

The Enquiry

Serving the Southeastern Community

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College and Seminary Share Common History

Many of us in the town of Wake Forest, whether students at Southeastern Baptist Theological Seminary or more permanent townspeople, have had the experience of straightening out some confused person regarding the location of Wake Forest University. Some of us have been in the uncomfortable position of explaining to a carload of weary people that they are still at least two hours away from the university. When people hear we live in Wake Forest, they are likely to assume we are connected with the liberal arts institution which Arnold Palmer and Brian Piccolo hailed as their alma mater.

How is it that the college, which achieved university status in 1967, wandered from the Forest of Wake all the way over to Winston-Salem? Originally an institute opened by the N. C. Baptist State Convention in 1834 on the site of the Calvin Jones plantation, the college (so designated in 1838) was growing steadily until the Civil War, when it was forced to close down for several years. The school's endowment of \$100,000 had largely been invested in Confederate bonds, which after the war became worthless. Presidents Wingate and Taylor managed to raise enough money to bring the endowment back to its pre-war level. (Jonathan Rausch,



"WFU at 150," *Winston-Salem Journal*, January 29, 1984, C-1.)

Four years after the college's decision to relocate, the Southern Baptist Convention voted to begin a seminary on the east coast somewhere in the Conventions' original domain. The Wake Forest College campus was bought the next year. Dr. Sydnor L. Stealey was elect-

ed the first Southeastern Seminary president by the new board of trustees, and three professors (including Emeritus Professor J. Leo Green) formed the heart of the faculty.

Southeastern Baptist Theological Seminary started its classes on Sept. 12, 1951, in the college's music and religion building, now Appleby classroom building. Eighty-five students made up the entering class. The seminary expanded across the rest of the campus in 1956, after the college finally moved and began its first classes in Winston-Salem that summer.

The change from college to seminary had a profound impact on the town of Wake Forest. Local businesses suffered greatly because of the drop in enrollment and the relative poverty of seminarians as compared to college undergraduates. Southeastern Seminary's enrollment has yet to reach that of Wake Forest College during the last year before the move. (The record high seminary enrollment was 1,282 in the fall of 1982, compared with 1,456 students at the college in its last year here.)

The college thrived from then until a tempting offer was made to the college by the Z. Smith Reynolds Foundation in 1954: the promise of \$350,000 a year on a permanent basis should the college move to Winston-Salem. The decision to accept this offer came from the convention and trustees that same year. According to Bynum G. Shaw, historian for the university and journalism professor, "The move to Winston-Salem really transformed this institution. That was the biggest thing that ever happened to Wake Forest [College]." (Ibid.)

Faculty Members Note Changes

It is a long time from 1956 to 1984, time for some significant changes in the life of Southeastern Seminary. It was in 1956 that Drs. Bland, Copeland, Scoggin and Stealy signed the Abstract of Principles and became full faculty members. THE ENQUIRY was able to grab a few minutes from Drs. Bland and Stealy to reflect back over their tenure for noteworthy changes. They both offered up a wealth of interesting stories about our past.

Both revered professors immediately spoke of growth. Student size has more than doubled, and there has been a significant increase in full-time as well as adjunctive faculty. Along with the increase in students has been a shift in the average age of Southeastern students. The first year's students had a much higher percentage of ministers already in the field, who because of the lack of a Southern Baptist Seminary on the east coast had missed seminary.

As in the rest of the nation, the 1960's were years of upheaval here. Larger numbers of students became less committed to the parish ministry, a trend which seems to have more than totally reversed itself. Since the mid-

1970's our students have become more and more comfortable with roles in the local church, so much so that there are fears about students' willingness to look critically as well as caringly at the local church.

Our course work has shifted towards more skills-oriented courses than the earlier strict disciplines. Some of this is related to 1971's liberating curriculum, currently on its way out, and some is due to the growing awareness in ministerial circles of the need of such training as pastoral care.

Students, as well as faculty, now come from a much more diverse background to Southeastern. A larger percentage of students come from non-denominational and state supported institutions. A number of our faculty have done meaningful work at schools other than Southern Seminary. Dr. Stealy cites the addition of solid Baptist faculty that have earned degrees from leading institutions all over the world as being one of our best growth events.

As Dr. Bland spoke of this evolution he brought up some clear changes in instructional methods and facilities. The

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The Enquiry

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From the Editor

The occasion of the 150th birthday of Wake Forest University gives Southeastern Seminary opportunity to celebrate its common heritage. With this special issue, THE ENQUIRY takes a look at that history. We sought answers to various questions, but primarily we listened to people's stories. The story which unfolded is one of a town left like a family whose only child, the pride and joy, packs up and moves to the city.

When the college left, it took its student body of nearly 1,500 students who lived, ate, played sports, saw movies and shopped in Wake Forest. In its place was left the seminary student body numbering around 600. Now, as the seminary celebrates its 34th year, we have grown to an enrollment of around 1,100. But most students live miles away, hardly knowing the town at all. Relative to our population and the population of our predecessor, few of us bank, shop, or eat here.

In the articles, you will hear traces of those now quieted stories of how businesses were ruined and lives drastically changed. You will read of those happy college days, the shock and struggle of transition, and the birth of Wake Forest's second child. The pain can be seen even in the jokes.

If there is a lesson to be learned here it is this: We do owe something to this place, this town, these people. Surely the second child is never loved in exactly the same way as the first. But both children can love the parent as much. The time is long overdue for us as a seminary and as students to acknowledge with a grateful and loving attitude that we're proud to be part of this little town.

Thanks, Wake Forest.

Letters to the Editor are welcome. They should be typed, double-spaced and no more than 350 words long. As stated in Enquiry policy, all letters must be signed. Letters may be left at the Enquiry office in Mackie Hall.

Speaker's Corner

Black Forum

The 1983 - 84 academic year for the Black Forum has been a very active and involved one. It has been a year of initiating new and varied programs and activities for its members and the seminary community at large.

The fall semester began with an orientation of all new black students. This was the initiation of a programmed activity that will go on each semester for all entering black students. The Second Annual Gospel Fall Concert took place on November 16, 1983, with the Psalm 100 Choir of Wake Forest and the BSU Gospel Choir from N.C. Central University in Durham. New officers were elected in the fall:

Irvin Moore, Jr. - President
 Albert Downing - Vice President/
 Treasurer
 Dennis Pinkney - Secretary
 John Snell - Chaplain/Historian
 Adrian Arnold - Program Chairperson

The spring semester offered a variety of programs and activities. These included a reception for Dr. James Arnette, Visiting Professor in Black Studies; the annual Dr. Martin L. King, Jr. Memorial Chapel Service; and the Black Forum and Ministers' Banquet with the theme, "We Owe Ourselves to Each Other." Dr. C. G. Newsome, professor at Duke Divinity School, was the keynote speak-

er. Most recently, Ron Maxwell was the Chapel speaker for the Black History Month Observance Day. The Library provided two visual unit displays: one on Dr. Martin L. King, Jr., and the other on Black History Month.

Other activities planned for the semester include a South African presentation, the Second Annual Gospel Spring Concert, and a spring retreat and picnic. During that retreat we will work on goals and programs for our next year together.

As a group, the Forum is concerned about the small enrollment of blacks at the seminary; the lack of black faculty and staff and limited courses in Black Church Studies. The Forum is encouraged that President Lolley and the administration have expressed an interest in our concerns.

The Forum is moving towards working as a team. All the programs and activities stated have been a success because we have been assisted by concerned and dedicated members. All of them are to be commended. The support has been very good, and new members are coming into the Forum with open minds and new ideas for what direction the Forum should be actively headed. The Forum is a viable organization on Southeastern's campus and meetings are open to the entire seminary community.

Generica- Marc Mullinax

The End

"God is not safe, but God is good."
 --C. S. Lewis

If there is one thing that revelation tells us, then it is that God is as unpredictable as we used to think women were. Now, we know better about women, but God remains a mystery. Once there was a time when God really upset "his" people, because they thought that they had God all figured out. It was when prophecy books were making the best-seller lists of the religious righteous back in the centuries before Christ's arrival on the scene. Most of them presented a vision of the Messiah as a great warrior that would snap his fingers and make injustice (especially that meted out to the Jews) disappear.

You would think that we today would learn. Prophecy books with a touch of modernity also make the lists, warning us that the divine fingers are going to snap soon and all injustice that we Christians somehow don't deserve will be righted.

But we don't learn. And when the Messiah comes, I'll wager my salvation that most of what we think about as divinely intended to happen just won't. God fooled us once, and God'll let us be fooled again.

Having said this, and with my tongue sometimes firm in my cheek, I wish to

offer some of my own foolishness about what The End could be like. There's no biblical basis for this interpretation of The End, but then there's no biblical foundation for some of the modern interpretations, either.

The End comes. Judgment takes place in a high school auditorium in Johnson City, Tennessee. Somehow, in this high school auditorium, God assembles all the folks and all the creatures that had ever lived or tried to. You are there, and so am I. Hitler's off in the corner; a crowd of Jews have him on the defensive. We recognize Gandhi, and Augustine, and Josephus. Why, there's even Randall Lolley!

God comes to the center of the stage and coughs to get our attention. God then says, "All of you who believed in your heart that I am for real and am holy, and majestic and powerful, get yourselves over on my left. Now, all

of you who don't care too much for this God-stuff, who didn't spend much time expressly devoted to serving me and my cause, kindly get to my right."

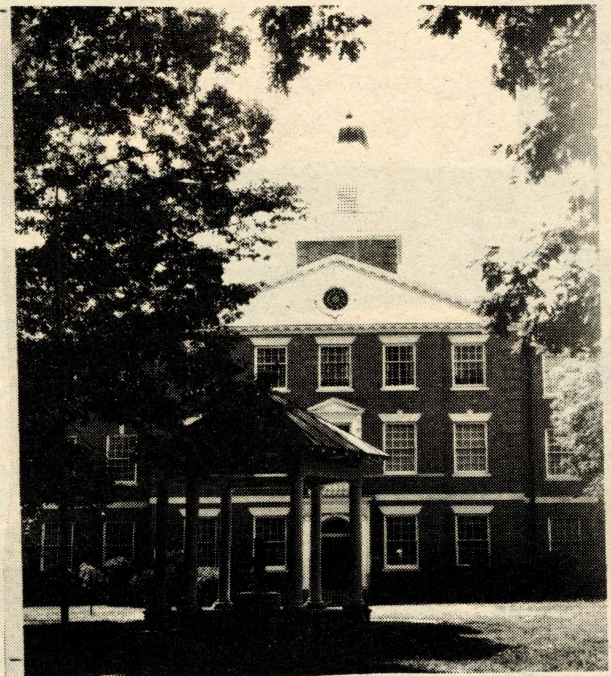
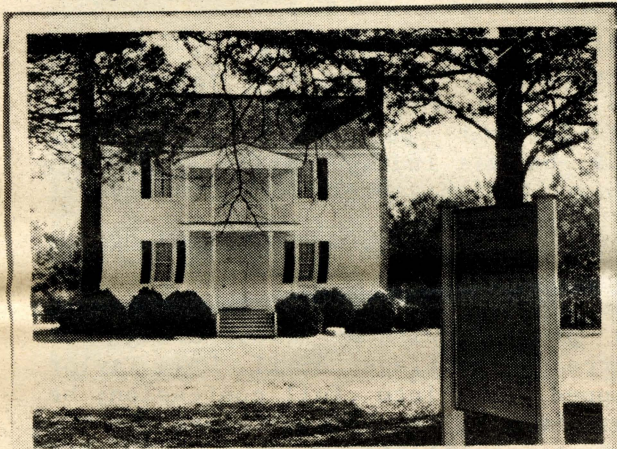
Timidly, nervously, the crowd knows this is The End. Judgment is at hand. Slowly, two amorphous groups begin to form; a small group on the left and a

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Campus Buildings Contain Rich History

Even the stories of the campus buildings are an important part of the history of the college and the seminary. While many of the earliest constructed buildings have been long gone, some of them are still standing.

The first home of the college was the Calvin Jones House which now stands on North Main Street. Built sometime before 1820, it was the residence of the man who sold his plantation to the N. C. Baptist State Convention so that Wake Forest Institute could be born. First college president Samuel Wait and his family lived in the house for a short time, using the downstairs for classrooms. It was located in the center of the present campus until being moved in 1835 so the "College Building" could be constructed. The house was later moved across Wingate Street and was used as a boarding house for students until the college left in 1956. In the early 60's the house was finally moved to its present location.



Destroyed in a fire in the spring of 1933, the College Building, then called Wait Hall, was rebuilt. There are stones at the corners of the building which can still be seen. When Dr. Blackmore was a student at the college, these stones caught his attention and he did some serious inquiry as to why they were standing since they did not appear as regular cornerstones. He found out that these stones were actually

buggy guards. As he said, "Students used to race their buggies around the building--like the chariot races--and as they turned the corners they would hit the side of the building, knocking out some of the brick. The stones were erected so the buggies would hit these stones--not the corners of the buildings." These stones still stand today. When the seminary took over the campus it renamed the building the S. L. Stealey Administration Building in honor of the seminary's first president.

The oldest building standing on campus is Broyhill Hall, formerly known as Lea Laboratory. When it was built in 1888 it was known to be the finest science building south of the Potomac. It even had astronomy facilities and equipment on its roof. During the '30's and until the college left it was used only for chemistry. When the seminary took over the campus, they used this building for a student center until Mackie Hall was built in 1968. It remained empty until 1980 when a careful study showed that the structure of the building was good; hence the exterior was preserved and the interior completely renovated.

Another old building on campus is Appleby Building. Previously standing

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Legends of "Dr. Tom" Live

(Reprinted by permission from The Wake Weekly, April 5, 1984.)

One of the most colorful of the personalities who fashioned the beginnings of an outstanding university in the forest of Wake was Tom Jeffries.

Jeffries, beloved janitor at Wake Forest University (then College) from 1884 until 1927, is remembered for the rock wall he built around the campus and for the trees he planted. But he is probably best remembered for his unique and colorful personality.

Although he held what could have been considered a menial position, "Dr. Tom" as he was called by generations of students, possessed a degree of dignity and self-respect which inspired even his hecklers. In fact, he took care of them quite well.

On the north side of the campus of Southeastern Baptist Theological Seminary there is a plaque to Doctor Tom.

The plaque is made of cast iron (the original bronze memorial was stolen during World War II), and superimposed on a boulder from the Holding Farm. It contains the inscription:

Doctor Tom, 1850-1927
Janitor, Wake Forest College,
1880-1927
His Memorial
These Stones
These Trees

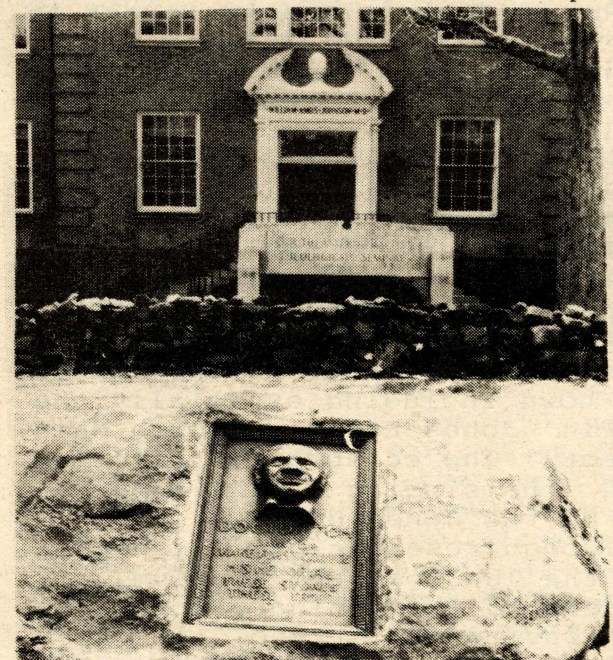
Erected by the Alumni 1934
and the rough features, in relief, of the beloved "Doctor Tom."

It was excavated from a site near the Old Lea Lab, now Broyhill Hall, about 12 or 13 years ago and reset in its present location surrounded by an arc in the rock wall.

Although the plaque is the most obvious memorial to "Dr. Tom," his real commemoration lies in the trees he planted, the stone enclosure erected and the vivid impressions he left in the memories of those whose lives he touched.

He was born a slave in Virginia and migrated to Wake Forest in 1880. For

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"Meet Me at Shorty's"

by Tim Russell

In an industry dominated by McDonald's and Burger King, places like Shorty's Hot Dogs are becoming an endangered species. That is sad, for Shorty's has what no fast food restaurant can ever match--atmosphere, friendly service, good food, and a history that spans three generations.

Shorty's has existed on White Street in Wake Forest since 1916. Once co-operated by three brothers--Worth, Buster, and "Shorty" Joyner--it is now owned and operated by Worth's son, Bill. May Joyner, Worth's wife and Bill's mother, still works there each day from 7:00 am - 2:00 pm. Worth and Shorty are deceased and Buster is retired, but the business stays in the family. Shorty's is a Wake Forest mainstay.

To step inside Shorty's is to take a step into the past, when Wake Forest was a college town and Shorty's was the place to be. Open all night in earlier days, college students would drop in at all hours of the night to grab a hot dog, a soft drink and play a game of pool. The pool tables are still in the back (sharing space with video games), but if your idea of a pool hall is where one shoots pool and lifts a few beers, think again. Shorty's has never served beer and still refuses to do so, an admirable decision in a day and age when everyone is out to make a buck.

There are still regulars who come in and many seminary students have taken the place of the college students who once ate there. The neon sign still proclaims the same message it has for forty years: "Meet me at Shorty's." One thing hasn't changed in all that time. To quote seminary student Bobby Waddell, "Shorty's can sling 'em."

Forget about McDonald's and all other plastic, artificial fast food joints. You can meet me at Shorty's.

WFU Alumni Celebrate Here

Wake Forest University will be celebrating its 150th birthday with a Trek to Wake Forest on Sunday, April 15. Buses filled with alumni and students will arrive at Wake Forest-Rolesville High School at noon, and lunch will be served at the stadium. At 1:30 the group will process to Binkley Chapel led by the WFU Marching Band. Seminary President Lolley will preside over the chapel program beginning at 2:00.

From 3:15 until 5:30 the visitors will be touring the campus and town including especially the Calvin Jones House on North Main Street. The celebration will end with the singing of the Alma Mater at the Jones House.

Though reservations are needed for the lunch at the stadium, all members of the seminary community are invited to attend all other activities of the day.



"Dr. Tom" Legends Live (continued from p.3)

four years he worked as a day laborer and was employed by the college in 1884.

At first his chief duties were to maintain the grounds--he was instructed to keep the fences "hog-tight, bull-strong and horse-high," but he progressed from chore to chore until the honor and responsibility of ringing the college bell was allotted to him, and he was made "dean of the scrub faculty."

Dr. Tom "insisted" Dr. Charles Taylor in making Wake Forest College campus one of the most beautiful in the nation by moving rare species of trees from the woods to the college grounds, and by building the durable rock wall which is still in use.

Cynthia Renee Bland, while a high school student in Wake Forest during the early 1970's, wrote several articles on the history of Wake Forest for publication in *The Wake Weekly*. One of those was on "Dr. Tom." The late Dr. Edgar E. Folk shared his memories with Miss Bland. Her account is as follows:

Once, when "Dr. Tom" was in the process of burning grass, a freshman wittily observed, "It's almost as black as you are, Tom." As usual, Dr. Tom had the proper repartee, "Yassir, yassir, an' nex' spring it'll be mos' ez green ez you is." That freshman likely never regained his footing on campus. Upperclassmen did not allow their mentor to be the butt of jokes.

Dr. Tom was in great demand at pep rallies, football games, and other occasions requiring speeches. He used long words of four or five syllables in his orations, and made them fit his meaning exactly, much as did Humpty Dumpty in Lewis Carroll's "Through The Looking Glass." His audience did not laugh in derision at his mutilations of the English language. They indulged in delighted mirth instead. Dr. Tom was, in the words of Dr. Folk, "a staunch Wake Forest man," and he him-

self opined that "nothing don't succeed Wake Forest." He always delighted to oblige the students by making "some outlines in appriety" to the college. Thus, he was indispensable at athletic events, and an absolute necessity at social occasions.

As well as being the college's official janitor and orator, Dr. Tom sold the students their wine. They accepted his product without questioning its source or vintage until Dr. Taylor trapped him into full confession; he had fermented the liquor himself. The students probably exploded in consternation and delighted laughter at this latest revelation of their canny janitor's wit.

Dr. Tom was a unique personality in private life, also. He was married three times; he had eight children by his first wife in Virginia. When he wed his third spouse on the porch of his small home in Wake Forest, the college personnel present donated enough money for a honeymoon journey to Philadelphia, where some of his offspring abode. He made the trip alone, leaving his new bride with dirty laundry from 47 students.

His financial efficiency was proven in that he gave her a weekly allowance on which she was to maintain the household and support her stepchildren, and that he died with money secreted somewhere on the college grounds. Mrs. Jeffries said of her husband, "I never saw one loved more than he was," and staring at the college, she added, "his heart was there."

Dr. Tom, the janitor, the landscape artist, the orator, and the friend of professor, student, and townsman alike, explained his popularity in his way: "I think my success is come by tendin' to my own business an' always usin' exertions to gainin' frien's stid o' gainin' foes. I have trusted in de Lord an' I haven't put nothing befo' Him, an' I've always had a reward."

WFU Sports Tradition Began Here

Football, Basketball, Golf

Wake Forest University has a rich sports tradition that began right here in the town of Wake Forest. At one time Wake Forest College played its basketball games in Gore Gymnasium, its football contests in Groves Stadium (which has been renamed Trentini Stadium) and fielded a golf team headed by Arnold Palmer.

The Wake Forest basketball team participated in the NCAA tournament in 1939 and again in 1953. Murray Greason coached the team from 1934-1957, compiling a record of 288 wins and 243



losses. Dickie Hemric was probably the best player to play with the team while it was still in Wake Forest. He led

Buildings Contain History (continued from p.3)

on its site was Wingate Hall, but it was burned to the ground in the fall of 1933. Plans were made to rebuild it; however, in 1942, the outbreak of World War II prevented the completion of the building until the government (in order for the military to have facilities on campus) gave money to finish the building. On the south side of the building one can see where the bricks change color when the construction was stopped and started again. It was known as the Music and Religion Building after the military moved out, and was renamed the Scott B. Appleby Building in honor of the man who began the student aid fund.

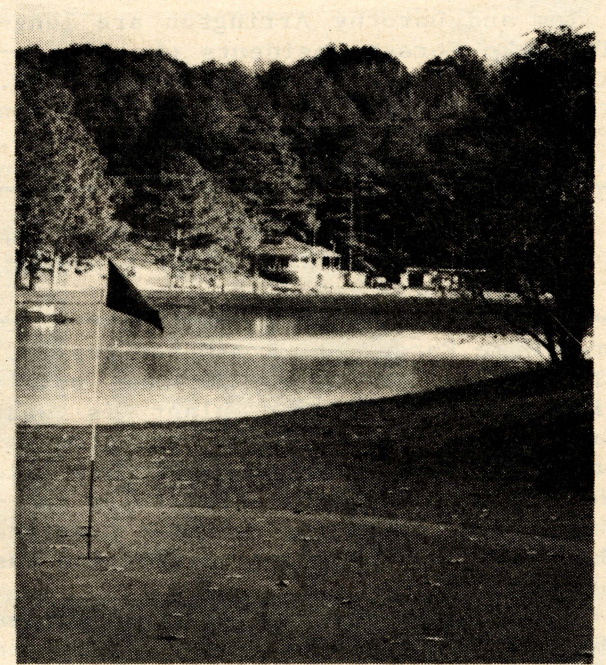
Also begun in 1942 was the chapel, but due to the second World War, work had to be interrupted. The college had merely hulled it in--leaving it with a cement floor, a stage at one end, folding chairs, and visible metal beams crossing at the top. When the seminary took over the campus, one of its first major tasks was to renovate the chapel. President Stealey felt this was too expensive a task, but according to Dr. Blackmore, "the trustees reasoned with him, saying that 'since we cannot afford many fine buildings, the chapel

his teammates to the finals of the 1954 ACC tournament (in Raleigh) before they bowed 82-80 in an overtime game with N. C. State.

Groves Stadium was built in 1930 at a cost of \$100,000. It was used by Wake Forest College until its move to Winston-Salem. The last college game was played there in the fall of 1955, and it is now used by Wake Forest-Rolesville High School.

The most famous football player to play in Groves Stadium for Wake Forest was not Brian Piccolo or quarterback Norm Snead. They both played for Wake Forest in the 1960's, after the move to Winston-Salem. Bill George, who played defensive tackle and did the place-kicking made All-American in 1949 while playing here in Wake Forest. He went on to star for the NFL's Bears and Rams before being elected to Pro Football's Hall of Fame in 1974. Peahead Walker was the head coach from 1937 - 1950 and compiled a won-lost-tied record of 77-50-6. His strongest teams included the 1945-46 squad, which beat South Carolina 26-14 in the first Gator Bowl, and the 1948-49 squad which lost to the Baylor Bears 20-7 in the 1949 Dixie Bowl. Wake Forest has played intercollegiate football since 1888 when they played one game and beat UNC 6-4.

In the history of Wake Forest golf one name stands above the rest--Arnold Palmer. Palmer came to Wake Forest in 1948 and captured the Southern Conference championship the next two years. In 1949 and 1950 he was the NCAA tournament medalist. After a 3-year stint in the Coast Guard, Palmer returned in



1953 and won the first ACC championship in 1954 before going on to a pro career and establishing himself as one of the game's greatest.

The names have changed, but the games remain the same. Basketball is still played at Gore Gym, but now it's the U. S. Kids vs. the Women's All-Stars, not WFU vs. UNC. The football stadium is still in use each fall, but is now home to the local high school, not a college. The golf course is now owned by the seminary and it has been years since a player of Palmer's caliber teed off there. The same sports are played, but on a much smaller scale.

should be our finest building.'" In 1969 it was named the Olin T. Binkley Chapel in honor of the seminary's second president.

Another top priority of the new-founded seminary was to tear down the old library as the structure was beyond repair. In 1958, the front of the present structure was built, and in 1977 the rest of the library was built. The Board of Trustees named it the Emery B. Denny Library Building in 1969 in honor of one of the seminary's former trustees and a former Chief Justice of the Supreme Court of North Carolina.

Currently the seminary is renovating the William Amos Johnson Building which used to provide the facilities for the Wake Forest Medical School, now Bowman Gray School of Medicine. In 1956, minor renovations were undertaken to make the building suitable for seminary classrooms.

Dr. Blackmore said that several buildings have come down over the years that have not been rebuilt or renovated. One is the old gym, which was located where the rose garden currently stands. "It was one of the prettiest buildings on campus architecturally."

However, it was demolished in the sixties. Gore Gymnasium was built in 1938 and named in honor of Mr. Claude Gore who had served as president of the Board of Trustees of Wake Forest College.

The infirmary used to stand on the site which now belongs to the Women's Dormitory. The Women's Dorm was built in 1965 to provide rooms for 52 women. Shortly thereafter, in 1968, the Health Center was constructed off the primary campus.

Once standing where Mackie Hall currently sits was what Dr. Blackmore referred to as Hunter Dormitory. Between it and the Baptist church stood the Alumni Building. Since Hunter was demolished, Bostwick Dormitory was constructed in 1923. Johnson Dormitory was built right after the second World War, in 1946, primarily to house women. It now provides rooms for 150 men.

As Dr. Blackmore said, "When the college left in 1956, the campus had gone down greatly; they knew they were leaving so they let the buildings go." However, the seminary presidents have overseen a great deal of building and renovating, making the campus again the beautiful place it was.

Tom and Dorothy Arrington

Tom and Dorothy Arrington are long-time Wake Forest residents who live across the street from the campus. Mr. Arrington is the great-great-grandson of Samuel Wait, founder of the college. When asked about the college's move

"Used to be something was happening all the time and then all of a sudden everything was quiet."

from Wake Forest, Mr. Arrington replied, "That was a sad day. The town nearly died. That Schraeder plant is what saved the town." Mrs. Arrington expressed a similar opinion: "It was like there'd been a death. Used to be something was happening all the time and then all of a sudden everything was quiet."

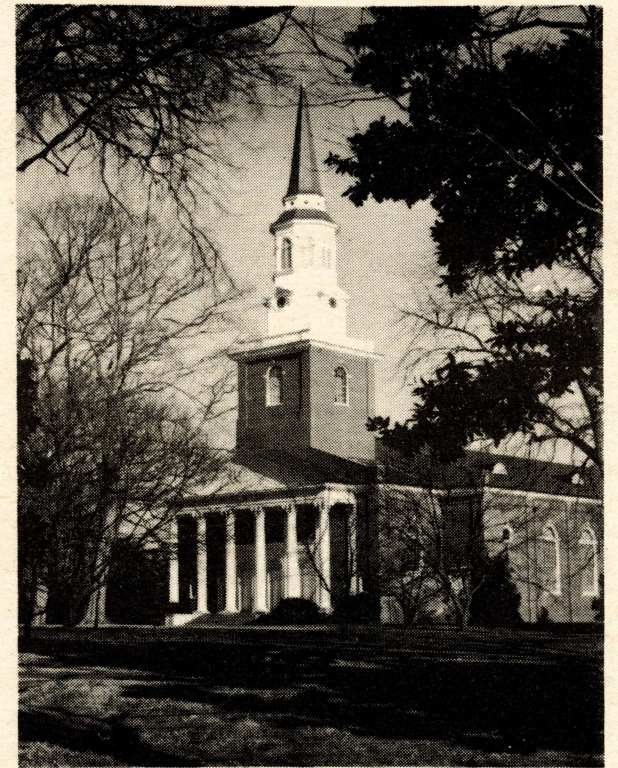
Concerning the differences between the college students and those of the

seminary, Mr. Arrington pointed out, "The college students spent a lot more money because they were spending Momma and Daddy's money. These seminary folk, most of them are spending their own money." He added, "The college students had fewer inhibitions. But then there came a spell when the seminary boys got pretty wild."

Mrs. Arrington said, "The college students were friendlier than the seminary students. And of course they had

"The college students spent a lot more money because they were spending Momma and Daddy's money."

more excitement. They had a murder over there once." Among the things the Arringtons miss are the ballgames and the two movie theatres.



O. T. Binkley

Dr. Binkley received his undergraduate degree from Wake Forest College in 1928. He served as Head of the Department of Religion of the same institution from 1938 until 1944. He then moved to Southern Seminary where he taught until 1952, when he began his first year at Southeastern Seminary as professor of Christian Sociology and Ethics. He was elected as first academic dean of the Seminary in 1958, and

"If we could have foreseen how difficult it was going to be. . . , I'm not sure we would have had the courage to do it."

in 1963 he was chosen to be its second president. He retired in 1974.

The following historical information was obtained from an interview with and written material in the possession of

Dr. Binkley, and is used with his permission.

"The decision to establish this school was made by the Southern Baptist Convention in Chicago on May 10, 1950. The Convention voted to adopt the recommendation of its Committee on Theological Education that the new seminary be named, 'The Southeastern Baptist Theological Seminary, Incorporated,' that it be located in Wake Forest, NC, that the Convention accept the offer to purchase the campus and buildings of Wake Forest College in Wake Forest for the sum of \$1,600,000, that the Articles of Incorporation of the Seminary be adopted, and that the trustees of the school as prescribed in the Articles of Incorporation be elected. This decision was not made unadvisedly or lightly but reverently and thoughtfully

and after careful assessment of the needs and of the potential capabilities and resources.

"Now that I look back at the beginning months of the Seminary, if we could have foreseen how difficult it was going to be to lay the foundations and establish an institution which emphasized responsible academic freedom, I'm not sure we would have had the courage to do it. It took a lot of courage and devotion for the faculty to come together, yet there was a wonderful comradeship and we all worked in a unified spirit. Everyone did their part, and they did it well because Dr. Stealey had emphasized a faculty of well-educated scholars. He also emphasized the establishment of a fine library, which we did quickly under the leadership of our first librarian, E. C. Osborne.

"I naturally feel a strong bond with Wake Forest University, even today. My oldest daughter graduated in the last class to graduate from Wake Forest College while it was located in our town, and my other daughter began as a freshman in the College's first year in Winston-Salem. So, there is some sense of continuity, you see. I still remember the last commencement in Wake Forest. Hubert Poteat gave a wonderful commencement address entitled, 'The Lordship of Christ.' It was quite a moving experience.

"I would like to remind those returning to Wake Forest this weekend that the intellectual maturity of Wake Forest University is deeply rooted in its birthplace on this campus. The freedom they enjoy there, and the high purpose to which they are committed were a part of the heritage established here. As the early professors of Wake Forest College said to each other after establishing the institution in Forest of Wake: 'We have lighted a torch of truth in this wilderness, and by God's grace it will never go out.'"



Reflections

Tommy Holding III

Tommy Holding, III is the proprietor of Holding Drugs. As a business leader in Wake Forest, THE ENQUIRY was interested in his reflections about the departure of Wake Forest College from the town in 1956. The following are his words.

"The effect upon Wake Forest when the College left was like the atomic bomb on Hiroshima. Wake Forest was strictly a college town--the College was the backbone of the town's economy, cultural life--indeed the very identity of the town came from the College. There is still resentment to be found here because of the College's leaving.

"The reason for this is that there was so much intertwining of the College's interests and the town's. While it was an artificial situation for the town, the departure was still a blow. Whenever the College had activities, the townspeople were there, swelling the numbers at the parades, pep-rallies, and sporting events. The ripple effect of the College's strength in academic

"In many ways, Wake Forest is better off today than it was in the year 1950. We can stand on our feet."

and cultural matters affected for the better the public schools. Some of the best teachers I had in high school here were student teachers from the College.

"The rumors that floated about the town when the College left can still be heard, but they are not so seriously intended. For instance, the joke that went around after the College left was that Baptists will walk a mile for a Camel.

"When the College moved, it was obvious that the Seminary could not fill the socio-economic void. Restaurants, jewelry stores, photography studios, dry cleaners, recreational centers, the pool halls, and later both theaters all closed. The town's population decreased by one-half. The job of the business district was cut out--to try to make it without the stimulation of the College. When the seminary moved in I heard a story I attribute to Doc Stealey and my father, Tom Holding, Jr. The story goes that the Seminary came in with the 10 Commandments and a 10-Dollar bill, and they haven't broken either.

"The last blow to the town, unconnected with the departure of the College, came in the mid-1960's when the Royall Cotton Mill closed. The town really did hit the skids then. At that time, a group of local business leaders met and drew up a list of Wake Forest's assets in order to unify among themselves so as to attract new businesses. They felt that the town's heritage, its schools, its geography and its work ethic were all positive points. Using these selling points, town leaders were able to attract Scovill-Schraeder in the Sixties, the first good thing to happen to Wake Forest business in fif-

teen years.

"At about this time I finished college and felt "called" to come back to Wake Forest in order to help its recovery. My vision was to establish the downtown area as the new backbone of the community; to prevent Wake Forest from becoming an unidentifiable urban entity, swallowed up by Raleigh; and to recruit new businesses to the downtown area.

"The first thing we needed was a new bank. The Fidelity Bank's arrival signalled a new era in having more money available for business. In the mid-70's I helped to open up the shopping center where my drug store and Winn-Dixie are. This is now the largest tax-paying building in the town.

"When I moved my drug store here, that left an empty place on the main street (White Street). I have a lot of pride in that place because it is the oldest family-owned drug store in NC. So we retained the theme of a drug store and created an eating and entertainment center there, calling it 'The Fountain of 1888,' which is the year that we began our family drug business. For the first time since the College moved, there was some night life in the town.

"In many ways, Wake Forest is better off today than it was in the year 1950.

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Fred Peppers

Mr. Fred Peppers, who presently works with Plant Services at the seminary, also worked at the college for some forty years while it was here. Mr. Peppers says he enjoys working at the seminary

"Everyone I've ever met at the seminary has been good to me."

much more than at the college. "When I first started at the college," he said, "I had to make beds, clean out rooms, change linens, and all that. It was a terrible job. But it's a lot better now." One of the factors Mr. Peppers claims has made his job more pleasant is the difference in the students: "The seminary students are a lot better. All the college boys were always real rowdy." Mr. Peppers added, "The students now are real nice. Everyone I've ever met at the seminary has been good to me."

Interestingly, Mr. Peppers sees the college's move to Winston-Salem as having a positive impact on the town: Everybody thought the town was going to go down, down, down. But I think the town is a lot better, because there's more married couples. Everyone said the preachers won't spend any money, but they found out that it isn't as bad as they thought it was going to be. The town has grown. There's more businesses now. They've never had this many stores in Wake Forest."



Dick Stevens

"I sorta stumbled into it and didn't know what I was getting into. I thought that I'd be a pastor." These words describe the small beginnings of Steven's Book Store, a business that is one of the larger used book store operations in the South.

Dick Stevens came here in 1954, part of the first class of Southeastern Seminary. "A fellow named Carl Peeples got me started in the book business. He operated the Southeastern Book Agency, which started with a card table on the first floor of Appleby Hall." From there, the two moved to a pantry room (later two) in the old Crudup House, which used to stand on the parking lot in front of Mackie Hall.

Stevens became more interested in the book business. When his father died, Stevens thought that selling books might be a way to finance seminary. Then, when Peeples graduated, he told Stevens, "If you pay the bills (about \$1,200) then you can have the books."

And from there it began. Stevens soon changed the name of the operation to its present name because people outside the seminary thought that the Book Exchange was controlled by the

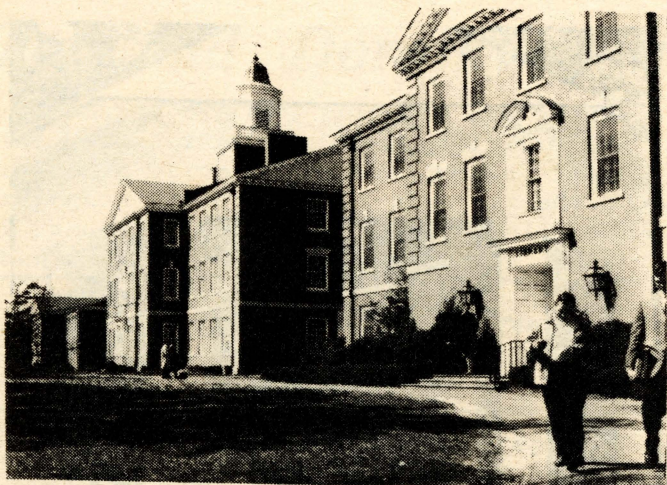
"I think of this place as a ministry."

seminary. Also, there were three other book stores which were owned by the seminary, and Stevens felt he needed an identity of his own. Through the years he has maintained a "Gentleman's Agreement" with the Baptist Book Store; they deal with new books, while Stevens is the place to go for used books.

As Stevens Book Store grew, he moved around the town. "There's probably not a single building in the downtown area I have not rented at one time for storing books." Even when he moved from

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—Wake Forest Reflections—



Clarence Pearce

Mr. Clarence Pearce joined the maintenance staff of Wake Forest College in 1948 as a member of the paint crew. He then moved on to general maintenance, yet was in charge of the painting crews who were reconstructing the buildings to be used by the Seminary. He was promoted to Assistant Director of Plant Services fifteen years ago, and he currently serves as Director. What follows is an interview between Mr. Pearce and David Dixon, a reporter for THE ENQUIRY:

THE ENQUIRY: Mr. Pearce, could you describe your involvement in the moving of the College to Winston-Salem?

MR. PEARCE: We began to move the Law Library one year before the actual move took place. This meant that I made as many as two trips per week to Winston-Salem with a truck-load of

"After the College moved, things were gloomy around here. . . as if someone had died."

books. We were in charge of all of the re-painting that needed to be done, and we also had to demolish four buildings which were not going to be used.

THE ENQUIRY: What were your reasons for remaining here in Wake Forest and working for the Seminary instead of following the College to Winston-Salem?

MR. PEARCE: They (the Seminary) approached all of us on the staff about staying in Wake Forest, and I decided to stay mainly because all of my family lives here and because I don't think I could feel so much at home anywhere else. Wake Forest is my home, and although I was sorry to see the college leave, I was also very glad to be able to stay and work for the Seminary. Some of the fellows who were working with me did follow the College to Winston-Salem and I heard that they had quite a rough time at first as they adjusted to the new situation.

THE ENQUIRY: What, if anything, did you miss after the College moved, and what are the major changes that you saw after the College had moved and the Seminary established?

MR. PEARCE: After the College moved, things were very gloomy around here. It

(continued on p.12)

I. Beverly Lake

by I. Beverly Lake

Most of you who have come to know and to love Wake Forest first saw her through the eyes of an adult. But I was born in the shadow of the old college in 1906. My father, Professor James L. Lake, was Professor of Physics from 1899 to his retirement in 1932 and Professor Emeritus until his death in 1952. I graduated in the fall of 1932 and taught in the Law School until 1951. I continue to live in the Town of Wake Forest, to take evening strolls through the old campus and there enjoy my memories of those I have known as Wake Forest teachers and students.

My first recollections of Wake Forest are from about 1910. It then had a population of about 1,000, white and

"The college gave vitality to the community and permeated it with an appreciation of culture. . ."

black together, plus some 400 or 450 college students, all male, and perhaps 350 residents of Glen Royall, the village of Royall Cotton Mill. There were no paved streets or paved sidewalks. A dirt road led to Raleigh, but that was seventeen miles away--out of our world. The college was the center geographically, socially, financially and spiritually of the entire community, and in the college, men, women and children lived and moved and had their being. The college gave vitality to the community and permeated it with an appreciation of culture to which the least educated residents of the town were not immune.

Entertainments and church services alike were held in the college chapel, Wingate Memorial Hall, which was burned by an arsonist in 1934. The entertainments consisted primarily of visiting lecturers or dramas, principally Shakespeare, concerts, local talent plays, and intercollegiate debates, the latter rivaling baseball and outdistancing football in interest and crowd appeal.

I could tell many stories and anecdotal events . . . about the trains and their effect upon the social and economic life of Wake Forest . . . about the annual "Protracted Meeting" or revival . . . about the Commencement exercises, which always lasted two or three days . . . but I do wish to relate a story from 1914 in basketball's infancy days. We had our share of victories over Carolina, State and Duke (then called Trinity), but sometimes our intercollegiate battles were fought both on and off the court.

On this occasion, when I was eight, we played State, then A & M, in the Raleigh Auditorium, where the B. B. & T. Building now stands. State supporters, fully confident, arranged for a "burial" of Wake Forest, replete with coffin draped in Old Gold and Black, to follow the game, and funeral procession with horse drawn hearse moving up Fayetteville Street to Meredith College, then

located beside the Governor's Mansion. After the first half, State was well in the lead. During the intermission, news of the contemplated indignity got to the dressing room and to the Wake Forest students. This news acted better than any pep talk Knute Rockne ever gave Notre Dame. The furious Wake Forest team swept the boards and won the game.

Thinking it a shame to let such elaborate planning go to waste, the Wake Forest students commandeered the hearse and switched colors on the coffin and joyously set forth for the expected funeral service at Meredith. At the head of Fayetteville Street they were met by the regrouped State boys, equipped with eggs and vegetables hastily acquired from a nearby grocery store. Rallying after the initial barrage, the Deacons charged forward, and there ravaged up and down Fayetteville Street a battle which won a front page story in the New York Times. The Raleigh police tried to stop it, but both sides united to chase them away, resuming their intercollegiate activity. It finally was drowned out by the hoses of the Raleigh Fire Department. For the next few days one could observe egg on the shoulders and

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Elisabeth Patterson

Elisabeth Patterson, who grew up in Wake Forest, is the daughter of Dr. James Lake, a former member of the faculty in the Physics department. She was married to the late Dr. Grady Siler Patterson, registrar at the college for almost fifty years, both in Wake Forest and after the move to Winston-Salem. She met her husband on the campus during the summer (coeds were allowed to attend the college only during the summer in those days) of 1924. The Pat-

"I couldn't believe it was going until I saw the trucks pulling out."

tersons were so fond of the town of Wake Forest that they moved back in 1972 after Dr. Patterson's retirement.

When asked what she thought of the move, Mrs. Patterson responded, "The college was our bread and butter. No one who lived in Wake Forest wanted it to move. I couldn't believe it was going until I saw the trucks pulling out." Mrs. Patterson described the move as "blow to the community," but added, "it was the best thing for the college." Among the changes in the college after the move, Mrs. Patterson cited primarily the growth the college enjoyed in Winston-Salem. But she added, "There was a difference in atmosphere going from a small town to a city like Winston-Salem." Before the move, "the college was the whole community." Mrs. Patterson holds many "fond memories" of the campus here in Wake Forest, and she praised the seminary for its "beautiful job of keeping up the campus."

Language Ethics Conference a Success

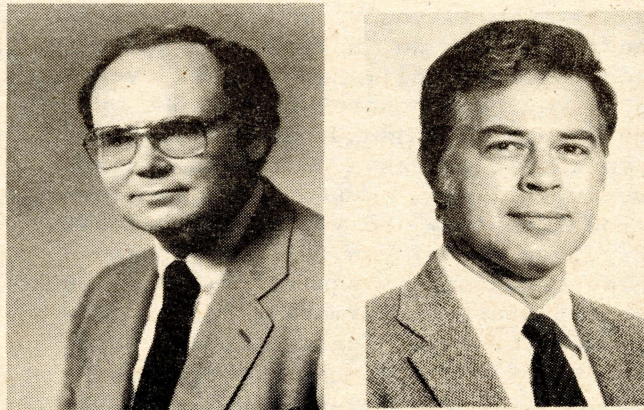
Reflecting the overall theme of the Language and Ethics Emphasis held last week, Dr. Betty Brewer opened her seminar with the following insights:

"Probably the most fundamental issue we have to address is that of what use we think language serves, whether we think there is any relationship between the words we use and the ideas that we have (or are able to have), or whether we think it is perfectly possible to hold ideas and beliefs and have feelings for which we have no words. I happen to think that the words we use are very important, and that we can grow in understanding and modify our ideas and our behaviors by starting first with our language."

Many students, some spouses of students, and a few faculty and staff members participated in the various events of the three-day conference, which was sponsored by the Student Council's Ethics Committee. The chapel service on Tuesday, April 3 initiated the emphasis, followed by seminars and workshops on Wednesday and Thursday afternoons. A Thursday evening panel discussion on gender-inclusive language and theology, the cooperative effort of Women's Forum and the Ethics Committee, brought the focus to a lively close.

The chapel service began with reflections on ways in which racism, sexism, and militarism may be sanctioned or aggravated by imagery in Christian hymnody and Scripture. The remainder of the service, led by students and administrative staff/faculty members associated with the Ethics Committee, Women's Forum and Black Forum, focused on overcoming divisions between people through Christ's reconciling power.

Seminars and workshops were well attended, as was the expanded Women's Forum. Special guests in attendance included Rev. Mahan Siler of Pullen Memorial Baptist Church, who will be



teaching here during the summer session, and visitors brought by seminar leader Ervin Milton. President Lolley made welcome contributions to the sessions.

On Wednesday afternoon, Dr. Michael Hawn presented some background on the predominantly masculine language in hymnody, as well as offering options for hymn singing. June Bratcher and Judy Eastman spoke of their experiences as individuals and as members of Binkley Memorial Baptist Church in Chapel Hill regarding questions of inclusive language and worship.

In both Wednesday and Thursday sessions, Dr. Furman Hewitt led participants in considering means of dealing with biblical passages which depict warfare, particularly those portraying God as a warrior, in a world that requires peace for its very survival. On Thursday afternoon Rev. Ervin Milton, a black minister who serves the United Church of Christ as associate conference minister for the denomination's

Southern Conference, headed discussions of the association of light/white with goodness and dark/black with evil in Scripture and in Western culture as a whole. A workshop on gender-inclusive writing was directed by Dr. Betty Brewer, head of Meredith College's English department.

The special Women's Forum session on Thursday night featured a panel including Dr. Peggy Starkey of the Meredith Religion department, Dr. Robert Culpepper, Th.M. candidate Nancy Howell and Emory University Ph.D. candidate Elaine Orr. Following brief presentations by each of the panelists, an energetic discussion of questions from the crowd of assembled students, faculty and staff ensued.

Tapes of sessions led by Dr. Hawn and Dr. Brewer are available in the Women's Resource Center in Appleby, along with some materials from the seminar on inclusive language and worship. Questions concerning the emphasis and inclusive language in general may be directed to steering committee members Paula Testerman, Nancy Peebles and Elaine Orr.



Lectures Inaugurated

Recent lectures by Fr. Thomas Groome of Boston College marked the inauguration of The Kendrick-Poerschke Lectures in Christian Education at Southeastern Seminary. All in attendance agreed that it was an auspicious beginning for this endowed lectureship, begun by our own Robert E. Poerschke and his wife, Katherine, in honor of their parents.

Father Groome spoke in his Irish lilt about "Coming to Know God," and "The Praxis of Christian Education." The former was theory; the second included practical applications.

In the first lecture, Groome distinguished between the Greek quality of knowing (rationalism and reason through the mind) versus the Hebrew quality of knowledge, which comes in the engagement of the knower in experience, in relationship with a community of faith, and in doing God's will. This Hebrew quality is based on the word yadah, to know by experience.

In the second lecture, Groome unpacked the meaning of yadah as praxis. Simply knowing about God (over against experiencing God for oneself) is not enough; if it were, then all Ph.D.'s would automatically become saints.

"Praxis" means "reflection on life."

When done correctly, it is closest to the activity required by yadah. Groome outlined five movements of shared Christian praxis. In the first, the participant reflects on his/her own life experience and assesses how one feels about it. In the second movement one develops an attitude of understanding about why it is that she/he does a particular kind of behavior. In the third movement, one is to compare what one has learned in the first two movements with the Story and Tradition of our faith community, so that, fourthly, one might "own" that Story for him or herself. In this fourth movement, one deciphers what the community's faith means for the individual. Finally, one is invited to have a response by faith, actually living out one's faith in deed and in praxis. "Faith," said Groome, "is our whole relationship with God in Jesus Christ and the concrete actions that we take to live out our Faith in our daily lives."

These were good, helpful lectures. For this listener, who is not concentrating on Religious Education, Father Groome provided an excellent introduction to this field, one which could be helpful in anyone's future ministry.

Cookbook Sales to Aid Family

Last fall the wives of SEBTS students decided to establish formally a campus organization for themselves. This group was aptly christened "Seminary Wives in Ministry" or SWIM.

The current project for SWIM is Breaking Bread, a compilation of favorite recipes of student and faculty wives. The purpose of this cookbook is two-fold. As wives of ministers we shall be expected literally to feed the flock at church suppers, homecomings, teas, etc. Containing approximately 275 tried and true recipes plus tips on entertaining, Breaking Bread will be an invaluable addition to your kitchen library.

The second purpose of this book is fund-raising. Recently, a former resident of our seminary community, Judy Hamilton, died of cancer. Her husband, Jim, was a student here 1981-1983 and

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Cookbook (continued from p.9)

various locations. Each book will sell for six dollars and it is our desire that every copy will be sold. This is truly a ministry of which we can all be participants.

For more information, or to order your cookbook, call Linda Lee, 556-1609; Rita Warren, 556-6413; Mary Ann Kelley, 556-4460; or Martha Jarrard, 556-1715 is currently pastor of Everette Baptist Church, Everette, NC.

During Judy's extended illness, she was hospitalized on numerous occasions, underwent two surgeries and had both radiation therapy and chemotherapy. The medical expenses incurred by this family have been exorbitant and only a portion has been covered by medical insurance.

Seminary Wives in Ministry has established the Judy Hamilton Memorial Fund to help defray these expenses. All of the profits from Breaking Bread will be designated for this fund. Personal contributions will also be accepted and appreciated. Make checks payable to SEBTS for the Judy Hamilton Memorial Fund.

As fellow Southeasterners, we would like to express to Jim and the children our love and concern through this project. They are carrying many heavy burdens at this time and we have both the opportunity and the responsibility to help lighten their load.

Breaking Bread will be available soon through the Campus Bookstore and other locations to be announced. Watch for notices on campus regarding this.

Participants Sought for Gong Show

Are you approaching insanity from sifting through stacks of books preparing research papers, reading until the late morning hours, slaving over the keyboards of typewriters, hassling with argumentative students in class, or dealing with the unending work in campus offices? Then you are a prime candidate for this year's annual "Gong Show," to be held April 19 at 8:00 pm in Binkley 101.

All interested seminary students, spouses of students, faculty and staff persons are encouraged to sign up on posters located in Mackie, the Library, and the women's and men's dormitories.

The acts may range from a serious nature to the acceptable limits of your imagination.

Classifieds

IF YOU ARE INTERESTED in selling Avon, please call Pansy Cox at 556-5414.

* * *

Generica (continued from p.2)

large one on the right. God then addresses the groups:

"I have separated you as you might think that I ought. You seem to expect that there ought to be a division among you all. Well, you're wrong. There is none righteous; no, not one. I haven't taken an exact poll, but I think everyone of you have honored me in some way, even though it might have been twisted by your selfishness. At the same time, however, all of you have dishonored me as your Creator. So you're all damned. Every last one of you. I have spoken."

The crowd starts squirming. Those on the left started murmuring about how they deserve something, mentioning words like "entitlement," "justified," "promises," etc. One shouted out to God, "What about Hitler? He's the worst of your creation, and he's got the unmitigated gall to join my group!"

Others join in the clamor. All the noise comes from the left side of God. The creation on God's right side are subdued. They heard God the first time when God pronounced them all guilty.

Pained, God starts to say something, then hesitates . . . "If I try to explain why things are the way they are, it would take me aeons, and then only half of you would understand. Just know that I am God, and that my ways

are not your ways. By damning you all, justice is being done. I am The Lord."

These words really cause the crowd to squirm and shout. God walks off the stage very slowly, painfully, as if deliberating a very difficult decision. Finally, God's face seems to break, and some hear God to mumble with resignation, "Ah, Hang it all!" Turning to the center of the stage God shouts, "Make room!" Angels begin to descend with a huge, heaping banquet table, lit with many candles. God then turns to

an orchestra in the pit, winks at the conductor, and they begin playing, of all things, "Amazing Grace."

Finally, God turns to the stupified collection of creation, and cries out with a wonderful voice, "Dig in, folks! This eternity's on me!"

One person, recovering from shock, starts to laugh. And then another; and another. Soon there was backslapping as you've never seen. Some bend over in laughter. Others laugh to keep from crying. Some laugh from relief because they know this laughter is balm for their pain.

A few do not laugh. Their judgment is not over, for they do not know how to end it. You see, The End isn't supposed to end this way.

Students Join Hutchins Vigil

An Affirmation that Jesus Christ is Lord (James Hutchins Death Watch)

by Jane E. G. Smith

12:05 am: We joined the group of 80 people standing quietly on the slope, attention focused on the building across the shallow valley. The walls gave no hint of their purpose in their clean-lined newness, reflecting the civility of perfectly manicured lawns. Pure white light flooded the grounds, producing a bright but sterile day at midnight. In hushed voices we talked--of our day, of friends, of the men inside the prison, of our cold feet, hands and noses, of the meaning of life and death.

12:45 am: The crowd stood in silence for five minutes, lost in their own worlds of prayer and thought and struggle. Afterwards, a few began to sing, primarily gospel hymns altered to express why we were there. After false starts to new suggested verses, friendly laughter broke out: clean, warm laughter of community, healing us as we waited.

1:10 am: A candle reappeared at one of the windows, moving up and down, up and down. We responded, raising and lowering candles, matches, flashlights--whatever we had. This simple communication continued through the night: men locked inside and people on a hill, sharing light, hope, love.

1:25 am: Someone wandered through the crowd dispensing pieces of doughnuts and coffee from a small thermos. The gesture as much as the coffee warmed us. Later, when I told a friend about this night, she repeated: "Something to drink and doughnuts, broken . . ." and we both understood that Christ was present in this unorthodox communion, too.

1:45 am: Activity increased in the glassed-in press room below us. The crowd fell into silence. Candles alight, we waited and watched, interpreting every movement below for its hidden meaning.

1:50 am: Slowly, silently, a car pulled out of a parking spot in the lot below. "My God, they're really going to kill him." A sleek, silver hearse glided into the prison's inner gates and backed up, waiting to receive its cargo. I have seen evil. It stabs at the heart and brings nausea and deep sobs. Perhaps had the hearse been a tacky and stereotypical black it would have better. But murder came disguised as sophisticated efficiency, pragmatism, the beauty of excellent design--humanity turning its God-given gifts against a life. I have seen evil and it is obscene.

2:00 am: The time for the execution had come. Silence and waiting. Is he still alive? Does he know God loves him? Does he forgive us--and is that even a fair question? Maybe they've changed their minds. Silence and waiting.

2:07 am: Candles extinguished. He is dead. In deep sadness and pain with trembling voices we sang: "Amazing grace, how sweet the sound that saved a wretch like me. I once was lost, but now am found; was blind, but now I see." Singing and knowing, knowing the grace of God in the midst of suffering. Knowing that Jesus died for the guilt of James Hutchins and of me. Knowing I am loved, despite my helplessness, despite the warm blood on my hands. Evil has used us, but it will not win. "Praise God from whom all blessings flow. Praise God all creatures here below. Praise God above ye heavenly hosts. Praise Father, Son, and Holy Ghost. AMEN!"

Library Lines

ILL (Interlibrary Loan) GUIDELINES:

1. **Plan ahead.** Allow a minimum of 20 days for your item to be processed. There is no "magic tube" through which items are received from other libraries. You are dependent upon the processing time within both the requesting library and the lending library and mail service between the two libraries.
2. **Give complete bibliographic citation.** Be certain you include all information necessary to identify the item you are requesting. This would include author, title, publisher, date of publication, edition, series, volume, and issue number (serials). Failure to give correct and complete information may result in an unnecessary delay in processing time or receipt of unwanted materials.
3. **Be neat.** If the library staff cannot read your request, processing will have to be delayed until you can be contacted and give an interpretation of your request.
4. **ILL COSTS.** Increasingly libraries are notifying us that a service charge has been instituted for ILL service. When requesting, you should be prepared to pay for receiving any item. Expect a minimum of \$5.00 for books or microforms and \$5.00 plus copying charges for photocopy requests. Some of the larger libraries have begun charging a service fee even if they are unable to supply the materials. The seminary library staff tries to avoid sending to a fee-based ILL service, but this is not always possible.

THEY HAVE ARRIVED! The Vacation Bible School 1984 materials are now located in the Church Curriculum Center. We encourage you to preview these materials as you begin to plan for a tremendous Vacation Bible School session this summer. Be sure to notice the writer of the adult study, "Toward Christian Maturity." (Someone we know!)

The Church Curriculum Center is located in the Library on the upper level of the second floor. The Reference Librarian is available for assistance Monday-Friday, 8:00-4:30. The hours of the Church Curriculum Assistant are posted in the Church Curriculum Center. (LH)

Bruhn Speaks to Wives

Bob Bruhn, Director of Pastor-Church Relations for the N. C. Baptist State Convention, will be the guest speaker at the next meeting of the Off-Campus Seminary Wives. The group, whose meeting will be on Tuesday, April 17, at 7:00 pm in Mackie 201, is inviting all Seminary Wives, especially those who live on campus, to join them. Anyone wanting more information should contact Mary Ann Kelley at 556-4460.

"Whose Ox"

by Glenn Miller

The C.E.F. weekend has come and gone. The controversy, however, continues and seems likely to influence Southern Baptist life for years to come.

In this context, one ought to ask who stands to lose in the continual battles that rock Southern Baptist life. A few Southern Baptist liberals obviously have nothing to lose. They control few large churches, no state conventions, and have little influence in Baptist colleges. Indeed, the liberal wing of the church can only gain from an association with the church's "moderate" wing. Southern Baptist students, for example, are more open to liberal theology today--simply because it is an alternative--than in the past. Perhaps most seriously, many neglect basic studies in favor of more pragmatic, career-oriented programs to avoid the danger of becoming involved.

Nor does the church bureaucracy stand to lose. In the major battles in American Protestantism since 1880, the "winner" has always been the church bureaucrat who, by standing above it all, has been able to appear as the reconciler, the universal friend and the symbol of whatever fragile unity remains. Administration, in short, remains somewhat "value free" and equally capable of serving all sides well.

The real casualty will be theological. In the current political situation, the endangered species can only be the neo-evangelicals who have few, if any, sound institutional bases. Neo-evangelicalism is usually dated from the 1940's publication of Carl F. Henry's *The Uneasy Conscience of Modern Fundamentalism*. What Henry noted was that during the period after the modernist controversy, conservatives had withdrawn from the arena of meaningful involvement. However, that withdrawal had to come to an end, not for the sake of the conservative party, but for the Gospel's sake.

Although Henry himself did not draw the conclusion, it was clear that conservative scholarship was in the same position as conservative ethics. American evangelicals, whose ancestors founded the bulk of the seminaries and Christian colleges of the nation, had withdrawn from the longer and, equally crucial, talk of molding theological opinion as a whole. A thinking evangelical was in the position of a talking dog: people were more amazed at the fact than they were by the message.

Gradually, evangelicals dared to move from the world of their counter-institutions. Increasingly, they enrolled in mainstream institutions and took their lumps with other points of view. Also, they began to open up their own institutions to new perspectives. Barth and Brunner were as familiar names as Henry in the ongoing discussion.

At the same time, largely unobserved by liberal commentators, evangelicalism began to become more prominent in the ecology of American religion. By 1970,

evangelicals were no longer a fringe of Protestantism but its fastest growing component. Traditional evangelical churches, such as Southern Baptists, as well as smaller evangelical bodies, were expanding at a rapid rate. Both Presbyterians and Methodists began to find their evangelical roots as well as to find strong current evangelical interests among their members.

While no neo-evangelical ever attributed the revival to neo-evangelical theology, the two phenomena did have some common elements. The first was the shedding of the counter-cultural stance of old fundamentalism. The neo-evangelical theology was a message that was to be directed to all. Secondly, there was a willingness to learn from the modern world as well as to teach it. The T. V. evangelist with his computerized lists of contributors and the neo-evangelical with his books both lived in a new and different world.

The neo-evangelical message was (and is) still traditional Christianity, or historic faith. On such matters as the ultimate authority of scripture, the need for rebirth, and the atoning death of Christ, the neo-evangelicals stand with the faith of the ages. But this faith was cast in a new guise. Serious historical study of scripture was seen as illuminating, rather than detracting, from God's Word; the insights of psychology, social science, and even linguistic analysis were also appreciated. In using the insights of these folks, there was a commitment to the belief that Christian truth not only had to be maintained but that it was an integral part of the discussion and a live and lively option.

In short, neo-evangelicals attempted a mission to the mind parallel to the longer Christian mission to the nation. Just as evangelicals broke out of their self-constructed ghettos in ethics and evangelicalism, so they sought to conquer new territory in the intellectual realm. It was an audacious task.

Since the current inerrantists cannot hope to unseat the liberals, the only group that stands to lose is that of the neo-evangelical orientation. The future for them is grave as they do not stand with classical liberalism's tendency to reduce doctrine to culture or with fundamentalism's aggressive anti-cultural stance. In the last analysis, the question is whether the neo-evangelicals will have a place in today's church. And for the evangelicals that question is whether or not we will return to the old ghetto mentality or attempt to convert minds as well as hearts.

Applications are now available from the Student Affairs office for the position of editor of THE ENQUIRY for the school year 1984-1985. Completed applications must be returned to the Student Affairs office no later than 4:30 pm., April 27. A nominating committee will take the applications, review them, and make a recommendation when the Student Council meets on May 1.

Holding (continued from p.7)

We can stand on our own feet. We are diversified in our business-industrial base. We are in a golden area of opportunity, because Raleigh is growing our way, and we expect our population to quadruple within the next several decades.

"You know, my goal here in Wake Forest is the same as the seminary's: If you serve the people well, you'll see a return on your investment over the years. I think that Wake Forest is on the move again. And this time, it is a balanced growth. At the heart of the town is the seminary and our faith; and the backbone of the town is now its revitalized business district. You can see that I am very optimistic about Wake Forest.

Faculty (continued from p.1)

growth of the Library parallels the emphasis on media and non-lecture methods of learning. A continuing evolution sees the increase of off-campus learning opportunities.

Dr. Stealy concluded the interview with a story from his first summer here in Wake Forest. Since the seminary had been left with bare buildings, a great deal of effort was put toward readying the campus for incoming students; so much so that several seminary-owned faculty houses were unfinished. At a meeting of faculty and staff in the summer of '56, the director of buildings and grounds offered a progress report which concluded with a mention that in certain houses the floors were left unfinished. President Stealy stopped the meeting, turned to Dr. Stealy, and asked, "Are your floors not finished?" "No, Sir," replied Stealy. From 10:15 pm until the early hours of the morning the director of buildings and grounds of this young institution, the new professor of historical theology, and the president were down on their knees, finishing floors.

Stevens (continued from p.7)

the Crudup House to what we now know as "The Corner," he maintained some of his stock of books in what we know as Victorian Square. While at "The Corner," Stevens developed a good relationship with the SEBTS faculty, for they found him to have a good source of theological works other than the text books.

"We have grown despite ourselves," said Dick Stevens in a recent interview. "We try always to be responsive, making notes when people are looking for a book, calling them when we find what they need. "I think of this place as a ministry. It is a resource center and not just a store. New book stores have to get rid of their stocks quickly, but I like to specialize in out-of-print books, and tracking them down."

In the last 4-5 years, two significant things have occurred. Stevens has sent out catalogs all over the North American continent and to England, especially to theological libraries. He does this because he thinks that a book is doing more good in the collection of

Pearce (continued from p.8)

was almost as if someone had died. I can think of at least four restaurants that went out of business. It affected the whole community greatly. Before, there had been a lot of activity and excitement: bonfires, parties, and homecomings. I'm a big sports fan, and Wake Forest had a great basketball team. They also had football and baseball teams which created quite a bit of excitement throughout the campus and community during their seasons. I can still remember some of the elections that they used to have on campus. They had loud bands riding all over town in the backs of pick-up trucks, and they pasted campaign posters on every available empty space, including the trees. Of course, we had to clean up after these affairs. Also, there was quite a bit more damage done in those days. I had to paint over colorful footprints which I found on walls and ceilings, clean up after water fights, and repair quite a bit of fire damage. Simmons was a frat house which held five fraternities, and you can imagine the fun they had over there. I remember one young fellow who slept rather heavy over there, and one morning I discovered his bed, with him still in it, hanging about six feet off the ground from a tree in front of Simmons. I also remember the Halloween evening when several other pranksters "borrowed" two outhouses and placed them on each side of the chapel—one for the Women and one for the Men. It was quite a chore to return those to the proper owners. Things sure are a lot quieter now. You can hardly make any comparison whatsoever of the students.

THE ENQUIRY: Do you have any message you would like to give to those people returning to Wake Forest this weekend?

MR. PEARCE: Sure do. KEEP OFF THE GRASS! And that goes for the seminary students, also.

a theological library than on the personal shelf of one person. The second event is that Stevens Book Store moved out of "The Corner," and put all of its books under one roof, in downtown Wake Forest across from Hardees.

Dick Stevens wants to be thought of as friendly to students. He likes to be sensitive to their literary and financial needs, especially to international students. He wants to be fair to all because he thinks of himself as a part of many students' seminary education. "I keep my prices as low as I can; I operate most years at a deficit, which means the bank has to help me."

Stevens Book Store concentrates on old and out of print books now. But he does not gear his selection only to the theological. "I have a good selection of high school and grammar school books and I have an excellent collection of Southern and North Carolina History."

"Come in and browse," he says. "You are bound to find something you can use here."

Lake (continued from p.8)

other portions of coats worn around Wake Forest as proudly as the W.W. II pilots wore their beat-up flight caps.

Now it was truly a great college which moved in 1956 from its village birthplace to the Reynolda hills near Winston-Salem. For 122 years it had lived in a little village, ill-housed, poorly-equipped and with meagre funds. Yet it served well the cause of Christ, in America and on mission fields in Asia and Africa, and served the State of North Carolina and her Baptist denomination with phenomenal success. A plaque in St. Paul's Cathedral directs one who would see Sir Christopher Wrenn's memorial to look around him. So to one who would see Wake Forest College's monument it may be said, "Look around you."

Why? What made this college, so poor in material resources, so powerful a force in this State and abroad? In her life story, we see the incalculable power and enduring value of resources of the spirit. The Wake Forest College I knew and loved was disadvantaged but ambitious. She implanted in her students respect for and a yearning desire for learning, for culture, for gentlemanly and lady-like conduct. She awakened and developed in them respect for religious experience, faith and vision, which produces in men and women reverence rather than piety, a desire to know and serve Christ and to teach others His truth. How? She did it through the most remarkable collection of men I have ever known—the Wake Forest Faculty. I have since known university professors much more widely acclaimed as scholars, no doubt as profound in learning and wisdom, perhaps more so, but I have never seen another group of teachers into whose care I would entrust a person's training for life with as much confidence as I would place today in the Wake Forest Faculty of my student and boyhood days. These were scholars with a sense of a great mission and with an abiding faith in the ability of the Christ they served to take their work, multiply it, as He did the loaves beside the sea and, with it, feed the multitude. The result achieved shows their faith was not misplaced.

Now, sometimes, in the late evening I stroll with my dog through the old campus, presently the home of a splendid seminary, pause under the old oaks and think, with apologies to Thomas Gray:

The old bell tolls the knell of dying day;
The new rich gambol o'er Reynolda's lea;
The Deamon Deacs in Winston-Salem play;
And leave Old Wake to the preachers and to me.

Then I move along the old walks and stroll in spirit again with those great teachers. "I hear their gentle voices calling," and with confidence in the truth they taught me, I move forward, with head up, to meet them again.