The Enquiry

Southeastern Seminary, Wake Forest, N. C. October 8, 1968 Vol. V. No. 4

"WHO, ME?"

Now that we have begun our journey into another school year, and hopefully are "settled" after the usual hectic trying times of registration, orientation, and beginning classes, we face new horizons.

Students at Southeastern are fortunate to be located in the "research triangle" of North Carolina. Opportunities abound in this area for students to serve and minister to needs--wherever they exist. The SCC has become involved with such needs through its Extension Program.

This year there are five definite areas of service, in which we as students may be "involved". There are also possibilities for new outreach (psychiatric hospitals, prison ministry, etc.). However, at the present, YOU can be of valuable assistance, and also may gain a deeply gratifying, personal experience by joining with us in our Extension Service.

The areas now available include Murdoch Center for the mentally retarded, the two Rest Homes of Wake Forest, Youngsville Baptist Church, and the Senior Citizens' Club. More information concerning these projects may be found on the sheet attached to this week's Enquiry. Ideas concerning new areas of extension work will be welcomed.

Dr. Theodore Adams, in his chapel message October 1, 1968, very pointedly and vividly reached to the heart of the issue here at Southeastern. For too long, many who have been available for service have been complacent, responding to God and to the needs of our brothers with, "Who, me???" I trust that each one of us will examine himself and then answer not negatively, but affirmatively, as we seek to make this one of the most active and productive years in our Extension Service.

Who will respond?
Further, what will our response be?
"Who? ME!!"

Wayne Brown
Chairman SCC Extension Committee

CHAPEL SCHEDULE: October 8-15...

Tuesday - President Olin T. Binkley
Wednesday - Raymond B. Brown
Thursday - MISSIONARY DAY. Extended time.
Dr. Gene E. Bartlett, President of Colgate-Rochester Divinity School.
Students are invited to meet with Dr. Bartlett at a Dutch Lunch at 12:30, Thursday, in the cafeteria.
Friday - Jack Lemons, LeRoy Adams, Frank Ainsley, J. Duane Bitrick, Charles Bullock, and John F. Carty.
Tuesday - UNIVERSITY OF RICHMOND DAY.
Dr. Robison B. James, Professor of Religion, University of Richmond.

SPORTS SPOTLIGHT

FLAG FOOTBALL

Competition begins Tuesday, October 14. Some states did not have enough players which ruled out competition by states. Check the bulletin boards in Appleby and in the Gym for your team assignment and team captain. Game assigments have also been posted. Check for playing dates, time, and location.

GOLF

The golf qualifying round deadline has been set for Friday, October 11, at 7 p.m. All interested persons must pay a $1.00 entrance fee and play this round this week. Turn in your score cards to Charles Bingham, Jerry Robertson, or Del Brunson.

--Del Brunson

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The Raleigh Concert Association will present four attractions this season:
A Dance Group, "Funny Girl",
The Norman Luboff Choir, and
A Pianist.
Student Memberships (including student wives) are only $5.00.
If interested, see Max Smith this week.

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ΦBK

Phi Beta Kappa? Stand up!!
The Wake County Association of Phi Beta Kappa will hold its fall meeting on October 21st. Discussion of the evening: The effect of the mass media on the formation of public opinion.

For further information, write to Dr. Lillian Parker Wallace, Meredith College, Raleigh, North Carolina, 27602.

F O U N D --

Three packages of pictures of religious nature geared to the eight year-old level. These pictures are in color and were found on a country road.

Loser may claim them in the Public Relations Office in Stealy Hall.

SOCIAL GOSPEL: A REBUTTAL

Two issues ago I suggested in this column that certain excesses have accompanied the social gospel movement. The next week we received three basic complaints: 1) that I spoke of excesses, 2) that I didn't list enough excesses, and 3) that excesses in this field are not possible. In view of this confusion, let me say a few words more about the so-called social gospel.

Notwithstanding Rauschenbusch, in practice the social gospel has come to mean 1) a de-emphasis of Gospel, and 2) an emphasis upon reform of institutions and alliance with the political methods of reform. Samuel J. Mikolaski of New Orleans Seminary has said that "the organized Church increasingly intrudes into public affairs as a social savior while it retreats from the need of getting the Gospel to the common man". The argument against the social gospel movement is not that it attempts to aid the impoverished and the downtrodden, but that these efforts are so often not guided by methods consistent with the faith it supposedly represents, and are therefore of little net value.

Take the current interest in governmental welfare programs for example. Government, as any Freshman political science student knows, is an agency of force. It is, in other words, delegated the authority to use violence -- whether physical or economic -- in pursuit of any function which society assigns. Its usefulness and its ability to carry out any program -- whether that be national defense or economic management -- derives from its capacity to use violence or the threat of violence to achieve these ends.

The question then -- when stripped of the rhetoric of governmental charity -- is: when is it ethical for an agency of force to use its implicit threat of violence to commandere the goods of one citizen to benefit another? Further, and more to the point, what interest should the church have in such programs? Surely a faith which begins with the individual, private, and voluntary submission to the Creator cannot pretend that money taken upon pain of imprisonment is a gift of charity!

Altruism, whether it be professed by state or Church, can often be a deceitful claim. It has been the claim of many who have perpetrated the most hideous crimes against humanity. There has seldom been a tyranny which has not professed an interest in the good of mankind. The Communist Manifesto and Mein Kampf are filled with expressions of social concern. Napoleon's megalomania allowed him to see his conquests as efforts to unite the world and end war. George III first alienated his American colonies by imposing economic schemes for the good of all Englishmen.

Merely enumerating needs and recounting the woes of humanity would not seem sufficient argument for endorsing any program which claims to alleviate these problems. Nor does it excuse the abandonment of a Christ-centered Gospel.

--Chip Conyers

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POLICY

In light of the welcomed increase in the use of The Enquiry by the Seminary community for communicating news and views, and because of the work involved both in publication and our parallel efforts to keep up with the New Curriculum demands, we find it necessary to share the following policy:

1-Please have all letters and articles in by 9:30 p.m. on Thursdays.

2-Please submit all news items, notices, etc. by Fridays at 4:30 p.m.

These requests are in order since our dummy copy is prepared on Saturday with final stencils cut on Monday. Approved exceptions may be made if necessary.

3-Please, when expressing opinions on issues, share factual basis for your point of view. Also, when responding to previously published opinion articles with which you disagree, please keep to the issues involved rather than the personalites. (ie. use good missionary tactics)

4-Staff rebuttals to responses related to previous articles will not be published until the following week in order to give "equal time" to such opinions.

5-We reserve the right however, to add notes to letters or articles containing misleading statements or reflecting a misunderstanding of facts. Such notes will not deal with the opinions expressed but will serve to supply additional information or to share any facts we have on the matter involved.

6-Letters are subjected to editing and/or rejection in keeping with our operating guidelines and such factors as relevance and style.

-----Editor

LOCKERS AVAILABLE IN MACKIE HALL

A section of Frechek lockers have been installed in Mackie Hall, and are now available for student use. These lockers are located in the south hallway on the first floor next to the Baptist Book Store.

There is no charge for the use of these lockers. A quarter has to be deposited in the lock in order to lock it and remove the key, but the quarter is refunded when the key is returned and the locker is opened. Students are asked to be careful not to lose the keys, as a charge will have to be made if a key is lost.

The lockers, which are on a no-assignment basis, are primarily for use by commuting students, although others may use them if necessary.

"THE PHILOSOPHY BEHIND THE NEW CURRICULUM: A PHENOMENOLOGICAL CONSIDERATION"

by Ellis W. Hollon, Jr.
Associate Professor of Philosophy of Religion

It has been obvious to some of us on the faculty that a number of students, both old and new, have not sufficiently understood the profound changes which were initiated this fall in the curriculum offered by Southeastern Seminary, nor have they been cognizant of the ramifications of the philosophy lying behind the change of the basic degree from the Bachelor of Divinity to the Master of Divinity. This article will be an attempt to enunciate the nature of these changes as viewed by a faculty member who among others was involved actively in the changes, but who is not a member of the administration; it will also be an attempt to ascertain the philosophy lying behind the curriculum alterations and the restructuring of the basic degree, as that philosophy has phenomenologically emerged through long hours of faculty workshop discussions (which have now involved over twenty sessions of the faculty and which are still under way).

I. The Actual Changes Made

The actual changes made are fairly obvious to those of us who participated in them, but perhaps somewhat obscure to those students who have not taken the time to compare the new 1968-69 catalog with previous ones, or to new students to whom the curriculum changes may have been insufficiently explained in recruitment or orientation sessions.

The changes involve the paradoxical application of seemingly contradictory factors: flexibility and rigidity; freedom and order; expansion and contraction. The elements in these three pairs are co-ordinates: flexibility, freedom, and expansion are all correlative concepts, as are rigidity, order, and contraction. Flexibility has been brought to the curriculum by the trimming down of the core curriculum from sixty-eight hours to sixty hours; these eight hours have been gained for electives by cutting from the core curriculum such specialized courses as Archaeology and Church Administration. The core curriculum for the Biblical area has been cut from thirty-four hours to sixteen hours by the elimination of the requirement that those students who do not take Hebrew and Greek must elect six hours respectively in each of the Old or New Testament areas to take the place of the languages. The hour requirements for the T and H areas remain the same, while those in the M area have been reduced from sixteen hours to twelve hours.

At the same time, while these changes--hammered out in extensive faculty debates--insert a new flexibility into the over-all curriculum, a certain rididity was introduced also. This rigidity was purposive, and appears primarily in the adoption of a new logical sequence of curriculum completion. In the more-or-less hodgepodge of course sequences formerly found in the catalog (i.e., why should New Testament Survey come the second or Middler year rather than the first?), a rigid schedule was formulated which theoretically assures that the introductory Biblical and historical courses will come first, the speculative and consultative courses will come second, and the elective and specialized courses will come last. The order is mandatory and for all practical purposes can be changed only at the discretion of the Dean's office. At the same time, almost total freedom is given the student on the third year level to pursue his interests and special capabilities. In addition, training in practical application is offered in the core curriculum not primarily on the second or third year level, but throughout each semester of the student's career at Southeastern.

But one pair of co-ordinates remains: expansion and contraction. The core curriculum was contracted, but the total required curriculum was expanded from ninety-four semester hours to one hundred semester hours. The expansion in itself involved a hoped-for synthesis of varying perspectives into a coherent (and therefore logical!) theological world-view; in line with this hope the faculty inaugurated three crucially important inter-departmental seminars, two on the Junior level and one on the Senior level. The inter-departmental seminar by its very nature offers to the student varying interpretations of the scope of the theological discipline as well as of the Christian interpretation of the world; these seminars have been entitled respectively "Orientation to Theological Education" and "Christianity and the Contemporary World." While the student is exposed to conflicting views by these seminars, the faculty's ultimate hope is that he will be able to draw these interpretations together into a truly Christian rationale structured according to the mind of Christ, in Whom all things cohere; hence, the upcoming inauguration of the "Senior Synthesis" year after next. Thus, having been introduced in his first year to varying interpretations of the theological task, having studied these interpretations in depth throughout his Junior and Middler years, the student would then be prepared in the Senior year to synthesize his theological insights into something like an adequate interpretation of reality.

The same coincidence of correlates appears in the newly-initiated Honors Program. The Honors Program is completely flexible and free in the sense that it allows unlimited exploratory reading and no class attendance by the especially gifted student (up to a total of twenty-eight semester hours), but it is rigid and orderly in the sense that (1) Biblical languages are required for entry; (2) a 2.0 average or better on at least thirty-two semester hours of work is also required for entry; and (3) the maintenance of a 2.0 average or better in order to remain in the Honors Program. Moreover, order will be imposed on the free reading by the regulatory bibliography provided in each case by the professor from each of the four departments who is asked to participate in the Honors Program. Furthermore, the professor will stipulate what

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requirements the Honors student will be expected to fulfil in order to receive a grade; it is anticipated that such requirements will be challenging and stiff.

II. The Philosophy Behind These Changes

Now, it is obvious that certain presuppositions lie behind these profound degree and curriculum changes; it is further obvious that a certain philosophy phenomenologically appears, of which these individual presuppositions seem to be merely elements. Let me be crystal clear at this point: the observations which follow are purely mine and have not emerged from any particular office in the faculty or the administration. They are simply the personal observations of what appears to one faculty member to have under-girded the faculty's general approach to the curriculum and degree revisions. That is, indeed, what I mean by "phenomenological:" this philosophy "emerges" or "manifests" itself in various discrete phenomena. These discrete manifestations gradually force an over-all picture onto the observer's mind, until he realizes that a radical alteration has occurred in the academic picture at Southeastern. This alteration does not mean that the former academic picture was less valuable or scholarly; it means that the picture--the theological framework or phenomenon--has been forced into a new mold under the pressure of a new cultural environment.

Let us isolate the underlying presuppositions which seem to manifest themselves in the curriculum and degree changes, and then we will be able to visualize the total picture which gradually crystallizes from the individual phenomena.

First, the new Master of Divinity degree reveals a new complexity of preparation and therefore, ipso facto, less simplicity than was found in the old curriculum. The "old" curriculum, established when the seminary was founded in 1951, operated under the assumption that the immediate need of the ministry in this area was training in pastoral work; the large enrollments in the first ten years justified that assumption. It is true that the old catalog talked about "various ministries" while speaking of the purpose of the institution, but for all practical purposes the training of pastors and ministers of education and music was viewed as the crucial task. This understanding of the theological task was certainly not unique; it rather represented the general religious outlook of the major denominations in the southern United States in the first half of the twentieth century.

But the world has changed radically in the latter half of the twentieth century. The "war to end all wars" was followed by the "war to end all the wars that ended all wars," ad infinitum. The idea of progress has degenerated into the idea of progress for my race (be it black or white) and the corresponding polarization of races into camps of bitterly hostile people. On the international level America has moved from the buoyant days of Manifest Destiny into the agonizing period of Europeanization. On the denominational level, the churches have moved from a dis-engaged evangelicanism to a socially-concerned evangelism.

So it is the phenomena of complexity which rises from the shattered debris of the twentieth century, and this phenomenon manifests itself in theological education. Not only does this complexity emerge in the intricate incorporation of an Honors Program into the normal structure of the basic degree, but it emerges in the catalog's very statement of the "educational objectives" of the curriculum. The general statement of the "purpose" of the seminary found in the "general information" section of the old catalog has become the precisely-stated "educational objectives" of the new curriculum. The old catalog merely referred to "various ministries;" the new catalog deliberately refers to "pastoral, educational, and missionary ministries." Thus, complexity in the world has produced complex needs in the church, and the new curriculum manifests the complexity which we hope will prepare the minister to meet those needs.

A second presupposition that manifests itself phenomenologically within the new curriculum and degree is an emphasis on the analytical with reference to methodology. By this term "analytical" I mean that new emphasis is to be placed on the achievement of academic excellence and on the research or "analytical" approach to theological reality. It is not that academic achievement has been under-emphasized at Southeastern in the past--far from it--but that now such achievement is to be given due recognition. The statement of the "educational objectives" now especially stresses the "specialized training of teachers in Christian colleges" and lays emphasis on those areas of the new curriculum which should be of profound value to those "persons interested in a teaching ministry." Further, it specifically signals out such special areas as "directors of music, chaplains in the armed services or in industries or hospitals, and denominational leaders." None of the ministries were identified this particularly in the old catalog; such preciseness has emerged in the statement of the new objectives because of the faculty's experience in the last fifteen years with the complex tasks with which our graduates have found themselves faced and with the varying roles our graduates have been assigned by society. Finally, the institution of the Honors Program with the corresponding emphasis on a certain grade level and on the possibility of graduating "with honors" definitely suggests that whereas the B. D. approach was primarily hortatory, the new M. Div. approach will be primarily analytical, or, if you will, "pedantic" in the classical sense of the term. Thus, the change from the B. D. to the M. Div. on the part of the major theological schools in the South signifies the arrival of the Southern church into the industrial and technological age.

A third and last presupposition which emerges phenomenologically in the new curriculum and degree may be characterized

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by the term "essential." The change from the B. D. to the M. Div. is an essential change in nomenclature, not an accidental change. No major seminary in the American Association of Theological Schools has operated on the assumption that a change of degree is equivalent merely to a change of name; all that I have read about have assumed rather that moving from the B. D. to the M. Div. is a radical change which involves exhaustive study, the institution of new courses, the abolition of old courses, the strengthening of the requirements in the standard courses left in the core and elective curriculum, and the inauguration of honors programs. While the student will be given the same general foundation as traditionally, he will be expected at the same time to manifest a degree of specialization in his field and a competency of theological research that is equivalent to the research and specialized capabilities required of a medical doctor or a candidate for the Master's degree in the university. The level of the layman's education has risen enormously in the last twenty years (and will continue to rise to such a degree that in the year 2000 the average educational level in the United States will be two years of college!), and the minister's capabilities simply must rise with that of his laymen!! True, we will still be a professional school in the year 2000, but a professional school with an antalytical approach. True, we will still graduate ministers, but ministers whose activities will be as varied as the whole wide, complex world which will face them.

The change which students face this fall, then, is complex, analytical, and essential, and it will ultimately result in a greater number of more scholarly and, hopefully, more competent ministers. The analytical approach, however, is justifiable only if it results in a morally-inspiring synthesis. We can be genuine Christian scholars only if we are first genuinely Christian--and genuine Christianity requires an optimistically-unified interpretation of the universe. Christ is the Word of God Who is God and in Whom all things cohere; He alone is the Light who enlightens every man coming into the world. In Him is Truth, and behind and beneath every truth He is the inspiration and foundation. Hopefully, the new curriculum and the philosophy behind it justifies every professor's efforts to shore up the walls of his own house by digging the foundations deeper, and, also hopefully, the student will gladly quicken his own steps whenever he catches a vision ot the ultimately coherent Truth that lies at the end of the long analytical tunnels. I believe that our new catalog proves that the faculty and administration of Southeastern Seminary have caught, one and all, a new vision of Him Who is the Truth; it is our prayer that students will catch that gleaming Star too !!

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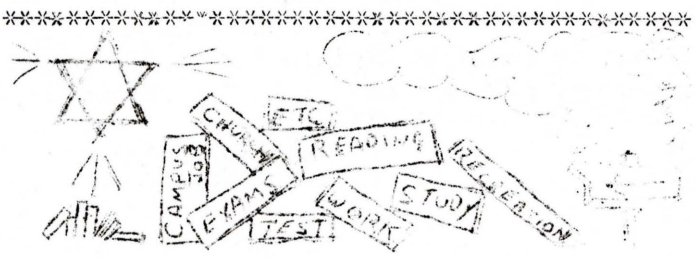
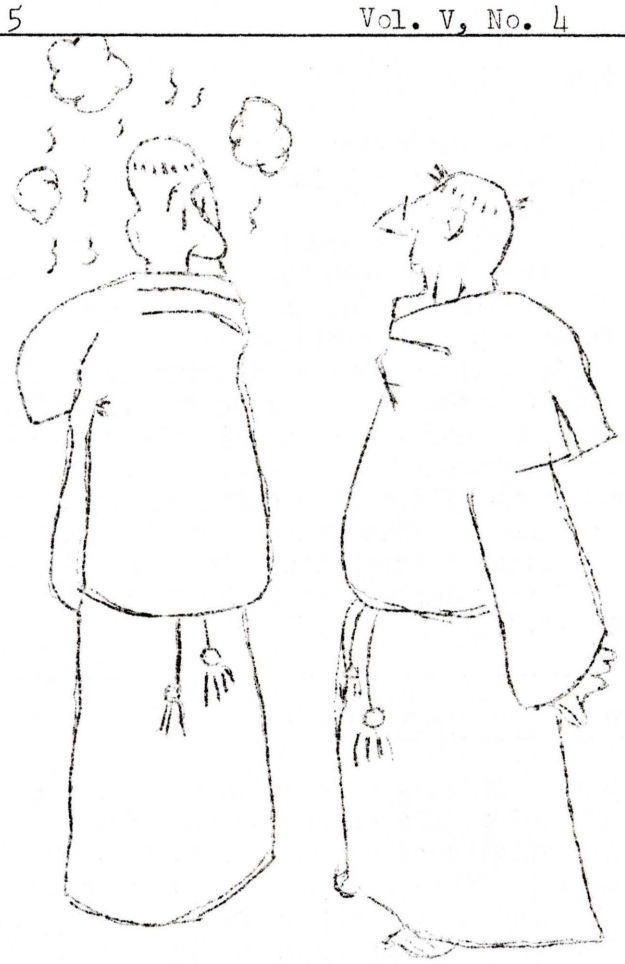
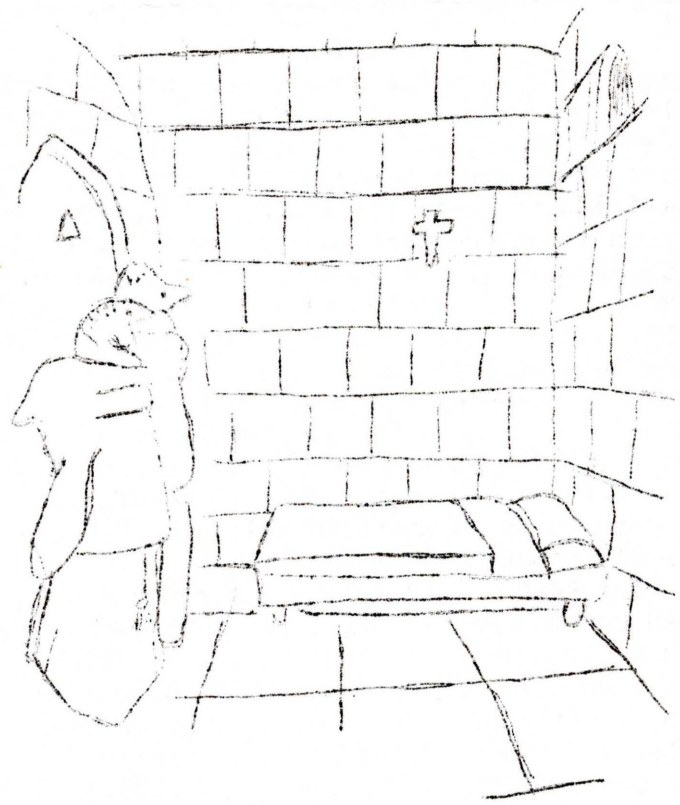




'COLD SNAP OR NOT — HOT WATER BOTTLES ARE OUT'



'I think you've done it up awfully well!'

(The two cartoons above are by Hugh Burnett and appeared in "Top Sacred". Published by The Dial Press, N. Y., 1961. Copyright in 1961 by the Merlin Press.)

ERRATA

The third paragraph of Gene Raymer's letter in the October 1 issue should have read as follows:

"Nevertheless, we must not assume that we are therefore graduate students. Whereas a graduate student is one seeking to do further study in his major field of study in college, the seminarian is here to attain a theological education. No student who majored in English in college would be expected to do well in graduate study in the field of nuclear physics. Neither should this student be expected to do graduate level study in the field of religion simply because he is in the seminary."

SIGN OF THE TIMES

It is a sad day when a seminary professor stands before his class and judges a Presidential candidate to be "a liar from the soles of his feet to the top of his head" as happened this week.

Jesus has admonished us to judge not least we be judged. He wasn't just talking to hear himself talk, for in judging others we assume a responsibility for them in addition to our responsibility for our own self.

For example, last night (Oct. 3) Mr. Nixon did serious harm to the person of General LeMay by not correcting the error of a question before answering the question. Mr. Nixon did act a lie in doing so but can we judge him of malice of fore thought? Can we say that Mr. Nixon deliberately contrived to have the question so stated that he could make General LeMay seem like an A-bomb happy, old line General when in reality General LeMay has stated his opinion to be that the use of nuclear weapons is unnecessary in Vietnam? No, it is uncalled for without further evidence. We would do ourself an injustice to judge Mr. Nixon a liar. We would also do ourself an injustice to judge either Mr. Wallace or Mr. Humphrey a liar.

--M. W. Baumeister

(NOTE-- As a member of the class referred to above, we deem it beneficial to share the context in which the Professor's remark was made:

The "Judgement" followed a reference to an unnamed Presidential Candidate--Who is now strongly advocating "law and order" but who is well known for his efforts to personally block the due process of the Law and Order of the land and urging others to do likewise.-- ..Ed.)

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ORIENTATION FOR MURDOCH TEACHERS, on Sunday, October 13.

Meet at Seminary Cafeteria at 9:45 a.m.

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MARK YOUR CALENDARS

O P E N H O U S E

Women's Dormitory -- Thursday, October 17
4:00 - 5:30 p.m.

Everyone Welcome!

A LETTER OF CONCERN TO THE ENQUIRY

...It is a sad day when seminary training is considered a "trial by fire", and only the faithful survive with their basic presuppositions still intact. For those who approach rodent's den as defenders of the faith, clothed in the truth and possessing the basic answers to life, it would be rather traumatic to discover that they had been entertaining the wrong questions. Thus, one man had an answer: "I'll listen to what I agree with and I'll forget the rest."

The one who said orthodoxy is "Mydoxy" wasn't far wrong. How safe God must feel nestled down in the hollow of our hands. It's almost like having a cheat-sheet in the test of life while everyone else is struggling to pass.

Well, I for one do not have all the answers. As a matter of fact, I haven't discovered all of the questions. I need help. Somebody please open your hand!

--Glenn Hodge

RECREATION IN THE CHURCH?

Does recreation have a place in the church? Is church recreation important? Why do recreation programs for young people have so little appeal? In preparation for church vocations, we need to give adequate consideration to what is our philosophy of church recreation. In this article I hope to present some guidelines which may be useful in helping you to determine your philosophy of church recreation.

In formulating a philosophy, I feel there are three areas to consider. First, is the question, Does recreation have a place in the church? If you feel the answer is no, then there is no need to go on; but if the answer if yes, then you must consider two other areas. These are purpose and form.

Howse and Thomason (A Church Organized and Functioning, p. 152) say, "The purpose of church recreation is basically the same as that of all church activity: to lead the lost to Christ, and to develop those within the Christian fellowship toward Christ-likeness." You must decide if this purpose fits your philosophy of recreation. If not, then you must establish a purpose that fits your philosophy.

A final area to consider is the form of recreation which best suits your philosophy. I feel recreation in the church must be relevant. Young people today want more than "pass the lifesaver on a toothpick" kind of game. Whether it be coffee houses or folksinging, or whatever is currently popular, the church should try to adapt it to its program.

Thus, in forming a philosophy of church recreation, you must decide whether there is a place for it in the church, what is the purpose of recreation and what form it will take.

--Sandra Phelps

EXTENSION SERVICE INFORMATION

1968-1969

1. Wake Forest Rest Home

Place: Wake Forest
Time: Thursdays, 7:30 p.m.
Meeting arrangements: Contact Al Childress, Chairman
126 Johnson Dorm, 556-3435
Nature of service: song and worship service
visitation of bed patients

2. Colonial Guest House

Place: Wake Forest
Time: Thursdays, 7:30 p.m.
Meeting arrangements: Contact John Hudson, Chairman
237 N. Wingate Street
Nature of service: song and worship service
visitation of bed patients

3. Murdoch Center

Place: Butner, N.C.
Time: First and third Sundays of every month
10:30 a.m. - 12:15 p.m.
Meeting arrangements: Meet in front of cafeteria at
10:00.
Nature of service: teaching classes of children and adults
who are mentally retarded.
group discussion with the chaplain on the
challenges of relating to the mentally
retarded.

4. Youngsville Baptist Church

Place: Youngsville, N.C.
Time: Second and fourth Sundays of every month -- 9:45 a.m.
Meeting arrangements: Arrangements will be announced by the
student director of this work.
Nature of service: teaching adult and young people's Sunday
School classes. (Students participate in
this teaching service, designed for the
benefit of the regular lay teachers who
observe, as well as for the learning
experience of seminary students.)

5. Senior Citizens' Club

Place: Wake Forest Community House
Time: Second and fourth Thursdays of every month -- 10:00 a.m.
Nature of Service: Relating to the elderly citizens of Wake
Wake through planned activities, conversation,
and recreation. Announcements will be
made by Miss Peggy Poore, director of the
Senior Citizens' Club, about opportunities
to assist with this project.

If you are interested in volunterring your services in any of these areas, further information can be gained by contacting the following:

1. Wake Forest Rest Home
Al Childress, Chairman
126 Johnson Dorm
556-3435

2. Colonial Guest House
John Hudson, Chairman
237 N. Wingate Street

3. Murdoch Center
Wayne Brown, Chairman
204 Johnson Dorm
556-3435

4. Youngsville Baptist Church
Inquire in Field Work Office

5. Senior Citizens' Club
Miss Peggy Poore, Chairman
Women's Dorm
556-9768