In the 21 years that I have served this parish we have never witnessed such a general failure in rice crops. The INCEI last year, to help the planters, fixed a stable price for rice grains so the merchants could not carry on their customary monopoly. Seeing this our people worked harder than ever and made large plantations. I know of 2 boys who made as many as 11 hectareas. (Hectare — 2.471 acres.) When the rice fields were almost to the point of production three different sicknesses invaded the plantations and in less than two weeks, nothing but hay was left in all plantations. This is true in all the places on the upper river. An agronomist from the Agricultural Department rushed up here with some insecticides to see what help he could give, but everything failed. Our people are looking starvation in the face for the next 3 or 4 months. They will be looking into a hopeless future.”

Contributions for Nicaraguan Relief may be sent to Dr. E. L. Stockton, Drawer M, Salem Station, Winston-Salem, N. C. 27108. Checks should be marked for Nicaraguan Relief.

A Bright Spot in Nicaragua

Reports from Puerto Cabezas, Nicaragua, describe a growing business in pineapples. Thousands of plants are be-
ing set out and when they begin to bear a canning mill is expected to be built. This new industry could possibly employ a thousand people. On the land near this new development the Moravian Church has been offered several acres for the building of a church, school and clinic. The offer includes a free title to the land and assistance in the building project.

MAF Developments in Honduras

The Missionary Aviation Fellowship will place a plane and pilot at the Moravian clinic at Ahuas, Honduras in October of this year. This organization has been serving the Moravian Church in Honduras for quite a number of years but from a base several hours away. This has meant considerable flying just to be available to Moravian pastors and their people.

Mr. and Mrs. John Watson will establish a MAF base at Ahuas, building a house and a hanger. This available service will mean a great deal to the whole area known as LaMosquitia — to the pastors on communion trips, to the sick who need to go to the Clinic, to the superintendent in his administration and to the future agricultural missionary in a developing program. The Moravian Church is indebted to the MAF for its cooperation and service in the name of the Lord in Honduras.

Farewell to the Michaels

The Rev. and Mrs. Charles B. Michael, retiring from Alaskan service, were honored by a special service in the Bethel church during the time of the General Church Conference of the Alaskan Province. The conference brought together the pastors and representatives of the churches so that, in effect, the entire province was represented in expressing appreciation to the Michaels for their years of service. John Little, treasurer, reported: “Several of the lay pastors gave short messages of thanks, and the lay pastors formed a choir and sang beautifully. They chose one of the great old Moravian hymns which is seldom used in this field. The Michaels were presented two beautiful gifts: a Bible to remind them of the Word they have preached and the souls they have led to Christ, and a replica of the church in Quinhagak carved in ivory and measuring about 4 by 7 inches. Their devotion to this work for four decades is an inspiration to all of us.”

New address for the Michaels: 4918 North Buffington Road, El Monte, California, 91732.

Fourth Missions Tour

The Board of Foreign Missions is sponsoring a conducted tour to Surinam, Guyana, Trinidad and Tobago in August of 1969. Present plans call for departure from New York City on Saturday, August 2, with return to New York City on Monday, August 18. The trip will be made by plane on regularly scheduled flights. The cost for the 17-day all-expense trip will be $725.00.

This is the fourth trip which the board has sponsored and will be led by Theodore Hartmann in cooperation with the Diakonia Travel Agency of Graceham, Maryland. Mr. Hartmann led the previous trips to the Virgin Islands, Antigua, St. Kitts and Barbados. The tour will be limited to 35 persons. Anyone who is interested in joining the group for this tour should contact:

Theodore F. Hartmann
69 West Church Street
Bethlehem, Penna. 18018

THE WACHOVIA MORAVIAN
Provincial Boards at Work

Provincial Elders' Conference

Dr. R. Gordon Spaugh, President of the Provincial Elders' Conference, has requested and been granted permission by the Conference to retire effective at the conclusion of synod. Br. Spaugh has served as president of the Conference since November 1953. Prior to that time he had served as Assistant Pastor and as Pastor of Home Moravian Church.

The Rev. Richard F. Amos has accepted a call to become Associate Pastor of the Home Moravian Church. It is anticipated that he will begin his work at Home Church after the provincial synod in November.

Br. Ted W. Bowman has received and accepted a call to become Assistant Pastor of Central Church in Bethlehem, Pa., where he will be installed on October 13. Br. Bowman was ordained a Deacon of the Moravian Church by Bishop George G. Higgins at Oak Grove on September 29.

Delegates to the 1968 synod of the Southern Province have been appointed to various committees which have already begun their work in specific areas assigned to them. Chairmen of the committees are as follows:

Overseas Missions—Dr. J. C. Hughes
Christian Social Concerns—Rev. James L. Johnson
Christian Unity—Jack M. White
Women's Work—Miss Emily Morris
Nominations and Elections—Reuben Hughes

Christian Education & Evangelism—Rev. Wallace Elliott
Church Extension & Home Missions—D. F. Peterson
State of the Church—Rev. Herbert Weber
The Ministry—C. T. Leinbach, Jr.
Finance—Wilson E. Edwards
Arrangements & Hospitality—Clyde G. Barber, Jr.
Resolutions & Recognition—Mrs. Thomas F. Foster

Richard F. Amos, Vice-President

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NOVEMBER, 1968
Young Ambassador's Camp Held
In Alaskan Children's Home
Janet Shantz

The tenth annual Young Ambassador Camp was held at the Moravian Children's Home, Kwethluk, Alaska, June 3rd through the 9th, in the lower Kuskokwim valley.

Registration began at 2 P.M. on Monday and camp officially opened with supper that evening.

The day began for the camp staff at 6 A.M. and the campers at 6:45. A morning tryst time was held, each morning, usually outdoors by each dorm. This was followed by breakfast, various clean-up duties, chapel, classes I and II, participation groups and lunch. The afternoon schedule included a horizontal rest, discovery groups, crafts or choir, recreation and dinner. In the evening there was an opportunity time, evening vespers, campfire, devotions and lights out at 10 P.M. The schedule was a full and busy one and found campers (more often the girls) doing laundry and shampooing hair after lights out.

Our guest vesper speaker was Pastor James Almquist of the Lutheran Church in Nome, Alaska.

The theme for this year's camp was "On The Trail With Christ," theme song, "I'll Go Where You Want Me To Go." Every camper profited greatly from the lessons and classes that dealt with being "On The Trail With Christ."

On Friday after the vesper service slides of the first Young Ambassador Camp were shown by Rev. C. B. Michael of Bethel. Incidents of that first camp in 1958 were recalled by staff members that were present that year and this year. A beautiful 10th anniversary cake was made by Mrs. John Haroldson of Bethel and enjoyed by all present. Mrs. Haroldson was a camper in 1958.

On Saturday afternoon, a business meeting was held in the chapel conducted by Mrs. Lucille Schneider, Youth Work Committee chairman. It was voted that our special offering go to the Lutheran Bible Camp in Nome. Anna David and Hilda Anvil of Bethel were elected to the Youth Work Committee which will plan camp for next year and other Moravian youth activities. Also on Saturday, Pastor Almquist and Mr. William Gilbert, student pastor at Bethel, had to leave. Mr. Maxwell Fancher came from Bethel to hold Saturday evening's campfire and vesper service and stay for the remaining day of camp.

Sunday dawned gray and cloudy, but by the closing lovefeast service conducted by Rev. Michael, the sun was high and shining. Acting as dieners for the lovefeast were Ina Andrews, Hilda Anvil, Esther Coupchiak and Janet Shantz, Edwin Albrite, John Mojin, Jimmy Nelson and Steven Sunnyboy.

Camp was officially closed with the traditional friendship circle which followed the lovefeast.

Boats began to depart soon afterward taking campers with fond memories of new friends, short-sheeting beds and a new awareness of Christ back to their villages.
DEATHS

Brown, Minnie Dora Evans, born April 13, 1877; died September 24, 1968. Funeral conducted by the Reverend J. Calvin Barnes. Member of Calvary Moravian Church. Interment in Salem Cemetery.


Spraker, Mrs. Fannie, born May 18, 1879; died September 3, 1968. A member of the Little Church on the Lane, Charlotte, N. C. Funeral conducted by Bishop Herbert Spaugh and the Reverend James L. Johnson. Interment in Sharon Memorial Park, Charlotte, N. C.


OLD SALEM CHARMS

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NEW MORAVIAN CHURCH SEAL JEWELRY

Earrings — Charms — Lapel Pins — Lapel Buttons — Cuff Links — Tie Bars
| Tie Chains — Tie Tacks |

BOOKS

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Court Rules Denomination Holds Final Authority Over Property

A Superior Court judge in Wentworth, North Carolina, ruled that the Presbyterian Church in the U. S. (Southern), as the “mother church,” exercises final authority over property held by its congregations who are “subordinate members of the general church organization.”

Judge Fate J. Beal, a Southern Presbyterian, pointed to the Book of Church Order in holding that the Presbyterian Church, U. S., is a religious society of “connectional, as opposed to congregational, character.”

The decision was expected to strengthen the denomination’s control over church property in North Carolina where there are 4,000 Presbyterian, U. S., congregations. An appeal was anticipated.

There have been a number of other cases in the state involving disputes over the property of congregations which have withdrawn from the denomination. In some cases the presbyteries have allowed churches to retain control of property.

Judge Beal’s ruling was made in a case involving a dispute between the Orange Presbytery of the North Carolina Synod and the trustees of the Hillview Presbyterian church in Reidsville. The church withdrew from the presbytery in a dispute over title to the property of the congregation.

The presbytery sued for possession of the property and Judge Beal heard arguments last May. It was agreed by both parties that the case would be heard without jury and that the judge would render the decision.

Judge Beal ordered that the presbytery receive all property, both real and personal, held by the Hillview church when it withdrew, and directed the current congregation to vacate the church building “forthwith.”

He ruled that the Book of Church Order does not provide for voluntary withdrawal of congregations although it permits voluntary withdrawal of individuals. (RNS)

Upper Room, Devotional Guide, Now Has 10 Million Readers

The Upper Room, daily devotional guide, now has an average circulation of 3 million per issue and is read daily by some 10 million persons, its editor reports.

Dr. Wilson O. Weldon of Nashville, Tennessee, said the guide’s success is traced to the fact it has “met a need in the lives of millions of people in all walks of life.”

Each day’s meditation is written by a different person, and there are always scores of letters from people inquiring, “How did you know that I needed that kind of message today?” Dr. Weldon said.

Although The Upper Room was started by Methodists, the guide has been

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AT THE SIGN OF THE EAGLES

THE WACHOVIA MORAVIAN
interdenominational from the beginning and has never boosted one denomination or been slanted to one theological view, the editor said.

The guide is issued every two months in 45 editions and 38 languages. One edition, in braille, is for the blind.

(RNS)

Methodists To Use Folk Music To Bridge “Generation Gap”

A Washington, D. C., folk music team, known as “Dust and Ashes,” will be employed by the United Methodist Board of Evangelism in a move to bridge the “generation gap.”

The agency has agreed to make the team available to local churches, youth and student gatherings and college and seminary campuses at a modest fee to help defray program costs.

Dr. Joseph Yeakel of Nashville, the board’s executive, pointed out that “pastors, parents, adult counselors and teachers often find themselves facing an

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opaque wall when they are in the presence of teenagers and teenagers in turn express a high level of frustration in their efforts to communicate with adults."

He said attempts at youth communication through folk, popular and soul music are meeting with outstanding success.

The United Presbyterian Church recently released a pop record for distribution through regular commercial outlets. Association Press, the publishing division of the National YMCA, and the Roman Catholic Paulist Press, have jointly issued a booklet pointing out how popular songs can be used to inspire youths to ask significant theological questions.

In another action, the Methodist board approved participation in Project Equality, a national interreligious program that requires fair employment practices and the purchase of goods from business firms which follow equal employment policies. (RNS)

Baptist Study on Driving Commended to Policemen

Honolulu’s internationally known Police Chief Daniel S. C. Liu has urged study of material concerning Christian ethics in driving, and has suggested for study a section on the topic in the Southern Baptist curriculum.

“I am firmly convinced,” said Chief Liu, “that if each individual while behind the wheel of an automobile would demonstrate all the Christian principles of living, much of the death and destruction caused through accidents would be avoided.”

He advocated “serious study” of “Rules of the Road,” which appeared in the fourth quarter issue of The Inter-
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November, 1968

mediate Leader, a Southern Baptist public-

Mr. Liu is president of the Hawaii
Baptist Convention and of the 63rd
Session of the International Association
of Chiefs of Police. (RNS)

East German Census Shows
Church Membership Decline

Membership in East Germany's Prot-
estant and Roman Catholic Churches
dropped by more than 25 per cent dur-
ing the period 1950-1964, according to
census figures just made public.

The 1964 census of the German
Democratic Republic (East Germany)
revealed a smaller decline in popula-
tion for the 14-year period as well as a
large decline in membership.

In 1964, 5.4 million of the 17 million

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1968
Residents of East Germany and East Berlin said that they were not affiliated with any Church. The 1950 census, taken only a year after the German Democratic Republic had been proclaimed, showed a population of 18.4 million with only 1.4 million who declared no religious affiliation.

Protestantism had 14.8 million adherents, 80.5 per cent of the population, in 1950. The 1964 figure dropped to 10.1 million or 59.4 per cent. The Catholic Church had two million members in 1950, amounting to 11 per cent of the population. In 1964, this figure was reduced to 1.4 million or 8.1 per cent.

The Free Churches, whose 1950 membership was 160,000 or 0.9 per cent, had dropped by 1964 to 120,000 or 0.7 per cent. (RNS)
Interim Editorship To Continue Two Issues

The interim editor, the Rev. Fred Hege, has agreed to continue to edit the Wachovia Moravian for two additional issues. This decision is at the request of the Provincial Elders' Conference because of the great load on Bishop George Higgins in preparing for the Synod of 1968.

The theme chosen for the December issue, which will be the final issue edited by Hege, is "Christians as a part of Christmas present." Though the time is short (deadline for material is November 10) he would welcome brief first-person articles on "Christ in Christians I Have Known."

If you feel that there is one in whom you have particularly met Jesus Christ, please prepare an article and submit it to the interim editor at the earliest possible date. It will be used if at all possible.

Found at Laurel Ridge

The following have been found at Laurel Ridge through the season and are available in the office of the director, Fred Hege.

Yellow men's windbreaker, medium
Black boy's raincoat, Sears
Oyster raincoat
Pillow with red electronic case
White blouse
Burnt Orange sweater, 16
Tan lined windbreaker
Maroon turtleneck shirt, medium

Blanket, peach
Olive corduroy reversible coat
Navy zip hooded sweatshirt
Pillow, initialed G E R
Ball glove
Black rod with Zebco reel
Flowered white plastic umbrella
Assorted white goods

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

The WACHOVIA MORAVIAN is owned and published monthly by the Board of Christian Education and Evangelism, 500 South Church Street, Winston-Salem, N. C., and is edited by the Rt. Rev. George G. Higgins, DD. The purpose, function and non-profit status of this organization and the exempt status for federal income tax purposes have not changed during the preceding twelve months.

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G. G. Higgins, Editor
The Power of Your Will

The names around us at Salem College—on buildings, for scholarships, endowment, and special funds—are constant reminders of our benefactors of the past. They are endeared to us forever.

Because of the enormous demands and complexities of modern education, the need for your continuing support has become more pressing. We must have assistance in meeting our purpose—which is the same now as it was almost 200 years ago—the enrichment of the individual student for useful life, intellectually, vocationally, culturally, morally, physically and spiritually.

People do not give to institutions like Salem College to escape taxation. Rather, they give to sustain warm personal attachments. But gifts—particularly gifts through your will—do involve financial planning. Your attorney or accountant can help you with this. Salem will help you extend your influence.
Christians, A Part Of Christmas-present
Christians, A Part Of Christmas-present

What is Christmas? Christmas is the season when we celebrate the appearance of the Divine in human flesh . . . the birth of the Son of God as Jesus of Nazareth. At Christmas we remember that Christ took human flesh, that he could be heard, touched and seen in action as he ministered in love.

We maintain that Christmas continues generation after generation. We believe that Christ is in the believer and that behind the shroud of human flesh tainted by sin we may still hear, touch, and see him in action as he ministers in love.

We do not, of course, intend to limit him to this type of appearance. Christ is risen. He is a person. He can communicate to each of us directly. Still, we believe his incarnation in the lives of believers is basic to our knowing him. In this sense we establish the theme of this issue of the Wachovia Moravian as “Christians, a Part of Christmas-present.”

It is especially meaningful to your editor that an article on the building constructed in Ft. Lauderdale, the Elizabeth Brookes Ritter Memorial Hall, appeared for this issue. During our high school career, like many boys, we came to the impasse where many of the faculty expected only the worst of us.

Not so Mrs. Ritter (then our Miss Brookes). She cared and expected the best. She made her faith and trust known. In her the Love of Christ was plainly revealed. Because of her love and faith we wanted to do the best for her.

Thus it was that she played a vital part in our life and, we are certain, in the lives of others. She was a part of Christmas present, for in her we saw something of Jesus Christ.

It is with profound gratitude that we note the construction of the fellowship hall in her memory, for she would want nothing more than to continue to influence others for Christ as she did your editor. Surely her influence will continue in this manner.

Let us be profoundly aware as we read these articles that our hands, our voices and our presences are capable of being the hands, voice, and presence of the Christ. This is no small opportunity.

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

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The Rev. George Chiddie, associate minister of education at New Philadelphia, dusts his white figures in preparation for building his extensive Christmas putz.

In a recent article an author criticized a certain denomination by saying, “They ordain men who do not believe in the divinity of Christ.” Immediately I wondered how this man would react to ordaining a man who does not believe in the humanity of Jesus. I suspect he would not be greatly upset, for, after all, “It is Christ’s divinity that is important.” But Christianity has always affirmed that Jesus Christ is the God-Man. To deny either of these is to miss the meaning of the Christmas message.

In an effort to understand the meaning of the Christmas story, let us imagine that we are looking over the shoulders of the shepherds at the baby lying in a manger. Because this scene is so starkly human and so unattractive, we may look without really seeing the baby. Instead, we may see only the divine Son of God who said, “Before Abraham was, I am.” But look again. See the baby nursing at his mother’s breast. See his dark hair, red face, pug nose. Yes, what we are looking at is a real baby. When John wrote, “The Word became flesh,” he was emphasizing that the divine Word became a man.

On the other hand, as we are looking at the manger scene, we may see only a baby, a baby like millions of others that have been born. Because we see only a baby we may ask, “What is so significant about this baby? Why should the birth of this little red, wrinkled baby be good news?”

If we are to avoid both of these dangers we must remember that Christmas is about God becoming a man—a particular man, in a particular place, at a certain time. Christmas is about a real baby who nursed, cried, and grew. And Christmas is about God. Here in the manger God and man come together.

When the baby had grown into full manhood, the man went about doing
good, and the New Testament never lets us forget that he is divine. It tells us of Jesus who is "in the shape of God" (Philippians 2:6), who is "the image of the invisible God" (Colossians 1:15), through whom "all things were made" (Colossians 1:16). When Jesus said, "He who has seen me has seen the Father," he was claiming to be divine.

But at the same time the New Testament never lets us forget that Jesus was a real man who lived on bread, who became hungry, thirsty, tired, sleepy. He was tempted in the same ways we are tempted. He knew all the division of the human heart, the good and bad pulling in two different directions. He felt all the doubts and confusion we feel.

Christmas, then, is about the divine Son of God, and it is also about the human Son of Man. Christmas is about the Incarnation, God becoming man. Christianity is the religion of the Incarnation.

Because Christianity is the religion of the Incarnation, Christians must never spurn the physical world nor the human body. Both have been hallowed by Jesus. The divine Christ was a man like ourselves. He went to the wedding feast at Cana to join in the festivities—the food, drink, and joy of this very human occasion. He came "eating and drinking," and though many were offended by this, we Christians must not be offended. We rejoice that the Incarnate Christ has hallowed the physical world. So Christmas is about turkey, cranberry sauce, cake, cookies. The Incarnation reaffirms that the world God made is very good.

The fact of the Incarnation also means that man's spiritual life is to be worked out in the midst of our daily lives. True spirituality is to be found in the midst of man's physical life in the actual world. For centuries man, in his striving toward God, had tried to escape "this world of evil." But, in the light of the Incarnation, we Christians know that man's spiritual life is to be found in this world, the same world in which Jesus lived and died. Jesus found his own spiritual life along the roads of Palestine and the streets of Jerusalem. It was in this world he carried out the work of God, so that he could say, "It is finished." It was as a man that Jesus overcame all temptations and hindrances. It was as a man that he wept in Gethsemane. It was as a man that he ministered to the needs of other men.

Christians must remember that we are to expect to meet God in the midst of daily life. The innkeeper did not expect to find God in a peasant couple asking for a room for the night. He would never have turned away God's Son if he had come with all the proper religious trappings. But God, when he came, was so plainly human; who would look for God here? The people who heard Jesus made the same mistake. This man was too human to be God. They complained that he was a glutton and a winebibber.

For those of us who belong to the God who became flesh, we must not try to escape the very human world in which we live. We must look for Christ in the ordinary. For example, where would you find Christ today? Look for those who are thirsty and need a drink, those who are hungry and need food, those who are sick and need comfort, those who are without a house and need a roof. Look for them and there you will find the Incarnate God, the Christ. "When you did it to these, you did it to me." The innkeeper didn't know that. Christians dare not forget it.

THE WACHOVIA MORAVIAN
Eleanor Presley, manager of the Moravian Book Room, displays some of the Advent and Christmas materials.

Jesus Christ is alive! He lives today as surely as he did many years ago. I have seen him and known him in and through many people in a variety of places, situations and ways.

That he is here with us today has not always been apparent to me, I realize now. I believed that Jesus won victory over death and that therefore he has life eternal. But I didn't really know him and therefore I couldn't see him. It was not until about 1957 that I truly became aware of his presence in the world about me.

Now, looking back over my life, I realize that the love and compassion of Christ were manifested through the wonderful step-mother who took me and my sisters, loved us, cared for us, taught us and made sure we were given a good Christian home. I know that without Jesus working in and through her our lives would have been truly lonely. During all my growing-up years the example of a Christian who was constantly unselfish, thoughtful, concerned, loving and kind, was put before me both by my father and this fine step-mother.

In later years Jesus Christ was to be made known to me through others in dramatic ways. There was a truly wonderful woman, who has since departed this world and who, I believe, is numbered among the saints — who showed me a generous, practical, unchanging and yet amazingly simple Christian faith. She had overcome many adversities in her own life with the Lord’s help, and this strength and great faith she passed on daily to all who crossed her path. When a person would thank her for her acts of kindness or generosity she would always say, “Don't thank me, just pass it on to someone else.” One other thing this good woman showed to me was a pure joy in serving her Lord. As a diener at Central Moravian Church she was privileged to help serve lovefeast. I’ll never forget the
radiance that shone forth from her face as she went up the aisle, happy and thankful to be doing Christ's work. Those of us in the congregation were privileged to have her serve lovefeast to us.

Shortly after arriving in Bethlehem for the completion of my husband's studies for the ministry, we found ourselves without money and a few days from payday. Upon opening the mail we found a letter from a man in a distant city. Enclosed was a check. Jesus said, "As you did it unto the least of these my brethren, you did it unto me." We did not know the man too well, but he knew we could probably use some financial help as we were endeavoring to follow the Lord's guidance.

Not too many years ago our daughter needed special medical help. We found Christian men and women serving the Lord with compassion and understanding and complete unselfishness. They helped guide us out of what seemed, at the time, to be an unsolvable situation.

Time and time again I see Jesus in the actions and words of Christians around me. I see him in the sincere dedication of women from all denominations who have joined together in the work of Church Women United. Their common bond of faith in Jesus Christ is evident in their cooperation in all their efforts, especially in their worship services.

Yes, Christ is alive and active in today's world. If you know Christ, then you can recognize him no matter when or where he appears. To know him is to love him, and in loving him he lives in your life so that others may see him and know him.

Christ In A Christian I Have Known

Anna Snyder

It was just a little vase found in mother's attic a few weeks ago as she was packing to move. It was an odd little vase, almost a tiny pitcher, with delicately colored flowers about the handle and rolled top. But the memories of the donor that flooded my mind were as sweet as the little vase was lovely. I was just a girl and she was, to me, an elderly woman but she had Lived! She had known love, sadness, tribulation, personal suffering, physical handicap and she knew Christ. She was my Sunday School teacher. Our worlds varied widely but on Sunday mornings she was able to hold six silly adolescent girls quiet and through her we learned of God's gentleness, his love, his forgiveness. After she moved away from Winston-Salem she mailed the little vase to me. I don't know why; perhaps she loved me and I was unaware. But now I realize how well she showed us Christ and I love her in retrospect for it. She was Mrs. Alma C. Rominger.
On four separate occasions in the New Testament Jesus refers to love of one's neighbor as a primary element in the Gospel he came to proclaim. In fact, the main emphasis of his teaching was the direct calling of individuals to become aware of God, to respond to his love in faith and obedience, and to serve him by serving their fellow men.

As Christians we are living messages about Christ, in whose love and power we find personal peace and ground for hope for the victory of the Kingdom of God and the peace of all mankind. We remember that the key to being a Christian as Christ in the world is personal commitment to our Lord and Savior!

**Christian Commitment to Christ**

All of us have been called to Christ himself. Our individual witnessing and the mobilization of the Church requires that we be out on the front lines, away from the church buildings! It is in the home, the office, the factory, the store, that Christ is seen in the world. The Bible stresses that every Christian is a priest; our priestly endeavors witness to our commitment to Christ!

The desire of clergy and laity to work and witness for Christ is sometimes futile because there is no vital, up-to-date relationship with the Lord of life. If the pastor simply wants “to hang more scalps on his ecclesiastical belt,” or lay visitors are “only trying to pad their religious pride by the number of visits made,” witnessing can become a “pharisaical religious proselytizing” that is only pretended commitment!

However, when we are totally committed to Christ, Christian work and witness become inevitable! Jesus then assumes the responsibility for our effectiveness. “You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses” (Acts 1:8). Being Christ in the world is not something we
do; it is something we are! Being comes before doing, in Christian commitment to Christ.

**Christian Commitment as Individuals**

It has been said, "A religion that does not start with the individual, does not start!" And, "A religion that stops with the individual, stops!" Men and women who are no longer blind must show their concern for mankind's redemption. Who will seek to save the lost except those who are saved; who will take Christ to the world except individual Christians?

Christians in the world are involved in the lives of other individuals. Yet some, and this includes pastors, admit that they do not wish to become too close even to their fellow believers. Without commitment to one another in the church, how can we expect to reach those outside the Christian fellowship? "Where is your church?" we are often asked. My answer is "at the corner of Green and Academy Streets."

On Sunday morning at 11:00 o'clock the above answer is correct. But at the same hour on Monday morning the church is in the courthouse, where a Christian attorney is practicing law; it is at this lawyer's residence, where his wife is making a Christian home; it is at the local high school, where his son is studying to the glory of God! Where, indeed, is the church, the congregation, of which you are a part?

**Christian Commitment in the World**

Christians must accept and understand and deal with the problems of the world. Out of the many specific issues that readily come to mind we give mention to one of a general nature; it contributes to many others. We believe that God is love—yet never have so many hated on such flimsy cause. Never have so many ignored the hope of salvation, so brazenly and so openly!

From the pulpit, in the Sunday school classroom, at work, in the home, across the ever-more-popular cup of coffee while taking a break, we must confront one another, as brothers and sisters in the Lord Jesus Christ and as believer in the presence of unbeliever, in face-to-face personal encounter. Salvation must be given emphasis as well as sin, peace as well as turmoil, certainty as well as doubt!

The Bible teaches that a successful transformation of society can come only from within, through the transformed lives of individual men and women. God's strategy is put to work in human witness with the hand by which God touches men, through the mouth by which Christ speaks, by the human spirit which has experienced the indwelling of the Holy Spirit.

We can know that the true Christian, as Christ in the world, is a participant in the redemptive mission of God through the Church. He is involved in the world—its business, its government, its culture, its hunger, its travail, its tears—because he loves its people. We are sent as Christ was sent as agents of redemption.

Converts to Christianity should be happy and active in their own congregations; they should habitually read the Bible and pray for fellow believers; they should continually witness to young and old within the local fellowship; they should support the work of the local church by attendance and by contributions of time, talent and money. Then they are prepared to fulfill their calling as "Christians As Christ In The World!"
Christmas-present

Where Christ Is Born Today

The Rev. Burton Rights, pastor of the Clemmons congregation, hangs the Advent star he has made for their new sanctuary.

The young people of Bethel Evangelical Lutheran Church in the West Garfield Park section of Chicago, staged their own version of the Nativity during the 1966 Christmas season. Their production differed from the traditional story of shepherds, angels, wisemen, and a new born baby in a manger.

In their dramatization, the shepherds were snow shovelers, the angels were Christmas carolers, the wisemen were scientists who had seen a satellite fall. Joseph and Mary, strangers in town, were turned away from the municipal hospital. Finally, since there are no stables in West Garfield Park, one of Chicago's worst ghetto areas, Mary and Joseph found shelter in a garage on an alley in the slum neighborhood. There, in the garage, the Christ child was born, wrapped in swaddling clothes and placed in an inner tube.

The thought of such a portrayal of the birth of the Christ child as this may be disturbing and repulsive to many. The very idea that such liberty has been taken with the account of such a sacred event as the birth of God's son! The very thought of any child, much less the Christ child, born in a garage behind a house in a big city slum and placed in an inner tube! Were these young people just trying to be funny or clever? Were they trying to act smart by mimicking the sacred?

The more one thinks about the meaning behind the Christmas story in this modern dress, however, the more it should help him to understand what Christmas is all about and to appreciate it more. What about the modern version of the Christ child's being born in a garage because there was no room in the hospital or in the homes of the neighborhood for strangers in town! Is this any worse than his being born in a stable—a cattle shed, where cows, donkeys, sheep, and

December, 1968
goats are kept—because there was no room in the village inn? Is it any worse than his being placed in a feed trough instead of a bassinet?

The birth of the Christ child in Bethlehem’s stable has been so glamourized and sentimentalized that often the significance of his birth in these humble circumstances is not seen. A stable is not a very appropriate place for a mother to give birth to a baby. A manger is not a very suitable place to lay an infant. It is good that the angel told the shepherds where to look for him who had been born a saviour, because they would not likely have looked in a stable and a manger for their deliverer. These are no more appropriate places for a human birth than a garage and an inner tube.  

The Christ child was not born in the royal splendor of a king’s palace but in a stable amid the bellowing of the cattle and the smell of hay and straw. Born in humble surroundings, he came to a peasant home. He was rich, yet he became poor. His birth points to God’s humbling himself in order to restore man to his favor. Yet, the greatest degree of humility is not seen in the humble circumstances but is seen in the Christ child himself. When he came he was not clothed in garments of the heavenly hosts but in human flesh. He became man.

In becoming man, he further humbled himself by taking the form of a servant. He came not to be served but to serve. As servant of God and man, he went about preaching good news to the poor; proclaiming release to the captives; healing the blind, the lame, and the sick; freeing the oppressed; and dying as a sacrifice for sin.

Going about as a servant doing the work of God, he showed us the very face of God. “Whover has seen me,” he said, “has seen the Father.” To see his sensitivity to human suffering and need and to see his merciful forgiveness for the sinner is to see the love of God and to know that no one is outside the reach of that love.

In Jesus Christ, God came to earth to show his love for man. Nevertheless, he did not come just to have his dwelling place in Christ alone but also through his Son to have his dwelling place in all men. God came into the world in Christ to live among men so that they might become children of God within whom he lives today and through whom he does his work.

It should not be upsetting to see young people produce a version of the Nativity in a modern setting, for it is a reminder that Jesus Christ is our contemporary. He is born again today in this twentieth century wherever a life is open to him and wherever one becomes a servant through whom Christ is meeting the spiritual and physical needs of humanity.

He comes to live in crowded city slums and restricted suburban developments. He comes to live in kings’ palaces and servants’ quarters, in mansions of wealthy and shacks of destitute. He comes to live in homes, garages, cattle sheds, offices, factories, stores, and schools, for he comes to live within all who proclaim him as Lord and Saviour.

To live the life of Jesus Christ as servant of God and man is to live such a life that others may see the attributes of God in us and come to say, “Truly to see your face is like seeing the face of Jesus Christ.” To see one such as this is to see the face of one within whom the Son of God has been born and from whose life the love of God reaches out into the world.
There is a famous stranger wandering in and out among Moravian congregations in the United States and Canada. Many know him, and love him. Many know him, and ignore him. More know nothing of him, and hence do nothing with him, or for him.

He is 239 years old, a fact which immediately makes him outmoded and useless to some, and cherished and useful to others. He has acquired a wrinkle or two in recent decades, but otherwise has maintained a remarkable uniformity of pattern.

He is also a world traveller and an accomplished linguist, speaking in twenty-six languages and dialects. He is at home with kings and commoners, with a boot-black or a bishop. He stands tall in many a mind and heart, and short in many a congregation. In public, in private, "in our joys and in our sorrows", in the dailiness and the emergencies of life, in pulpit or lectern, at funeral or festival, in home or business, decision or choice — in all of that and to it all he brings the simple bits and pieces of his routine for any to use who so would choose. Few choose. For he has an oldness about him that is drab and gray, yet a goodness in his sheer existence that is fine.

Surely you must know by now of whom I write. Or you will surely ask by now: "What on earth is all this about?"

Well, here is the who of it all. "Famous Stranger" is just plain old "Daily Texts", the "daily devotions" book of our world-wide church. And all of this preliminary bother is to get this unique, ubiquitous, unknown little book to our attention more and more. For it is worth knowing, worth using, worth improving.

They Say . . .

Perhaps by now, or certainly soon you will be seeing the 1969 American edition of this famous stranger-book, the Daily Texts. Look well at it. Please just hold it in your hand and listen. People talk about it, and here is what they say:

"We have used the Daily Textbook every day in our house for many years,
also the daily Scripture readings. . . . I have often found help from it in times of special need or significance”.

“I open the Textbook the first thing every morning to see what God has to say to me”.

“Some mornings the whole day’s reading is simply blah as far as I am concerned. It seems to have no meaning beyond the printed words on the page. At other times though, the texts—one or both—have been a direct message from God suited to the crisis of the day. Just lately, within a month, three separate days have been used to prepare me for — — You know the teen-age phrase: ‘How does that grab you?’ Each of these really grabbed me”.

“We began using the Textbook when we established our first home. Family devotions centered around the Textbook and came when we were all seated ready for breakfast. This was a wonderful beginning for the new day for each of us, and when our children started to school we never let them leave without spiritual food as well as the material elements”.

“—— and I have followed the practice of buying an ample number of copies so that we are able to give one to each member of the family, and have one for the dining table or kitchen table, and possibly several available to give friends who may be visiting in our home during the year”.

“We have tried to use it at the supper table for family devotions but found little direction or strengthening and repeated confusion. Hymn verses often did little for the appetite and scripture was frequently assigned without complete thought . . .”

These quotes are from letters received this past summer in response to a letter sent to our brothers and sisters in the ministry, active or retired. These point up the potential in the Daily Texts, both in maintaining its strength and helpfulness, and in strengthening its weakness and ineffectiveness.

The 1969 Edition

The 1969 edition is the beginning of an effort to restore the Daily Texts to more of its original format of being a book of texts and hymn verses. The historical notes are reduced in number and placed at the end of the book this year. The directory is not included at all, but is available in the same format at a nominal cost. The cost of printing the Daily Texts will, hopefully, be kept from increasing.

Our sincere intent is only to improve and strengthen this fine little book in its basic and unique identity as a daily devotions book emphasizing the use of the Scriptures. That has been the distinctive and most blest part of our Daily Texts as a devotional book. Bible texts in the 1969 edition will be printed in bold face type.

We like the vigor and variety of having more people assist in choosing the readings, the hymn verses, and writing the prayers. Twelve of our ministers helped in the 1969 edition, one for each month.

Much remains to be done in the use of contemporary hymns and in the coordination of each entire page in unity of idea and development. We tried hard to begin in this 1969 edition. We hope to continue in the 1970 edition.
Living memorials usually consist of those persons whom we have touched and influenced and left behind, or of gardens, trees, shrubs donated to remind the world that a loved one has lived and is now gone.

A living memorial can also be a building, space where young and old meet for instruction, recreation, worship, fellowship.

The Elizabeth Brookes Ritter Memorial Hall is the latter—a building constructed that the work and witness of this faithful one might continue even after her death.

This memorial had its beginning on January 25, 1905, when a daughter was born to William I. and Sadie Sittig Brookes in Salem, N. C. They named her Gladys Elizabeth and presented her to the Lord through the Sacrament of Baptism at the Home Moravian Church. She, literally, grew up knowing Christ. On Palm Sunday, April 1, 1917, she confirmed her baptismal covenant and received Psalm 37:5 as a confirmation text: “Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.”

Elizabeth Brookes truly believed the words of this text and lived them in faith, serving her God as a teacher in the public schools of North Carolina. The major portion of her life was spent as a teacher at R. J. Reynolds High School in Winston-Salem, where she touched the lives of thousands of young people, and in particular, the lives of several ordained men now serving the Moravian Church as pastors.

On August 26, 1949, she became the bride of the General Manager of the Winston-Salem Chamber of Commerce, Mr. William T. Ritter. In 1956, Mr. and Mrs. Ritter retired and moved to Fort Lauderdale, Florida.

When the Coral Ridge Church was established in Fort Lauderdale in 1959, Bill and Lib became charter members, she being the 34th person to sign her name in the Membership Book. Again, Lib was active, as she had been at Home Church, attending services of

(Continued on page 14)
In 1747 the Moravian settlers celebrated their beloved festival of Christmas using pyramids made of wood. From the diary we read, "Quite early the little children enjoyed a delightful festal occasion. Their brethren had decorated various pyramids with candles, apples and hymn stanzas and, also, drawn a picture in which the children were represented as presenting their Ave to the Christ child, all of which Br. Johannes (de Watteville) explained..."
to them in a childlike manner so that the lovefeast conducted for them at the same time had a very blessed effect upon them, as well as upon all the brethren and sisters present."

The "Christmas tree" made of wood could be kept from year to year, thus precious young forest trees were not wasted in lands where conservation of timber trees has long been an established picture.

The shelves are decorated with candles, miniature lovefeast articles, a scene of Bethabara Church, toys, fruit and cakes for children, and most significant, the creche or putz.

This "Christmas tree" model was made by Dr. George E. Waynick, Jr.

Christ Lives In

Mission Around the World

Illness Strikes

September and October brought illness to several of our missionaries. Yvonne Francis, missionary nurse to Nicaragua, was sent to St. Luke's Hospital in Bethlehem for lung surgery. The surgery was successful and she is making a splendid recovery. She is returning to the Thaeler Hospital at Bilwaskarma, Nicaragua, to continue her service there.

John Giesler, also of Nicaragua, was sent to the Baptist Hospital in Winston-Salem, North Carolina, because he lost the use of his legs and experienced a numbness. He has completely recovered and is now back in Nicaragua.

Douglas Schattschneider, who retired from Alaskan service last year, has been in St. Luke's Hospital in Bethlehem for treatment.

Ordinations in Alaska

The Rt. Rev. Percival Henkelman, of Edmonton, Alberta, was commissioned by the Board of Foreign Missions to visit Alaska in August for ordinations. On August 18, in the morning service at Bethel, Alaska, Bishop Henkelman ordained Andrew Andrews and Peter Andrews as deacons in the Moravian Church. At the same service he consecrated Joseph Albrite as a presbyter. Andrew Andrews will serve the newly-
created district centered in Togiak, formerly part of the Dillingham district. Peter Andrews will continue to receive instructions prior to an assignment to Quinhagak. Joseph Albrite continues to be in charge of the Kwigillingok district.

The pastoral staff in Alaska now includes 2 missionaries serving churches, 3 ordained Eskimo pastors and 16 lay pastors.

Thaeler Hospital Construction

Plans are going forward for the new construction work for the Thaeler Hospital in Bilwaskarma. Production of the cement blocks is scheduled to begin early in December with the pouring of foundations and ground preparation scheduled for the beginning of February 1969. This schedule has been set so that the outdoor work can be done during the dry season and the finishing work can be completed by July 15. Dr. Haupert reports that there is a genuine sense of community responsibility among the ten communities surrounding Bilwaskarma to build the new hospital. The enthusiasm manifested by the village leaders and their plans to send men one day a week to build their hospital is inspiring. There is still a need for competent plumbing and carpentry foremen from the States to help supervise the construction work.

Travel Plans for Directors

Executive Director, the Rt. Rev. Edwin W. Kortz: visited the Dominican Republic, the West Indies and Guyana in October, the Southern Synod in November, and will visit the churches in Florida and attend the West Indies Synod on Antigua in February.

Business Director, Mr. Theodore F. Hartmann: spoke at mission festivals in the Western District in September, attended the Western District Conference in October, attended the Southern Syn-

od and will visit the Alaska Province in March.

Christ in a Life . . .

(Continued from page 11)
worship, teaching Sunday School, sharing in visitation and all the supporting activities necessary to the permanent location of a new congregation in a new city.

A major decline in health began in 1963 and on March 17, 1967, Elizabeth Brookes Ritter heard and answered her Lord's call to Higher Service.

Seven months later, the following letter was received from Mr. Ritter and read to the congregation: "Because Elizabeth loved her church and shared so deeply in their programs I have decided that it would be most fitting to bring into being some kind of a memorial in her honor, as a feature of the Coral Ridge Moravian Church. I am thinking of a building, a wing or annex to the church which would be useful and beneficial to the church in carrying out its community and congregational programs. To that end, I have in mind making a fund — available — if you would confer with those who are in position to know the need and opportunities of the church and the cost of such a memorial."

Ground was broken on December 18, 1967 and the first concrete blocks were laid the day after Christmas. On March 17, 1967, one year from the date of Lib's death, the Elizabeth Brookes Ritter Memorial Hall was dedicated to the glory of God. Presiding was the Rev. Richard Amos, acting President of the Provincial Elders' Conference and former student of Elizabeth Brookes Ritter.

This Living Memorial is described in the dedicatory brochure in this manner:

THE WACHOVIA MORAVIAN
"The Elizabeth Brookes Ritter Memorial Hall covers 1800 square feet. (2½ times our present Youth Room) It will seat two hundred persons for church council or congregational dinner.

"Two modern fold sound-proof doors allow division into three smaller areas, each of which can be individually lighted and air conditioned. Location of exits makes each area a self-contained unit, assuring comfort and privacy.

Stationary furnishings provide sufficient seating for board meetings or any group numbering no more than thirteen.

"A stage, eight by twenty-three feet, supplemented by strategically located electrical floor outlets, projection screen, and sound system provide a focal elevation adequate for lectern, speaker's table, movies, or children's program.

"Proximity of this 30' by 60' memorial room to present kitchen, rest rooms, and sanctuary effected savings both in building and maintenance costs, while allowing pastor and choir to enter the sanctuary without going outdoors, as in the past.

"Away-from-church storage of lawn mowers, paints and outdoor tools increases not only the safety but attractiveness of the building.

"The covered drive makes entry into the building possible even on the rainiest day."

Elizabeth Brookes Ritter committed her way and trust unto the Lord and her earthly love to William Ritter. Both honored and loved this exceptional woman and brought her dreams to full fruition.

Thus, though she is dead, yet she lives . . . remembered, loved, serving, continuing to bless the lives of others.

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DECEMBER, 1968
The Church Around The World

Quaker Self-Help Housing Program Will Aid Zambia

Agreement has been reached between the Zambian government and the American Friends Service Committee on the establishment of a self-help housing program in the south central African country.

Under terms of the agreement, the Quaker service organization will carry out a three-year demonstration program to relieve housing needs caused by mass migration from rural areas to the industrial town of Kafue.

A Quaker spokesman expressed hope that some 200 homes will be built in the first year, following an educational program in home ownership and community life.

"The purpose is not just to build structures, but homes and communities that mean something to people," explained Bard McAllister, AFSC director of the project. He said only one other private agency is operating in Zambia.

(RNS)

Inter-Church Housing Will Aid Low-Income Families

The Raleigh Inter-Church Housing Project, (RICH) designed to help low-income families "upgrade" themselves, is about 30 per cent completed and may be ready for occupancy in March.

RICH involves five congregations — United Church, Fayetteville Baptist, Davie Street Presbyterian, the Unitarian-Universalist Fellowship and First Baptist church. Construction funds for the $1 million, 99-unit non-profit project was provided by state banks which hold a 40-year mortgage insured by the federal government.

Families moving into the project will pay 25 per cent of their monthly income for rent, and if that amount is not sufficient to meet the actual "market" rent, then funds from a federal rents supplement grant of $99,000 a year will make up the difference.

No matter how much the family income increases, it will continue to contribute 25 per cent of its earnings toward the rent up to a maximum of rent equal to "market value" elsewhere. No matter how much the family earns, however, it can continue to live in the project. (RNS)

Businessmen Speak on Hiring Hard-Core Unemployed

Hiring the hard-core unemployed was the theme of a three-day conference on "Top Management’s Concern for His Fellow Man" held in St. Paul, Minn.

The event was co-sponsored by Bethel College and Seminary, St. Paul, and the Twin Cities Personnel Association of the American Society for Personnel Administration.

Stephen F. Keating, president of Honeywell, Inc., told an audience of 800 that "unemployed and underemployed people may be our greatest resource."

"Businessmen," Mr. Keating said, "recognize a business need to motivate the unemployed toward the world of work and to train them to fill waiting jobs.

"Businessmen are concerned about developing customer markets. If a sizable portion of the population is unable to share in the goods we produce..."
an important market is lost to us. Moreover, a growing poverty problem would threaten the healthful economic climate required for continued industrial growth.”

Mr. Keating said Honeywell, the largest employer in the Twin Cities area, has been concentrating on hiring unemployed and underemployed applicants.

He said 20 per cent of all persons hired in Minneapolis Honeywell factories since the first of the year have been members of minority groups. Of employees in all Honeywell operations in Minneapolis, Mr. Keating said 4.1 per cent are members of minority groups, a figure he said is nearly double the company’s minority group representation of a year ago.

“If it is your objective to hire the disadvantaged,” J. Lester Blocker told the conference, “please begin by looking closely at your organization, especially those who would interview such applicants.”

Mr. Blocker, assistant vice-president of the First Pennsylvania Bank, Philadelphia, cautioned executives that “It will not serve your purpose to begin recruiting (the unemployed) at this point if you have doubts that your personnel staff has someone capable of establish-

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ing rapport with the people you plan to hire.”

He said companies wishing to hire the hard-core unemployed must also prepare a plan to provide “proper orientation” for accepted applicants.

Mr. Blocker said his own company, after taking these and other problems into account, was able to make permanent job offers to 27 candidates who successfully completed a 15-week period of full-time work and on-the-job training combined with “a two hour weekly exposure of communications and computational skills.” (RNS)

Presbyterians' Nigeria-Biafra Aid Exceeds $400,000

United Presbyterians contributed $401,150 to the Emergency Offering for Biafra-Nigeria as of October 31.

The Rev. Winburn T. Thomas, secretary of interpretation and stewardship, noted that the special offering (authorized to be taken on October 6, World Wide Communion Sunday) supplemented an earlier gift of $50,000 from the Church's regular One Great Hour of Sharing offering (taken each Spring).

The United Presbyterian Church had pledged to raise at least $300,000 in Biafra-Nigeria relief as part of a $3 million appeal by the World Council of Churches. (RNS)

Missouri Synod Urges Action To Aid Mentally Retarded

The Lutheran Church-Missouri Synod's Commission on Services to the Mentally Retarded promoted the observance of November as National Mental Retardation Month in the denomination's 6,000 congregations.

A Sunday bulletin insert prepared by the commission pointed out that there are an estimated 75,000 mentally retarded in the 3-million-member Mis-
souri Synod. Only 4 per cent are in institutions, the insert states — the other 96 per cent live at home and local means must be found to help them.

Other materials of the commission made suggestions for congregational response to the mentally retarded and their families. It held that among each 10,000 of Americans there are 15 who are deaf, 20 who are blind, and 300 who are mentally retarded.

The denomination also is participating in an eight-year pilot program to give clergy practical help in mental health counseling. (RNS)

LWF Unit Gives $200,000
For Nigeria-Biafra Aid

The U.S.A. National Committee of the Lutheran World Federation appropriated $200,000 for emergency relief in Nigeria-Biafra.

One grant of $50,000, covering a joint program with Church World Service, the relief agency of the National Council of Churches, was voted by committee members in a mail poll.

At its annual meeting in mid-November, the agency approved an additional $150,000 to be divided between Lutheran World Relief and the federation's Department of World Service. The latter is developing a program of rehabilitation and resettlement of Biafran refugees.

In another action, the committee voted to "empty its pockets" of available reserve funds by allocating $65,000 on hand for relief work before the year's end. (RNS)

Projects Adopted By
Church Women United

A nation-wide monitor of mass media aimed at reducing exposure to violence or situations which promote vio-

DECEMBER, 1968
ience has been established by the Board of Managers of Church Women United.

The initiative was one of a number of new programs, designed at involving women in modern crisis, approved by the board of Church Women United which is affiliated with the National Council of Churches.

Women were termed the 20th Century’s “greatest wasted resource” by the board. Plans were made to mobilize women for action in the organization’s 2,400 units. Five new projects will use funds provided by local units through a 1 per cent contribution for development from local budgets.

The projects include nutrition education in India, an early-school-leavers program in Guyana, a family guidance service in Brazil, development of leadership among women in Botswana, and community development in the Mississippi Delta. (RNS)

Churches’ “Crisis Center” Now Serving Baltimore

Nine Protestant and two Catholic churches in downtown Baltimore have joined forces to establish a “crisis center.”

The Rev. Frederick J. Hanna, Episcopal priest who directs the center, said its function would be to provide immediate outlets for problems which have brought a person to the point of desperation.

But he said the center would accomplish its purpose primarily by giving information and making referrals. Most people, said Mr. Hanna, are not aware of the varieties of service available to them.

If the number of persons responding to the new venture is any indication, the center is a success. In September, the first month of operation, the center assisted 700 persons.

Among those assisted were the poor, the bewildered, the stranded, drug addicts, homosexuals, aged alcoholics, and pregnant young girls.

Mr. Hanna was given a year’s absence, on full pay, from his parish duties at Emmanuel Episcopal church to direct the center. He has hired two young lay aides; 10 students from St. Mary’s Catholic Seminary serve evenings on a volunteer basis.

Five Episcopal churches, two Presbyterian churches, two Catholic parishes, and Methodist and Unitarian congregations are participating in the project. (RNS)

7 LCA Congregations Aid Students During Strike

Seven congregations of the Lutheran Church in America have participated in efforts to provide public school students with education during the long teachers’ strike in New York.

Some have opened their buildings for emergency classrooms, while Good Shepherd church in Queens has maintained a tutoring program for more than 300 students.

Good Shepherd’s program provides 15 hours of tutoring per week for students; licensed teachers conduct the courses.

Christ Lutheran Church on Staten Island, in addition to providing space, was one of several churches which mimeographed and distributed student assignments prepared by teachers. (RNS)
Gideons Distributed 5,500,000 Bibles, Testaments in 1967

Gideons International distributed more than 5,500,000 Bibles and New Testaments throughout the world in 1967.

Reports on the activities of the 26,000-member organization were given to the 69th convention in Detroit by M. A. Henderson, executive director, and Robert King, treasurer.

Gideon Bibles are placed in public places, notably hotel rooms, hospitals, jails, military installations and on public transportation.

A budget of $1.4 million for purchasing and placing Bibles outside the U. S. and Canada was announced.

Members attending the meeting also made a special contribution of $36,000 to buy 100,000 New Testaments for distribution to Filipino school children.

Some 1,000 persons attended the convention. The theme was “Great Is Thy Faithfulness.”

Gideons International is an inter-
denominational Christian business and professional men’s association. It has members in 77 countries. Its headquarters are in Nashville, Tenn. (RNS)

$1 Million Housing Program Planned By Missouri Synod

A $1 million campaign to provide improved housing for the underprivileged, regardless of race or religion, has been announced by the executive secretary of the Board of Social Ministry of the Lutheran Church-Missouri Synod.

The Rev. Leslie F. Weber said the effort, called “Keys for Christ,” will close with a denomination-wide “Housing Sunday” on Feb. 16.

Education as well as solicitation of funds will be included in the program aimed at 2.75 million members in 5,675 congregations.

Coordinator of the program is Dr. Eugene W. Linse, Jr., on leave from Concordia College, St. Paul, Minn. He assured Missouri Synod members that the housing efforts will not involve the Synod in riots, civil disobedience or block-busting. Recipients of the funds, Dr. Linse said, will be carefully screened and allocations will go only to qualified projects where need cannot be met by private means.

Mr. Weber explained that the major part of the fund will be used as “seed money” to enable congregations and organizations to begin housing construction and rehabilitation. The sums, he added, would be returned once projects secure financing underwritten by the Federal Housing Administration. Other funds, according to Mr. Weber, will go for loans for better housing, open housing efforts and administrative costs.

Dr. Linse said that the name of the program, “Keys for Christ,” symbolizes the thousands of keys to homes which will be made possible through the pro-
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grams. He called it a long-range effort which will attempt to close the gap between available adequate housing and need. (RNS)

“New Openness” in Church  
Advocated To Methodists

The church must be pliable enough to “wrap itself around the needs of a broken, bleeding humanity” the United Methodist Bishop of Birmingham told 600 of the denomination’s district superintendents meeting in Chicago. Bishop W. Kenneth Goodson was the keynote speaker at a quadrennial convocation of superintendents, chief pastors and administrators of geographic districts.

The main interest of the church must not be its own “self-preservation and aggrandizement,” said Bishop Goodson. “Requisite for our mission today is a new openness. Business-as-usual has to be replaced by a creative approach.”

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He warned against mistaking novelty for creativity and defined the church’s task as providing “a fellowship ... where lonely, desperate men find a merciful neighbor ...”

“The result of our mission is not merely a superficial reconciliation but a radical reorientation of life where injustice, economic hardship, racial pride, every inequality is put down and begun to be erased regardless of the consequences to human systems ...”

The Alabama bishop, president of the denomination’s Commission on Religion and Race, said that efforts at Christian reconciliation do not guarantee statistical success but do assure a “profound joy that accompanies a life of obedience to God.” (RNS)

Provincial Elders’ Conference

The Rev. Terry M. Jones has accepted a call to become pastor of Kernersville Moravian Church. He will be installed during the morning service on Sunday, December 1.

* * * *

Br. George A. Chiddie has accepted a call to become Associate Pastor in Christian Education at New Philadelphia Moravian Church where he will be installed on Sunday, December 1, by a member of the Conference.

Richard F. Amos
Vice-President

DEATHS

Thomas, John Henry, Jr., born February 20, 1918; died October 27, 1968. Funeral conducted by the Reverend Raymond T. Troutman. Interment in Moravian Graveyard. Member of Calvary Moravian Church.

Hege, William Edward, born August 14, 1886; died October 17, 1968. Funeral conducted by the Reverend J. Calvin Barnes. Interment in Moravian Graveyard. Member of Calvary Moravian Church.


Meadows, Robert Cicero, born April 11, 1884; died May 9, 1968. A member of King Church. Funeral conducted by...
Dr. Samuel J. Tesch. Interment in Trinity Methodist Cemetery, King, N. C.

Lehman, Thomas Ruffin, born April 10, 1898; died October 20, 1968. Funeral conducted by the Reverend J. Calvin Barnes. Interment in Moravian Graveyard. Member of Calvary Moravian Church.

Craver, Lindsay Meredith; born December 5, 1876; died October 19, 1968. A member of Trinity Moravian Church. Funeral conducted by the Rev. Clayton H. Persons and the Rev. Ralph Cannon. Interment in Salem Moravian Graveyard.

Welch, Jefferson Frederick, born April 24, 1904; died November 1, 1968. A member of the Little Church on the Lane, Charlotte, N. C. Funeral conducted by Bishop Herbert Spaugh and the Reverend James Johnson. Interment in Evergreen Cemetery, Charlotte, N. C.


An Interim Editor’s Closing Comments

Since the days when Mrs. William Ritter taught me journalism at Reynolds High School it has been a joy to write for and edit a publication. With the exception of very busy summer months, working to bring the Wachovia Moravian to you has been a pleasure. A fine assistant, the Rev. Burton Rights, a fine printer, Goslen Printing Company, and most cooperative writers and secretaries have made it so.

The Cover. The cover was prepared by the Rev. Thomas Presley. It has a sting to it, as you probably noticed. And yet the beauty of faith shines through in those words, FEAR NOT. Sometimes the church is irrelevant, sometimes its members are asleep or gospel-hardened. Still, Christ says, “Be of good cheer. I have overcome the world!”

The Authors. Each author is a special sort of person. I wish all of you could know the sincerity of John Walker, the Christian cheerfulness of Eleanor Presley, the calm of Anna Snyder in an emergency at Laurel Ridge, the beauty of Burton Rights’ star, the enthusiasm of Alan Barnes, the devotion of Jim Weingarth and the great joy of listening to George Chiddie’s children tell the Christmas story as different parts of their beautiful putz light up. I find Christ present in such.

Surely you know and enjoy such people! Perhaps you are such a one yourself. If not, the message of Christmas is that you can become such a one.

One final note. Your comments on the publication, both positive and negative, have been very welcome. They are helpful in an effort to produce it more effectively. They will continue to be helpful as the editor, Bishop George Higgins, resumes his service.
Students who have need for financial aid at Moravian College are given assistance through scholarship funds, established by persons who placed a high value on both youth and education. One such fund is the John J. and Gertrude F. Shonk scholarship fund. It was established in 1944 and today totals $31,337. Mr. Shonk, an insurance broker, and Mrs. Shonk were members of Central Moravian Church. Persons seeking information on establishment of similar funds should contact the Development Office, Moravian College, Bethlehem, Pa.