A Brief History of
WAKE FOREST
BAPTIST CHURCH

WINSTON-SALEM, NORTH CAROLINA
INTRODUCTION

On March 15, 1981, the Wake Forest Baptist Church, Winston-Salem, North Carolina, reached its twenty-fifth birthday. In anticipation of this event the church felt that a celebration would be in order and set up a committee to plan for it. The church approved a proposal involving the publication of a brief history of the church and three special events: (1) a trip to the mother church at the town of Wake Forest on March 15, 1981, to celebrate the organizing of the church; (2) a picnic on June 28 to commemorate the first service in Winston-Salem; and (3) a special service with an invited speaker in September to emphasize the church's commitment to a Christian witness in a university setting.

This brochure was prepared by the sub-committee on history, with J. Allen Easley writing a first draft and other members of the sub-committee, together with Henry S. Stroupe, making important editorial suggestions and additions. Warren T. Carr gave valuable assistance and Wilma W. Young typed the manuscript. The thanks of the sub-committee are extended to all who helped in any way.

Wake Forest College changed its name to Wake Forest University in 1967. This fact created a problem as to how to designate the institution when its particular status was not a matter of concern. It was arbitrarily decided to use the term College in the first section and University in the subsequent sections, except where this practice might be misleading.

The full committee in its sub-committee organization is as follows:
David L. Smiley, Chairman

Sub-Committee on Invitations
Robert E. Lee, Chm.
Dorothy Carpenter Howard
Beulah L. Raynor

Sub-Committee on History
J. Edwin Hendricks, Chm.
Elizabeth D. Stroupe
J. Allen Easley
C. Jennings Hauser

Sub-Committee on Hospitality
Nell E. Gentry, Chm.
Margaret B. Seelbinder
Martha D. Tutwiler
Vivian C. Wilson

Sub-Committee on Program
Russell Brantley, Chm.
Harold Tedford
Wilma W. Young
SECTION I – THE CHURCH: ITS ORIGIN AND GROWTH

In 1946 it was decided by the Board of Trustees of Wake Forest College and the Baptist State Convention of North Carolina to move the College from its home in northern Wake County to the city of Winston-Salem. It was 1956, however, before the move took place. Some one hundred families identified with faculty or staff of the institution were called upon to migrate. Many of the individuals involved became concerned about a future church home. The outcome of that concern is the theme of this study.

Since 1835, the second year of the College’s existence, there had always been a Baptist church on the campus, with church and College intimately related. The church had met in College buildings for most of its history; the church’s minister had for many years been the College chaplain. A large part of the College personnel were members of the church, and the church building had sometimes been used for College functions. It was therefore natural that the idea of having a church on the new campus at Winston-Salem should arise. Why not preserve the old tradition, and why not form the new church to move with the College?

The president of the College, Dr. Harold W. Tribble, heartily approved both ideas. He called a meeting on November 6, 1955, of all those interested in exploring these possibilities. Sixty-four persons responded. President Tribble reported that the idea of a church on the new campus, meeting in Wait Chapel, had been discussed with the College Board of Trustees and that they approved. Dr. Tribble suggested that, while the church might be a distinctly College church, it should be open to all others in Winston-Salem who cared to join.

The assembled group went on record as favoring the formation of a church to move with the College. They elected Professor A. L. Aycock as chairman and formed a central committee to study matters pertinent to the organization of the new church. The committee consisted of the following: Dr. J. Allen Easley, Chairman, Dr. James O’Flaherty, Mrs. Ethel Herring, Miss Lois Johnson, Mr. Grady S. Patterson, Dr. Henry S. Stroupe, and Dr. Harold W. Tribble. The group expressed unanimous approval of the idea that Dr. J. Glenn Blackburn,
who was then minister of the local campus church, be
approached as to the possibility of his becoming pastor of the
new church.

A second pre-organizational meeting was held by the group
on November 20, 1955. The chief item of business was the
authorizing of study groups to bring in proposals on a wide
variety of topics, such as College and church relationships,
constitution and by-laws, church covenant, membership
policies, finances, educational program, staff, and other matters.
Dr. Blackburn expressed his appreciation of the group’s interest
in him as a possible pastor and spoke of the opportunity and
responsibilities of the proposed venture.

On January 8, 1956, a third meeting was held in which
reports were heard from some of the study groups. The central
committee was instructed to coordinate all of the reports after
Dr. Blackburn had had an opportunity to examine and
comment upon them.

The preliminary activities resulted in a number of
decisions, including the selection of a church covenant, the
preparation of a constitution and by-laws, and a “Statement of
Intention and Purpose”; plans for church finances and
educational programs; and the selection of a date for the
organizational meeting, March 15, 1956.

The “Statement of Intention and Purpose” stressed such
objectives as aiding the College in meeting the responsibilities
lying before her; perpetuating the tradition of a church at the
heart of the College; providing faculty, staff, and students with
an opportunity for a vital church life; contributing to the life of
the Winston-Salem community; cooperating with other Baptist
churches; and enlisting its constituency in stewardship,
evangelism, and world missions. To these ends the church
proposed a “strong preaching ministry, a dynamic educational
program, and a vigorous evangelistic and missionary outreach.”

The organizational meeting was held in the sanctuary of
the Wake Forest Baptist Church on the campus of the College,
Thursday evening, March 15, 1956. Professor A. L. Aycock
called the meeting to order; the congregation sang the hymn,
“The Church’s One Foundation”; prayer was offered by the
Reverend Lewis Ludlum, Associational Missionary of the Pilot
Mountain Baptist Association with which the church would seek affiliation in Winston-Salem.

Professor Aycock read letters from certain persons who would have liked to be present, but were unable to attend. He introduced those who were to constitute the Council of Ministers: the Reverend Lewis Ludlum, the Reverend R. E. Adams, and the Reverend Alfred Stanford, all of Winston-Salem; the Reverend John Garner of Rolesville; and Dr. Robert T. Daniel and Dr. S. A. Newman, both of the Southeastern Seminary faculty, Wake Forest.

Dr. Newman took the chair and announced the purpose of the meeting. Dr. Daniel read the scripture. All of those who had their church letters and were ready to constitute the membership of the new church were called forward. Ninety-eight presented their letters, two made promise of securing their letters, and one came on a promise of baptism.

Dr. George J. Griffin read an account of the activities leading up to the organizational meeting, pointing up President Tribble’s report that the Board of Trustees of the College had agreed to assume responsibility for the major financial obligations of the new church during the first year, or until such time as the church would be able to take over all or part of these obligations. He called attention to the Church Covenant, the “Statement of Intention and Purpose,” and the Constitution. Following the reading of the “Statement of Intention and Purpose,” the Council of Ministers voted to proceed with the organization. The members read the church Covenant together. The prayer of consecration was offered by President Tribble. The Right Hand of Fellowship was extended by the Council to the members, and then by the members in turn to one another.

The new church elected Professor A. L. Aycock as its moderator. The members of the central committee, which had been functioning during the pre-organizational period, together with Mr. Aycock and Dr. Griffin, ex-officio, were asked to continue to serve and to function as deacons until a more formal election could be held. Dr. Thomas J. Turner was chosen as treasurer. The church constitution was adopted. Upon the recommendation of the central committee, Dr. J. Glenn
Blackburn was extended a unanimous call to serve as pastor. Dr. Thane McDonald was chosen as music director. Other items of business were attended to, including motions of thanks to the Council of Ministers and to the College Board of Trustees. The hymn “Blest Be the Tie That Binds” was sung, and the benediction was pronounced by the Reverend R. E. Adams.

On April 15, 1956, a meeting of the church was held. It was announced that Dr. Blackburn had accepted the call to the church’s pulpit. Twelve new members were added to the church roll, with three additional persons added as associate members. The name Wake Forest Baptist Church was chosen for the new church. Other actions taken at this meeting included the election of Dr. Paul Robinson as organist and the Reverend Horace McKinney as pastor’s assistant. The church adopted a hymnal, *Christian Worship and Praise*; it also agreed to provide the minister a home within twelve months and in the meantime provide him with a housing allowance. The treasurer reported cash on hand of $199.57. A collection was taken.

The first meeting of the church in Winston-Salem was at 8:00 p.m., on June 27, 1956, in Wait Chapel. Dr. Turner reported $1,155.92 in the treasury. The following officers were elected: Dr. George J. Griffin, clerk; Mr. Grady S. Patterson, treasurer; Mrs. Mary B. Blalock, Mrs. Elizabeth P. Griffin, and Miss Lois Johnson, deaconesses; and Professor A. L. Aycock, Dr. C. C. Carpenter, Dr. E. C. Cocke, and Dr. J. Allen Easley, deacons. Professor A. L. Aycock was named temporary superintendent of the Sunday School.

Through the summer new members were added to the church roll. The church received the gift of a pulpit Bible from the mother church. This Bible has been in use to the present.

The first Sunday after College opened in the fall, an amazing sight occurred: 153 persons — students, faculty, and town’s people presented themselves for membership. They stretched across the chapel from wall to wall. September 30 was set as the last day for persons to be received as charter members. By the close of that day the membership had reached 574. It continued to rise rapidly, by 1962 reaching 900, including full, associate, and watch-care members. But ten years after the organization of the church, membership was down to
Wake Forest Baptist Church in Wake Forest, North Carolina

570, about where it has generally remained.

In the late 1950s it was common for students to affiliate with the campus church, but the 1960s saw a radical change in student attitude in this regard. Joining the College church was no longer the thing to do. However, the number of campus related persons and the number of persons from the community have continued about equal through the years. The present membership stands at 570.

For the sake of clarity in the following sections of this study, it should be stated here that in March of 1964 Dr. Blackburn resigned as pastor of the church and was succeeded by the Reverend Warren T. Carr, who came from the pastorate of the Watts Street Baptist Church, Durham, North Carolina.
SECTION II: THE CHURCH AND THE UNIVERSITY

The University has been supportive of the church from the time the church was formed. As noted above, it was President Tribble who called together those interested in forming a church to move to Winston-Salem and function on the new campus. The University Board of Trustees approved the idea and gave generous support, affording the church the use of Wait Chapel for its services and certain rooms in Wingate Hall for its offices and educational programs, even modifying some of the rooms to make them more serviceable to the church. During the first two years in Winston-Salem, Dr. Blackburn, the pastor, was also College chaplain. The trustees guaranteed the full salary of the pastor and his secretary for the first year. The church, however, was largely able to meet its own expenses by the end of 1956, and wholly able to do so by mid-1958. In 1959, the church began to make substantial annual contributions to the University beyond its gifts through the Cooperative Program.

The church has helped in meeting the expenses of improving the acoustics of Wait Chapel and in redecorating it. It has shared in organ maintenance. It has borne the cost of improving some of the facilities which it uses in Wingate Hall. Church and University have shared equally in grants-in-aid to some fifteen students each year.

However, the church’s need for space has been a problem to both church and University from the beginning of their life together. Academic departments and the church have needed the same classrooms in Wingate Hall; the College Union and Artists Series have had different ideas about the use of Wait Chapel from those of church representatives; janitorial services and parking spaces have caused problems.

The administration of the University has given a responsive ear to the church as problems have arisen. At times the church has considered erecting a supplemental building, and at one time a whole church plant. Repeatedly the University has made a site available; but financial complications have prevented the completion of such projects, though at one point the church had more than $40,000 in a building fund.

The church has throughout its existence recognized a special obligation to the Wake Forest students. It has sought in
many ways to encourage their participation in its services and their joining its membership. It has provided special classes for them in its Sunday School; it has brought special speakers to the campus with them in mind; it has carried out visitations in the dormitories; it has arranged picnics, suppers, and dinners for them; it has elected them to its diaconate and granted them financial aid for their services in its choir and educational program; it has chosen its ministers and its educational directors or assistants to the minister with them especially in view. It has sought in every way to cooperate with the University chaplain and his program. But the church has never felt that its ministry to the students has measured up to the need and the opportunity. The final answer seems ever elusive.

In 1961 many members of the church became active in efforts within the student body to bring into the University a black student from Ghana. Upon the success of this effort, and under the leadership of Dr. Blackburn, the church opened its membership to all races with the adoption of the following statement:

We therefore, affirm that our invitations to worship, to membership, and to service are addressed to all persons without regard to race.
SECTION III: THE CHURCH AND THE DENOMINATION

The Winston-Salem Wake Forest Baptist Church had its roots in a strong denominational tradition: it drew its first hundred members from the Wake Forest church on the original campus, a church many of whose pastors and other members had been leaders among North Carolina Baptists — men such as Samuel Wait, W. M. Wingate, R. T. Vann, J. W. Lynch, Walt N. Johnson, William L. Poteat, W. R. Cullom, and George W. Paschal. The “Statement of Intention and Purpose” contained the words: “It is our belief that this should be an autonomous Baptist church, but one cooperating fully with other Baptist churches, the association, and the Baptist State Convention.” Officers of the Pilot Mountain Baptist Association accepted the invitation to attend and participate in the church’s organizational meeting. On September 30, 1956, the church formally made application for membership in the association. On October 23, 1956, the association, in its annual meeting, held in Wait Chapel, welcomed the church into a watch-care relationship with it, the usual procedure for a church applying for membership.

The association, however, through its missions committee, raised objections to the Constitution of the new church at two points: first, that it provided for associate members, i.e., “persons who are members of other churches but who do not wish to assume full membership”; and second, that the Constitution failed to express adequately, in the view of the committee, that the church stood in the doctrinal tradition of North Carolina and Southern Baptists. The committee also objected to the fact that the Covenant of the church failed to include a stand against alcoholic beverages.

In the spirit of conciliation, the church on September 8, 1957, added to its Constitution supplemental statements to the effect: first, that associate membership was intended for the Wake Forest family, was expected to be temporary, and would be under the approval of the membership committee; and second, that the church believed itself to be in the tradition of the statements of faith recognized by the Baptist State Convention of North Carolina and the Southern Baptist Convention. In addition the church adopted a statement to the
effect that it opposed “the manufacture, sale, and use of intoxicating drinks” and that it earnestly urged its “members to be diligent in the cause of temperance.”

The association continued the church in the watch-care relationship for another year. At the meeting of the association in the fall of 1958, however, the church was admitted to full membership.

The church has continued in full cooperation with the association throughout the past twenty-five years, sending messengers to its annual meetings, participating in its committee activities, and contributing to its operating expenses and special appeals for funds.

The church has also maintained a close relationship with the Baptist State Convention of North Carolina, sending messengers to its meetings, supplying members for its committees, and contributing heartily to the Cooperative Program, the convention’s instrument for support of missionary, benevolent, and educational causes. For many years the church has furnished a subscription to the *Biblical Recorder*, the organ of the convention, to each church family and individual member requesting it.

In 1965, Dr. Warren Carr, who had become pastor of the church the year before, introduced into the discussions of the diaconate and the church conferences the idea of admitting to full membership persons from other churches who had not been baptized by immersion. In December 1966, an amended Constitution was adopted which embraced this position. The crucial paragraph follows:

**Article III. Membership**

Section 2. Reception by Letter

A member of another Christian church who presents a letter of dismission may be received by a vote of the church.

The policy of admitting to full membership persons who had not been baptized by immersion brought the church, along with some dozen others, under attack in the Baptist State Convention in 1972-73. The convention appointed a committee to approach these “differing churches.” It requested them to desist from this practice, but the Wake Forest church, under the
strong leadership of its minister, Dr. Warren Carr, declined to do so, and so did other churches. The convention dropped the matter, accepting the fact that here, as elsewhere, was a point on which its churches differed.

Throughout its history, the church has maintained affiliation with the Southern Baptist Convention, contributing to the support of its agencies and institutions through the channels of the Cooperative Program, and sending its ministers to its meetings. Occasionally its ministers or other members have served on committees of the Southern Convention. As noted elsewhere in this study, the women of the church have been generous supporters of the financial programs of the convention.
SECTION IV: THE CHURCH AND THE COMMUNITY

The Wake Forest church has enjoyed a happy relationship with the other churches of Winston-Salem. Though some local Baptist churches thought a church on the Wake Forest campus quite unnecessary, they made the new-comers welcome and showed them many courtesies. The campus church has joined with many local Baptist churches and churches of other denominations in numerous special meetings and social action projects: meetings such as those called in the interest of better race relations, and social action projects such as Meals on Wheels and Crisis Control Ministry. It has joined in Love Feasts with Moravian churches. The church has cooperated with several black churches in setting up a day care program and in promoting garden projects. Members of the church choir have participated at times in musical programs of other churches.

The church has sought to extend its preaching and educational ministries to the community through Sunday radio broadcasts of both its eleven o'clock service and one of its Sunday School classes through the facilities of the University station, WFDD.

Another special ministry to the community was through the operation for over twenty years of a kindergarten, which enrolled as many as eighty-seven children in four classes, and employed as many as six teachers with additional student aids. When the state provided kindergartens in the public schools, this program was no longer needed, though for three additional years the church conducted classes for preschool children with learning disabilities. This activity was conducted in cooperation with the Neuropsychology Section of Bowman Gray School of Medicine.

Interest in community service has been characteristic of the church from the beginning of its history. It has been manifest in its declared policy, its financial support, and in the personal involvement of its members.

With the aid of Mr. Charles H. Babcock, the church took the lead in organizing the Meals on Wheels program in Winston-Salem. In time, other churches joined in the effort, but the Wake Forest church continued to furnish strong leadership for it, especially in the person of Mrs. Thomasine H. Hayes. In
1976 administration of the program was turned over to the Creative Life Center.

Other activities of this kind in which the church has been a leader or active participant have been the ABCD Nursery (foundation for Early Childhood Development Center), the Food Bank (now Crisis Control), Contact, Prison Chaplaincy, Motivation Center (for ex-offenders), Creative Life Center (for the elderly), and County Garden project.

For many years the church has maintained a Community Service Fund of between three and five thousand dollars from which its social action committees can draw as needed. The church contributes monthly to Crisis Control, World Hunger relief, and Prison Chaplaincy. Both of the church's ministers, Drs. Blackburn and Carr, have been strong leaders of the church in its social service ministry.
SECTION V: THE CHURCH AND ITS EDUCATIONAL PROGRAM

Throughout the history of the church the Board of Education has been the key instrument in educational policy and program. The board has been made up of representatives of the various educational, training, and missionary activities and of persons from the church membership at large. The church Constitution assigns to the board the duty of guiding and supervising the entire teaching and training program. The board has further sought to make more meaningful both membership in the church and participation in its auxiliary activities, and it has seen its work as an opportunity to aid in evangelistic and enlistment outreach.

The board’s concerns have been many and varied. A wide scope of classes have been provided each Sunday morning. They range from those for preschool children through those for elementary, junior, and senior high school pupils, to those for college students and for adults. As noted above, a week-day kindergarten was provided for more than twenty years.

Other educational opportunities which have been provided include training union groups and groups for mission study, such as Royal Ambassadors and Girl’s Auxiliary; Vacation Bible School, Scouts, and the church library; junior and youth choirs, and hymn study; nursery, children’s church and extended sessions; retreats, workshops, teacher training sessions, think tanks for educational activities, and student assistant participation.

Attention is called in particular to a few other activities: the Family Night suppers over the past years, under the leadership of the minister and his associate, have been occasions both for happy social gatherings for families with their children and young people, and for programs or discussions relating to a wide variety of topics pertinent to the life of the church and the broader reaches of the Kingdom. The current topics center upon the family itself.

The pastor’s class for children in the meaning of the Christian faith and church membership has brought boys and girls into the church with greater appreciation of what a commitment to Christ means than might otherwise have been
the case. Other classes and discussions by the pastor have enriched the life and ministry of the church. Some of these, led by Dr. Carr, have been the annual winter study of a book of the Bible; others have dealt with topics of current interest, such as “Authority in the Christian Community,” “Facing Up To Modernity,” “Missions in a Crisis of Definition,” “How to Grow a Theology,” and “Baptist Beliefs.” The Child Dedicatory Service has proved very meaningful to many families of the church. Sunday evening programs have also been provided in wide variety, but the dominant emphases have been upon vespers and missionary and church training.

The Children’s church, with its extended session, has been a meaningful element of church life. Here Dr. Carlton T. Mitchell and Dr. J. Don Reeves have been leading, creative spirits. University student interns have also furnished able assistance. This program is designed to give children of kindergarten and lower elementary grades a fruitful worship experience in a service similar to the eleven o’clock worship. The extended sessions have involved such features as brief nature walks, films and filmstrips, and other activities of interest to children.

Social and recreational activities have not been overlooked. The annual picnics have been occasions for old and young to get together for food and fun. So have been the annual Magnolia Room dinners, though in these latter events the emphasis has usually been upon matters of special congregational interest. From summer to summer a dozen or more church families have spent a week together at Fort Caswell Assembly grounds. The young people have a wide variety of activities: skiing parties, pizza parties, camping parties, roller-skating parties, to mention only a few.

For the past two years, one-day fall retreats for families and individuals have been scheduled at a nearby conference ground. As many as 100 persons have been in attendance, enjoying the recreational and fellowship occasions.

From its earliest days in Winston-Salem, the church has sponsored a troop of Boy Scouts, providing its boys with opportunities for recreation and training and some of its men with an outlet for their willingness to serve as Scout leaders.
SECTION VI: THE CHURCH AND ITS GIVING TO BENEVOLENT CAUSES

As noted above, the church began its career dependent for a brief time upon the University for financial help. It was soon, however, not only paying its own way but making substantial cash contributions directly to the University. Gifts to benevolences were made in the early months, and by the end of the first full year in Winston-Salem, were amounting almost to ten percent of the total offerings, or $5,122 out of $54,233. Through the following years total gifts and percentages to benevolences continued to rise. By 1970 total gifts amounted to $68,313, with almost twenty-one percent to benevolences ($14,341). In 1980 gross receipts were $125,218, and gifts to benevolences were $32,987, or more than twenty-six percent.

The organization of Baptist Women has been a vital force in the life and giving of the church. Its members have not only contributed liberally to the general budget, including as it does, the Cooperative Program, but they have promoted with enthusiasm the special offerings of the North Carolina and Southern Baptist conventions for State, Home, and Foreign Missions. They have also supported generously with volunteer help and financial aid many local social service programs, and like the church members generally, are giving monthly to World Hunger relief, Crisis Control, and the Prison Chaplaincy.

The names of the Baptist Women’s Groups, through which they do much of their work, suggest ties with the State-wide and South-wide W.M.U. work, with the history of Wake Forest University, and with the church’s local leadership. The groups are named for Foy Johnson Farmer, Emma Gill, Sophie Lanneau, Kathleen Mallory, Sarah Wait, and Ethel Herring.
SECTION VII: THE CHURCH AND ITS LEADERS

The Ministers — The church in its organizational meeting chose Dr. J. Glenn Blackburn as its minister. The organizers of the new church, coming as they were out of the older church over which Dr. Blackburn had presided for eight years, felt that he was just the man to be minister of the new congregation.

Dr. Blackburn had come to the mother church from a six-year pastorate at the First Baptist Church of Lumberton, North Carolina. He had been graduated from Wake Forest College with an A.B. degree and from the Southern Baptist Theological Seminary with both Th.M. and Ph.D. degrees. While a student at the seminary he had served churches in the area of Bowling Green, Kentucky.

Mrs. Margaret Blackburn was, of course, well known to the members of the new church, and was warmly appreciated for her cordiality and readiness to help in a difficult task.

Dr. Blackburn proved himself an able leader for a church setting out upon a great adventure with the College in the move to Winston-Salem. He was a link with the old, yet he had a spirit of daring for the new. He was a man of ability, intelligent and attractive; he was an experienced pastor and church leader. In his work in the new church he laid stress on organizational and administrative matters. He led in social service activities and in opening the church membership to all races. He emphasized strongly the educational program of the church and sought to keep church and College closely linked. He was an able preacher with a lively style that was punctuated with wit and epigrammatic statement. The church experienced remarkable growth under his ministry, especially in its earlier years.

Upon the resignation of Dr. Blackburn a committee was named to seek a successor. It consisted of the following: Miss Jeannie L. Brewer, Mr. Edgar D. Christman, Dr. William H. Davis, Jr., Dr. J. Allen Easley, Chm., Dr. Ivey C. Gentry, Mr. Weston P. Hatfield, Mrs. Thomasine H. Hayes, Mrs. Dorothy M. Morehead, Dr. Robert W. Prichard, Mr. W. Reid Staton, Dr. Howard W. Shields, Dr. Harold W. Tribble, Mrs. Mary Parks Weathers, Dr. Norman W. Wiggins.

During the period when the church was without a pastor and the congregation was meeting in DeTamble Auditorium
because of work on the interior of Wait Chapel, this committee not only conducted its search for a minister, but served the church by providing pulpit supplies and furnishing some pastoral ministry. In August 1964, the committee proposed the name of the Reverend Warren T. Carr, minister of the Watts Street Baptist Church, Durham, North Carolina, as pastor. The church approved unanimously.

Dr. Carr was a man of extensive pastoral experience, and widely known in the Baptist denomination. He had served the Watts Street church for eighteen years and earlier had served the First Baptist churches in Coeburn, Virginia and Princeton, West Virginia. He held an A.B. degree from Transylvania College and a B.D. degree from the Southern Baptist Theological Seminary. In 1965 he was awarded a D.D. degree by Wake Forest University. Dr. Carr is the author of two books: *At The Risk of Idolatry* and *Baptism*. He is married to the former Miss Martha Knox, a person of exceptional warmth who contributes richly to her husband’s ministry and who faithfully serves church, campus, and community.

Dr. Carr was ready to assume the difficult task of leading a church located in the midst of a University campus, indeed, in
University buildings, and with no house of its own. He fully recognizes that the University personnel must be the most immediate concern of the church’s ministry and that the University is its prime benefactor.

Dr. Carr is a strongly independent spirit, who has a unique and personal way of approaching a matter. He is markedly original in his insights and his treatment of familiar Biblical material. His sermons, while closely reasoned on the intellectual side, still sparkle with freshness and lively interest and are totally free from ministerial cliches. He finds the Christian calendar a useful framework for much of his preaching, and symbolic and liturgical forms useful in public worship. He has led the church in a wide-ranging social ministry, but never lets it forget that its chief business is that of herald of the gospel.

Assistants to the Minister – From the first year of the church’s history the minister has been provided with an assistant, sometimes called assistant to the minister, sometimes minister of education, and now, associate minister.

Those who have served the church in this important capacity have varied widely in training and talents. Their tasks have often been difficult to define, the facilities and equipment have usually been less than adequate, and their clientele hard to locate. Naturally, they have achieved varying degrees of success. The present incumbent is experiencing exceptional results.

Those who have served under one or another of the various titles are the following: Rev. Horace A. McKinney, Mrs. Margaret Via, Mrs. Doris G. Randolph, Mr. DeWitt Kennedy, Mr. Lewis Myers, Mr. James Hinson, Mrs. Minnie Jane Burnett, Rev. James Poage, Mrs. Velma McGee Ferrell, Miss Sarah Davis, Rev. Robert H. Bailey, Rev. Philip E. Motley, and Rev. Vicki D. Brodie.

The church clerks have served the congregation well in recording the minutes of the business meetings of the church. Those who have served in this capacity are the following: Dr. George J. Griffin, Mrs. Mary B. Blalock, Mrs. Jean M. Burroughs, Mr. Marvin Francis, Dr. J. Edwin Hendricks, Dr. Jerry A. Hall, Mr. J. W. Monroe, Jr., Dr. David L. Smiley, Mr. Grady G. Hite.

The church treasurers have played an essential role in the
life of the church. They are the following: Dr. Thomas J. Turner, Mr. Grady S. Patterson, Dr. Gaines M. Rogers, Mr. Joyner Lancaster, Prof. D. Paul Hylton, Mr. George D. Clodfelter, Dr. John Baxley, Mr. Boyce Davis, Prof. A. L. Aycock, Mr. John G. Williard, Mrs. Carol S. Von Cannon, Mrs. Sue J. Hendricks.

The directors of the Sunday School have likewise played an important role in the ministry of the church. The following have served in this capacity: Prof. A. L. Aycock, Dr. Paul Johnson, Dr. Kenneth Keaton, Dr. J. E. Davis, Jr., Mr. C. P. Bowles, Dr. Ivey C. Gentry, Dr. Carlton T. Mitchell, Mr. James D. Brandon.

The diaconate has exercised strong leadership in the life of the church over the twenty-five years of its history. The following is a chronological list of those who have served as chairman of this body: Dr. J. Allen Easley, Prof. A. L. Aycock, Dr. Wingate Johnson, Mr. Weston P. Hatfield, Rev. Eugene Olive, Mr. Reid Staton, Dr. Franklin R. Shirley, Dr. William H. Davis, Jr., Dr. Richard C. Barnett, Dr. Marcus M. Gulley, Dr. Thomas J. Turner, Mr. E. Lee Cain, Dr. Robert W. Prichard, Dr. J. Don Reeves, Mr. W. Reid Staton, Rev. Richard W. McBride, Mr. Uber Stanford, Mrs. Tyler H. Hamrick, Miss Lula M. Leake, Dr. Elmer K. Hayashi, Dr. Donald E. Frey.

The following have served or are serving as trustees of the church: Mrs. Lucile H. Aycock, Dr. C. S. Black, Mr. James D. Brandon, Mr. Irving Carlyle, Dr. George J. Griffin, Mr. Weston P. Hatfield, Mr. James M. Hayes, Jr., Mr. C. Jennings Hauser, Mr. E. H. Holloman, Dr. Paul Johnson, Dr. Wingate Johnson, Mrs. Annie M. Kesler, Dr. Robert E. Lee, Mr. Robert M. Neel, Rev. Richard K. Redwine, Dr. Henry S. Stroupe, and Mr. Paul Wilson.

The Woman's Missionary Society was organized on November 11, 1956. Mrs. Velma McGee, President of the North Carolina Woman’s Missionary Union, was the speaker for this occasion. Mrs. Mary Parks Weathers was elected president. Others who have served in this office are the following: Mrs. Elizabeth P. Griffin, Mrs. Annie M. Kesler, Mrs. Polly Keeton, Mrs. Edna E. J. Bryan, Mrs. Katherine H. Hayes, Mrs. Louise M. Pulley, Mrs. Virginia P. Hall, Mrs. Jean J. Humbert, Mrs. Anne
The person who has served the church longest in an official capacity is Dr. Paul S. Robinson. He was elected church organist in April 1956 and is still serving. His long and competent service has added much to the worship services of the church.

Likewise, the choir leaders have rendered indispensable service. The church owes them much. Directors of the adult choir: Dr. Thane McDonald, Mrs. Jean M. Burroughs, Mr. Neil Hayworth, Mr. Charles W. Smith, Mr. Donald Hoirup, Dr. John V. Mochnick. Directors of the youth and junior choirs: Mrs. Mary M. Dyer, Mrs. Jeannette C. Smith, Mrs. Sue J. Hendricks, Miss Virginia Garrison.

The kindergarten was a significant part of the educational program of the church for some twenty years. Two persons served as directors: Mrs. Charles Gay, followed by Mrs. Katie Lumpkin. Subsequently, the kindergarten was under the direction of the kindergarten committee of the Board of Education, with the minister of education or assistant to the pastor having supervisory responsibility. The teachers took turns as lead teacher.

The gift of the carillon by Dr. Charles U. Harris to the University and its installation in the tower of Wait Chapel have enhanced the church services. Dr. William E. Ray is the carillonneur.

The writers of this sketch have been deeply impressed with the large number of individuals in the church who have done such yeoman service in this twenty-five year period that their names have become almost synonomous with a committee, an organization, or a project. A list of such persons was begun, but there was nowhere to stop it. The writers soon found themselves in the predicament of the author of the letter to the Hebrews, who, having mentioned such persons as Noah, Abraham, Sarah, and Moses, exclaimed "... time would fail me to tell of Gideon, Barack, Samson ... and the prophets." Time and space would certainly fail those who would attempt to enumerate the loyal and devoted women and men of the Wake Forest church who have served faithfully and sacrificially in this quarter of a century. Their name is Legion, their service enduring, and their reward everlasting.
SECTION VIII: THE CHURCH, ITS CHARACTER AND ITS PRIORITIES

The Wake Forest Baptist Church in Winston-Salem is a church with strong historical roots in Wake Forest University, in the mother church in the town of Wake Forest, and in the Baptist denomination.

The church is moved by a deep desire to live and serve at the heart of Wake Forest University, to give students and faculty an opportunity for a vital church life, and to be a spiritual flame in an intellectual community. It recognizes a prime and unique obligation to the students at its door.

The church recognizes that it is both a part of, and yet distinct from, the University, sheltered by the institution, yet having a life and mission of its own; provided with facilities for its ministries, yet with its ultimate loyalty to the service of Jesus Christ. It declares on its weekly bulletin that it is “open for membership without restriction as to race, class, or color.” It seeks to minister to the city of Winston-Salem, and finds that its closest ties with the community are at the points of the community’s social and welfare needs. It feels that helping to meet these needs is an inescapable Christian duty.

The church fills a dual role as University chapel and traditional family church. This dualism, along with the size of the sanctuary in which worship services are held, has for some persons suggested an absence of community. The church, however, has consciously sought to be both chapel and church. Much attention is given to the Sunday morning service, the focus of the chapel ministry. Additionally, the church cooperates on occasion with the University in inviting outside speakers to fill its pulpit.

On the other hand, the church strives to maintain a strong family orientation, providing a nursery for young children during regular church services, and, as indicated above, Sunday School classes, Sunday evening programs, and many other activities for adults, young people, and children. It is both chapel and church.

The church seeks to be a loyal and effective member of the local Baptist association and to work in full cooperation with the North Carolina and Southern conventions, yet it insists

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upon positions of its own, holding that these bodies were organized for effective action in missions, benevolence, and education, and not for doctrinal or polity control.

The church usually has twenty-five or thirty ordained ministers in its membership. Several are from the department of religion, or other academic departments, some are from the chaplain's office and the student body, and still others are from the community.

The church supports a strong preaching ministry in the setting of rich worship services. The proclamation of the gospel and its proper interpretation are seen as the church's chief mission. Each Sunday morning at the beginning of the eleven o'clock service the open Bible is symbolically placed before the congregation and at the close of the service invitations to professions of faith and church membership are extended.

Such is its character, and its priorities are clearly implied in this statement of its essential nature.