

FEBRUARY 1970

# contact

Of The National Association  
Of Free Will Baptists





The FREE WILL BAPTIST BIBLE COLLEGE OFFICE of DEVELOPMENT announces:

# A STRATEGY FOR THE 'SEVENTIES'

The goal is \$200,000 this year for the Bible College's building program. Three campaigns will be waged.

## CAMPAIGN NO.

1

"Be A  
Friend"

## STRATEGY:

... to find 1,000 Free Will Baptists who will "be a friend" to the Bible College this year by giving \$100 to the building program.

OBJECTIVE: \$100,000

## CAMPAIGN NO.

2

Fulfilled  
Commitments

## STRATEGY:

... to collect as much as possible of the more than \$100,000 in unpaid commitments made to the development program.

OBJECTIVE: \$75,000

## CAMPAIGN NO.

3

"Dollars From  
The Scholars"

## STRATEGY:

... to organize local Sunday schools behind a project supporting the building program. National Chairman Jack Forlines will spearhead the drive.

OBJECTIVE: \$25,000

Under Phase II of the development program, three new buildings will be constructed on the Bible College campus: a women's dormitory, a gymnasium-auditorium, and an addition to the College's library. You hold the keys to these new buildings, so badly needed. Which campaign will you support? For further information, contact:

FREE WILL BAPTIST BIBLE COLLEGE  
OFFICE OF DEVELOPMENT  
3606 West End Avenue  
Nashville, Tennessee 37205  
(615) 297-4676







## FACING UP TO CHRISTIAN EDUCATION RESPONSIBILITIES

**E**DUCATION by the State is so commonly accepted that few Christians realize it has not always existed in America. Neither do they consider the rationale for church-related schools or the necessity for supporting them. "After all," it may be concluded, "our taxes go to maintain our state universities, so why bother sending our children and giving our money to Christian colleges?"

In the light of moral decay and turmoil on the secular campus, many Christians are taking a new look at the importance of establishing Christian day schools and strengthening our present Bible colleges. More people are recognizing that there is a missing ingredient in our modern educational system. In man's quest for knowledge and truth, he has bypassed God who is the source of all truth. To disregard His truth as revealed in Christ and the Bible is absolute folly. Only as God's revelation is integrated into man's reasoning will his educational experience be complete.

The basis for churches' involvement in Christian education is found in the very nature of the Church. The task of the local church is to teach. It is the custodian for the "lamp of knowledge". In the Head of the church, who was the master Teacher, is hidden all the treasures of wisdom and knowledge.

The Bible and history confirm that God's people have been vitally related to education. The priests of the Old Testament had a supplementary teaching ministry in the home. The prophets such as Elijah had schools to train others. Paul, in following the pattern of Christ, was occupied with teaching or enlisting teachers. "Catechumenal schools" were developed during the New Testament to offer new converts instruction. Advanced education for teachers and leaders was provided in "catechetical schools". Through the efforts of St. Augustine, "cathedral schools" were established to educate the clergy.

In the Middle Ages the church asserted the right to control education and ecclesiastical authorities supervised the schools and teachers. After the Reformation, Protestant states were given the same right. This practice was continued in the American colonies. Harold Linsell states in *Christianity Today*, "In early America, education was inextricably linked to reformation orthodoxy. Its worldview was grounded in scripture. Nearly all our institutions of higher learning were once connected with the churches and drew their distinctiveness and vitality from the Christian faith."

Since Christian thought gives meaning and purpose to life, public education was dominated by this concept for centuries. Regrettably this philosophy of life ceased to dominate as the institution became more secularized. The erosion of Christian influence has resulted in our public institutions becoming a sanctuary for such ideologies as humanism, naturalism, Marxism, liberalism and atheism. It is often disastrous to subject young people to such an educational environment. Very few escape the detrimental effects of a secularly oriented institution.

The dilemma is especially acute for Free Will Baptist young people who want to prepare for a vocation other than full-time church work. Can we continue to neglect our Christian educational responsibility to the fine young people who have been nurtured in our homes, Sunday schools, CTS and youth camps? Is it right to send them to a school where their faith may be shattered? What about the loss of talent, service and resources because many of our young people do not return to our church after their college career.

The increasing need of Christian workers, Christian day school teachers and additional staff for the local church demands that we increase our educational thrust. It will also be necessary to broaden the scope of our educational objectives in order to meet the needs of our youth and denomination.

We can not fulfill our responsibility by wistful thinking. The expansion of our Christian education program is dependent upon our willingness to share our financial resources. Unless we are willing to pay the price we will default in our educational obligation. An investment in our Christian schools not only provides the means for supplying the missing ingredient of most modern education, it will produce eternal dividends because more disciples will be fully equipped to advance God's Kingdom. The future progress of our denomination depends on how rapidly we develop Christian educational resources.





## A LETTER FROM THE EDITOR

Jim Owen Jones

Free Will Baptist Bible College has left its ineffaceable mark on Free Will Baptist history. The denomination has literally reproduced itself from generation to generation through the birth pains and subsequent arrival of this comparatively small Bible college. Perhaps that is the marvel of it all—that such a small beginning and investment of so little money could reap such large dividends as more than 600 ministers, 95% of our foreign missionary staff, 1700 alumni, and hopefully by 1971, three million dollars of debt-free property in just 28 years.

Those days of beginning are coming to a close. The Bible college has shown that its direction and purpose are singular. One can ask whether it could have reached several thousand other Free Will Baptist students, whether it should have taken a more liberal course in its curriculum development, or whether its regulations for its students should be less demanding. But the facts are that responsible men chose in their wisdom to take its present course of development. Now the school is relatively mature in its approach and operations, if one chooses to measure maturity by returns on investment.

This issue of CONTACT chooses to let Free Will Baptist Bible College officials speak out about accreditation, imposed discipline, general philosophy, and their development plans. Above all the nitty-gritty of small controversies that have been carried on about these issues, we do believe Free Will Baptist Bible College has sincerely sought to meet some of the needs of the denomination, and indications are that it will continue to do so.

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*This Month in Contact Magazine, Vol. XVII, No. 4*

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# contact

FEBRUARY 1970

*Official publication of the National Association of Free Will Baptists*

## **AN OPEN LETTER:**

# *A Challenge For Responsibility*

by L. C. Johnson

Free Will Baptist Bible College is in its 28th year of operation. To understand its past growth and development is to understand its present ministry.

Twenty eight years ago, there was no educational program in the Free Will Baptist denomination. There was, however, the dream of one carried in the minds and hearts of a few denominational leaders. These leaders took this dream, against great odds, and made it come alive as Free Will Baptist Bible College.

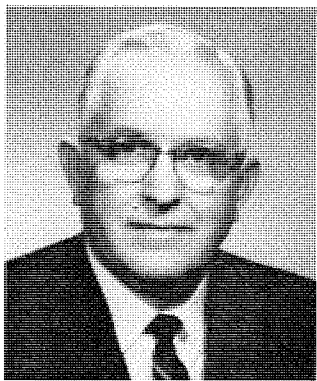
Nine students came to experiment and to learn what the infant institution had to offer. These students brought with them a wonderful spirit of loyalty, enthusiasm, and dedication that became the foundation stone upon which other student bodies would build their school spirit. The spirit of the first student body became so contagious that it has continued to characterize the spirit of Free Will Baptist Bible College. This school spirit, with the wholesome Christian standards the college is known for, has made it attractive to an ever increasing number of college men and women across our denomination.

Everything that it takes to build a college had to be originated and developed. There were no blueprints or tools for the apprentice craftsmen to use in building a college. However, there was one unwavering guideline that was applied to each situation affecting the policies of the institution: whatever is done, educationally, administratively, socially or otherwise, would be done to bring the greatest glory to the Lord Jesus Christ and the greatest good to the development of the individual student for service to Christ.

With this guiding principle, Free Will Baptist Bible College has established itself as an institution of reputable collegiate standing with spiritual and moral standards that are unquestioned. The school has established a good reputation with at least three groups: the Free Will Baptist denomination; the students, and the educational community.

Our denomination is changing and growing. A quarter of a century ago, we had an almost totally rural membership. Today it is rapidly becoming urban. New issues face us today that did not exist then. Our denominational ministries have multiplied many-fold. To meet the challenges of new issues, the complexities of an urban ministry, as well as the new ministries we now have, Free Will Baptist Bible College must be able to stay abreast of the growing needs of the denomination.

In a day when moral standards on the college and university campus are so shockingly low, in a day when in the name of academic freedom anti-American and anti-Christian philosophies are freely taught in the classroom, in a day when one's child's faith in God is more likely to be destroyed than built up by his college experience, Free Will Baptist Bible College is needed as never before.



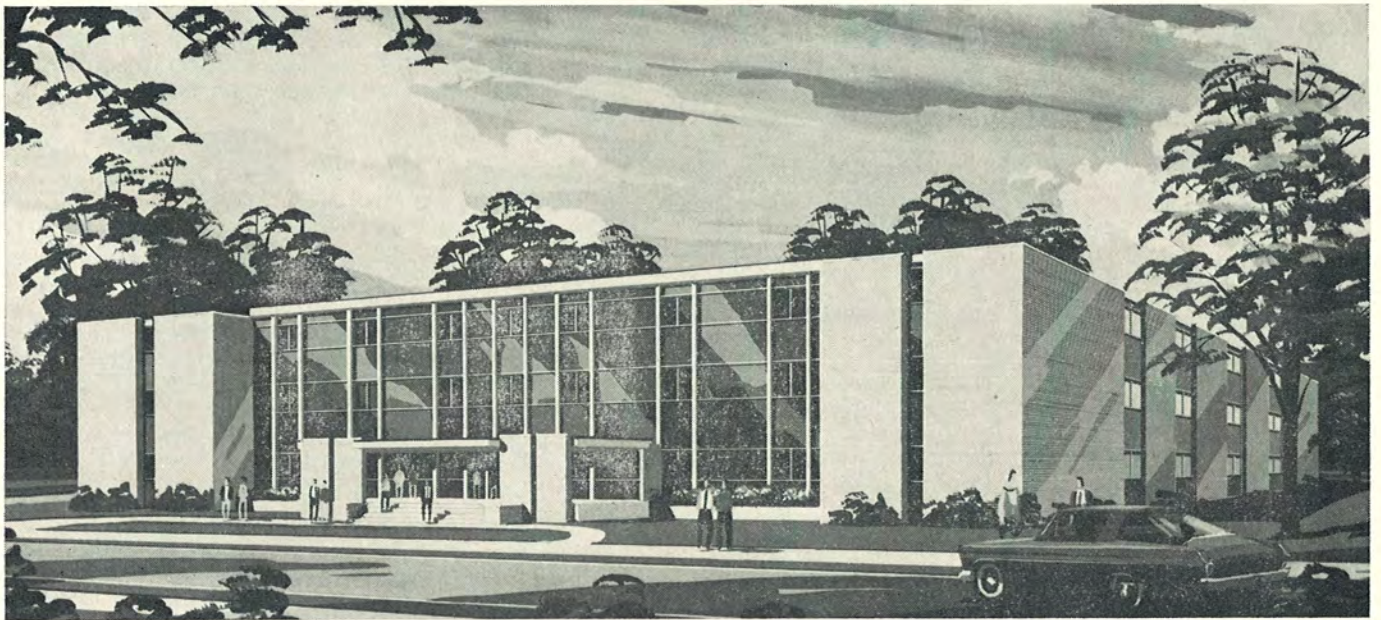
### **The Author:**

*Dr. L. C. Johnson, president of Free Will Baptist Bible College since its beginning, except for a one-year absence, has succeeded in building around himself a complete philosophy of Christian learning and discipline that is unique among Bible colleges.*



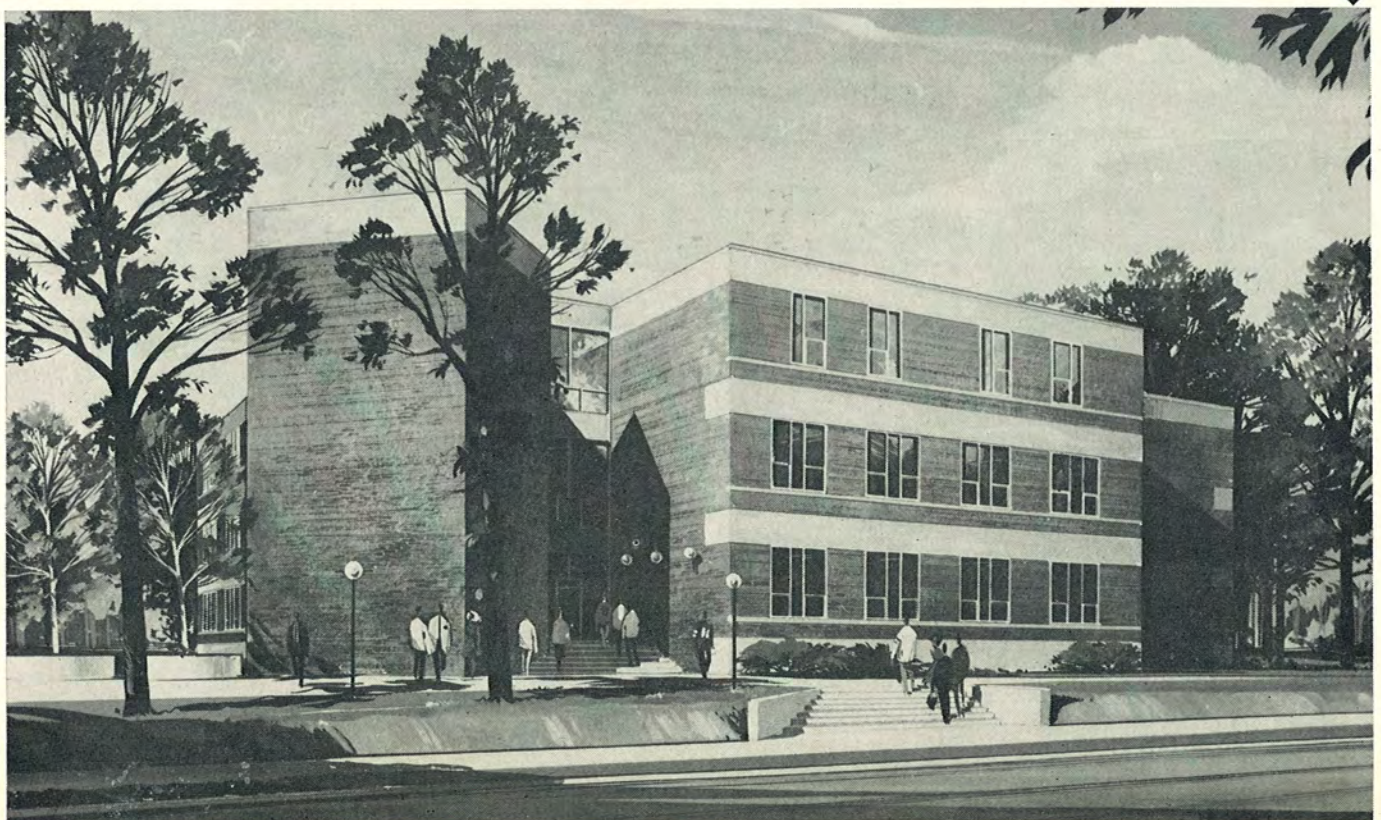
# F.W.B.B.C. meets growth with expanded campus

by Jack Paramore

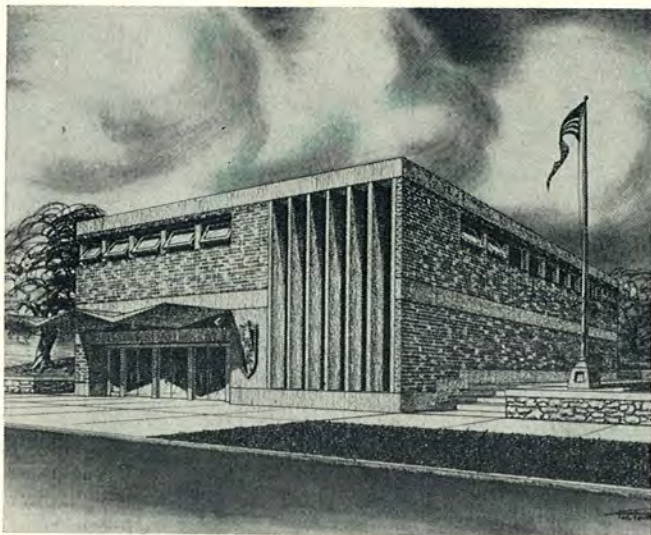


▲ GOEN HALL

ENNIS CLASSROOM BUILDING ▼







## GYMNASIUM-AUDITORIUM

**L**OOKING at the massive Development Program the day it was launched four years ago was an exhilarating and slightly awesome experience. We needed seven units to meet the needs of the present student body. A schedule, cautiously and unofficially outlined, included a library, classroom building, men's dormitory, women's dormitory, cafeteria, gymnasium, and an auditorium.

The appeal went out. First efforts involved rallies in areas more heavily populated by Free Will Baptists. The very first one was held on campus and was attended by approximately 40 laymen from across the denomination. That day yielded \$32,000 in cash and commitments. Methodically others were arranged and proved resoundingly successful. A quarter-million dollars was secured in less than one year.

The second effort involved an appeal to churches to give \$1,000. Over the next two years another quarter-million dollars was raised.

Alumni responded in a fashion never before witnessed. The woman's auxiliaries accepted numerous furniture projects and have given nearly \$20,000. The Master's Men gave a significant amount as did Sunday schools. Altogether, at the time of this writing, gifts, checks, bonds, and unpaid commitments total approximately \$750,000.

While the financial response increased, the college facilities enlarged and the tools of construction were busy. A large mansion was acquired which in part meets the library need. The large spacious classroom building has gone up as has the men's dormitory. These three units constituted Phase I of the program and it is now comfortably underwritten, taking the unpaid commitments into the picture.

### The Future

Phase II of the program is now under way. We have been deterred by numerous little problems and the "tight money situation" in the country, but we are hopeful that much of the red tape is ironed out. Three units will be included in this phase:

- 1—The women's dormitory-cafeteria
- 2—The gymnasium-auditorium
- 3—The library addition

Already in the final planning stages are the architectural drawings of the women's dormitory-cafeteria. The "basement" level of this building (which will actually be more of a first floor since it is nearly all out of the ground) will serve as a cafeteria. Rising three stories

above it will be women's dormitory rooms. At this point it appears to be a very lovely building and quite functional. We hope construction will be begun around March 1. Though the completion date is indefinite, we are told that early fall is in the realm of possibility.

As soon as this building is up, and the financial picture justifies it, construction will be begun on the gymnasium-auditorium. Once again we will try to get maximum mileage out of the dollar by constructing this facility so it will serve both as a gymnasium and an overflow auditorium to house our Bible conference, graduation exercises, and other special programs. Our tentative schedule now calls for its construction in 1971.

Probably rising concurrently with the gymnasium-auditorium will be the library wing, a much-needed addition for book stacks.

### Promotion

A vigorous effort will be made in 1970 to secure \$200,000 for the Development Program. Three campaigns to meet this goal will be promoted by the Office of Development:

1. "Dollars From The Scholars"—an effort to raise \$1 from each person enrolled in Free Will Baptist Sunday schools. It is estimated that 225,000 are enrolled in Sunday schools. A conservative goal of \$25,000 has been set for this campaign.

2. "Fulfilled Commitments"—more than a half-million dollars has been committed and paid over the four-year period. Approximately \$115,000 in unpaid commitments are now on file. We hope to receive \$75,000 from this source this year.

3. "Be a Friend"—the main emphasis for the year is a challenge for families to "be a friend of Free Will Baptist Bible College by giving \$100 or more in 1970." We will try to enlist 1000 families and our goal is therefore \$100,000.

In addition, we anticipate that alumni will give over \$10,000 to the alumni project, and several thousand dollars will be given for furniture. With all of this in mind, and considering our people's response until now, I think it is reasonable to believe we may well hit the \$200,000 goal in the next twelve months.

### The Author:

*Rev. Jack Paramore, an evangelist who has travelled extensively throughout the United States, is serving as director of Free Will Baptist Bible College's expansion program.*



# The Facts about Accreditation of FWBBC

by Dr. Robert Picirilli

*For years, critics at large and supporters of Free Will Baptist Bible College have questioned the facts surrounding accreditation of the college. CONTACT has asked Dr. Robert Picirilli, the college's registrar, to report the full story of accreditation for the benefit of prospective students and for the denomination as a matter of record. It was a timely request, for only three days before this writing, Dr. Picirilli received documentation for his report from the regional accrediting association. CONTACT appreciates the forthright and positive manner in which this report is written.*

**W**HAT IS THE STORY on the accreditation of Free Will Baptist Bible College? Briefly, the college is accredited—by the Accrediting Association of Bible Colleges (AABC); it is *not* regionally accredited.

What's the difference? There are various types and levels of accreditation for colleges, and the most extensive kind is what is called "regional" accreditation. There are six large accrediting associations operating in six separate regions of the United States. These associations represent the broadest type of accreditation for general college-level work of all kinds. Free Will Baptist Bible College is located within the territory covered by the Southern Accrediting Association.

## Prejudiced Against Bible Colleges

At the present, our Bible college can not become regionally accredited by the Southern Association, and there are three factors involved. First, and foremost, the attitude of the Southern Association is so prejudiced against Bible colleges that accreditation would probably not be possible regardless of how well their criteria were otherwise met. From one regional association to another there is a wide variety of practice about accrediting "special-purpose" or "professional" colleges (a category that includes Bible colleges). In the Western Association territory, for example, Bible colleges become regionally accredited rather easily; in fact, almost every AABC college located in the west is regionally accredited. The New England Association has also regionally accredited some of our AABC colleges. But the North Central Association and the Southern Association are tough on "special purpose" colleges like ours. *No* Bible college has ever been accredited by either of these two regionals. In fact, one of the strongest AABC colleges was recently turned down in the North Central



region, after thorough examination. The reason apparently boiled down to the fact that the committee of the regional association felt that whole-hearted commitment to Christianity and Biblical revelation is too narrow a framework and philosophy for a college.

Not long ago, the executive director of our Accrediting Association of Bible Colleges attempted to meet with the executive officer of the Southern Regional. He was not even cordially received. The Southern Association has recently (October 1968) adopted a mimeographed policy statement that seems to say Bible colleges need not apply. The statement is entitled, "The Accreditation of Bible Colleges and Colleges with Special Religious Commitments" and includes such ideas as: "education, not indoctrination, should be the mission of the college." The statement refers to an examination of Dallas Theological Seminary and criticizes the school because (1) the student was not encouraged to examine theological issues "in a critical manner calculated to lead him to his own understanding and conclusions," and because (2) the student, at graduation has to make an "affirmation of theological conformity." The statement includes opinions to the effect that "propagation of the faith is not a bona fide purpose of a college," that the student must be permitted "to embrace a divergent theological view," that theological conformity ought not to be "a requirement for appointment to the faculty," that requiring faculty and students to subscribe to a statement of belief "appears to restrain open inquiry," that persons so bound cannot "confront critical issues in an unprejudiced way." The question is raised, "Can there be open inquiry in a group having a single religious persuasion?" and the implication is that it is well nigh (if not altogether) impossible. The conclusion of the statement suggests that a college will probably not be accredited whose "religious aims take precedence in all efforts."

### Lack of Funds

Second, even if it were not for this prejudice against such a college as ours, Free Will Baptist Bible College could probably not immediately be accredited because of lack of financial resources. More funds are needed to furnish sufficient library volumes, physical education facilities, and the like. For example, one Nashville college that gained regional accreditation this past year has been forced to wait until it could raise a sizeable endowment. These are areas that are important, and on which the Free Will Baptist Bible College board and administration

will continue to work whether regional accreditation can ever be gained or not.

### A Questionable Philosophy

Third, a very real question remains whether it would be wise to obtain regional accreditation even if all hindrances were soon removed. This question concerns whether the pressure of the association's philosophy of education would be brought to bear against our distinctive Christian philosophy and practice. Regional associations insist quite strongly on "academic freedom," as they call it. By this, they mean the freedom of any instructor to teach what he will in a framework of freedom to search for truth. The statement quoted above illustrates graphically the strength of feeling on these matters, and we can only estimate how strongly they would attempt to mold our philosophy even if they would admit us to membership. Several regionally-accredited colleges with Christian commitment have felt such pressure. This problem may not necessarily prevent regional accreditation, but it is one crucial issue with which we shall have to deal whenever such accreditation becomes more possible on the other grounds already mentioned.

### Existing Recognition

In the meantime, however, Free Will Baptist College *does* have important kinds of academic recognition that guarantee good transfer credit in most instances. As already observed, the college is accredited by the Accrediting Association of Bible Colleges (offices in Wheaton, Illinois). This association is recognized as one of the "professional" accrediting associations, and thus we are officially recognized as an "accredited" institution by the U. S. Office of Education, by all government agencies, and by many other agencies that follow the USOE listing. The AABC is recognized by many other organizations, including, for example, the Board of Regents of the State of New York. In short, this accreditation means that any college or university that wishes *can* give full transfer credit for all our work, including our degree. They do not *have* to, and many do not *wish* to, of course.

Another important kind of "accreditation" which Free Will Baptist Bible College has is recognition by the University of Tennessee for the transfer of two years' worth of credits. This is an official approval which is reported in the "Bible" of college registrars, the *Report of Credit Given* of the Association of College Registrars. This means that two years at Free Will Baptist Bible College can be transferred by any student almost anywhere with-

out a problem. I know of only two or three colleges in the whole U. S. which refuse to honor this practice.

There is yet another type of "accreditation" which Free Will Baptist Bible College may possibly seek to obtain. This is approval by the Tennessee State Department of Education for a teacher-certification program. So many students, in recent years, are coming to us with an interest in other professions than the ministry that we are strongly considering this field. If this program can be instituted and approved, the resultant approval of our degree would be almost as effective as regional accreditation, at least for the practical purpose of school teaching. This is an area we are working on now, but it is too early yet for us to be able to forecast the outcome.

Finally, there is one other matter that must be spoken about: can Free Will Baptist Bible College graduates obtain admission to graduate schools? Here the answer must be mixed, but the prospects regularly improve. First, there are many seminaries that do admit Free Will Baptist Bible College graduates without hesitation. Second, we are pleased to be able to report that the past few years have seen similar doors open into several regular university graduate schools. The biggest step in this direction was taken in the year 1966 when members of that year's graduating class were admitted into graduate schools at Syracuse University, Peabody College, and Middle Tennessee State University. Since then, other colleges have followed suit, including Eastern Michigan State University, Old Dominion College, Austin Peay State University, and others. The list grows slowly but surely. So far, such admissions are based on the policies of individual institutions, but every door opened helps open other doors.

In summary it can be said that Free Will Baptist Bible College has won for itself a considerable measure of respect and recognition. Regional accreditation, whether desirable or not, is not necessary in order to do a good job academically. The academic community, in those ways in which we have sought approval, has verified the fact that the college has strived for and achieved excellence.

### The Author:

*Dr. Robert Picirilli—author, historian, instructor, and moderator of the National Association of Free Will Baptists—is registrar at Free Will Baptist Bible College. His interpretations of the Greek New Testament appear monthly in CONTACT magazine. Dr. Picirilli has achieved wide recognition among university officials across the nation.*



# RELATIONSHIPS:

by Bert Tippet

Relationships, lives touching lives, are the interwoven threads that bind people together and form the tapestry of a beautiful life. Full of meaning. At the core of Christian education is the philosophy that life for a Christian is a series of relationships. Each of these relationships is important and must be pursued and developed if living is to have purpose.

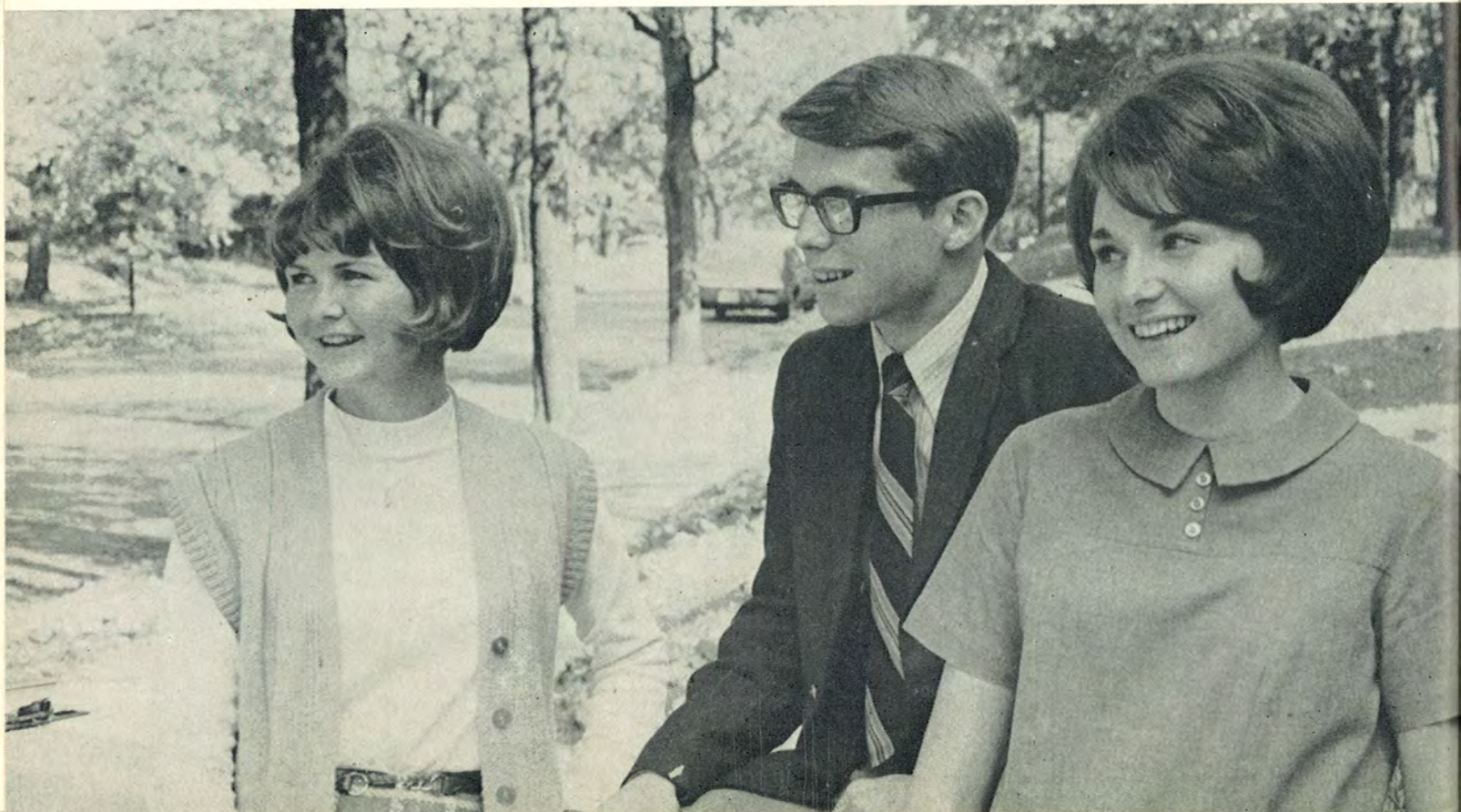
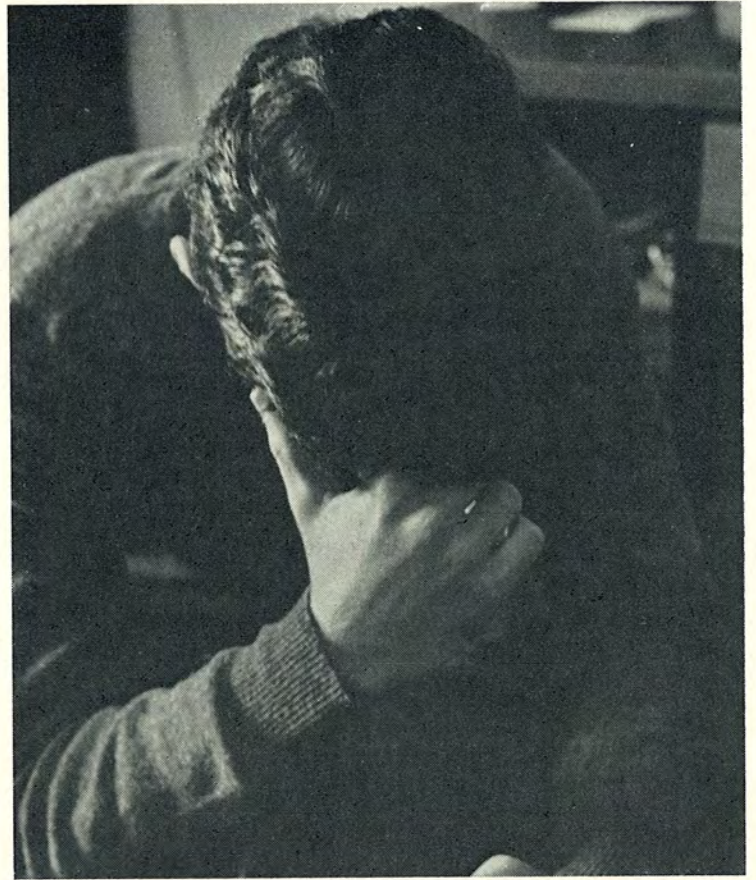
Free Will Baptist Bible College encourages these relationships and teaches its students the scriptural basis for such relationships.

## ***The Christian's Relationship with God***

"Be still and know that I am God." This deepest most fundamental relationship is the first, in priority, for the Christian. Without it, he is an incomplete being. Only by knowing God can life and after-life be viewed in their true perspectives. Christian education teaches the necessity of a constant relationship with God. ▶

## ***The Christian's Relationship with Other Christians***

How precious are the moments spent sharing a blessing! The verse that speaks to your heart. The witness that bore fruit. The prayer that was just answered. Fellowship was the element that cemented the early Church into a united organism. It is just as vital and satisfying in contemporary Christian experience. Christian education provides opportunities for fellowship and teaches the value of relationships maintained among Believers. ▼





# THE TAPESTRY OF LIFE



## ***The Christian's Relationship with Those in Need***

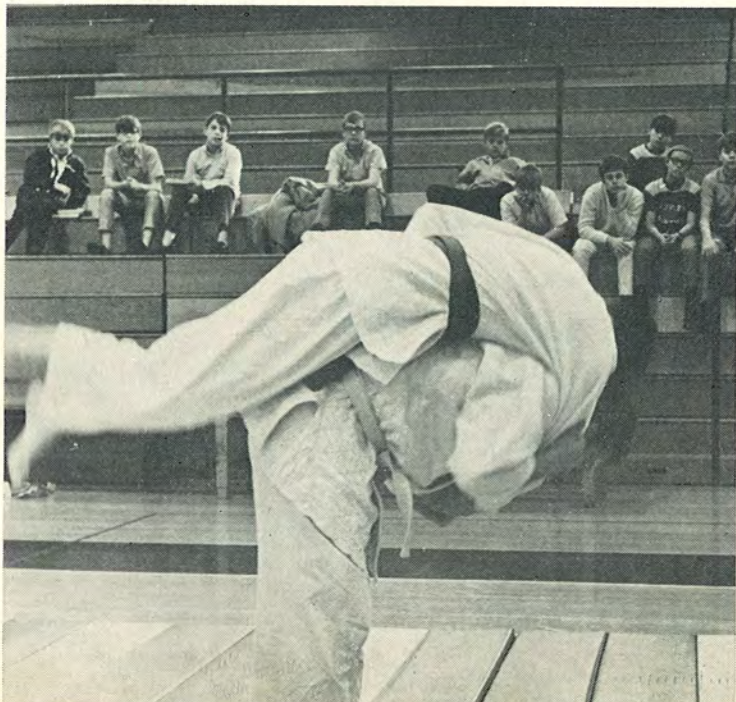
"No man careth for my soul!" cries a needy world. The elderly sit in homes for the aged and cherish a moment with someone who cares. The downcast and the outcast are a waiting mission field. And they're only waiting for someone who will listen to them. Christian education teaches young people the meaning of "compassion"—taking someone's "hurt" into one's heart.

## ***The Christian's Social Relationships***

Young Christian men and women, living in an environment of constant spiritual emphasis, are conscious of the high plane on which social relationships are to be conducted. They know the importance of God's leading in the choice of life's partner. And how blessed it is to see young people filled with joy born of the confidence that God has led them together! Christian education teaches young people that God must occupy the central position in their relationships with one another.

## ***The Christian's Relationship with the Unreached***

"Ye shall be witnesses unto me!" Whether it involves giving a judo demonstration before students, holding night services at a home for juvenile delinquents or passing out tracts on the street, witnessing is every Christian's fundamental responsibility. Christian education teaches young people their debtor's relationship to a lost world.





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# the religious world

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## CHRISTIAN COMMUNICATIONS COUNCIL LAUNCHED

Chicago (EP)—Approximately one year after the idea was first put forth, the Christian Communications Council took shape at a meeting at O'Hare Airport here Jan. 12 attended by 13 men.

James L. Johnson was elected to serve as interim executive secretary. The purpose of the new group is to coordinate communications ministries of members to avoid duplication of effort.

Among the 13 men participating was Jerry Ballard, director of communications for the Free Will Baptist Foreign Missions Department.

## NINE CHURCHES READY TO MERGE

San Francisco (EP)—A merger of nine Protestant and Anglican church bodies have announced here that they are ready to merge into a single unit.

The move may take place in two years, a spokesman said, adding that the clergy and laity involved are now working on a draft plan of union which would outline the structure of the unified church.

Dr. Eugene Carson Blake, general secretary of the World Council of Churches, met with the church leaders to discuss the union. Blake proposed the merger 10 years ago, along with the late Episcopal Bishop James Pike.

The denominations involved include the African Methodist Episcopal, African Methodist Episcopal Zion, Christian, Christian Methodist Episcopal, Episcopal, United Methodist, Presbyterian Church in the United States (Southern), United Church of Christ and United Presbyterian.

The unit created by the nine groups would result in a church body of some 25 million members—one of the world's largest Protestant groups.

## WORLD RELIEF COMMISSION IN BIAFRA 'WAR'

Long Island City, N.Y. (EP)—Although the shooting war between Nigeria

and Biafra has stopped, the cease fire signals the expansion of another kind of war for the World Relief Commission.

WRC, the overseas relief arm of the National Association of Evangelicals, terms the current assistance of "war against extinction, hunger, disease, abject poverty, hopelessness and despair."

Weapons, according to Everett Graffam, director, will be food, clothing, medicine, blankets, vocational training and food-for-work rehabilitation programs.

## AKRON EVANGELICALS PULLING TOGETHER

Akron, Ohio (EP)—Scattered ministries of evangelical pastors and laymen are being united here in a new organization called Evangelicals United of Greater Akron.

The agency has been organized under the banner of the National Association of Evangelicals, a 26-year-old group representing some two million people.

"Akron is sort of unique with respect to the preponderance of evangelicals," said the president of the new group, the Rev. Richard Siple, pastor of the Brown Street Christian and Missionary Alliance Church. "When the Protestant church speaks, it is usually the liberal element doing the talking," Mr. Siple told the Akron **Beacon Journal**. "NAE follows a more conservative approach and up to now we have not had a united voice in this community."

## DON'T KNOW OF KHRUSHCHEV'S CONVERSION

Ruschlikon, Switzerland (EP)—if former Premier Nikita S. Khrushchev has been converted to Christianity, Russian Baptist leaders know nothing of it, according to European Baptist Press Service.

Reports have been revived recently throughout the free world stating that the former Communist boss had indeed experienced Christian con-

version and was now a follower of Jesus Christ.

C. Ronald Goulding, secretary of the European Baptist Federation in London, reportedly attended the 40th congress of Russian Baptists shortly before Christmas. He inquired of believers in Moscow about the Khrushchev conversion.

The first wave of speculation about Khrushchev's conversion made the rounds two years ago when a Russian Baptist leader visited a Baptist meeting in the west. Theo Sommerkamp, director of European Baptist Press Service, asked him about the reports. "I wish it could be true," he replied.

Dave Benson, president of Russia for Christ, said all that can be determined is that a white-haired old man at a resort on the Black Sea gave his testimony of conversion among a Russian gathering of Christians and shortly thereafter Khrushchev was deposed.

## SEARCH ON FOR NOAH'S ARK

Los Angeles (EP)—A \$1 million expedition has been organized here to try melting a frozen lake on Mt. Ararat in Turkey in hopes of finding the remains of Noah's Ark.

Ralph E. Crawford, president of Search Foundation, Inc., of Washington, D. C., told a news conference here that several pieces of hand-tooled wood more than 4,000 years old had been found in an ice pack near the 14,000-foot level on the 17,000-foot mountain in northeast Turkey near the Soviet Border.

Search Foundation will set up a base camp this spring and begin studying ways to melt a 100-by-450-foot glacier covering the find in the summer of 1971.

The prow of a ship was allegedly viewed jutting from the Mt. Ararat ice pack in 1840 by avalanche workers. Commercial pilots since then have reported sighting a ship-like shadow in the ice near the top of the barren, treeless mountain.



# action:stateside

## EXECUTIVE SECRETARY RECOVERS

Nashville, Tenn.—For the third consecutive time in seven months the Lord seems to have answered prayer of Free Will Baptists across the nation in behalf of the critically ill.

Executive Secretary Rufus Coffey is back on the job on a limited basis after undergoing emergency surgery for internal hemorrhaging Dec. 17 that proved nearly fatal. Two other men whose close brush with death have also returned to normal activity. Dr. J. D. O'Donnell, president of Oklahoma Bible College was critically injured in a plane crash October 31 when he lost control of his light aircraft while attempting a stall during a practice flight. Marion E. Jones, a Bryan, Texas layman, suffered a severe heart attack last July 14, and the entire assembly of delegates at the National Association offered prayer in his behalf.

Coffey expressed his deepest gratitude to all those whose concern kept them in continued prayer for him, and to those who helped the family during the crises.

"All those wonderful calls and letters have helped me so much," Coffey explained. "I appreciate those who have stood by us in this critical and discouraging time. I believe the Lord has given me renewed health and strength because of direct answer to prayer."

Coffey has returned to office duties, but has been ordered by doctors to limit his work through March.

## MACK OWENS RESIGNS HOME MISSIONS POST

Nashville, Tenn.—Reverend Mack Owens has resigned as a home missionary because of continuing health problems, Home Missions Director Homer Willis announced. His resignation will be effective June 30.

Owens has been with the Board of Home Missions for 13 years. His missionary activity has taken him throughout the Northeast and Canada.

"Brother Owens has done a commendably job," Willis said. "We re-

gret that we are losing him."

A replacement for Owens in Nova Scotia is now in the stage of negotiation.

## FWBBC SETS RECORD ENROLLMENT OF 480, SECOND SEMESTER ENROLLMENT UP 16%

Nashville, Tenn.—The 28-year-old Free Will Baptist Bible College set a new record in enrollment this year with 480 students, compared to last year's total of 456. The second semester enrollment of 366 increased by 16% last year's second semester figure of 314.

For the first time in its history, the school's dormitory students numbered more boys than girls, 124 to 122. Town students, including single and married, numbered 120. New students enrolling second semester numbered 45 compared to last year's 24.

The 480 aggregate total for the 1969-70 school year includes 386 first semester students, 32 evening students, 17 summer school students, and 45 second semester students.

In other news from the Bible college, three students were placed on the "A" Honor Roll of the Dean's List: Dianne Benoist, freshman; David Nobles, junior; and Peter Wilson, freshman.

The "B" Honor Roll included 15 seniors, 14 juniors, 15 sophomores, and 22 freshmen.

## BIBLE COLLEGE CHOIR TO TOUR EASTERN STATES

Nashville, Tenn.—Services will be held in Tennessee, Virginia and North Carolina churches as the Bible College choir makes its 17th annual tour, March 19-29. The Reverend Paul Kettman, director of public relations for the school, announced that the group will visit 13 Free Will Baptist churches with their 90-minute program.

The following cities will be visited on the 1970 tour:

March 19	Elizabethton, Tenn.
March 20	Kannapolis, N.C.

March 21	Newport News, Va.
March 22 (a.m.)	Norfolk, Va.
March 22 (p.m.)	Norfolk, Va.
March 23	Rocky Mount, N.C.
March 24	Greenville, N.C.
March 25	Kinston, N.C.
March 26	Beaufort, N.C.
March 27	New Bern, N.C.
March 28	Smithfield, N.C.
March 29 (a.m.)	Raleigh, N.C.
March 29 (p.m.)	Durham, N.C.

## "OPERATION DEEP DIVE" MAKES BIG PLUNGE IN YOUTHS' BEHALF

White Bluff, Tenn.—"Operation Deep Dive", a financial drive to provide funds for the construction of a swimming pool at Hillmont Training Center here, was launched in January, according to Hillmont developer, Sam Johnson.

Five former Hillmont Engineers are serving as a coordinating committee to enlist the support of Free Will Baptist Youth in "Operation Deep Dive". Jonathan Thigpen, chairman of the committee, and Steve McCarty, secretary, are both two year veterans of the Hillmont Engineer program. Other members of the committee include Joe Postlewaite, Richard Brown, and David Kirby. All are presently enrolled at Free Will Baptist Bible College.

"This project is a worthy challenge to the initiative and industry of our youth," Johnson declared. The specific goal is for \$10,000 plus by March 29, 1970.

A particular thrust is being made in the middle Tennessee area. Each member of the coordinating committee has a list of ten churches locally and a goal of \$2500. Beyond the local area each Engineer may enlist support from any church or individual. Each member of the coordinating committee that reaches his goal will be awarded a trip to the National Youth Conference.

Contributions may be mailed to Operation Deep Dive, Hillmont Training Center, Route #1, Box 229, White Bluff, Tennessee 37187. You may indicate which of the Engineers you wish to receive credit.



# new testament principles for christian education

by Stanley Outlaw

**T**HE PATTERN and principle of all church related education should, without question, be based upon the teachings of the Word of God. In the following summary we will attempt to point out New Testament principles by examining the teachings of Christ, of his immediate disciples, and of the apostle Paul.

## I. The Teachings of Christ

**His Method:** According to Matthew, Jesus communicated his message to men through three main methods, preaching, teaching, and healing (Mt. 4:23). But it is clear that the third activity was always subject to and complementary of the first two. One main distinction between preaching and teaching is that the first was to convert men and the second to instruct them after they had been converted. The word which is translated "preach" means "to proclaim" and is generally associated with the pronouncement of a warning which will hopefully lead to repentance. The word translated "teach" refers to the imparting of instruction and is generally associated with growth in knowledge. There is at times a tendency for the church to become overbalanced on one of these areas almost to the exclusion of the other. It is important to notice Jesus' emphasis on both methods. But for our present purposes we would like to especially stress the teaching aspect of his ministry.

In the Gospels Jesus is addressed as "teacher" far more than by any other title. Even in his darkness Nicodemus seemed to have spoken the mind of the people when he addressed Jesus as "Rabbi" and told him, "We know that thou art a teacher come from God" (John 3:2). Jesus had disciples, and the word "disciple" means "learner," which implies that Jesus was the teacher. In

fact, Jesus felt that his teaching had been so thorough that he replied at his mock trial to the high priest's inquiry concerning his doctrine, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me what I have said unto them: behold, they know what I said" (John 18:20, 21). What made people listen so carefully to what Jesus had to say? Matthew gives us a clue when he says that "he taught them as one having authority, and not as the scribes" (Matthew 7:29). Unlike the preachers of his day, and unfortunately many of our day, Jesus was sure of what he said, and unlike the complicated theologian and sophisticated intellectual, he spoke a language which people of all classes could understand.

**His Command:** It is interesting to note Christ's commission to his faithful disciples in the complementary accounts of the four Gospels and the book of Acts. In Matthew we are told to go with his authority and to make disciples or converts everywhere, to baptize them in the name of the Trinity, and to stabilize them by instructing them in all of Christ's doctrine, and he promised to be with us as we carry out this commission (Matthew 28:18-20). Mark stresses the universality of the commission (Mark 16:15), Luke the order, "beginning at Jerusalem" (Luke 24:47). John points up the need to pattern our ministries after Christ's own ministry, for there we find Jesus saying, "As my Father hath sent me, even so send I you" (John 20:21). The compound commission in Acts 1:8 includes the authority (through the Holy Spirit), the order (from Jerusalem), and the universality (unto the uttermost). If Jesus emphasized proper instruction so much in his own ministry, how can we do

otherwise when we are both admonished to follow his example and commissioned to carry his message.

## II. The Teachings of the Disciples

**The Example of Peter:** After the resurrection Jesus revealed to Peter what was to be one of his main tasks as a servant for the Messiah when he repeated to Peter three times, "Feed my sheep" (John 21:15-17). In these words Jesus describes the job of the New Testament pastor. Just as the ancient shepherd diligently sought good pasture for his flock, so the conscientious pastor is to feed his people with a good diet of the Word of God. But did Peter follow Christ's instructions? In the book of Acts he has three recorded sermons, and in each of these we see the strong teaching element. On the day of Pentecost he pointed to the descent of the Spirit as a fulfillment of the prophecy of Joel and showed that Christ's resurrection was a direct fulfillment of one of David's prophesies (Acts 2). In his sermon in the temple in Acts 3 he reminds the people of the prophecy of Moses concerning a "prophet" who was to come and that all the prophets from Samuel's day forward had foretold the coming of the Redeemer, and he showed them clearly that the coming of Jesus Christ was in fact the fulfillment of the third part of the Abrahamic Covenant, the promise that "all the kindreds of the earth should be blessed" through a seed of Abraham (Acts 3:25). In Peter's sermon in Acts 10 he instructs Cornelius, the godly centurion who was not yet familiar with the ministry of Christ, as to how he must believe in him to receive remission of his sins (Acts 10:43).

**The Emphasis of Other Disciples:** After the founding of the church at Pentecost, we are told that the congregation "continued stedfastly in the



apostles' doctrine (teaching)" (Acts 2:42). Despite the persecution which they received at the hands of the Jewish leaders, the disciples continued faithfully at their task and "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). When the benevolent and social activities of the church began to interfere with the main duty of the apostles in their ministry of the word, they ordained godly deacons to relieve them of this part of the responsibility (Acts 6). In fact Stephen, one of these deacons, later set a good example in teaching the people that Jesus had been prophesied as the Messiah throughout the Old Testament (Acts 7).

Perhaps the New Testament book which most emphasizes the grave need for teaching in the church is Hebrews. To the careless Hebrews the writer warns, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God" (Hebrews 5:12). Throughout the book the writer points out the danger of apostasy to that Christian who ceases to grow in grace through being taught and teaching others. The apostle James emphasizes the terrific responsibility which lies on the shoulders of a teacher when he says, "My brethren, be not many masters (teachers), knowing that we shall receive the greater condemnation" (James 3:1). Those who teach the Word of God will be accountable for their own souls as well as the souls of those who sit under them. It is John, the apostle of love, who warns against even receiving one who does not profess faith in the whole teaching of Christ (II John 10). The Christian teacher has an obligation to practice discernment in relation to the doctrines of others that he might guard his flock against the intrusion of the enemy in the disguise of a true prophet, a wolf in sheep's clothing. But is it necessary for a man to accept every doctrine of Christ before we receive him as a teacher? In this connection we should recall the great commission which urged the disciples to teach their converts "all things whatsoever I command you" (Matthew 28:20). If it is a doctrine which Christ taught or which the New Testament taught about him, it is necessary for all true Christian teachers to accept that doctrine.

### III. The Teachings of Paul

**His Preparation:** The personal ministry of Paul is itself a wonderful and continuous example of a teaching ministry. He was probably the best educated of the apostles, perhaps having attended the university in his hometown of Tarsus before he was sent to

Jerusalem to receive his rabbinical training at the feet of one of the most noted teachers in Judaism, the honored Gamaliel (Acts 22:3).

**His Teaching Ministries:** Paul's first prolonged teaching ministry was at Antioch in the first Gentile church as a companion of Barnabas. Luke observes here that "a whole year they assembled themselves with the church and taught much people" (Acts 11:26). During his missionary journeys, Paul had two extended teaching ministries, first in Corinth for a year and a half (Acts 18:11), and then in Ephesus for three years (Acts 20:31). His ministry was so effective that his opponents at one time accused him of "teaching all men everywhere" (Acts 21:28). As he gave his farewell address to the Ephesian elders at Miletus, he reminded them that he had "taught publicly, and from house to house" (Acts 20:20). In our last glimpse of Paul in the book of Acts we find him as a prisoner in Rome, but even then "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ" (Acts 28:31).

**His Discussion of Gifts:** In his epistles Paul was just as fervent in his emphasis on teaching as he was in his own personal ministry. In his discussion of the differing gifts in the work of the Lord in Romans 12, I Corinthians 12, and Ephesians 4, he emphasizes the importance of the office of teacher. In I Corinthians 12:12, where the apostle apparently lists the offices of the church in the order of their respective importance, he states, "And God set some in the church, first apostles, secondarily prophets, thirdly teachers." The office of apostle apparently died with the original apostles; the equivalent of the prophet in the church today is the preacher of the Word, and the office of teacher now stands second in importance in the ministry of the church. But perhaps the reason for this even is that preaching is generally associated with salvation, which of necessity must come first, while teaching is associated with the growth of the person after he has been saved.

**His Advice To Pastors:** It is in the Pastoral Epistles, especially I and II Timothy, where Paul set forth his strongest emphasis on teaching, and rightly so since these books are written to young ministers and teachers of the Word. Because of the authority that goes along with the teaching office, Paul strongly admonishes, "I suffer not a woman to teach, nor to usurp authority over the man" (I Timothy 2:12). In listing the qualifications for a bishop or preacher Paul stresses that the candidate must be "apt to teach" (I Timothy

3:2). And periodically, after Paul has given important instructions which he wishes Timothy to get over to his people, he strengthens his words by saying, "These things command and teach" (I Timothy 4:11), or, "These things teach and exhort" (I Timothy 6:2). In an often referred to passage in II Timothy 2:2, Paul instructs Timothy in the evangelistic process saying, "The things which thou hast heard of me among faithful witnesses, the same commit thou to faithful men, who shall be able to teach others also." In other words, we teach others that they might teach others, and thus the New Testament church is perpetuated.

Finally, Paul mentions favorably the fact that Timothy came from a godly home in which he received training from his grandmother Lois and his mother Eunice (II Timothy 1:5), and he reminds Timothy that "from a child he had known the holy Scriptures" (II Timothy 3:15). This last mention of Timothy having been taught the Scripture as a child leads Paul to point to the Bible as the basis for all Christian education. This must be true since "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16). The written word of God must furnish the guiding principle in any education which is properly called "Christian."

### IV. Putting Principles Into Practice

In bringing this article to a close, let us remind ourselves that the three institutions for Christian education are the home, the church, and the school, and they are here listed in their order of importance in relation to the effectiveness of their communication. It is not likely that any one of these institutions can altogether make up for the lack of the others, and it certainly causes a problem when the training of these institutions becomes contradictory.

**The Home:** It becomes necessary for every Christian, and especially every Christian parent, to evaluate these institutions. Are the practical and doctrinal instructions in your home sufficient to enable your child to make the right choices in life? The promise of Proverbs 22:6, "Train up a child in the way he should go; and when he is old, he will not depart from it," is not an idle boast. But "training" involves much more than merely "telling."

**The Church:** Then how about your church? Pastors, who should also be teachers (I Timothy 3:2), should espe-

*(Continued on page 16)*



# a philosophy for CHRISTIAN DISCIPLINE

by Charles A. Thigpen

**I**N ALL CIVILIZED SOCIETY there are rules and regulations which guide the conduct of its citizens. Behind these regulations there is a philosophy which has produced them. Because Free Will Baptist Bible College is a Christian institution, its basic philosophy of belief and conduct is found in the Word of God.

The overall objective of the college, which is training Christian leaders for church vocations, is kept in sharp focus. The future ministers, missionaries, Christian education directors, music directors and trained, dedicated layworkers for Free Will Baptist churches make up this student body. Certainly all should agree that for such a group nothing short of the clear, forthright principles of conduct found in the Bible would be appropriate.

Such Biblical principles as the Golden Rule, "and as ye would that men should do to you, do ye even so to them," is one of the basic guidelines of this college. The summary statement of the Law given by our Lord in which He said to love the Lord thy God with all your heart, your soul, your strength and your mind, and love your neighbor as yourself, is another foundational principle that undergirds the school's philosophy of conduct. Herein our Lord is stating that a person's relationship to God is primary and basic—and that second to it is a proper attitude and concern for his fellowman.

Believing as we do here at the college that the Bible is completely inspired and that it is "our rule of faith and practice," we do not think that right conduct is an option for the Christian. The Holy Spirit has so beautifully put belief and behavior together that we must put both into practice. In the book of Romans, the first eleven chapters deal with doctrine, the last five deal with deportment. In Ephesians, the first three chapters concern the believer's creed; the last three, the believer's conduct. We are convinced that a person's life demonstrates his belief. The Bible stresses the necessity of correct belief and a proper walk for every Christian.

Clean, holy living is one of the watchwords on this college campus. This is taken both positively and negatively. Clean thoughts come forth from a heart that is right with God. The Psalmist asks, "Who shall ascend into the hill of the Lord?" Then the answer is given, "He that hath clean hands and a pure heart." No man can have clean hands unless his heart is pure and right in God's sight. We know it is impossible for an unregenerate person's life to be acceptable in God's sight. Therefore, we insist upon Christian character as a requirement for admission here at Free Will Baptist Bible College. A person must be born-again. He must be a partaker of the divine nature of the Lord to fulfill his obligations as a student on this campus.

Then, there is the negative aspect of Christian living. There are certain things that are not permitted here. Dis-

honesty or cheating in any form is not allowed. No illicit drugs, narcotics, or any form of alcoholic beverages are tolerated. Even the use of tobacco is banned. Hollywood movies, dancing or listening to the music which characterizes this evil age are not permitted.

We follow the Apostle Paul's admonition that he states in I Timothy 2:9, "that women adorn themselves in *modest* apparel." We apply this to everyone here—both men and women. We state that, "All students are expected to be modest both in dress and behavior at all times," in our *Student Handbook*. Our girls' skirts and dresses must be of modest length. Their clothing must not be too close-fitting or otherwise revealing. They do not wear shorts, "peddle-pushers," or any form of men's clothing. The men's clothing must also be modest.

We train our men to be Christian gentlemen and our women to be Christian ladies. There is no "hand-holding" or other familiarities permitted. Most of the dating is to be done here on the college campus. Any off-campus dating is properly chaperoned. We assure you that you will not be embarrassed by the behavior of our dating couples when you visit this campus.

And yet our young people are happy. You will not find a group anywhere that is more radiant, cheerful, kind and courteous than the student body of this college.

We are aware of the enemies we are fighting in order to maintain our standards. There are the strong pulls of the flesh that we must ever overcome. There is Satan and all his forces to battle. And the whole world, which lies in the arms of the wicked one, we must fight. A spirit of compromise and permissiveness is sometimes found in Christian homes and sometimes even in local churches. Our job in holding high these Christian standards seems to get a little harder each year, because there is a lowering of Christian principles in progress almost everywhere.

Here at the college, we are committed to Christian culture and refinement. We believe in the practice of good manners and proper etiquette. In precept and by example we seek to teach the practice of all the Christian graces.

We subscribe wholeheartedly to Paul's statement in Philippians 4:8, which is possibly the best definition of Christian culture ever stated, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

## The Author:

Charles A. Thigpen has served as instructor, academic dean and counsellor to students for 18 years at Free Will Baptist Bible College. He has kept strict discipline in the Christian life foremost in molding students into Christian leaders.



## comment

by Cleo Pursell



Saint Valentine, who lent his name to the holiday observed each year on February 14, actually had little to do with it. From a combination of pagan and Christian festivals has come this custom dedicated to love.

Valentine Day is for those who are young in heart as well as for those who are young in years. It reminds us of a real need in our cold and impersonal world for an expression of love and affection.

We are often so busy that we find ourselves making excuses for neglecting those we love best—old friends or even our own families.

It has been said that a lack of understanding love is the root of much mental illness. Our world is filled with tension and insecurity. We are under constant strain and pressure. Conditions are such that mankind just isn't going to be able to stand it unless he is loved.

An orphaned child was ill, yet experienced physicians could find no specific ailment. One doctor with unusual insight wrote on the little child's chart, "Pick up and love every three hours." As the nurses followed the instructions, a change began to take place, color came back to her cheeks and her eyes began to sparkle. Listlessness disappeared and appetite increased. Soon the child was completely recovered.

Love is a universal talent—something we all can do. Some people can never sing in a choir because they are tone deaf. Others will never be speakers nor teachers, but everyone has the capacity to love. How effectively are you using yours?

Love is best expressed by small kindnesses. Just to let one know that you are aware of the ache in his heart or that you care because he is having a hard time can mean much. Yet how reluctantly we reveal our thoughts and warm affections for others even though Jesus said love is the badge of Christian discipleship (John 13:35).

Alice C. Twilley, in her book, "Except Ye Have Love," spoke of a woman who had great faith in God. She was a woman of prayer. Her reputation was spotless. She was loyal to her church. One man said: "I know she's good. She doesn't drink and she wouldn't swear for anything in the world—but she makes everyone else want to swear."

Somehow she couldn't hate sin without hating the sinner. In her dealings with others she was intolerant and unfair. In spite of her earnest faith she lacked love—and nullified her influence to win others.

"Though I speak with the tongues of men and of angels and have not love, I am become as a noisy gong or a clanging cymbal." "Though I have all faith, so that I could remove mountains, and have not love, I am nothing" (1 Corinthians 13:1-2).

**Loving** may be the most remarkable thing you do.

## gems

from the Greek  
New Testament

by Robert Picirilli



In this column of the last two months we have dealt with **phileo** and **agapao**, the two words used in the Greek New Testament for love. **Phileo** is the word used for strong, personal, intimate affection, such as that between sweethearts, husbands and wives, intimate friends. **Agapao** is a word that emphasizes not so much the emotional element of love, but the rational and volitional. There is always an element of choice between two alternatives felt in the latter word.

One can see this as helpful in understanding several New Testament passages. For example, there is Romans 9:13, where the Lord says: "Jacob have I loved, but Esau have I hated." Does this mean God felt animosity in his heart toward Esau, and felt intimate affection for Jacob? Perhaps, but the word used for **love** here is **agapao**, not **phileo**. In other words, what this verse says is more like this: "I have chosen Jacob and rejected Esau." **Agapao** always presents this picture of a choice.

Apply this same understanding to II Peter 1:7, where we are told to practice both "brotherly-kindness" and "charity." The "kindness" is **phileo** and the "charity" is **agapao**, and it is certainly right that **phileo** is the kind of love practiced toward the brethren. You can't feel personal, intimate affection for everyone, but you can have **agapao** love for all men.

Consider also two well-known passages in I John that use **agapao**. One is in 2:15, "Love not the world." This is not a matter of **feeling** so much as **choice**. We are to choose what we shall follow after, and in that choice we are not to choose the world's way, but God's way. Our lives and actions should not be controlled by such a motivation as having chosen the world in preference to spiritual things.

The other well-known passage is I John 4:7, "let us love one another." Obviously the choice here is between loving others and loving self; we are to choose our brother's good in preference to our own. The opposite of this kind of love for others is selfishness. We face the alternatives and make the choice: we will live and act as controlled by the choice of our brethren rather than ourselves.

One final passage: In Ephesians 5:25 husbands are told to love their wives. Since husband-wife love comes in the category of strong personal affection and feeling, we might expect this to be **phileo**. But no, Paul does not need to tell us to love our wives **that** way! What he is saying is that a good husband will have to choose between his wife and others, or between his wife's needs and his own; and when faced with such a choice he must love his wife.



# Thank You for Your Gifts to the . . .

## COOPERATIVE PLAN OF SUPPORT

December, 1969

### RECEIPTS:

STATE	Dec. 1969	Dec. 1968	Yr. to Date	Designated
Alabama	\$ 12.50	\$ 71.00	\$ 3,790.39	\$
Arizona	—	599.86	2,224.22	
Arkansas	724.26	623.10	8,717.64	
California	573.40	1,029.44	6,810.42	170.76
Florida	189.69	192.72	1,582.68	
Georgia	2,305.72	—	4,950.05	
Idaho	24.80	—	222.20	
Illinois	562.97	737.56	9,469.84	
Indiana	—	—	231.07	
Kansas	201.00	240.00	1,345.10	
Kentucky	269.87	129.01	2,860.68	
Louisiana	—	—	11.34	
Maryland	—	—	45.00	
Michigan	355.50	295.60	4,254.34	
Missouri	1,910.00	1,998.91	24,581.34	
Minnesota	—	—	22.12	
New Mexico	—	45.42	181.32	
North Carolina	125.68	123.58	1,686.34	
Ohio	400.00	380.48	2,662.93	
Oklahoma	2,442.01	2,138.45	21,705.39	32.29
Tennessee	126.70	121.53	1,736.73	
Texas	197.90	156.86	1,827.64	
Virginia	—	63.68	1,586.61	
Washington & Oregon	23.28	—	552.42	
Wisconsin	—	10.00	80.00	
West Virginia	—	—	125.00	
TOTALS	\$10,445.28	\$8,957.20	\$103,262.81	\$203.05

### DISBURSEMENTS:

Executive Department	\$ 3,187.57	\$3,131.81	\$ 37,701.68	\$ 31.29
Foreign Missions	2,329.09	1,889.59	20,896.93	61.92
Bible College	2,191.32	1,662.57	19,667.59	61.92
Home Missions	1,389.98	1,182.62	12,603.89	46.92
Church Training Service	708.61	642.55	6,591.36	
Board of Retirement				
and Insurance	354.28	291.27	3,266.84	
Laymen's Board	212.57	156.79	1,899.31	
Commission on Theological				
Liberalism	70.86	—	634.21	
Children's Home	1.00	—	1.00	1.00
TOTALS	\$10,445.28	\$8,957.20	\$103,262.81	\$203.05

(Continued from page 13)

cially be concerned here. What is your church doing to help its members "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18)? What are you doing in your own personal ministry to fulfill this goal? What about your Sunday School teachers? Are they well qualified? Are they trying to become better teachers? If not, do you have some in your church who will?

**The School:** Finally, and of special importance in our day, what about your school? Is everything you teach your child at home being contradicted by his instructions at school? If so, you can at least let your voice be heard as a citizen and taxpayer. But it is likely that the answer lies best in our day in the growing establishment of Christian Day Schools on both the elementary and secondary levels.

And what about that college? More young people are going to college today than ever before. When your Christian young person leaves home for the first time to be more on his own than ever before, will he be confronted by an agnostic or atheistic professor, who may nevertheless appear to be very nice and quite reasonable? (Remember that the devil and his ministers come as "angels of light"—II Corinthians 11:14, 15.) If he is strong enough, perhaps he will be able to survive the secularistic instruction and the ungodly environment without losing his faith only to become a victim of a materialistic emphasis which totally omits any consideration of the will of God. The latter consequence develops a Christian who has lost all real zeal for full dedication because he is so wrapped up in this business of "making a living."

The answer to this Christian dilemma today is the Bible college, where a young person can receive solid and fundamental Bible training along with the basic requirements for a general education. If he does not wish to enter full time Christian service, he can transfer after two years of training at the Bible college to the school of his choice, but with a valuable Biblical foundation which will help him to stand up against the assaults he is likely to face.

Now that you have made your own individual evaluation, how do you stand on the three important counts: home, church, school? And above all, how do your educational efforts appear in the light of the teachings of the New Testament? ■

### The Author:

Stanley Outlaw is a Bible instructor at Free Will Baptist Bible College. At the age of 29 he has already achieved recognition as a Bible scholar.



# OPERATION DEEP DIVE

**CHALLENGES 50,000 FREE WILL BAPTIST YOUTH TO  
RAISE \$10,000 FOR A SWIMMING POOL FOR HILLMONT.**

For the church whose youths raise a total of \$300:

**AWARD:** free tuition for one boy or girl at a Hillmont leadership program.

For the church whose youths raise a total of \$500:

**AWARD:** free tuition for both a boy and a girl at a Hillmont leadership program.

For the church raising the most money through March 29:

**AWARD:** a free weekend retreat for all their youth at Hillmont.

For the boy and girl who raise the most money:

**AWARD:** a free campership (week encampment) at Hillmont.

Plaques will be awarded all churches that contribute \$100 or more.

Hillmont Training Center is 157 acres of rolling hills and thick woods. This is the national center for leadership training of Free Will Baptist youths. Only two years old, the rugged camp is emerging as a favorite retreat for both youth and adults. A full complement of programs is scheduled for 1970.

Find out how you can participate in this exciting venture. Write:

**Operation Deep Dive  
P. O. Box 1088  
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Now we are working to improve its content. Look for a departmentalized Contact soon. We are acquiring the services of writers from California to North Carolina to bring you all the information worth knowing. Look for monthly commentary on what is happening in theology, home life, youth, Free Will Baptist history, and many other important areas of Free Will Baptist action.

