

CONTACT

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

MARCH 1969

IN THIS ISSUE

"Bible College Has Nothing to Offer!"

How Broad the Umbrella?

Financial Facts of Christian Education

SPECIAL: *Christian Education Issue*



April 20, 1969

Free Will Baptist Foreign Missions

- Help clear the deficit accounts.
- Every Sunday school class in our denomination is asked to receive an offering for Foreign Missions, Sunday, April 20, 1969.
- Call the Department of Foreign Missions Sunday afternoon to report the total amount your Sunday school classes will mail in.
- A staff of workers will be on hand to handle all calls Sunday afternoon.

CALL 244-3470 (Area Code 615)

Personally

Fulfilling Our Educational Responsibilities

by Rufus Coffey

Executive Secretary, National Association
of Free Will Baptists

■ SINCE the days of Samuel schools for the prophets have sprung up from time to time. Israel's spiritual life was greatly influenced by those who sat at the feet of Samuel. They lived with him, learned from him, and then went into various towns to minister. These training schools produced such leaders as Elijah, Elisha, and Isaiah.

It is evident from Biblical history that others like John the Baptist gathered disciples about themselves to teach them. Paul studied under Gamaliel, a doctor of the Mosaic Law. In turn, he taught Timothy and commanded, "... the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." Jesus chose a group of men, instructed them, and commissioned them to go into all the world. With the spread of the gospel other Christian schools arose.



Men in modern times like A. B. Simpson, D. L. Moody, Bob Jones, and A. J. Gordon have founded institutions of learning to equip God-called men to be better servants.

After Free Will Baptists' reorganization in 1935, our denominational leaders, with a vision and burden for a Christian school, worked hard until Free Will Baptist Bible College at Nashville became a reality. They had to overcome much scepticism about an educational institution. Time has proven the wisdom and value of founding our Bible College. It has become a great stabilizing factor in our present-day movement.

None dare question the spiritual impact and influence of this school. Almost all of our missionaries and denominational leaders on the state and national levels attended Free Will Baptist Bible College.

We have begun to recognize the need for more and better Christian training. The idea of Christian education is so widely accepted that several more colleges and institutes have been established to meet state and regional needs.

Increasing numbers of our young people are entering colleges. Needs of these young people must be met. We certainly do not expect some other institution to train our young people for Christian service. Neither should we ask someone else to pay for education designed to prepare our denomination's ministers and missionaries.

We must also consider those young people who will not be engaged in full-time Christian vocations. While it may be argued that state and secular schools offer general educational courses to those who desire this kind of training, we should consider the dangers of exposing our young people to the humanistic philosophies that destroy their faith.

I firmly believe parents prefer sending their children to a school with a Christian environment, provided that school has a well-trained faculty and offers academic excellence. Young people are demanding quality education. They want to attend the school that merits recognition. We have a responsibility to our youth to provide institutions of learning where they can obtain an education that is truly Christian. Unless all knowledge is related to Christ, it is inferior and non-Christian.

We can either provide the kind of education our young people intend to get, or we can risk losing more of them from our church by delaying action. It is urgent that we meet this critical need by strengthening and supporting our Christian education programs.

The Christian Who Falls Away

by Robert E. Picirilli

We Free Will Baptists place great stock in Hebrews 6:4-6, and well we should, for those who oppose us have a great deal of difficulty in figuring ways to deny that the passage teaches a possibility of apostasy.

One answer the Calvinists give us is based on the word "if." They say that *if* such a person as is described in verses four and five were to fall away, then it *would* be impossible to bring him back to repentance. But, they say, such a person will *not* fall away. They think the passage is dealing with something that never happens.

But if you know your Greek, you have the answer for this foolish interpretation. Because the word "if" isn't in the Greek! In fact, the phrasing of the whole passage in the Greek is such that it proves that the "falling away" referred to is as much a fact as the four things given in verses four and five.

In the Greek, the people referred to as being impossible to renew to repentance have done *five things*, and each of these five things is stated in exactly the same Greek verb form (an aorist participle). The persons involved have (1) been enlightened, (2) tasted the heavenly gift, (3) become partakers of the Holy Ghost, (4) tasted the good word of God and the powers (miracles) of the coming world, and (5) fallen away. Each of the five things is equally true, and equally factual.

There is no doubt, then, that the passage refers to people who have become Christians and who have fallen away. The following would be a good literal translation of the verses: "It is impossible to renew again to repentance those who were once enlightened, and have tasted of the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the miracles of the coming world, and have fallen away—(impossible because) they (are) crucifying to themselves the Son of God anew."

RUFUS COFFEY *editor*
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ARTICLES

- 4 The Christian Who Falls Away / *Robert E. Picirilli*
- 5 "Bible College Has Nothing to Offer" / *Buddy Gailey*
- 6 How Broad the Bible College Umbrella? / *Robert E. Picirilli and Bert Tippet*
- 8 A Dream Fulfilled / *Assistant Editor*
- 12 Bible College Education in A Secular Society / *L. C. Johnson*
- 13 God at Work in Metropolis / *J. E. Blanton*
- 14 Facing the Financial Facts of Christian Education / *E. B. McDonald*
- 15 Why Build A Bible College? / *Jack Paramore*
- 16 Needed: A Shift in Gears / *Robert L. Shockey*

FEATURES

- 3 Personally / *Rufus Coffey*
- 9 Woman to Woman / *Cleo Pursell*
- 10 Glancing around the States / *Assistant Editor*
- 18 Cooperative Giving

Articles for this issue of *Contact* arranged by Bert Tippet, Director of Publications for FWBBC, at request of Editor Coffey.

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'Bible College Has Nothing To Offer'

BIBLE COLLEGE has nothing to offer me." That was my opinion of the College as a high school student. It is tragic, but true—Bible College didn't have what I wanted, so I went off to a university instead.

That was more than ten years ago. A lot of things have happened since then. I never got the degree in engineering that I went to the university to receive. Two years of college and I quit. That was followed by four years in the service—a familiar story for college dropouts. After the service were several different jobs, none of which was the kind of thing a person would want to do for the rest of his life. I still needed that college degree.

Then one day a new G.I. Bill was passed and I was eligible. I could get money to go back to school. The old decision was back too—Bible College or the university? I had never given up the idea of becoming an engineer. On the other hand I had never been called to be a preacher or missionary either. Did the Bible College really have anything to offer me or not? There was one way to find out. I quit my job and headed for Nashville to see.

After arriving at Bible College, I'll have to admit that I thought I had made a mistake. The boys' dorm wasn't really a dorm at all, but an old apartment building that appeared to be falling apart. And classes were held in old houses. What a school! If it hadn't been for my selfish pride which kept me from admitting I was wrong I think I'd have gone home. Despite everything I found wrong with the school, I soon began to like it for some reason and I decided to stay.

Shortly after arriving in Nashville I paid a visit to one of the local television stations. The job I had given up to come to school was working as a projectionist in a television station. I was interested in comparing the station where I had worked with a Nashville station. The one closest to the school was WSM-TV, so that was the station I visited. Much to my surprise they hired part-time help and were looking for somebody. I put in a job application, and three weeks later I had a job with one of the best-known stations in the country—as an engineer! Somebody had neglected to tell me that job titles and college degrees aren't the same thing. Eight years after leaving for the university to become an engineer and failing miserably I had gone to Bible College and seen my dream come true—just when I figured my chances were gone.

Another big surprise was in store too. The second semester of school my car gave out. I had planned on keeping it all the way through school and had just finished paying for it the month before. Good used cars were expensive. I couldn't find one I liked at a decent price. What was I to do? A friend of mine suggested that I see a certain dealer in town. I did—and drove away in a new car, which I bought at a

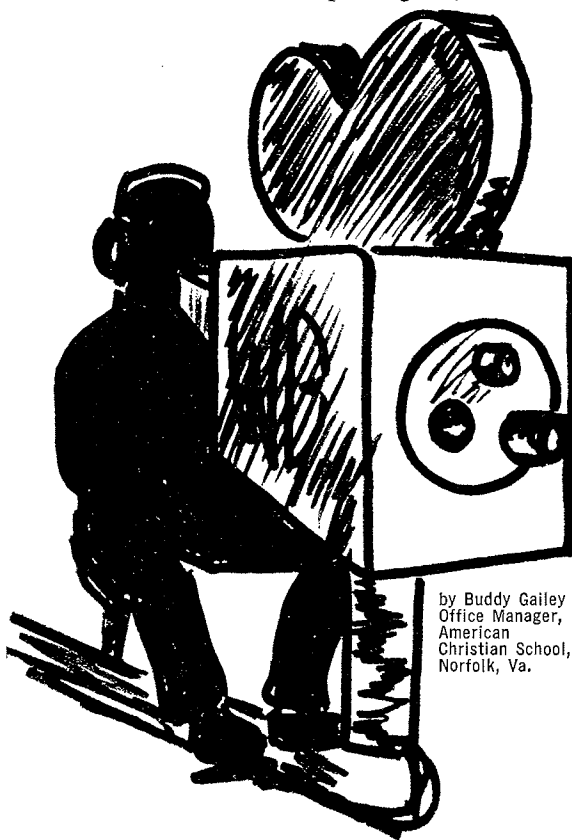
big discount. Dorm students weren't supposed to be able to afford new cars, especially during the middle of the year, but I had one and shortly afterwards was awarded a pay raise which more than covered the increase in car payments. What a difference from the first time I had gone to school—and I thought I was giving up something to go to Bible College. Instead, I was prospering and had more than I ever had in my life.

Now I had the job I always wanted, and a new car too. This choice had paid off. Why hadn't the first one? I think there are two good reasons. First, being an engineer was what I wanted. I was unwilling to be anything else. Second, my reasons for wanting to be an engineer were wrong. My main reason was the money involved. I was looking out for myself and didn't care about anyone else. I knew it too. Others apparently knew also. I remember my pastor telling me to find something to do that involved other people. I guess that's really what led to my going to Bible College. Engineering had to go as a career for me. I needed to find God's will for my life, and I needed to develop a concern for others. Bible College would be a good place to do both I thought.

The Bible study at school did help me find God's will for my life, and the many new friends helped develop my interest and concern for others. I accomplished what I had hoped for while at Bible College. The school also helped change many of my attitudes and even remoulded my personality some, making me a much happier person. As I look back over the last two and a half years I can truthfully say that they were the happiest ones of my life so far.

Well, school is over for me. I finished last semester, and go back in May to pick up my diploma. I quit the job at the television station. No more seeing people like Hubert Humphrey, Spiro Agnew, and the other political figures; or the sports figures like Dizzy Dean and Earnie Tarell not to mention the scores of singers and musicians. Seeing some of the top personalities in the country and getting to talk to a few of them was very interesting, but television is not for me any more. Besides getting more objectionable every day it has become a very big waste of time. There are many other things more important to do.

More people are needed to help out in this thing called Christian service. I'd like to urge everyone I can to forget that degree from the university, the high-paying job, the nice house, and the fancy car if necessary. Find God's will for your life—and do it. Being a preacher or missionary may not be your calling—it could be in the field of education, like it was for me. Or it could be something entirely new. For Christian young people of college age I'd recommend Bible College. It's not a cure-all for everyone of life's problems, but it does have much to offer—to those willing to accept it. It certainly did for me.



by Buddy Gailey
Office Manager,
American
Christian School,
Norfolk, Va.



HOW BROAD THE BIBLE COLLEGE 'UMBRELLA'



Tippett: Dr. Picirilli, how broad can Bible college education be?

Picirilli: Well now, that's an important question, but to begin there would be like starting in the middle.

Tippett: Where should we begin, then?

Picirilli: By defining exactly what a Bible college is. I think it's high time we all had a clear understanding exactly what the difference is between a Bible college and any other kind of college.

Tippett: Doesn't everyone know what a Bible college is?

Picirilli: No. In fact there are two main views, even among Bible college educators. You see, some people think that the one and only purpose of a Bible college is to train professional Christian workers such as preachers, missionaries, and Christian education directors.

Tippett: In other words, those whose salaries will be paid by the church?

Picirilli: Exactly. And those same people think that a Christian liberal arts college, then, is one that trains the laity in various general educational programs. In this view, a Bible college is entirely professional and only for those we call "full-time" Christian workers.

Tippett: That seems like an appealing view. It is a clear definition, and surely such a program is less complex and less expensive than a much broader program would be.

Picirilli: Yes, but in spite of the easier road it offers, I personally do not agree with that definition of a Bible college. It just doesn't seem right to me that the really important thing about a Bible college is the fact that its gradu-

ates will have ecclesiastical employment.

Tippett: What, then, is this other view?

Picirilli: Let me answer by suggesting three things which I feel give a Bible college its distinctive nature. One, a Bible college insists that its students need to know the Bible. Two, a Bible college demands that everything taught must conform to the Biblical point of view. Three, a Bible college emphasizes a Biblical view of life and service.

Tippett: Wait, now, wouldn't even a Christian liberal arts college teach some Bible?

Picirilli: Some. But a Bible college says that the Bible ought to be primary in man's education. All educational philosophies say that man needs to understand himself, history, and the world of things. But the Bible college educational philosophy insists that a proper understanding of all this can only come when one is Biblically educated. Bible colleges provide the only voice on the American educational scene today that cries out that a man is not educated unless he knows first the Bible. By the way, that philosophy used to be dominant in America; sadly, it is gone today.

Tippett: What about that second thing you mentioned? What you mean, I suppose, is that science courses in a Bible college will teach creation instead of evolution?

Picirilli: Yes, but it goes far deeper than that. Indeed the crying need of modern man is to be brought face to face with the "great gulf" that separates the Biblical philosophy of life from the very heart and core of most modern secular educational philos-

ophy. This is a basic conflict that is never realized by many Christians. As a result, they hold to an evangelical and redemptive theology for their church life and a godless and materialistic philosophy of life the other six days of the week. Their education is to blame. A Bible college attacks this very problem at its heart by bringing the light of revelation to bear on everything that is taught. At least this is the ideal toward which we strive.

Tippett: All right, what did you mean by your third point?

Picirilli: Simply that a Bible college must teach every student that his life as a Christian is a sacred service—regardless of the kind of employer who pays his salary. He is a "full-time" Christian worker whether preacher or plumber!

Tippett: How does a Bible college go about effecting these three principles?

Picirilli: Well, everything it does has something to do with manifesting these principles. But since we can't cover everything here, I'll just mention several key things which we might call the mechanics of Bible college education. (1) All students are required to major in Bible. (2) All teachers must be Christians, must have and understand and appreciate Bible college education, must have a Biblical philosophy of life and service themselves, and should preferably have Bible college training themselves. (3) All students are required to take such courses as Personal Evangelism and participate in specific Christian service assignments.

All of these features can perhaps be summarized by saying that a Bible college is one that offers a thoroughly

What is a "Bible college"?

How does it differ from a Christian liberal arts college?

What courses can properly be taught in a Bible college?

These questions and others were answered in a recent interview with Dr. Robert Picirilli, Free Will Baptist Bible College registrar and moderator of the National Association. Bert Tippet, Director of Publications for the school, conducted the interview.

Bible-centered program of education. This is the proper distinctive and not the professional program. Any Christian youth who shares these ideals will be equally at home in a Bible college, whether they are going to be "ministry" or "laity."

Tippet: Couldn't a Christian liberal arts college have all these same ideals and mechanics?

Picirilli: I suppose so, but then it would be a Bible college. The point is that Christian liberal arts colleges, for the most part, have not been thoroughly Bible-centered. If they had remained true to their founding principles, and if they had continued to turn out a stream of fervent preachers and missionaries, there never would have been a "Bible college" movement.

Tippet: Why didn't they?

Picirilli: Because they neglected the mechanics. Originally they had the same ideals, but they thought they could get the job done without insisting on the very mechanics I have mentioned earlier. They failed to insist on a significant amount of Bible study in the curriculum for every student, or to insist that every teacher be qualified Biblically as well as educationally, or to insist that all students be involved in Christian service as Biblically defined. A Bible college insists on such mechanics. Most so-called Christian liberal arts colleges have nothing much to offer except a supposedly Christian "atmosphere" and a religion department somewhere in the curriculum.

Tippet: But won't your definition of a Bible college make it so broad that there may not even be any preachers or missionaries?

Picirilli: Absolutely not! Such a thing as a "Bible" college without a strong ministerial training program exists only in theory. Any college that stays thoroughly Biblical in philosophy, life, and curriculum will be a hot-bed of ministerial students. It will attract those who have already answered the call, and it will have such a fervent

atmosphere that many others will answer the call while enrolled.

Tippet: Other than the obvious reasons you have brought out, are there other arguments you have for your view about the nature of a Bible college?

Picirilli: Briefly, at least three. First, I do not share the ideas of some about the supposed difference that exists between the "ministry" and the "laity" anyway—not if a Biblical concept of life and service is followed. Second, I feel keenly that our churches need "laity" with a Bible college education. The man in the pew is going to have more and more control and influence on the character of our church life, and a special kind of training for the pulpiteer is not going to be sufficient. Why is the "ministry" entitled to or in need of such education, and not the "laity"? Third, I am convinced that the secular world needs the witness of Biblically-trained laity. The preacher isn't the real Christian witness in our world; the layman is. The secular world needs to see men and women in the work-a-day arena of life who see their lives as a "ministry" for Christ.

Tippet: Do you mean, then, that every Free Will Baptist young person should come to the Bible college?

Picirilli: Definitely not! I remind you that I said any who "share these ideals" will be equally at home in the Bible college. The sad truth is that there are not too many who share these ideas. We have to communicate clearly the features and mechanics that are essential to Bible college education and try to attract only students who will share our commitment to these things. We cannot train the "masses." Hopefully, each local church can be a little "Bible college" for the training of the masses. And, hopefully, the Bible college can help train many who will work in that local church, both in the pulpit and in the pew.

Tippet: Do you think the Bible college approach to education is the right one for our denomination?

Picirilli: Absolutely! One hundred per-

cent! I believe we should be wholly committed to a program of education that is distinctively a Bible college. I do not think our denomination should ever enter the field of general Christian liberal arts education as such. I know the clamor for this will get stronger, but I think we should hold our ground.

Tippet: Why do you say this?

Picirilli: Primarily because I do not think it is the church's business to get into any other type of educational program! This may seem like strong prejudice, but I base my view on the doctrine of the purpose of the church as seen from an evangelical standpoint. Liberal denominations who preach a social gospel may well afford to concentrate great energies and expenditures on all sorts of educational programs. But can a fundamental, Bible-believing, evangelistic church? I think not. There are far too many well-endowed universities already in existence for us to enter education for education's sake. What little financial resources we possess had better be spent in the one type of educational program we can justify from a Biblical view of Christian service and church purpose.

Tippet: Any other reason?

Picirilli: Yes. In my view of the true nature of a Bible college, the curriculum can be broad enough to satisfy our needs, anyway. So we don't really need a Christian liberal arts program. If the Bible college offered training only for preachers, then I would have to modify my statement above.

Tippet: Doesn't that bring us to my original question, "How broad can Bible college education be?"

Picirilli: That is the point. In my view, Bible college education can be as broad as it needs to be to satisfy the basic educational necessities of our denomination.

Tippet: No limitations?

Picirilli: Oh, yes. First, there will be the limitation of denominational resources. We cannot yet afford a very

(Continued on Page 18)

A Dream Fulfilled



Bessie Yeley
1895-1969

IT WAS FIVE YEARS after her conversion that Bessie Yeley heard her first missionary speaker. She had been saved at the age of thirteen at Porter Free Will Baptist Church in Portsmouth, Ohio. As a Sunday school pupil Bessie never heard her teachers discuss the Great Commission. Missions was an entirely new subject to her when as an eighteen-year-old she visited a Baptist church one night. The service sparked an interest in missions; however, she dared not even dream of being a missionary because the idea of achieving an education was completely foreign to her.

After hearing her first missionary Bessie's interest in missions increased. When she learned that a missionary from Bolivia, South America was slated to speak two nights at a church near her she arranged to hear him. He sang "Ye Must Be Born Again" in Spanish. That night there sprang up within this teen-age Christian a great desire to be able to sing that same song in Spanish, never imagining that this would become a reality a few years later.

In response to the urgent plea of the missionary for more workers in Bolivia Bessie asked the Lord to raise up those who would be willing to go. She was jolted with His reply, "Why don't you go?" As she pored over the obstacles in the way of her going she concluded the two main ones were having to care for her mother and lack of education. However she told the Lord she was willing to go if He would provide the way.

That same winter Bessie's all-sufficient Lord began making the necessary provisions for her to become a bearer of the message of salvation to the regions beyond. He not only took her mother "home" to be with Him but later established a Bible school in Portsmouth. Bessie

worked during the day and attended classes at night. Her educational opportunities expanded as the door opened for her to enroll in a Bible school in Kansas City, Missouri. This school was operated solely on faith—which prepared her for the Faith Baptist Mission under which she was to later serve in Venezuela.

"You are too old for appointment as a missionary," voiced a missions official, as Miss Yeley tried to apply for missionary service. But later God solved this problem when the Faith Baptist Mission appointed her to serve in Venezuela, South America.

Miss Yeley's companion in travel posed a dark picture as she told how difficult it would be for Bessie in the South American country. After reaching the gateway of Venezuela the two missionary appointees were refused admission. Miss Yeley stayed on the Island of Barbados for three months and then returned home. Discouraged? Not in the least! God assured her Venezuela was to be her field of service, so she sailed again in 1936—alone. She entered this time without difficulty.

Venezuela was indeed a training post for the new missionary. Several times she learned to trust God for the healing of her body. There were many times of testing. Often she scraped "the bottom of the meal barrel" but the Lord always provided just in time.

IN SEPTEMBER, 1942, the missionary's assignments changed from Venezuela to Cuba. She joined the Thomas Willeys in the new work they had begun. Miss Yeley recalled that the twelve years spent in Cuba were happy ones. Teaching Cuban young people in the seminary and taking week-end trips to different villages were thrilling experiences for the single missionary.

After twelve years in Cuba Miss Yeley served three years in Nogales, Arizona. In recalling the joyous experiences in Arizona, she remarked, "The first one who accepted the Lord under my ministry there was a man who is now pastor of the little Mexican church . . ."

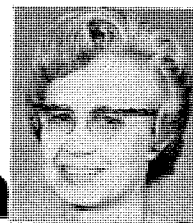
A change in assignments came again for the missionary—from Nogales, Arizona to Miami, Florida. After the Cuban Refugee Center was organized Miss Yeley was in charge of the correspondence and taught a Sunday school class.

After twenty years of missionary work Miss Yeley was confronted with a real problem—whether or not to retire. As she looked to the Lord for direction He led her to her home state, Ohio—but not for retirement. When questioned about retirement, she quipped, "Just a change of work—nothing more."

Because she refused to consider herself retired, Miss Yeley maintained a busy schedule to prove her contention. She organized Bible Clubs at Wayne Hills, Ohio and conducted Bible classes for senior citizens in that community who were unable to attend church.

On January 23, 1969, Bessie Yeley entered into a fuller realization of her dream when the Lord took her to be with Him. Joining others with whom she has sung and taught "in Spanish" will bring her dream to complete fulfillment.

woman to woman



by CLEO PURSELL

A Time to Remember

"Lent" is a contraction of the word lengthen and refers to the lengthening of the days—springtime. The observance of Lent, forty week days preceding Easter, is rather new in the nonliturgical churches. It is not observed in Free Will Baptist churches. No one knows exactly when it had its beginning, but it is thought that within the first 150 years of the Christian era a fast was kept before Easter to express sorrow for the sufferings and death of Christ. Since man cannot be really sorry for Christ's death without being sorry for that which caused His death—sin—the lenten season finally became a time of self-examination, repentance, self denial, good works and alms giving.

To some, self denial during the lenten season means denying themselves small indulgences such as sweets, meats, worldly pleasures, or habits such as smoking. While it is true that for a gluttonous person to abstain from eating or for one who is stingy to make a sizeable contribution to the church may be self denial in a sense, these things can never be substituted for a total commitment of ourselves.

To pick out one thing in our lives and say we will deny ourselves of this for a few days and let the rest of our life go untouched is not self-denial.

Faith Baldwin suggests that things which we should give up for Lent are things we should give up "for all time"—"the sweetness of revenge, the bitter herbs of resentment, the sharp spices of gossip, the bland puddings of complacency, the ego-building proteins of vanity, the strong stimulant of prejudice—whether religious, racial or intellectual, the heavy bread which nourishes unkindness, and the drugging wine of self-pity."

It would benefit us tremendously to get our hearts in tune for Easter by drawing away from the world and concentrating on spiritual matters—prayer, meditation and Bible study.

World Day of Prayer

"For a Broken World" is the theme for the 1969 World Day of Prayer observance scheduled for March 7. Churches in hundreds of communities across America and around the world observe this special day on the Protestant Church calendar annually.

Bible-centered worship materials for World Day of Prayer are available free on request from National Association of Evangelicals, P.O. Box 28, Wheaton, Illinois 60187.

WNAC Partyline

"The Living Bread" is the theme of the Pre-Easter Season of Prayer programs which will be observed by members and friends of the Woman's National Auxiliary, March 31-April 4. Mrs. Paul Kettelman, Nashville, is the author of this year's programs. A sacrificial offering for foreign missions will be received. It is called the *Laura Belle Barnard* offering in honor of our veteran missionary, now on the staff of Free Will Baptist Bible College.

WNAC's president, Mrs. Robert Hill, is the mother of a new son born November 3, 1968. His name is Ruston LeBarre. The family has recently moved to Wheaton, Illinois, where Reverend Hill has assumed duties as editorial assistant on the staff of *Moody Monthly*.

The Study Committee of WNAC met in Nashville, January 31-February 1. Members are Mrs. Maude Coffey, Mrs. Jean Chism, Mrs. Lucille Boyle, Miss Mary Ruth Wisheart, and Mrs. Cleo Pursell.

The Executive Committee will hold its semi-annual meeting this month in Nashville.

Scripture Cake

(A puzzle, just for fun)

Mrs. George Lee, Donelson, Tennessee, contributed the following:

4½ cups I Kings 4:22

- 1 cup Judges 5:25, last clause
- 2 cups Jeremiah 6:20
- 2 cups 1 Samuel 30:12, second item
- 2 cups Nahum 3:12
- 2 cups Numbers 17:8
- 2 tbs. 1 Samuel 14:25
- 1 pinch Leviticus 2:13
- 6 cups Jeremiah 17:11
- ½ cup Judges 4:19

Seasonings, 2 Chronicles 9:9

Follow the directions of Solomon for bringing up a child, Proverbs 23:14. Bake as a loaf cake at 325 degrees for about 50 minutes. Cool on rack. Slices best after a few hours. (All references are to the King James version of the Bible.)

March Socials

If you are planning a social event this month these suggestions may be helpful: As guests arrive, pin a name tag on each. Mrs. Smith becomes Mrs. O'Smith; Mrs. Dean becomes Mrs. O'Dean. *Decorations*—Green paper shamrocks on a white tablecloth give a festive appearance at little cost. Place mats may be cut from green construction paper. The centerpiece may be a shiny green top hat on large white paper shamrock. Fresh jonquils fit into small holes in the crown. A bowl of water is concealed under the hat. A white bearded leprechaun may be placed in front. *Menu*—Sandwiches may have green fillings, green mints, olives, pickles, pistachio ice cream and little cakes with green frosting. *Irish punch*—To strong lemonade add a pint of lime juice, juice of six oranges and two grapefruit. Add crushed ice and water to suit taste.

GEM

- Do you realize we're raising a whole generation of kids who think Nehru was a fashion designer?
- And that Noah landed on Ararat because the other airports were soaked in?



Photo courtesy *The Northwest Alabamian*

GLANCING Around The States

The new \$70,000 Free Will Baptist Church on Highway 78 about one mile west of Winfield, Alabama. Reverend William Atkinson is pastor.

Laymen Credited With Church Organization

Fuquay-Varina, N. C.—Layman Harold McLeon, not content to let his burden for the establishment of a Free Will Baptist church in this town lie dormant, shared his concern with layman Larry Stetler. Both men prayed and worked with this one goal in mind.

After their second attempt to secure the Reverend James T. Denton as pastor, who was then pastoring in Winston Salem, they succeeded in scheduling an organizational meeting in Mr. McLeon's home. Thirty persons attended. Reverend Denton accepted the laymen's challenge to minister in the Fuquay-Varina area, 10 miles south of Raleigh, on faith. There was no promise of a salary.

After the initial meeting a bond program was launched. Erected on a three-acre lot, the new structure is two-story with a full basement.

Hilltop Free Will Baptist Church was organized in February, 1967. The young church won second place in a category in the National Sunday School contest last year, averaging 186. Their preaching attendance exceeds Sunday school attendance.

Last year the income of Hilltop Church was \$20,000 with \$1,000 being given to Free Will Baptist Bible College. Both home and foreign missions are supported by the growing church.

When asked by Executive Secretary Coffey what he attributes the outstanding growth of the church to, Pastor Denton replied, "Vision, faith, and soul winning."

New Mexico Forms Association

Artesia, New Mexico—On January 11 three quarterly meetings met at First Free Will Baptist Church in Artesia to organize into the New Mexico State Association. The quarterly meetings represented were: First New Mexico Association, Land of Enchantment Association, and North Central Association. Officers elected were: Moderator—Reverend Muriel Wilson, Assistant Moderator—Reverend A. L. McAffery, Clerk—Mrs. W. E. Pinson, and Executive Secretary—Harold T. Sexton. The newly formed state association holds its first meeting April 24-25.

Missouri Work Expands

St. Louis, Mo.—The Missouri Cooperative Program has advanced rapidly during the past seven years, reports Executive Secretary Harry Beatty. In October, 1961, at which time the State Association employed a Promotional Secretary, the

state's cooperative receipts totaled about \$14,000. Giving has risen approximately \$4,000 each year since then. Missouri's proposed budget, ending July, 1969, is \$46,000.

Amount spent for State Missions has increased yearly while the percentage designated for the Promotional Department has decreased. One of their recent accomplishments in the area of home missions was the establishment of the Cape Girardeau Church under the direction of Missionary Don Jones. The new sanctuary was financed through a bond program. The young church supports a full-time pastor and placed 26th in cooperative giving last year. Most of the churches organized within the past seven years tithe through the Cooperative Program. Approximately 65% of our Missouri churches participate in the cooperative program.

Overland Church headed the list in cooperative giving last year. This church also expanded through a bond program.

Tract Available For New Converts

Nashville, Tenn.—A tract for new Christians, written by J. Reford Wilson, has been published by Randall Book Store. Written from a practical standpoint, "Basic Truths of A Christian" is a fold-out pamphlet. Order from Randall Book Store at \$1.50 per 100.

Church Dedicates Sign

Little Rock, Ark.—Capitol City Free Will Baptist Church recently dedicated its new sign to the memory of Felton H. Reppond, a member of the church who was killed in an on-the-job accident several months ago. He was employed by the Arkansas Sign and Neon Company of Little Rock, who donated the lighted sign unit to the church. Present at the dedication was Mr. John Baird, Mr. Reppond's employer.

Pastor H. Ray Berry delivered the dedicatory address, consecrating the sign to Mr. Reppond's memory and to the hope that this sign will point men to God through the church.

New Church At Winfield

Winfield, Ala.—Dedication of their new building was recently held at the Free Will Baptist Church here. Under the direction of Pastor William Atkinson, members sold bonds to finance the new building. Total costs are near \$70,000. The church is constructed on an 18-acre plot of land purchased for \$25,000. The sanctuary seats about 350. The all-electric, air conditioned building has 12 Sunday school rooms, pastor's study, fellowship hall, and a kitchen. There are approximately 300 members on roll.

Former pastor Rev. H. A. Pitts, of Canton, North Carolina, was speaker for the dedication service.

New Church In Virginia

Hampton, Va.—Since the organization of Bethel Free Will Baptist Church on December 5, 1968, the church has experienced continual growth. A choice building site of approximately two acres at 1647 Briarfield Road has been purchased. The newly organized church united with the Tidewater Quarterly Meeting last month. Under the direction of Pastor Eugene Caufield, the congregation is constructing a new sanctuary with a seating capacity of 250 and six classrooms. In order to conserve on the cost, much of the work will be done by members of the church, who are professional builders. The estimated appraisal for the first unit when completed has been reliably set at \$65,000.

Dates For NSSA Announced

Chattanooga, Tenn.—Pastors and Sunday school leaders are urged to make plans to attend the National Sunday School Association here October 22-25, 1969. Watch for additional information in future issues of *Contact*.

Reverend George W. Million Passes

Pocahontas, Ark.—Reverend George W. Million, 91, retired Free Will Baptist minister of Pocahontas, recently passed away. The Reverend Million was a pioneer Free Will Baptist minister in Arkansas. He organized First Free Will Baptist Church in Pocahontas. An outstanding Bible teacher, the

minister was author of an early history of Free Will Baptists. He also authored *A History of Free Will Baptists*, published in 1958.

Reverend Million was active in the civic life of his community, having served as County Judge in the 1920s. It was during his term that roads were surveyed and constructed in much of his county.

Reverend Million was best known for his Bible teaching.

Booth Space Available

Nashville, Tenn.—Persons desiring to rent a display area at the National Association in St. Louis, Missouri this summer should direct their correspondence to Convention Coordinator Harold Critcher, Box 1088, Nashville, Tennessee 37202.

Swannanoa Church Remodels

Swannanoa, N. C.—In addition to renovating the auditorium, Swannanoa Free Will Baptist Church has added a new front to the sanctuary and also a steeple, reports Pastor Milton Hollified. Average attendance at the Swannanoa Church is 275. Mr. Hollified has pastored the church for eight years. The church maintains an extension program and a children's church, in addition to its many other functions.

Texas Church Needs Pastor

El Paso, Texas—The congregation of First Free Will Baptist Church is in need of a pastor. Interested ministers are requested to contact Mrs. Peggy Settlemoir, 9513 Charleston, El Paso, Texas 79924.

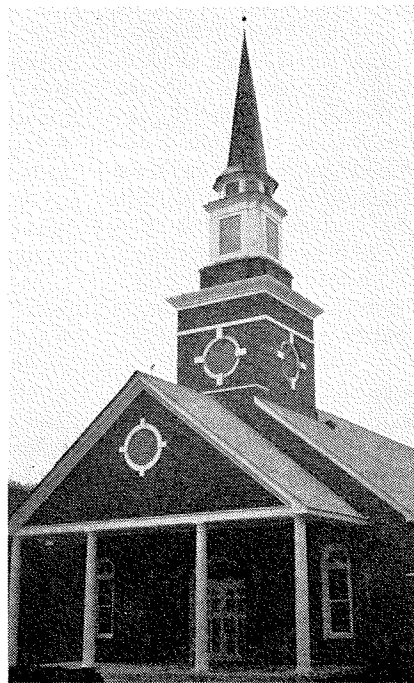
(Continued on Page 17)

Reverend Muril Wilson, recently elected moderator of the newly organized New Mexico State Association, is pastor of First Free Will Baptist Church of Artesia, New Mexico. Organizing Council of the new Association: (l to r) Reverends Harold Sexton, Lynn Wood, and Clarence Shephard (bottom photo).

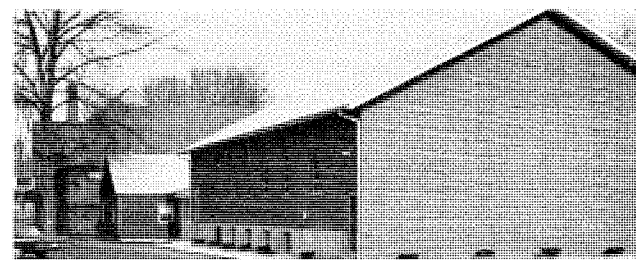


Pictured are Mrs. Reppond, wife of Mr. Felton Reppond, (right) Mr. John Baird of Arkansas Sign and Neon Co., (left) Reverend H. Ray Berry, pastor of the church. (See related story "Church Dedicates Sign.")

Swannanoa Free Will Baptist Church, Swannanoa, North Carolina, after its recent addition. Reverend Milton Hollified is pastor.



Organized in February, 1967, Hilltop Free Will Baptist Church, Fuquay-Varina, North Carolina, had its inception in the hearts of two laymen, Harold McLeon and Larry Stetler. Reverend James T. Denton is pastor.



Overland Free Will Baptist Church led all Missouri churches in Cooperative giving last year. The church also completed an expansion program through a bond program.

by L. C. Johnson, President
Free Will Baptist Bible College

BIBLE COLLEGE EDUCATION in a SECULAR SOCIETY

it to read: "Christian colleges cannot exist in our modern society and hold to rigid Biblical standards." A local church, or the church as a whole, that lowers its standards for expediency is stating the same principles by its actions.

There are three basic problems that the Bible college faces in our secular society. The first is *financial*. The financial pressure for all private education is great, but especially so for the Bible college. There are several reasons for this. I will mention only one.

The churches, from where most funds come to support Bible colleges, do not understand the function of the cost of Bible college education. If the church could realize that the Bible college is the greatest and strongest arm the church can use to accomplish its mission, it would readily endow it with sufficient financial resources. This is not understood by the average local church. Too often, the local church views the Bible college as a separate entity rather than its own strong arm reaching out to minister for it. Many Christian institutions, not having proper support from Christian people, are lured into the path of compromise with the hope of financial gain.

Another basic problem that faces Bible colleges in our secular society is its *affiliation with other educational agencies*. There was a day when strong, Christian, church-related institutions so influenced the educational climate that Christian education stood high and was fully accepted. With the emergence of our great state universities, and with some of the great church-related institutions becoming even more liberal than some state institutions, we find that the educational climate has changed and has become almost totally secular. In fact, this change brought about the necessity for the Bible college movement. Had our church-related institutions of higher education remained true to the great fundamentals of the Bible, the Bible college movement would not have been nearly so necessary. The more secular it becomes, the more difficult Bible-centered education has working within such a framework. A fact

AN OUTSTANDING BUSINESSMAN and churchman recently stated that you could not stay in business in our secular world and practice Christian principles. Many of us would argue with this businessman-churchman. But, no matter how much we would disagree with him, he was pointing up a problem that every Christian businessman has wrestled with and perhaps was expressing a more honest opinion than many would be willing to express. If a businessman who professes to be a Christian is made to wonder if he can stay in business and adhere to strict Biblical standards, many Christian educators might ask the same question, only phased to apply to their institutions. Evidently, many Christian institutions have decided that the one-time accepted Biblical principles that guided their institutions are no longer practical and have shifted to more modern guidelines better understood by modern minds.

For a Christian institution to lower its Christian standards, whether it be in conduct or in faith, is to state the same principle as the businessman, rephrasing



that cannot be denied is that educational standards are set by an educational system that is largely secular.

Another fact that creates a real problem is that Bible college education, to receive any kind of recognition, must receive it at the hands of secular education. Free Will Baptist Bible College has been fortunate in its dealings with other educational agencies up to this point. Let us pray that this may continue.

Regional accrediting associations are not agreed in their attitudes toward Bible colleges. Bible colleges need the good will of secular education. Let us hope this can be had without having to make modifications that would destroy the distinctives of the Bible college. If it cannot be, let us pray that Bible college education will stay true to its purpose of training Christians for Christian service, at any cost.

The third and final problem facing the Bible college is the *changing of moral standards at the local church level*. Constantly, Bible colleges are shocked to learn that the student body of today does not hold the same standards as the student body of yesterday. It must be remembered that the students in our Bible colleges represent the most dedicated young men and women the local church is producing. At no point are the changes of values more evident than in our Bible colleges. Will the product that our modern society is producing force the church and the Bible college to modify their Biblical standards? In order for the Bible college to exist in our secular society, it and the church must agree on a set of standards that they believe to be Biblical and, as a united front, stand together on these principles.

The president of an outstanding Christian liberal arts college recently said: "We do not know how long our institution can exist if we continue to hold to our standards of Christian principles and conviction, but should it become evident that we cannot exist and hold to these standards, we are committed to closing the doors of this institution rather than see it compromise." I believe this should be the commitment of every Bible college and Christian liberal arts college in America. With such a commitment, I believe it will not be necessary to close our doors, but that there will always be a constituency who will support such institutions.



by J. E. Blanton, Member
Board of Home Missions

GOD SENT me to Atlanta, Georgia to build a church to His glory. He has given us a nucleus of three families in addition to my own. From this beginning, God will build a church in this metropolis.

My encouragement in building this church comes from Acts 18:1-11. What a perfect picture of God building a church in a metropolis!

Notice first the *city* to which Paul went. When we think of Bible towns, we often think of insignificant little villages. In contrast, Corinth was a large metropolis with a population between 600,000 and 700,000.

Why did Paul go this city? In Acts 13, we see Paul being sent forth by the Holy Ghost. It is the job of the Spirit to place His servant where He wants him. Throughout Paul's missionary journeys, the Holy Spirit led him to the places where He wanted him. Why did Paul go to Corinth? God sent him.

How was the church started in Corinth? When Paul arrived, the Lord had already been at work. Aquila and Priscilla, former residents of Rome, came to Corinth because of persecution by Claudius. The Lord led Paul to this family and thus the nucleus for the church was formed.

In Acts 18:8, we see the results of following the Lord. Crispus was saved and many of the Corinthians heard, believed, and were baptized. This is God building a church in a metropolis.

God wants to build a church in Atlanta. Will you share in this building? Pray for us. Tell your friends in this area about the work, and ask them to call me.

J. E. Blanton
3427 Wickham Drive
Decatur, Georgia 30032

Teacher Training Course Published

The first in a series of four volumes of the new Free Will Baptist Sunday School Workers' Training Course was released March 1. The Introductory volume, written by the Reverend William Hill of Hazel Park, Michigan, is entitled, *Organizing and Developing A Free Will Baptist Sunday School*. Reverend Hill has held a successful pastorate in Michigan for the past ten years. The Sunday school has grown from an average of 125 to above the 400 mark.

Reverend H. D. Harrison, Director of Teacher Training, states two additional volumes have been written and the fourth is in preparation. Every volume is written by those who have ministered among Free Will Baptists and who know and understand their needs. This gives each volume a decided Free Will Baptist "flavor". Release dates on these succeeding volumes will be made available later.

Volume II, *Commissioned to Communicate*, by H. D. Harrison, deals with effective teaching procedures for those who teach the Bible.

Volume III, *Pupil Profiles*, by Mr. and Mrs. Larry Ayers, deals with mental, physical, spiritual, social, and emotional characteristics of various ages.

Volume IV, *Discipling and Developing*, by Reverend Malcolm Fry, treats the subject of Sunday School Evangelism.

These volumes comprise a course of study for Sunday school and church leaders. They are especially recommended by the Sunday School Department for training purposes. Certificates of credit will be issued for each volume completed and an attractive gold embossed certificate awarded upon completion of all four volumes. These courses may be taught for credit by the pastor or someone whom he recommends. If desired, they may be studied for credit as a home study course, providing standards prescribed within the text are met.

This is a first for Free Will Baptists. Every pastor, teacher, and worker in the church should own the complete set. Cost per volume is \$1.50.

Watch for publication dates of succeeding volumes.

FACING THE FINANCIAL FACT\$ OF CHRISTIAN EDUCATION



by E. B. McDonald, Treasurer
Free Will Baptist Bible College

THE COST of education is going up. Every state in the Union is struggling to raise more money for education so it will not be among the bottom states in dollars spent per pupil. State and local taxes will probably be increased, and more federal money will be sought to improve the public educational programs, to increase teachers' salaries, and to build new buildings.

Free Will Baptists cannot isolate themselves from certain rises in costs facing the operation of Free Will Baptist Bible College.

Last year (1967-68) Free Will Baptists invested more than \$300,000 in the National Association's educational institution (other denominations our size operate several colleges). This amount was the largest annual outlay for Christian education over the past 26 years. For the previous year the total raised for this cause was \$264,000.

These gifts for education include the Bible College's general (operating) fund at \$133,000, the expansion campaign (building fund) at \$160,000, and other smaller projects. General fund gifts averaged \$400 for each full-time student enrolled.

Free Will Baptist Bible College resident (dormitory) students are charged (1968-69) from \$1,250 to \$1,280 for basic tuition, fees, and room and board. By comparison, other Southern private co-educational smaller colleges charged an average of \$1,727 per resident student. (The South as a region has less expensive college costs than any other region.)

Although the Bible College male resident student pays \$1,280 per year for regular fees, this does not mean that the Bible College can operate on this amount per student. Neither can other Southern small colleges operate at an average cost of \$1,727 per student. These figures are only what the student pays.

The operational cost or expense at Free Will Baptist Bible College averaged \$1,600 per student last year. The cost of the educational program (not including costs of dormitories, dining hall, and

books) was \$822 per student. The student paid in tuition and fees (educational costs only) approximately \$422 each, leaving a need from the denomination of \$400 per student. Thus with 400 students enrolled each year, the denomination, to keep pace, should provide for the general fund \$160,000 in gifts. This figure plus \$15,000 proposed for a student loan fund is the 1968-69 gift budget approved at the National Association last July.

Fifteen years ago the denomination was investing about \$250 per student per year, but since the economy of the land has about doubled in that time—(\$1 now purchasing what 50 cents did then)—the Bible College is actually operating more economically than it did 15 years ago. One reason is that a larger student body usually makes the cost per student lower, and another factor is that the student now is assuming more of his costs proportionately than before.

We must realize, however, that, like the problems faced by public school education, Free Will Baptist Bible College is up against a steadily increasing cost for its educational program. Several factors contribute to this.

- The constant rise in the economy each year necessitates that student fees be adjusted annually to keep pace with inflation.

Educational institutions are now included in the federal Wage and Hour law which requires that student wages, along with other full-time workers, be raised each year, and that the hours worked per week before the overtime rate is applied be lowered. This control of minimum wages and hours in itself increases labor costs more than 10% each year.

For many years the Southeast was lower in labor and materials costs than any other section; however, with labor unions more numerous, the cost of labor and services is rapidly increasing so that the Southeast will not be able to keep down the cost of operating educational institutions.

- The increase in the size of the student body forces costs up. The new buildings constructed recently give needed space, excellent lighting, heating, cooling,

etc., but at a higher cost per square foot and with so many more square feet. Each additional student must have a room to live in, a chair in the Dining Hall, a classroom desk to occupy during instruction, a place in the library, a seat in the chapel, a mailbox, etc. As the student body increases in years to come, each new building will be built at a higher cost per foot and financed at higher interest rates and serviced by labor at higher pay.

The Expansion Program is challenged to replace the old, worn-out buildings obtained 20 to 25 years ago with modern buildings, just as fast as gifts to the Expansion Campaign will permit. More than \$160,000 came in for Expansion during the past year, but the needs accumulate faster than the means are supplied.

To operate the dormitories now costs more than students pay. The young men housed in the new dormitory with new furniture are not charged as much as financing and operation of the building costs each year. A new dormitory along with new furniture for all women students is needed and will present the same cost problem.

The increase in enrollment calls for more personnel in the area of student services—in counselling, social activities, and supervisory roles.

- A third area that affects the rising cost of education is an enlarged educational program, and this not only because of more students, but because of more services offered to the students. The Bible College is doing more today for its students than it did 10 or 20 years ago. The youth of the present day need specialized instructors with up-to-date training and education. A program of better services includes equipment, audio-visuals, improved library offerings, special courses, etc.

The value of a product one purchases is measured by what it means to us and what it does for us, or by what harm and loss we would suffer by doing without it. Free Will Baptists have seen what happens, or doesn't happen, when there is not a proper educational program. We look forward to seeing what can be done as we seek to provide a better program in Christian education.

THIS QUESTION may very well be asked by all of us. You may be sure that the financial responsibility rests on our shoulders. No one else will build for us the kind of school we need: one that is thoroughly Christian honors the Word of God, and strongly denominationally oriented. If we are to "foot the bill", let us look closely at the reasons for its existence.

There is a *scriptural reason* for a Bible College. Actually one need look no further than the Great Commission to see it. We're told three things in Matthew 20:19,20: Go! Baptize! Teach! We have caught the vision of world evangelization.

The responsibility is made even more evident in the second chapter of II Timothy. Paul told young Timothy in verse one to "... be strong ...". Why? Verse 3 says, "... endure hardness as a good soldier ...". Life had not been a picnic for Paul, nor would it be for Timothy. It was a battle and he considered himself a soldier "So, Timothy, you'd better be *strong*," Paul advised. Then he told the young man to *study* (verse 15). "If you are to have God's approval you must study. The ministry is no place for a lazy man. You may fool your congregation for awhile, but they will soon catch on. You will not fool God for one minute, however. If His approval is to be on your ministry, you will have to prepare yourself. Study or be ashamed. Study or wrongly divide the word of truth."

In addition to being strong and studying, Paul told him to *teach*. A careful analysis of verse 2 reveals a chain with four links: Paul, Timothy, faithful men, and others. Paul was a highly educated man, having graduated from one of the three universities of his day. When converted, he spent three years in the Arabian desert where God taught him his theology. This Arabian desert education was in turn conveyed by Paul to Timothy and others like him. Paul told Timothy to in turn commit these theological truths (or we might say this "Christian education") to faithful men. Not just men, not just intellectual men, not just educated men—but spiritual men, men of faith. They must be trained so that they might in turn teach others, also the coming generations.

Paul had an Arabian desert experience, but Timothy's training came from Paul. Faithful men received theirs from Timothy. And the generations that are to come must, consequently, look to us for their spiritual training. The church has an educational responsibility to its own. We must set up a system in which the young people of our denomination can receive some basic training for their life's work.

There is a *doctrinal reason* for a Bible college. Recent surveys reveal that 70% of ministerial students in colleges and universities across America do not believe the fundamental truths of the Word of God. They do not believe the Bible is inspired of God, that Jesus was born of a virgin, that He died an atoning death, was bodily resurrected from the grave, and will someday come again. The apostasy of this age is alarming, and the truth is there are many churches in our country where the gospel is no longer preached nor is it believed nor is it practiced. Yet, young people are going to college and ministers are going to college. I say we must build a college that is committed to the teaching of the Word of God and to our denominational distinctives.

In addition, there is a *denominational reason* for our Bible College. One week recently, while in revival services in one of our churches, I received five calls from churches looking for pastors. All of these churches are full-time, have parsonages, and livable salaries. Some time ago a minister from Oklahoma said there were 27 full-time Free Will Baptist churches in his state without a pastor. At that time I knew of 12 churches in North Carolina without a pastor. We face a serious personnel problem in our denomination. One minister who, years ago served four churches, now serves only one. This has helped create the personnel shortage. In addition, we have established some new churches in recent years, and some of our men have felt impressed of God to establish and pastor these new works.

But let us also admit that many of our sons and daughters who are saved at the altars of our churches, and who have at least some inclination to make their lives count for Jesus Christ, are lost to our denomination when they go off to college. In some cases, they join other denominations and we lose them altogether. What disturbs me even more, however, is that when Christian young men and women, at the age of 17, leave their homes and churches for some state college or university, their morals and their faith are under such attack that many of them suffer spiritually. The atmosphere is not conducive to spiritual growth and is not such that God can speak and deal with the hearts and lives of these young people. Some who might enter the ministry or give themselves for full-time Christian service

lose sight of such goals and aspirations while being instructed by godless professors who have no respect for the Bible and no interest in the souls of men.

THERE IS A *moral reason* for a Bible College. It does not take a very wise person to see that our country is in a moral slump. For instance, it is reported that more than one million babies are born out of wedlock every year. Five hundred thousand divorces and five hundred thousand legal separations are granted yearly which means one million homes fall apart every twelve months. There are twelve million children under the age of twelve who do not live with both parents, their homes having been broken up by divorce. Hollywood is feeding into the moral vein of the country such an emphasis on sex and immorality that we are fast becoming obsessed with the subject, not to mention the influence of pornographic literature, the sexual emphasis in fashions, etc.

Quite frankly, I don't want my three children, when 17 years of age, to be subjected to that kind of college professor. I want their instructors to stand for the same thing their mother and daddy stand for. The college atmosphere should be closely akin to the spiritual atmosphere of their home. I want their faith enhanced and their morals strengthened rather than under constant attack by so-called educators. I say to you, my friend, as a concerned and burdened father, that there is a moral reason for a Bible College.

ABOUT THE AUTHOR

Reverend Paramore is Director of Development for Free Will Baptist Bible College. In addition to his duties with the College, Mr. Paramore travels extensively in evangelistic work.

WHY BUILD
A
BIBLE
COLLEGE

BY
JACK
PARAMORE

PROMOTIONAL SECRETARY ROBERT SHOCKEY
believes the extension of our gospel
outreach depends on our willingness to shift our
spiritual gears into high. Home Missions Ambassador
Churches have already recognized this need.

DO YOU remember the days of the gearshifts? Remember how you started out in low gear, then you shifted into second, and finally, when you really began to roll, you shifted into high? Actually, the low and second gears were just to get you started, and the high gear was to run in. But now we have replaced the old gear shift with an automatic which is quicker and more efficient in every way.

Maybe in these days of crises we need to use the quickest and most efficient means available to carry the gospel to the unreached.

We are living in a changing world, but our Christ is unchanging and the message of the gospel is unchanging. We must not tolerate changes men try to make; however, methods do change, programs change, and men themselves change.

If we ever expect to reach the unreached with the gospel in our generation, more is going to be required than we have been giving. Over 1,900 years have passed since our risen Lord gave the church its marching orders to go into all the world and preach the gospel to every creature. Even now the task is far from being accomplished. Many places are still untouched with the gospel, and in many places the church's witness is weak.

In North America alone the birth rate is growing faster than the membership of the church. This country of ours is moving, and moving fast. To meet this need we must first admit that most of our churches are rural, and they have deep roots in the community where they are. In fact, their roots are so deep that we have failed to move as people moved. As a result, our metropolitan areas have little or no gospel witness.

Our National Board of Home Missions and Church Extension has been charged with the responsibility of reaching the large cities of our nation with the gospel. What a tremendous challenge! We need *personnel*. We are looking and praying for the Lord to give us some of the best church planters and pastors in our denomination to go into these "concrete jungles," which are just as pagan and perhaps more so than many areas of Africa, with the Good News of salvation. Today we challenge you, brother pastor, to seek God's will concerning this area of work.

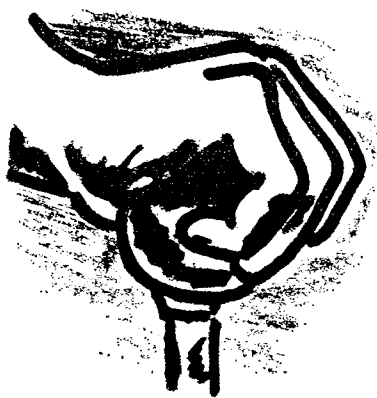
We need *finances*. Just recently Director Homer Willis revealed that we have 179,939 registered Free Will Baptists (figure does not include the thousands who are not affiliated with the National Association). Our Home Missions budget is \$180,000, which simply means that if every Free Will Baptist gave just \$1.00 per year (2¢ a week or 8¢ a month) we could reach our budget. Thus we could send out more pioneer missionaries. The tragedy of all this is we are not even reaching our present budget.

Our Department of Home Missions and Church Extension is anxious to enlist every Free Will Baptist church as a *Home Missions Ambassador Church*. This simply means that each church will give a minimum of \$25.00 per month to National Home Missions. On the first Sunday of each month many pastors are asking each member to give an offering of at least \$1.00 (some, of course, are giving more) to National Home Missions. Some pastors have already placed us in their budget. Others are working through the Sunday school and CTS. Always willing to share in this ministry are the Woman's Auxiliary and Master's Men.

Will your church be next to say, "Count on us. We want to share in this great ministry of gospel outreach in North America which will in turn reach to the uttermost part of the earth"? To accomplish the task for our Lord we must shift our spiritual gears into high in order to reach the goal.

NEEDED:

A
SHIFT
IN
GEARS



CONTACT

GLANCING

(Continued from Page 11)

Chaplain Writes Encouraging Letter

San Francisco, Calif.—"... I have discovered quite a few of our own over here (Viet Nam). It is a real blessing too... It makes me even more proud to represent the National Association in the Chaplaincy. My work has kept me busy and the blessings have been many. I am thankful to report that I have been able to witness to several men who gave their hearts to the Lord. At least one officer is pondering whether the Lord wants him in the ministry..."

Mailing address: Chaplain (Capt.) Gerald M. Mangham
HHC 525 MI Group
APO San Francisco, Calif. 96307

Malone Joins College Staff

Nashville, Tenn.—The Reverend Tom Malone, 1963 graduate of Free Will Baptist Bible College and pastor of Fellowship Church in Flat River, Missouri, has recently been employed by the Bible College's Office of Development.

His duties will include making contacts and holding special services for the school's expansion drive. He will be working in close association with Development Office Director Jack Paramore.

Mr. Malone will move to Nashville in early March.

Speakers Announced For Bible Conference

Nashville, Tenn.—The Reverend Malcolm Fry of Tucson, Arizona and the Reverend Billy Morris of Norfolk, Virginia has been chosen to speak at Free Will Baptist Bible College's 26th Bible Conference, April 6-10.

Reverend Fry, pastor of Tucson First Church, is recognized throughout the denomination as a man with a message and a song, greatly blessed with the ability to deliver both. This outstanding preacher will add tremendously to the effectiveness of the Conference.

Reverend Morris, 1952 Bible College graduate and pastor of Hyde Park Church, is noted as a man who knows his Bible. His conference messages will add a lively spark to the meeting.

For the fourth year the Bible College has been fortunate to secure the use of a local high school auditorium to accommodate overflow evening crowds. A record attendance for this 26th conference is anticipated.

College Development Campaign

Nashville, Tenn.—The following report on FWBBC's building program was recently delivered by Director Jack Paramore:

"Free Will Baptist Bible College is engaged in the largest program of development in the history of our denomination.

Its proportions, compared to past programs, stagger the imagination. If all needed buildings are built, the cost will probably exceed \$3,000,000. The first phase of the program, which has included the purchase of three pieces of property and the construction of two new buildings, has already cost approximately \$700,000.

"In a nutshell, \$620,000 of this amount has now been secured in gifts and unpaid commitments. Lacking but \$80,000 completing the first phase of development, we now feel that we are in the home stretch. As soon as Phase I is underwritten we will move into Phase II. Briefly, we sorely need to build a women's dormitory and a gymnasium-auditorium. With the help of God and the continued faithfulness of Free Will Baptists, we intend to close the first phase of development this year and begin soon thereafter on these vitally needed additional buildings."

Foreign Missions Emphasis

Nashville, Tenn.—Free Will Baptist churches across the nation will be celebrating Foreign Missions Month in April, with the first Sunday set aside as a day of prayer for missions.

Dedication of Sunday services to foreign missions in April is an annual event in hundreds of Free Will Baptist churches. Leaders view it as an important supporting ministry for missionaries.

Objectives of Foreign Missions Month are to make Free Will Baptists aware of the ministries of foreign missions outreach and to win their full support. Officials have emphasized that April 6 will be dedicated to prayer, April 13 to personal commitment, and April 20 to gifts for missions.

April 20 will climax Foreign Missions Month with a nationwide Call-a-thon. Sunday schools of the churches which participate will contribute their offerings to foreign missions and will call in their total amount via telephone to the national offices in Nashville. Last year, the first Call-a-thon netted more than \$9,000. Officials hope to see offerings top the \$20,000 mark this year.

To aid in the special Sunday services throughout April, the national foreign missions office has prepared information materials designed to help Free Will Baptists understand its ministries more fully.

Bulletin inserts are available for each of the first three Sundays in April. Information cards for each church member, as well as display placards emphasizing the 1969 theme, "Who Cares," are also available on request. Missionary photo maps, foreign missions directories, and missionary prayer cards are supplementary materials available for individual and church use during the entire year.

Pastors and church leaders may secure these materials free upon request by writing Communications Division, Free Will Baptist Foreign Missions, P.O. Box 1088, Nashville, Tennessee 37202.

COLLEGE UMBRELLA

(Continued from Page 7)

great variety of educational curricula. Maybe a Bible college could teach agriculture and mortuary science, but we will never have enough money to provide such specialized programs. Our denomination has not yet faced up to the tremendous cost involved in even the educational program we now have.

Tippett: Won't the curriculum also be limited by the student body?

Picirilli: Very much so. What we offer will have to be such as will appeal to the kind of student body we have talked about, one committed to the ideals of a thoroughly Bible-centered program of education. I can give you an example of this kind of limitation. As you know, we have a music major offered in our curriculum. But very few students actually pursue this program to graduation. As a result, we have several upper-level music courses every year with only two or three students in them—a very expensive pro-

cedure. I'm not suggesting we do away with that program, since we feel it is very important and will grow. But we have to watch lest we add to many courses that would not be taken by many of our kind of students. We would offer math, for another example, but the last time we tried it, only two students signed up for the course.

Tippett: I assume the Bible college's breadth of offerings will also be limited by the availability of teachers?

(Continued on Page 18)

cooperative giving

GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

January 1969

STATE	Jan. 1969	Jan. 1968	Designated
Alabama	\$ 899.60	\$ 707.86	\$
Arizona	—	—	
Arkansas	308.66	336.92	
California	218.21	530.56	
Florida	90.34	358.59	
Georgia	1,225.46	—	
Idaho	—	49.15	
Illinois	556.90	—	
Indiana	—	151.45	
Kansas	151.00	77.00	
Kentucky	372.33	92.47	
Louisiana	—	51.43	
Michigan	543.20	230.36	
Missouri	1,500.98	1,870.00	
New Jersey	—	23.00	
New Mexico	68.38	129.28	56.45
North Carolina	157.87	215.66	
Ohio	267.22	385.18	
Oklahoma	1,573.37	1,271.11	
Tennessee	205.24	365.29	
Texas	94.29	201.72	
Virginia	1,312.33	899.36	
Washington & Oregon	116.03	—	
Wisconsin	20.00	10.00	

DISBURSEMENTS

Executive Department	\$3,176.05	\$2,678.40	\$20.10
Foreign Missions	2,089.46	1,697.15	13.78
Home Missions	1,238.46	1,005.70	8.83
Bible College	1,949.54	1,469.61	—
Church Training Service	654.86	511.61	5.43
Superannuation Board	328.48	252.98	3.53
Master's Men	197.64	149.22	2.77
Commission on Theological Liberalism ..	66.97	—	2.01

(Continued from Page 17)

Picirilli: Indeed, that is a very important limitation. Earlier I mentioned the essential qualifications of teachers in a truly Bible-centered college. It is not always easy to find teachers who are both academically qualified and who meet these extra qualifications.

Tippett: In other words, you are saying that there are many courses that could be added in the Bible college if it were not for such limitations as these?

Picirilli: Many that we would probably have added already. We will continue to broaden, gradually, the curriculum of our Bible College. As enrolment grows, as financial support grows, as more qualified teachers become available, we can offer additional programs of study that will (1) be economically feasible, (2) meet with sufficient appeal in our kind of student body, and (3) complement the Bible college distinctives I have outlined.

Tippett: Is there any specific program you can mention as an example?

Picirilli: In my opinion we ought to try to offer a program leading to certification for public school teachers. Such a program would certainly fulfill the requirements I have already outlined, and teaching is surely a good ministry for a Christian. All of us in the College administration share this feeling, but there are several significant problems. We have got to increase financial resources first, and we will have to explore the question whether we can get state approval for such a program here. We are all hoping this will be possible in the not-too-distant future.

Tippett: What do you think is the greatest need at the present? More money?

Picirilli: That's important, but I think patience is what we need most. Patience based on an understanding of and commitment to a thoroughly Biblical approach to education in our denomination. For the past several years—indeed throughout the college's whole history—a gradually broadening program of education has been available. We already have a sound educational program that includes a wealth of general liberal arts courses alongside Bible courses. As time goes by, we will have more. But as we broaden we can do so only within the clearly Biblical philosophy of education that has guided Free Will Baptist Bible College from its beginning until now.

National Association
OF
Free Will Baptists

ST. LOUIS, MISSOURI
JULY 14-17

✿ Churches should consider
sending their pastors

✿ CTS groups will want to
send teen-agers to NYC

✿ Pray for a mighty moving
of God's Spirit during the
convention

SHERATON-JEFFERSON HOTEL

(convention headquarters)
12th Blvd. at Locust Street
St. Louis, Missouri 63101
\$9.50 (single) \$12.50 (double)

GATEWAY HOTEL

(youth headquarters)
Washington Avenue at 9th
St. Louis, Missouri 63101
\$9.50 (single) \$12.50 (double)

DOWNTOWNER MOTEL

12th and Washington St.
St. Louis, Missouri 63101
Single \$13.00 (2 People \$16.96)
Double \$19.00 (2 Double Beds)
\$3.00 for each additional person

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Has Your Sunday School Joined the “DOLLARS FROM THE SCHOLARS”

What is it?

Simply this. The Free Will Baptist Sunday School Department is encouraging local Sunday schools to launch a drive to raise one dollar for every member they have enrolled. This money will be presented to Free Will Baptist Bible College as a donation to the school's current Development Campaign.

Why is the Sunday School Department sponsoring this drive to aid the Bible College?

The tremendous task of Christian education within the Free Will Baptist denomination rests jointly upon the shoulders of these two departments. With the need for expanding our Bible College facilities becoming constantly more evident, the Sunday School Department has offered its assistance through the sponsorship of the "Dollars From the Scholars" drive.

How much does the drive intend to raise?

The target is \$50,000. More scholars than that are enrolled in local Sunday schools within the denomination, and it is felt that this figure is well within our reach.

Now that you understand the purpose of the drive, will you encourage those in your Sunday school to take part? You represent the key to success or failure.

Send all donations to:

Free Will Baptist
Sunday School Department
Box 1088
Nashville, Tennessee 37202