

THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

35th Annual Convention Municipal Auditorium, Nashville, Tennessee, July 12 - 15



contact

Of The National Association
Of Free Will Baptists

August, 1971



VIEWPOINT

by the
Executive Secretary
Rufus Coffey

DEALING WITH THE DRESS

The advent of "hot-pants" on the fashion scene is more than another dress fad. It reflects a growing acceptance of immodest and indecent clothing. It also reveals the moral decay of our society as nakedness becomes a more acceptable way of life.

Starting with shorts and higher hemlines the trend toward nudity gained momentum with the miniskirt. Although materialistic fashion designers have tried to promote other fads, such as the midiskirt, their efforts have met with stubborn resistance. Now it appears that in order to keep pace with the demands for scanty clothing these designers will soon usher in another garment called the "bikini-shorts."

With topless dresses and fish net swim suits, called "scandal suits," gaining popularity in some places it appears that the worlds' concept of style will continue to be shameful, sex-exciting and disgraceful.

What should be the attitude of a Christian toward ungodly attire and the overexposure of one's body? In the light of modern modes of dress what is the proper demeanor for a Christian girl? Is she to follow the trends without regards to her conscience, or more important, the Word of God?

Sensible, virtuous women with strength of character and a sense of propriety will be careful to avoid extreme, repugnant styles of dress. She will withstand the pressure to compromise the principles of modesty and refuse to conform to the vogues of this world. She will be mindful of God's unchanging standard set forth in I Timothy 2:9 where women who profess godliness are instructed to dress appropriately and suitably with modesty and discretion. A Christian woman's clothing should be in character with her profession. Unless her outward appearance is distinctively Christian as well as her inward being, her influence and testimony is neutralized. Her witness is ineffective if what she wears obscures her Christian identity.

Mary Quant, London designer and mother of the miniskirt, reportedly said, "Miniclothes are symbolic of those who want to seduce a man." Why should a Christian girl follow the fashion patterns of such an ungodly woman who also said during a radio interview that her miniskirt was more convenient for afternoon sex escapades.

Some girls may be ignorant of the fact but if they wear a harlot's attire then they can be judged to be advertising that they are on the make and ready for action. This is certainly unfitting for a Christian. Other Christian girls are more concerned about the approval of the world than what God says about being adorned in "modest apparel." In their devious quest for attention and status the Scriptures and cast aside in order to keep in style with wicked fashion designers.

How can a woman determine what is modest or appropriate? The Christian is to be guided by good sense, good taste and a good conscience toward God and man. Specific ideas about what is modest vary because conventional clothes differ according to a particular culture. Yet there is an overriding principle established in both the Word of God and in the Christian conscience. Because of his make-up the human male is aroused by what he sees. Therefore, it is wrong for a girl to dress in such a way as to cast a stumbling block before men by inciting temptation or lust. Clothing which unduly exposes the female form is contrary to Biblical teaching of modesty and discretion. If a woman is responsible for arousing the sensory perceptions of

a man by indecent attire, she is just as guilty as he is for yielding to temptation.

It is expected that a Christian should be neat and attractive. Dowdiness is not piety. But a person can be well-groomed without sacrificing a modest, wholesome appearance. Clothes should contribute to one's natural, radiant beauty which emanates from a meek, gracious spirit. Dress fashions that are "way out" are unbecoming to one who desires to have an effective witness consistent with the scriptures.

Somehow Christian women need to become aware of the evil associated with contemporary dress styles. Much is being said about pornography, immorality and sex crimes, but little is heard about one of the main causes of moral corruption. In a report by Hollywood Social Studies 62 major cities in 37 states were polled concerning the relationship of sex crime and miniskirts. Almost unanimously, the replies showed a close relationship between revealingly short skirts and increased sex crimes. During the five year period preceding the miniskirt forcible rape declined 1%. In the five years following 1964 the rate jumped 68%. The report indicated a definite link between revealing, sexy styles and the decline of teenage morals, sex crimes and the molestation of young girls who wore short dresses.

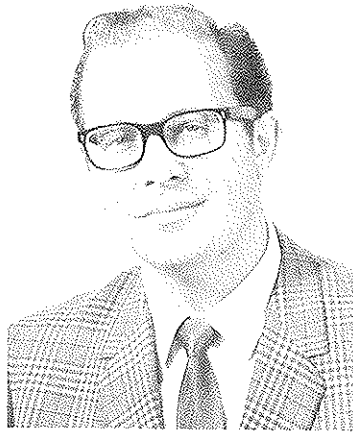
It is appalling to see how many churches are becoming so tolerant of the world's standard of dress. The increased tendency for Christian and church-going girls and women to follow the world's pattern of short dresses is a disgrace. It would seem that those who know the Biblical teachings on morality and purity would exercise restraint in raising their hemlines. Sad to say, the dress length of many Christians girls is no different from the unsaved. Dr. Vernon McGee said recently that "some girls can stand up to sing and send you to the gates of heaven, but when they sit down they send you to the gates of hell."

A return to Biblical standards is foremost, if the present moral decline is to be reversed. Not only is the preacher to dare to be unpopular by proclaiming the Word of God but parents are to teach modesty to their children by the same Word of truth and by example. They must have the character to resist the pressure to give in to what their daughter wants to wear. Mothers ought to refuse to buy short dresses which might contribute to the downfall of her daughter or some other mother's son. If she does not sew, it still would be cheaper to have a seamstress make a dress rather than purchase a short one in the store.

Adherence to the Word of God will develop a sensitive Christian conscience. It will give strength of character to resist compromise and complicity with the world.

Finally, Christian women ought to examine their wardrobe and ask themselves this question, "Can I wear these clothes for the glory of God?" If they are revealingly transparent, suggestively tight fitting, or questionably short, the woman who desires to please and honor God will discard those garments which have "the appearance of evil." If there is any question about their suitability to strengthen our testimony and influence, then they are out of style with God.

When Adam and Eve disobeyed God in the garden of Eden their sin brought shame and God provided a coat of skins as a covering. Nakedness is still shameful. God requires that Christian women be properly dressed.



EUGENE WORKMAN TAKES EXECUTIVE OFFICE POST

Eugene Workman, former registrar and teacher at Oklahoma Bible College since 1966, has been named Administrative Assistant and Managing Editor of CONTACT according to an announcement by Rufus Coffey, Executive Secretary.

In addition to editorial duties and office management, Mr. Workman will be responsible for a more effective communications program within the denomination and with the public news media. He also will be involved in the production of promotional and stewardship educational materials.

The 32 year old native of Mountain Grove and Springfield, Missouri attended Southwest Missouri State College in Springfield and graduated from Free Will Baptist Bible College in 1964. He received his Master of Education in General Administration from Oklahoma University last year.

The Reverend Workman was pastor from 1964-1966 at the First Free Will Baptist Church in Glasgow Kentucky. During this pastorate he served as City News Editor for the *Glasgow Daily Times*. While at O.B.C. he was in charge of various publications including the monthly "Newsletter" and the college yearbook.

He is married to the former Marjorie Hinton of Bailey, N.C. and they have one child, Regina, who is three years old. The Workmans will move to Nashville the first of September to assume his new assignment.

gems Continued from page 13

adult sons in God's family, no longer little children under a nursemaid (see the "tutors" and "governors" of 4:2)! Now we are dealt with as full-fledged members of God's family, His sons, co-heirs with Jesus.

And so Jesus replaced the simple "Thou shalt not!" with an even deeper understanding of the meaning of the law as it is to be observed in our hearts. And the object lessons have all been fulfilled and are no longer needed. Now we are no more children, but have all the privileges and responsibilities of mature men in God's family.

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Official publication of the National Association of Free Will Baptists

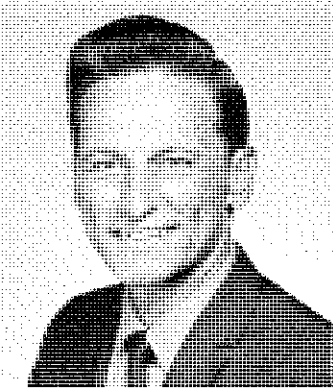
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 Circulation Edith Milliken

Published monthly by the National Association of Free will Baptists, Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$3.00; church family plan, \$2.52 per year; church bundle plan, 23 cents per copy. Second class postage at nashville, Tennessee. Copyright privileges reserved. c, 1971. Member of the Evangelical Press Association.

DEMAs- "THE DROP-OUT"



by Randy Cox

II Timothy 4:9-11a

Every time a worthy goal is achieved it helps to strengthen character. Experience helps me to appreciate this fact more and more every day. However, there is yet a course before us which will take all that extra strength gained if we follow it through to completion. It is the course of faithful living and service to God. We hear much talk today about drop-outs and concern is high as to their effect on our nation morally and materially. We are concerned about the high school and college drop-outs who are ill-equipped to make a living in this highly technical age. We are concerned about those who drop out of the "establishment" (so called) for often these individuals turn to drugs. Sometimes they become leeches on society, living off the hard work of others. Very often they become a physical disgrace. Too often they join the effort to overthrow the government of these United States. There is, indeed, due cause for concern.

The Bible scene before us in our Scripture text is one of sadness. It tells of a far more serious kind of drop-out. It talks about a spiritual drop-out. Second Timothy not only gives us Paul's glorious exit from this life but also stands as a catalog of casualties and unveils a list of liabilities. Paul said, Phygellus and Hermogenese (1:15) have turned away from me; Hymenaeus and Philetus (2:17) have erred from the truth regarding the matter of the resurrection; Alexander (I Tim. 1:20) (II Tim. 4:14) has done me evil and blasphemed God. Then he said of the person with whom we will deal extensively, "Demas hath forsaken me, having loved this present world..." Demas was a casualty, a quitter, a drop-out from the forces of God. Though he is mentioned several times in elite spiritual company, something horrible happened to Demas. He yielded to the call of the old life and left the battle for God and right.

There are many like Demas who were in the fight for God just a short while ago. For some it may have been just a few weeks ago, for others maybe a few years ago. They left the battle for God and righteousness. It could be there is within your heart a growing sympathy towards the call of the old life. Maybe you are weary of the discipline of discipleship. Maybe you are growing disgusted with the financial limitations which loom on the horizon in your service for God. The Devil is always looking for a loose end, a ravel in

the cloth of your spiritual life, something that he can use in the undoing of your effectiveness in your living for God. Only a continual closeness to our loving Lord can tie down the ravels in the cloth of our spiritual life. One thing for sure, to heed the call of the old life is always to lose.

When did Demas forsake Paul?

We cannot put our finger on a definite day nor on a specific hour in a day. But we can gain understanding about the timing of this move as we see the circumstances prevailing in the life of God's spiritual champion, Paul. Regarding his circumstances he said, "The time of my departure is at hand." Paul was nearing the time he would seal his testimony with his blood. He had been maligned, mistreated and misunderstood. He had suffered shipwreck, floggings and all sorts of abuses as he sought to follow Jesus, whom he met on the road to Damascus. He had come through one imprisonment and this one was to be his last. If there would ever be a time when a man would need the encouragement of Christian companions it would be at a time like this. If there would ever be a time when saints of God should present a united front in support of the persecuted servant of God it would be a time like this. At the time the jaws of circumstances seemed to be closing on Paul, Demas forsook him.

The word "forsaken" itself gives us insight as to the timing of Demas' move. I am told this word is taken from three words which mean to abandon-down-in; to leave in a time of great stress. To be abandoned when things are going well is trying enough, but to be abandoned when you are down in great stress is agony. The agony of the word "forsaken" is seen in the fact that Jesus used this expression on the cross as He cried out to His Father, "My God, My God, why hast Thou forsaken Me?" (Mark 15:34) The weight of the anguish in this word is seen in the extent of its effect on Jesus. His cry was the cry of an orphan. Paul did not know the spiritual loneliness that Jesus knew but he did experience a loneliness akin to it.

Any time is the wrong time to depart from God but the Devil will use all the influence at his disposal to assure that the forsaking is done when it will have the greatest adverse effect on the work of God and the workers. Demas left Paul when he was needed most, when the going got tough, when the way was hard and the demands were great. But it did not happen overnight. Long before the act, something was already happening in the heart of Demas. Such a move ferments in the heart before a life change is fashioned.

Why did Demas forsake God's Way?

Well, it was not for want of training for he had the best four (4) year course (63-67 AD) available to Christian workers at the time. He was taught by Paul, the inspired writer, the theologian who said some things that even puzzled Peter. Demas possessed the knowledge of right and wrong. He knew how God worked and the kind of folk through whom God worked. He had been trained by Paul, the man who became all things (servant) to all men that he might by all means save some. Paul was the man who wished himself accursed from God if it would result in the salvation of his brethren after the flesh. Demas was trained by this



man who brought his body under subjection lest after preaching to others he himself should become a castaway. Demas did his practical work with this same man.

It was not for want of Christian fellowship. In Col. 4:14 and Philemon 24 we see Demas mentioned in elite spiritual company. He rubbed shoulders with Paul for four years. He traveled with the great Doctor Luke, that gracious and sacrificial servant to God and to Paul. Luke the physician no doubt could have set up a practice in any city and easily become rich. In Philemon 24 Paul referred to Demas and others as his "fellowlaborers". Demas associated with Christian greats, but he turned his back on it all. He lost his fellowship with God. He turned his back on the best folks he had ever known, Christians. These are still the best people you and I will ever know, even though Christians are not perfect. He turned his back on a service opportunity that possibly would have afforded him the joy of winning thousands to Christ. He traded Heavenly honor for shame. Why?

The Bible is a book that tells about two worlds. First, "this present evil world" (Gal. 1:4). This world is visible. It is this world system alienated from God — this world's society estranged from the ways of God. Secondly, "the world to come" (Mark 10:30). This is the invisible world — the world that can only be seen through the eye of faith. Demas "loved" the first. The word rendered "love" in our text is the strongest word for love in the New Testament. Paul was not talking about the type of love which was just a friendly flirtation, which is noted in James 4:4 as resulting in the individual being the enemy of God. The love Demas had for the world is a love that indicates direction of will and intelligent, purposeful choice. It is the world to which we are not to be conformed. (Rom. 12:2). Love will influence our decisions and the course of life. Demas had this kind of love for this present evil world.

"World", as it is used here is defined as "the thoughts and experiences, maxims and speculations, hopes and impulses and aims of men living alienated and apart from God." It is startling to see that many individuals who were once stalwart saints now share these hopes, impulses and aims — these goals with those who make no pretense of knowing God. It seems to be the spirit of the age. Demas permitted the spirit of the age to get him. Maybe the root of it was a desire for riches or pleasure or earthly acclaim. (Demas means "popular"). Maybe it was a general combination of all these things. However, it is clear that self-interest took over and Demas no longer wanted to be associated with those like Paul. Demas' decision was similar to that made by Lot in the Old Testament when Lot gave up the "tent life" and decided to put down some roots in this world. He grew tired of the "tent life", those desert devotions alone with God and the life of the pilgrim, the stranger and the sojourner here.

How can I avoid the error of Demas?

I would like to make several suggestions and illustrate them from the Word of God as to the way you can avoid the error of Demas. First of all, keep your spiritual love life straight. A dual spiritual love affair is always fatal. You cannot love God and love the world simultaneously. You cannot serve God and be the servant of sin simultaneously. You cannot simultaneously "love His appearing" (II Tim. 4:8b) and love this present world (II Tim. 4:10a). Fix your love as the Bible states, "set your affections on things above . . ." (Col. 3:2).

Second Timothy 2 implements the above principle and shows how you can keep your spiritual love life straight and your affections set properly. 1. (2:4) Do not become entangled with the affairs (business) of this life. I have nothing but admiration for the preacher who of necessity must make tents. However, it is easier for a preacher to have a side line today than ever before. When a material side line begins to gnaw into our lives, too often it becomes the main line. There are many good things that need to be done. However, it is possible for a preacher to get so involved in civic action that he has no time for the spiritual ministry that solves the root problem in the hearts of men. Be careful. 2. (2:15) "Study . . ." — You will never finish studying. When you cease proper study you shorten your own usefulness. It will cost you in the depth of your personal life, the depth of your ministry and the length of your usefulness in any place God locates you. It will also tell in those to whom you minister. Don't use your study time for doing time. There is much to do but you will be better equipped to do what is needful if your life is undergirded by a conscientious study of the Word of God. 3. (2:16) There are some things you must "shun". Shun profane (that which lacks all affinity with God) and vain (empty) babblings. To participate in such will only result in growing ungodliness. 4. (2:22) There is a time to "flee", a time to run. Run away from youthful lusts. Almost everything today from the sale of toothpaste to T-shirts is set to arouse and exploit the lust of the flesh. Probably more servants of God have been caught in this web than in any other. Many have had their lives ruined because they did not know when to run and when to stand. 5. (2:23) There are some things that you need to "avoid". Sidestep foolish and ignorant questions for to be caught up in these is only to increase strife. You will neither settle nor satisfy the mind or heart of the inquirer if you seek to deal with a foolish question.

Finally, remember that yours is a high calling. In the eighteenth century the French people rose up against their monarch Louis XVI. He, along with his wife, Marie Antoinette, were killed at the guillotine. The ruling couple had a son, Louis XVII, the Dauphin. The people decided to permit the Dauphin to live, but they chose a particular fate for him. They decided to see to it that his soul was condemned to Hell. Therefore, they set out to defile him, doing everything they could to degrade him and drag him down to the gutter. They fed him garbage, clothed him in rags and tried to teach him the filthiest and most vile language known to man. But somehow God gave the lad strength to withstand. On one occasion, as the people were attempting to insure their goal, the little lad, while resisting, made this statement: "I will not do it, I dare not do it, I was born to be a king and I will not defile myself." Listen, dear Christian, "unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and to His Father. Unto Him be glory and dominion forever and ever. Amen". (Rev. 1:5b-6a) When you were saved from sin God made you a king. When you were born into His family you were born a king. Determine today by the grace of God, "I will not defile myself, I dare not defile myself, I was born to be a king". Stand true to Jesus. Surrender your all wholly to Him and let your life count for Him for time and eternity. Determine that by the grace of God you will not be a casualty but rather a conquerer through Jesus Christ, our Lord.

Randy Cox, pastor in Columbus, Mississippi, and a member of Free Will Baptist Bible College Board of Trustees, preached this sermon at the Bible College Baccalaureate Services in May, 1971.

Systematic Giving

by Charles Hollingshead



EVERY CHURCH is faced with the problem of meeting its financial obligations whether it is large or small, and the growth of any church usually corresponds with the way the people support their church financially. All interested church leaders must face the question, "How can we get our people to give?"

Our church, the First Free Will Baptist Church of Albany, Georgia, increased its giving from \$24,469.97 in 1967 to \$47,699.12 in 1970. This article is written at the request of the editor. In it I shall seek to share some of the methods that we used in our church.

There are several factors that entered into our added financial support. Among them were systematic challenges and programs to encourage giving, the increase in per capita income, and the increase in church membership. A church's income will increase usually in one of two ways or a combination of these two. One way is by challenging the present membership to support as they should, and the other way is by getting other people saved, adding them to the church and teaching them to give. Our increase in financial support has been a combination of these two. During the period mentioned above, our membership increased from 335 to 515, so naturally we had more people to support our church.

Two other methods also entered into the picture of our financial growth. The first major step forward was made in 1967. At that time we asked our people for the first time to make a financial faith commitment to their church. They had made faith commitments to pay for homes and automobiles and to support our Bible College and missionaries; therefore, we felt that they would like to show their love and appreciation to God and their church by making a similar pledge of support. The result was amazing. Our people pledged enough so that they underwrote our entire church budget. During the first year in which our people were challenged to pledge, our income increased from \$24,469.97 to \$34,020.03.

The other method employed was the use of the "Every Member Envelope System." Through this program every active member of our church as well as every active member of our Sunday School was

given a set of envelopes dated for every Sunday during the year. The envelopes were prepared with the Sunday School report information on them, thus they could be filled out before the individual came to Sunday School. This saved time in the classroom.

Every person in Sunday School turns in his report envelope with his tithe enclosed. A group of counters prepare the deposit as the Sunday School reports are turned in to the General Sunday School Secretary. A stewardship educational program takes place by this method as each person from childhood to adulthood comes to realize the need of bringing his tithe envelope every Sunday. Each person who receives a package of envelopes is asked to give twenty-five cents to defray the cost of them, and this helps to finance the program. The first year this method was employed our income increased from \$36,744.88 to \$47,699.12.

These additional methods have also played a part in our financial increase: 1. A monthly mimeographed treasurer's report, showing the budget in one column, and the amount spent for each budget item during the month in a second column, and the amount spent for each budget item during the current year in a third column, is made available to every member. The people of the church should never have any reason to question how their money is spent, and if they are properly informed, they are more willing to give. 2. Each quarter every person who gives regularly to the church receives a Stewardship Report which shows exactly how much he has given during the quarter. This report shows their tithes as well as any designated giving they may have done. This serves as a reminder to all our people that they should be regular with their giving. You will note that I mentioned every person gets this typed report. We feel that it is very important to mail this report to the children too in order that they will be trained and made aware that God is counting on them also. 3. Each January as people are getting their W-2 Income Tax Forms, making New Year's resolutions and getting their annual Stewardship Reports, we have our stewardship emphasis. Bulletin inserts on giving are put in the bulletin every Sunday during the month. Eye-level streamers are put over many of our doorways and on bulletin boards in our classrooms. Attractive posters are prepared and placed in high traffic areas of the church, such as main entrances and auditoriums.

Tithing testimonies are given by highly respected people in the church. These testimonies are very important, because they let the people of the church know that their most respected leaders are as firmly convinced as the Pastor that tithing is God's plan for church support. It is a good idea to use people from different ages and walks of life, because those in the congregation will identify with them. When a young father accompanied by his family, stands before the congregation, and tells how God has blessed them when they have tithed, he will challenge other young families to do likewise. As an elderly widow

tells how God has blessed her throughout the many years that she has tithed and tells how she continues to tithe in her old age, the younger people of the congregation determine within their hearts that they will make their finances also count for God. As a successful businessman in the church tells how God has blessed his business because of regular giving, the unsuccessful person may realize that his own failure is due to the fact that he has robbed God. These testimony messages should be short and to the point, not lasting over three to five minutes. The selection of the people to give these testimonies should be done with extreme care. One testimony should be given each Sunday during the emphasis month. Challenging letters encouraging giving are mailed into the homes in which the pledge card and progress reports are enclosed. Tracts on tithing are given to the people of the church. Only one sermon on tithing is delivered during the January Emphasis, and it is usually preached on the first or second Sunday.

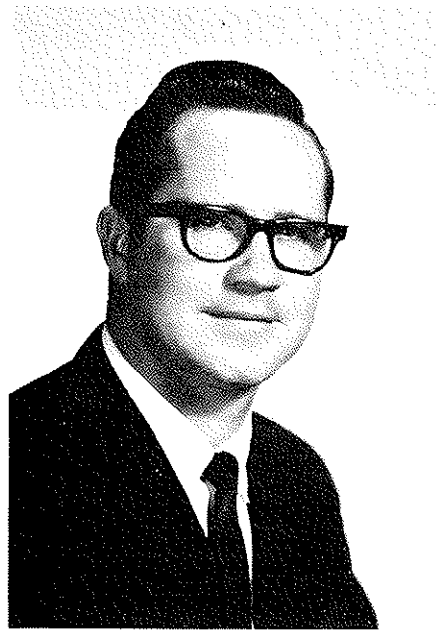
The direct mail programs by Virgil W. Hensley & Associates, 5343 South Joplin, Tulsa, Oklahoma 74135, and the stewardship materials provided by Arthur Davenport Associates, Inc., P.O. Box 18545, Oklahoma City, Oklahoma 73118, have played a major part in our programs, especially the letters prepared by Mr. Hensley.

The profit from our Day Care and Kindergarten program goes into a building fund to be used for our future expansion, and none of this profit is included in the above mentioned figures. Through this program we are able to get the gospel into nearly eighty homes while molding these young lives by Christian training. This also keeps the building which God has provided us from lying empty all week.

I have come to realize that I am cheating my people of bountiful blessings if I do not preach "giving" to them. My prayer is that God will use this article to challenge other churches to give their people an opportunity to show their real love for God. The people at Albany are just doing what they realize they should do, and they are happy that we keep them reminded of this privilege and responsibility. They are a wonderful group of believers, and God is continuing to bless them as they show their love for Him.

Rev. Charles Hollingshead is pastor of the First Free Will Baptist Church, Albany, Georgia.

A NOTE OF PRAISE



by Jack Paramore, Director
Development Program
Free Will Baptist Bible College

The total enrollment of Free Will Baptist Bible College in its first year of operation was 16. That figure doubled in two years, doubled again in two more years, and doubled a third time five years later. Enrollment then remained somewhat constant until 1958 when it approached 200.

Soaring Enrollment Demands

As the enrollment grew, the demand for facilities increased. A dwelling was purchased, then another, and another. An auditorium was constructed and an apartment building purchased, then another dwelling. Conditions really weren't too bad, though we could not compete with the university down the street as far as our facilities were concerned. But we got by. A wall was torn out, a partition added, an attic renovated, a basement whitewashed. Family bedrooms became dormitory rooms to house as many as eight students. The whitewashed basement became the setting for Biology, Greek, and Bible classes. Pauline Writings was taught in the living room of a dwelling, Psychology in the back bedroom, Music in a garage. Academic offices were scattered hither and yon. Administrative offices occupied a wing on the first floor of the large apartment building used also for the library and women's dormitory. It was piecemeal or makeshift, but with 200 students or less we made it somehow.

Facing The Demands

In four years, however, the enrollment leaped from 197 to 327. It suddenly became apparent that Free Will Baptist Bible College could not go on without serious efforts to develop adequate facilities. The college Board of Trustees, commissioned by the denomination with the responsibility

to direct the affairs of the denomination's only national college, began what ultimately amounted to four years of earnest prayer and debate on just what could and should be done. What it would actually cost was anybody's guess. They had no similar experience from which to draw, so the figure of \$1,000,000 seemed to stand out.

In the summer of 1965 at the National Association convening in Raleigh, North Carolina, in its annual report to the delegation of that great assembly, the Board of Trustees recommended that we enter a \$1,000,000 development program. Within five minutes and without one dissenting vote, the body adopted the recommendation.

Priorities

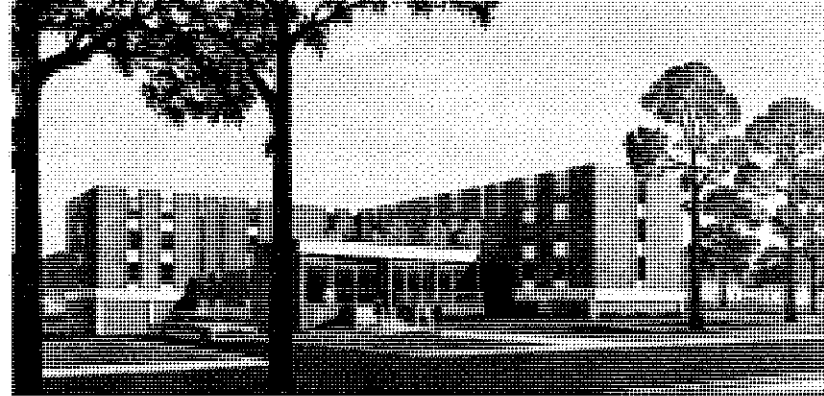
The actual needs began to become more distinct. A library building, adequate classrooms, comfortable dormitories, expanded dining facilities — these became priorities.

Where to begin was resolved as the Lord made available a large mansion and accompanying grounds which adjoined college property. With the acquisition of this mansion much of the library need was met. There remains the addition of a 3-story wing to house 40,000 volumes. Vigorous plans were laid for the construction of a men's dormitory and the academic building. Other property was secured to serve as staff housing and additional dormitory space. Then followed the construction of a women's dormitory-cafeteria complex completed in July, 1971.

Improvements Evident

Thus the campus has been up-graded and modernized. The academic building accommodates all classes except music. Nine academic offices are also provided. An inspection of the





New Women's Dormitory

building fairly shouts its advantages over that living room or back bedroom or basement classroom of just a few years ago. Dormitories are heated and air conditioned with far better lighting provided.

And now the new dining facilities with space to serve more than 400 family-style and capable of serving 1,200 to 1,500 meals three times a day cafeteria-style eliminates the sorely limited, over-crowded conditions we have known in recent years.

The Job Not Finished

But even while these plans were being laid and these buildings were being constructed, enrollment has continued to soar. That 327 now has swelled to 500. Intellectual needs of the student body must be given top priority, and so we must expand our library now. If not top priority, then certainly a critical area of concern is the physical education. For the most part these needs can be provided by the construction of our Physical Education Building which will include an assortment of athletic facilities. If the facilities of our Bible College are not all we would want them to be, to compare the present situation with that of five years ago leaves one wondering how we ever got by.

Who

The *state or federal governments* do not pay the bill for us. Consequently, they can exercise no control over our educational philosophy or policy. We have chosen this course with full knowledge that it would add to the burden of financing the program in order to remain free to teach the Bible and propagate the Gospel to the ends of the earth in a way we believe will be pleasing to God.

The *unconverted* cannot be expected to pay the bill. Their interests are in this world. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14)

Other denominations will not pay the bill for us. They, of course, are involved with their own ministries.

So the way we must do the job is to simply face the fact that this is our responsibility. If we have a college true to Christ, the Bible and our denominational distinctives, we must pay the bill. No one will do it for us. Free Will Baptist

Goen Hall



Bible College is ours to either build to the glory of God or ignore and leave to struggle with near insurmountable obstacles.

Honest Introspection

Then, too, as we accept the responsibility — and, for the most part, Free Will Baptists have accepted it — we must be honest about our strength. Our resources are *not* unlimited. There are no large reservoirs of funds waiting to be unleashed. Our churches have built larger and finer facilities in recent years and we thank God for that. Many of our leading churches, in fact nearly all of them, have heavy local debts. More and more of our sons and daughters are answering the call of missions and they deserve our wholehearted support. Our funds have been tapped but not depleted for it seems that God is replenishing the "oil and meal" supply daily. This is as it should be for are we not "laborers together *with* God"?

Yes, our resources are limited and taxed but there is enough to do His will. There is none to waste on programs that elevate man's ego and exalt his intellect and ambitions. But there will always be enough to pay the bill for the advancement of the true cause of Christ on earth. I am convinced that the Free Will Baptist Bible College is an intricate and important part of that cause.

For God's Glory

The way we must do the work then is to first make sure that we are not developing a philosophy that is man-centered, but rather God-centered. We must make sure that what we are doing at Free Will Baptist Bible College is what He wants. Then and only then are we justified in asking His people to give sacrificially to pay the bill. And if the bill is paid it will demand sacrifice.

So we ask His people for funds, Free Will Baptists now scattered around the world. We ask widows on pensions, retired ministers on pitifully small incomes, hard-working men and women, small churches in dying areas, mission churches, large churches with heavy debts. We ask them all to give knowing that unless they do the work here cannot go on. We ask by letter, through our *Bulletin*, through *Contact*. We ask in promotional services with but a few present. We ask our alumni. We ask thousands who have never, and may never, see our campus.

The Thrilling Part

We ask — and you respond. And the response has been beyond the fondest dreams of any one as late as ten years ago. The most thrilling part of the Development Program is not the amount of money given but the sacrifice behind the gifts, the warm personal story of people who give out of dedication.

A young couple saving to buy furniture give \$1,000 from their funds.

A sharecropper commits himself and gives \$1,000.

A saint in the sunset years of life empties a savings account and gives war bonds amounting to the largest single gift in the history of Free Will Baptist Bible College.

A rancher borrows against his estate and gives.

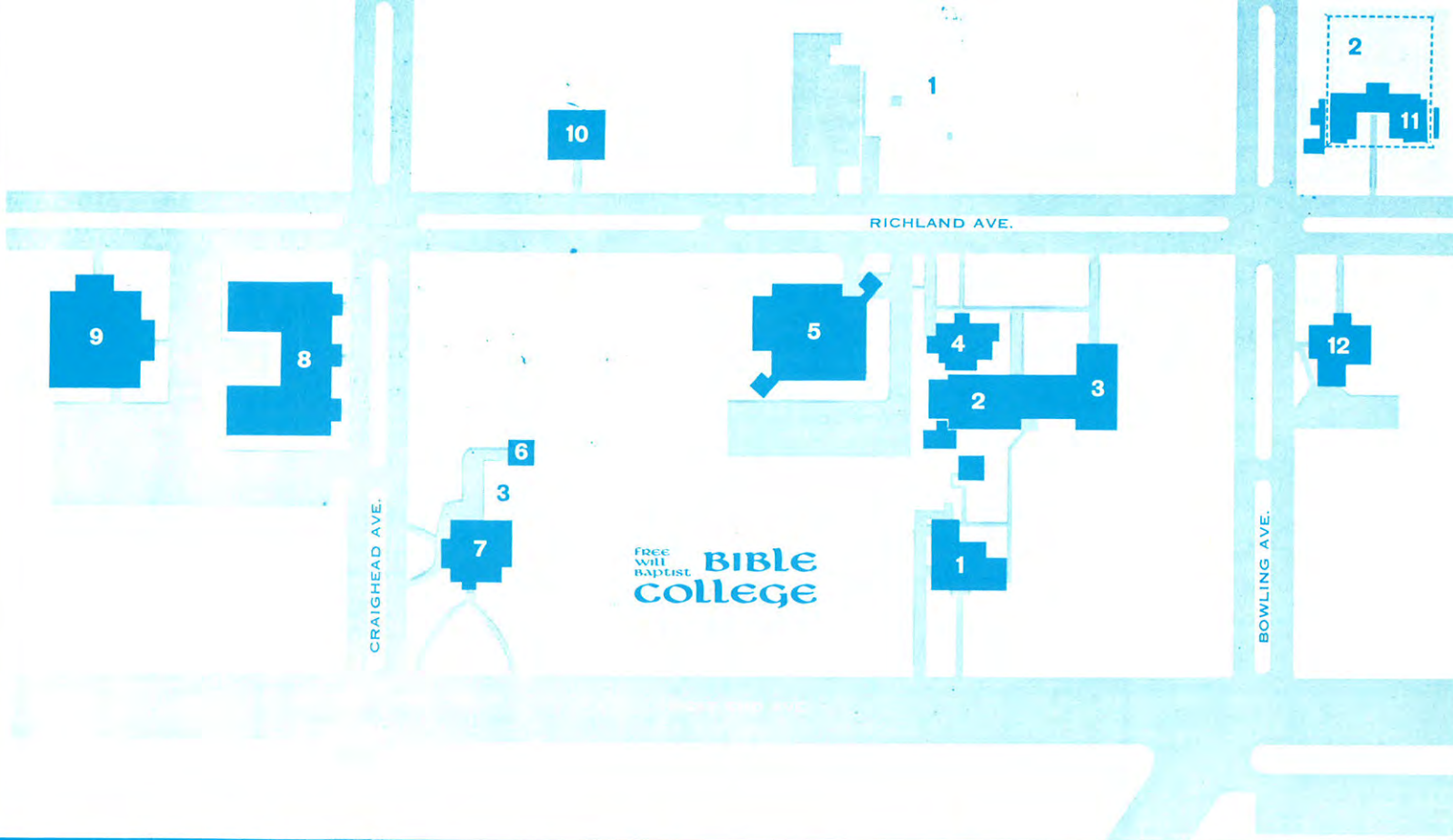
A teenage Sunday school class works at odd jobs, sponsors projects and gives to furnish a dormitory room.

A struggling church gives out of its building fund.

And the list could go on.

Summary

Since we have been promoting the current development program, now less than six years, giving to the general fund of the college has doubled and nearly \$1,000,000 has been raised for the Building Fund. From my very soul, I praise Him for showing us His power and undergirding us with His abundant grace.



SITE PLAN



LEGEND OF BUILDINGS

- 1 Administration Bldg.
- 2 Dining Hall
- 3 Memorial Auditorium
- 4 Davidson Hall
- 5 Ennis Classroom Bldg.
- 6 Music Bldg.
- 7 Library
- 8 Goen Hall
- 9 Bligh Bldg.
- 10 Cook Hall
- 11 Polston Hall
- 12 Ennis Hall

NEW UNITS TO BE BUILT UNDER PHASE II

- 1 New Women's Community Center
- 2 Gymnasium/Auditorium
- 3 New Library Addition



New Gymnasium Auditorium to be completed 1972.

Evangelism News

The National Association, when convened in Nashville on July 12-15, adopted a recommendation by the Executive Secretary Rufus Coffey that Free Will Baptist Churches observe the week of January 16-23, 1972, as Free Will Baptist Heritage Week. Each church is urged to designate either January 16 or January 23 as "Honor The Church" Day. To give further emphasis to the Word of God in life and home during the coming year it is recommended that pastors and Sunday School teachers promote daily Bible reading by encouraging every member to join in a Bible reading program to "Read It Through in '72."

The convention also designated 1972 as a year of evangelism. The following chart shows the need of expansion through evangelism.

	Number of churches	Total membership	Denominational giving	Per capita giving	Cooperative giving
1961	1974	168,706	\$ 331,101.00	\$2.06	\$47,291.00
1970	2163	186,136			
1971			\$1,271,593.00	\$6.79	\$106,686.00
Average annual gain	21*	1937*	\$ 94,049.00	47.3¢	\$ 5,940.00
		*9 year average			



Plan to Attend the National

EVANGELISM CONFERENCE

NOVEMBER 10-12, 1971

SPEAKERS

Gordon Sebastian	—	Keith Kenemer
Wally Beebe	—	Bob Followwill
Rupert Pixley	—	Homer Willis
Roy Thomas	—	Others

Host Church

WOODBINE FREE WILL BAPTIST CHURCH
Nashville, Tennessee

Reverend Richard Cordell, Host Pastor

The History Corner

by Mary Wisehart and Robert Picirilli

I drove down the sandy Georgia road, trying to dodge the holes and listened to Mrs. Clower reminisce until we could see the two buildings. One is an L-shaped frame building. It needs paint, but evidences of its ornamentation show that it was a distinguished building in its day. This building, located just across the road from Zion Free Will Baptist Church, was the site of Zion Bible school.

The General Conference Minutes of 1930 endorsed a Bible School established at Sowhatchee, Georgia, near Blakely. It was to open classes September 9, 1930. The next year, the minutes endorsed both Eureka College and Zion Bible School. The minutes also record that Zion Bible School held its first session with "four bright, intelligent young men."

The Reverend T. B. Mellette came to Georgia from South Carolina to serve as principal and instructor at the school. At Zion Church he met a young lady who became his wife in 1934. Their home was an apartment in that L-shaped school building. Most of the students at Zion found room

and board with members of the community. Some, however, did not have the money for room and board. The Mellettes made it possible for those students to attend by taking them into their home and sharing their food with them.

The school attracted students from Florida, Georgia, North Carolina, and Texas. Daniel and Chester Pelt, J. B. Lovering, and W. F. McDuffy were among the students. Mrs. Mellette recalls one girl came from North Carolina.

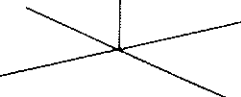
By 1933 the Zion Bible School was the only educational institution within the bounds of the General Conference, for the college building at Ayden had burned.

Zion Bible School continued until it closed its doors in deference to Free Will Baptist Bible College opening in Nashville, Tennessee.

Materials on Zion Bible School are lacking in the Free Will Baptist historical collection. We are especially interested in records of the school and personal memories of its students. We also would like very much to have a copy of the Free Will Baptist League quarterly which devoted a lesson to the story of Zion Bible School. And who were those first four bright, intelligent young men?



MINI MESSAGE & Outlines



I. J. Blackwelder

THE PRODIGAL'S CONVERSION (Luke 15:18)

I. HIS AWAKING

"And when he came to himself, he said."

II. HIS MEDITATION

"How many hired servants of my father's have bread

enough and to spare, and I perish with hunger."

III. HIS DECISION

"I will arise and go to my father."

IV. HIS CONFESSION

"Father, I have sinned against Heaven, and before thee."

V. HIS RECEPTION

"His father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

JESUS ONLY

(Mat. 17:8)

I. THEY SAW NO MAN SAVE JESUS ONLY

- A. They saw Jesus and not Moses and the law.
- B. They saw Jesus and not Elijah and the prophets.
- C. They saw Jesus and not all three. Jesus only is sufficient.

II. THEY WERE COMMANDED TO HEAR JESUS ONLY

- A. They were to hear Jesus as their only law-giver and leader (Gen. 49:10).
- B. They were to hear Jesus as their own prophet (Deut. 18:15).
- C. They were to hear Jesus as their only high priest and king (Heb. 1:8; 7:26,27).
- D. They were to hear Jesus as the only begotten Son of God (Mat. 17:5).

III. WHY JESUS ONLY?

- A. In Jesus only is the consummation of the law and the prophets (Luke 16:16).
- B. In Jesus only is the way, the truth, and the life (John 14:27).
- C. In Jesus only is the Lamb of God Who takes away the sin of the world (John 1:29).
- D. In Jesus only is the supply of all our needs (Phil. 4:19).

christian doctrine



Leroy Forlines

The Doctrine of Last Things

This division of theology is referred to as eschatology which means the study of last things or end events. It deals with the events surrounding and related to the second coming of Christ. There are basically three schools of thought on this subject: Amillennialism, Premillennialism, and Postmillennialism. Within each of these schools of thought there are variations of opinion.

The word *millennium* means a thousand years. The prefix to the word indicates the basic thought of the view about the thousand years and Christ's return. In Amillennialism, the *a* means "no". Amillennialism means no millennium. The meaning is that there will be no thousand-year reign of Christ on the earth. In Premillennialism, *pre* means "before". The idea is that there will be a thousand-year reign of Christ on the earth. "Pre" indicates that Christ will come before the thousand years begin. In Postmillennialism, *post* means "after". The idea is that the Church will bring in a thousand years of peace and prosperity on the earth. "Post" indicates that Jesus will come again after this thousand years of peace and prosperity.

The basic thrust of each of these views is seen in the name. However, they represent much more than that. They represent a basic approach to Biblical interpretation and a development

of God's plan of the ages. Biblical interpretation is fragmentary until a person has chosen a view and has begun to see it as an approach to understanding the development and carrying out of God's program of redemption.

It is obvious that all three views cannot be right since they have some basic contradictions. However, a development of either view is preferred to total ignorance on the subject. This is true in view of the fact that in the broad sense, which includes a view of the total program of redemption, there is a lot of truth in either view. The Amillennial view states much more than there will be no millennium. The Premillennial view says much more than that Jesus will come back before the thousand-year reign of Christ on the earth. The Postmillennial view indicates much more than the church will usher in a thousand years of peace and prosperity followed by the return of Christ. It is in the broader context that each view contains much that is true regardless of which view may be correct in its basic distinctions.

Knowledge needs organization. We need to see design and development in God's plan and program of redemption. Each of us must be true to what we understand the Word of God to teach on the subject, but we must have at least a degree of tolerance for difference of opinion

Intolerance often leads to ignorance since some people prefer to have no opinion rather than be criticized. There is some error that cannot be tolerated. But in areas where sincere Christians disagree, where no fundamental of the faith is at stake, and where Free Will Baptist doctrine does not take a definite opinion, there should be a degree of liberty and tolerance. We need that liberty that gives birth to study and exchange of ideas that helps us understand what the other person is saying. At the same time each must be true to his convictions.

Postmillennialism is held by very few people today. The optimism that the church will usher in the kingdom is fading out for most. Most do not understand the Bible to present such a hope. In fact, the fact that Jesus indicated that only a small percentage would be saved (Matt. 7:13, 14), along with the corruption that is said to come in the last days of this age (II Tim. 3:1-13), has caused most Bible believers to think that the Bible clearly rules out the possibility of the Church's ushering in the kingdom. In view of the fact that very few hold to Postmillennialism, our presentation will be limited to Amillennialism and Premillennialism except as comparisons may be made with Postmillennialism in these treatments.

The next article will treat Amillennialism followed by an article on Premillennialism.



words for women

by June R. Critcher

If you have recently read a book or magazine article with the "woman's touch" you may have read several reminders of your busy, hectic schedule — that revolves around your church, your family, and community affairs. Some writers suggest we resort to "bite sizes" in our daily study of the Scriptures. Others suggest we pray "on the run" because of our fast pace. The Christian woman who equates busyness with spiritual depth grabs these suggestions at first sight. "Ah, here is someone who understands my needs!" So she rubs in the ointment and it soothes her guilt-ridden conscience.

But do the Scriptures give support to our constant busyness? Did Jesus commend Mary for her activity?

I see in the Scriptures an account of God seeking man and of God making it possible for man to have fellowship with Him. The fact that God actually wants our fellowship is an amazing truth. "... True worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23). God is perfect, changeless, powerful, loving, holy. We are imperfect, constantly changing, weak, unlovely, unholy. Yet He seeks out and desires our companionship (Rev. 3:20).

In his booklet, *My Heart — Christ's Home*, Dr.

Robert Munger imagines his heart to be a house, with many rooms, into which he has invited Christ as guest. When Christ first came to live in the house, He and His young host agreed that every morning they would meet together in the drawing room. They enjoyed the delightful times each morning as they talked with each other and as the Lord Jesus explained the Scriptures. By and by the young Christian became so involved in busyness that he began to shorten his time with Christ. Sometimes he would miss several days at a time.

"Then," he says, "one morning as I rushed down the steps past the drawing room, the door was ajar. Looking in, I saw a fire in the fireplace and the Lord sitting there. Suddenly, in dismay, I thought to myself, *He was my guest. I had invited Him into my heart! He had come as Lord of my home. And yet here I was neglecting Him!* I turned and went in. With downcast glance I said, 'Blessed Master, forgive me. Have you been here all these mornings?'"

"Yes," He said, 'I told you I would be here every morning to meet with you.' Then I was even more ashamed. I asked His forgiveness and He forgave me.

"He said, 'The trouble with you is this: You have been thinking of the Quiet Time, of the Bible study and prayer time, as a factor in your own spiritual progress, but you have forgotten that this hour means something to Me also. Remember, I love you. I have redeemed you at a great cost. I desire your fellowship. Now,' He said, 'do not neglect this hour, if only for My sake. I want your fellowship.'"

Let's not get so busy that we leave Christ waiting alone in the drawing room of our hearts. He wants our fellowship. This time means something to Him.



gems

from the
Greek New Testament

by Robert Picirilli

Last month we discussed "adoption", a very important word in the vocabulary of Galatians. Equally important, in the same section of that epistle, is the word "schoolmaster", which occurs in Galatians 3:24, "wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

The word translated "schoolmaster" is *paidagogos*. It is made up of two roots, the *paid* part meaning a "child", and the *agogos* meaning a "guide". The *paidagogos* was not really what we think of as a schoolmaster; the *paidagogos* was someone (usually a slave) who took care of the small child until he became old enough to watch out for himself. Generally only the wealthy families could afford to assign a *paidagogos* to look out for each

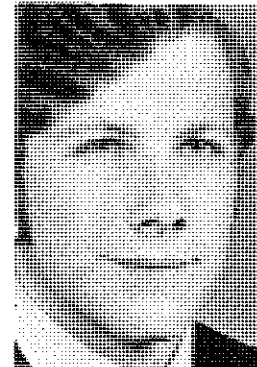
child. The *paidagogos*, then, is a "child-conductor", a nursemaid if you please.

You see, what Paul is telling us is that the Mosaic law was like a nursemaid, assigned to guide a little child. The point is that God's family, in Old Testament times, were dealt with as little children, and the law was over them to that end. The Old Testament period, in the development of God's family, is thus compared to the period of infancy. And the law was given to conduct the children safely through that period by giving the preliminary, rudimentary, object-lesson type of instruction that children can receive.

When you begin to teach children how to behave, you cannot give them principles to go by; you just tell them "no, no!" and spank their hands. The law gave this kind of "Thou shalt not!" instruction. Children need object lessons to aid their understanding, so the law provided for an intricate, visible ritual involving repeated sacrifices, priestly activity, and tabernacle worship.

But when Jesus came, it was time for adulthood! And that brings us back to last month's column. The "adoption", the son-placing, saw us established as

Continued on page 2



Steve Ange

MILEY TO HILLSDALE

Lynn Miley, son of Free Will Baptists' only medical missionary Dr. LaVerne Miley, with his wife Mona and infant daughter Michelle will be teaching this fall in Hillsdale Free Will Baptist College, Moore, Oklahoma.

Lynn has completed his work for a Master of Arts degree at Columbia Bible College with a major in missions. He will be teaching missions at Hillsdale while continuing schooling in education courses in preparation for missionary service in Africa. Lynn and Mona will be moving to Oklahoma the first of August, and, to quote Lynn, are "looking forward to a ministry that I have always felt the Lord directing me into."

ARIZONA PASTOR JOINS CTS DEPARTMENT

The Rev. Malcom C. Fry has resigned his pastorate of the First Free Will Baptist Church in Tucson, Arizona, to assume a new post with the Church Training Service in Nashville. He will be the new Director of Curriculum and Research with the CTS Department. He also will be responsible for developing new curriculum and will serve as editor of all CTS materials.

Rev. Fry has served as pastor of the Tucson church for seven years. During that time the church received over 360 members into the church. He received his Master of Education degree from the University of Arizona two years ago. He is listed in *Who's Who in America*. Brother Fry will assume his new duties on August 2 .



WALK — A — THON '71

134 CTS'ers, most of them teens, walked 15 miles on May 15 to help raise money for the special evangelistic thrust during the Winter Olympics in Sapporo, Japan, February 1972. The youth were members of churches in the Southern District of the Cumberland Association.

The teens first became interested in the Sapporo campaign when missionary Wesley Calvery, his family and Kari-Chan had services in this area. He shared the possibilities and gave the challenge. Later, the youth met with their sponsors and decided that the money raised from the 1971 Walk — a — thon would go to the special Japanese project. Wesley, his daughter Rebecca and John Yasuda walked with the group from the LaVergne Free Will Baptist Mission to the National Offices on Murfreesboro Road. At the end of the trip, everyone who walked was greeted by Foreign Missions General Director Reford Wilson and had refreshments prepared by the foreign missions department.

Wesley Calvery presented a carved Hokkaido bear to Jean Picirilli, the teen who had the most money pledged to her for walking the 15 miles. John Yasuda autographed records made by the Calvery family and himself and presented them to 15 walkers who had \$50 or more pledged to them.

The total amount of money pledged to the walkers is expected to go over \$3,000. It will go toward the establishing of a youth center in Sapporo to provide a place of contact between missionaries and the youth of Japan. Wesley has participated in a very vigorous youth ministry during his third term in Japan. He is looking forward to an even more productive youth ministry during this, his fourth term. Helping him during the spring of 1972 will be ten students from Free Will Baptist Bible College and a couple from California Christian College. They are all looking forward to an effective and wide-reaching ministry.

CHRISTIAN DAY SCHOOL

The Woodbine Free Will Baptist Church Nashville, Tennessee recently announced the opening of Woodbine Christian Academy, a private elementary school. The school, with classes beginning this fall, is planned to accommodate Kindergarten through the fourth grade this first year and thereafter will add at least one grade per year.

Mr. Stephen M. Ange, son of Rev. and Mrs. Joseph G. Ange, of Durham, North Carolina, has been appointed principal of the Academy. Mr. Ange is a graduate of Middle Tennessee State University where he majored in Psychology and teacher education and minored in History. He attended the Free Will Baptist Bible College for two years prior to his transfer to M.T.S.U.

Mr. Ange is a native of North Carolina, but lived most of his life and graduated from high school in Royal Oak, Michigan. He came to the Middle Tennessee area in 1967 to attend Bible College.

A large enrollment is expected in the Academy as many parents have given up on the public school as a proper environment for their child's education. Please pray for this endeavor that many young children will be saved and become fruitful Christians and American citizens as a result of attending the Academy.

The Announcement was made by Richard Cordell, pastor.

GRADUATION -- CCC

May 28, 1971, marked the culmination of four years of academic dedication, spiritual growth and individual enlightenment for six students. On this particular date, Larry E. B. Condit, Jesse E. Dunn, Vernon E. Gunnels, Jr., Sandra L. Jones, G. Clifford Mullins, and Ronald J. Young, graduated from California Christian College with mixed emotions. They accepted their Bachelor of Science degrees in Theology with relief for a job



religious newscope

FBI'S J. EDGAR HOOVER
CITES HIS FAITH

MINNEAPOLIS (EP) — "For me Jesus is a living reality. He is truly man's hope for joy and salvation. No matter what problems confront me, I know that I can count on our Redeemer for strength and courage."

In these words, J. Edgar Hoover, director of the Federal Bureau of Investigation (FBI), testified as to his faith in an article in Decision magazine.

He said he grew up in a Christian home where "my parents read the Word of God aloud and explained its meaning to us children.

"They made it relevant to us so that we could look to the Bible as a guide for our daily lives. For me the Bible is a constant source of inspiration and encouragement."

As a young boy, Mr. Hoover said he attended the Lutheran Church of the Reformation, Washington, D.C., where he went to its Sunday School, sang in the choir and served as assistant Sunday school superintendent.

He is now a member of a Presbyterian church.

World Relief Commission Aids Pakistanis in India

The World Relief Commission is expanding its present ministry in East Pakistan to include refugees who are settling in India. Famine on an unprecedented scale is threatening survivors of the tidal wave and civil war.

Under its disaster — relief policy of working through evangelical missionaries in affected areas, WRC has forwarded an initial amount of \$2500.00 to the National Association of Free Will Baptists, Nashville. These funds will be channeled through their missionaries in Bihar Province, North India, who will serve as WRC's counterpart agency in that area.

The Commission will raise further funds to assist in this emergency.

The Free Will Baptists are the third evangelical group with which WRC is cooperating in that part of the world. Since the devastating tidal wave they have supported relief and rehabilitation efforts by Assemblies of God and International Christian Fellowship missionaries.

WRC, overseas relief arm of National Association of Evangelicals, has recently moved its headquarters from Long Island City to Valley Forge, Pa.

OVER THE TOP

Nashville, Tenn. — June 1971 started as normal as any other June. But when Mrs. Gladys H. Sloan totalled the receipts on June 30, it became a very special month. During those thirty days Free Will Baptists, without any special drive, gave to foreign missions over \$76,000.

It was only the second time in Free Will Baptist history that monthly receipts have gone over the \$70,000 mark. The last time was December 1969 when we received \$73,000.

But it's not the cold figure that brought the smiles and the joy. It was the fact that that figure represented an interest among Free Will Baptists that could culminate in the evangelization of our generation within the next few years. Free Will Baptists are showing their concern more and more for the people for whom Christ died.

FORMER MISSIONARY ACCEPTS POST AS PRESIDENT OF HILLSDALE COLLEGE

Mr. Bill Jones, a former missionary to the Ivory Coast, West Africa, and a past member of the faculty at Hillsdale Free Will Baptist College when it was known as Oklahoma Bible College, is returning to that institution to assume the role of president. Jones, an ordained minister who pastored in his native state of Texas prior to his departure in 1959 for Paris, France, in preparation for missionary service, follows Dr. J. D. O'Donnell as president of this Christian liberal arts junior college. Dr. O'Donnell resigned in May and has returned to the pastorate.

The thirty-four year old Jones leaves an administrative position with the Foreign Missions Department of the National Association of Free Will Baptists. He has served as Director of Communications for that phase of the national work since he resigned as a member of the College's faculty in the spring of 1970. He holds a Master of Arts in Teaching degree from Oklahoma City University and has done other graduate work at Oklahoma University and Dallas Theological Seminary. His undergraduate work was completed at Free Will Baptist Bible College, Nashville, Tennessee, in 1957.



completed, pride for a job well-done and fear for a job that lies ahead. Valedictorian Vernon E. Gunnels, Jr., spoke of CCC as being a "manna — filling — station" for the graduating class of 1971. Quoting Amos 8:11, he spoke of the famine of "hearing the words of the Lord" that exists today. Referring to this spiritual famine, Mr. Gunnels declared that with God's guidance CCC's graduating class of '71 will satiate the spiritual hunger that prevails, utilizing their four years of "manna — filling."

Rev. Carl Young was the commencement speaker, taking his message from Psalm 37:23a; "The steps of a good man are ordered by the Lord." Exhorting the graduating class to be watchful and a good soldier, Rev. Young constantly reiterated the necessity of allowing the Lord to order their steps.



MISSISSIPPI PASTOR DIES

The Rev. George C. Lee, Sr., pastor of rural churches in Mississippi for almost sixty-two years, died on July 12, 1971. Brother Lee was ordained as a minister in August 8, 1909, at "old" Gauley Free Will Baptist Church in Calhoun County, Mississippi. During the sixty-two years of his ministry Rev. Lee pastored 17 churches. He saw at least seven men enter the ministry under his leadership. One of these is his own son, George C. Lee, Jr., pastor of Donelson Church in Nashville, Tennessee. He preached over 5,000 sermons, baptized over 1,000, conducted over 500 funerals, and performed over 200 weddings.

Rev. Lee, who was born May 3, 1887, was married to Miss Estelle Whitworth, on September 19, 1909. From this union came eight children, seven whom are living and active in the work of the Lord.

CONTACT extends deepest sympathy to the family. This faithful servant will be missed not only by the family but also by all who were acquainted with this faithful minister of the Gospel.

METHODIST OUST HOMOSEXUAL PASTOR

SAN ANTONIO, Tex. (EP) — An admitted homosexual minister was suspended from the Methodist ministry here in an emotional meeting following a plea on his behalf by the Gay Liberation Front.

The Rev. Gene Leggett, 36, of Dallas, a pastor for more than 10 years, was suspended by a 144-117 vote during the second day of the Southwest Texas United Methodist Annual Conference. Only fellow ministers voted.

Members of the Gay Liberation Front had confronted delegates demanding the church "cease the harassment" of Mr. Leggett, a member of the resident company of the Dallas Theater Center.

PRESBYTERIAN ELDERS PROTEST CHURCH GIFT TO ANGELA DAVIS

LOS ALTOS, Calif. (EP) — Elders of the United Presbyterian Church here have drafted a resolution protesting the national church's donating \$10,000 to Angela Davis' legal defense fund.

The donation "implies lack of faith in our judicial system..." the resolution states.

"We abhor the use of our mission funds for those who mock our courts of law and strive to create anarchy by the breaking down of our judiciary system."

The United Presbyterian Church's Council on Church and Race contributed the money to help defend Miss Davis on charges of murder, kidnapping and conspiracy in the Marin County shootings that claimed four lives last Aug. 7.

CHRISTIAN TV OPENS IN ATLANTA

ATLANTA, Ga. (EP) — A spiritual dimension characterizes this city's newest television station, WHAE-TV.

The station is a member of the Christian Broadcasting Network, Inc., headquartered in Portsmouth, Va. Pat Robertson, president of this network, presided over opening ceremonies dedicating the new station "to the glory of God."

A highlight of the day's programming is a live show — "The 700 Club" — which features a variety format based on prayer, Scripture, evangelism and music. Viewers are invited to call in prayer requests, etc.

BROADCASTERS LAUNCH INTER-CONTINENTAL TV

QUITO, Ecuador (EP) — Missionary Radio Station HCJB will become the base for a new syndicated television program designed for evangelistic purposes throughout Latin America.

Programs produced by the HCJB staff and Latin Christians from other areas will be duplicated on video tape and 16mm film for distribution to television stations by the new Syndication Department. Also

envisioned is classroom educational TV for the Quito urban area which is expected to be in operation by October, 1971.

Dr. Clarence W. Jones, HCJB co-founder, said "God had a special purpose in allowing HCJB to pioneer first in radio, then in television programming and station operation. I believe He wants to use these years of TV know how to reach every urban center of Latin America. "Television," the missionary leader said, "is truly a tool for the task, today."

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

June 1971

RECEIPTS:

State	June 1971	June 1970	Yr. to date	Design.
Alabama	\$ 4.00	\$ —	\$ 2,172.57	\$ —
Arizona	185.27	—	1,350.63	185.27
Arkansas	548.93	546.40	5,003.23	—
California	440.76	178.73	4,079.87	—
Colorado	21.11	—	38.11	—
Florida	193.47	139.58	2,872.46	—
Georgia	515.15	586.06	3,035.62	—
Idaho	—	—	393.40	—
Illinois	528.93	718.68	4,446.41	—
Kansas	—	157.00	871.55	—
Kentucky	—	287.13	1,037.01	—
Michigan	123.64	219.00	1,377.82	—
Minnesota	50.18	25.70	263.00	—
Mississippi	33.10	—	67.93	—
Missouri	2,166.36	1,927.63	13,791.44	2,166.36
North Carolina	—	129.09	455.66	—
Ohio	39.45	—	1,324.65	—
Oklahoma	1,958.60	1,699.74	12,781.66	—
Tennessee	106.44	169.30	1,136.92	—
Texas	—	182.50	620.49	—
Virginia	43.45	27.87	226.50	—
West Virginia	25.00	—	150.00	—
Totals	\$ 6,983.84	\$ 6,994.41	\$57,496.93	\$ 2,351.63

DISBURSEMENTS:

Executive Department	\$ 3,315.49	\$ 3,278.26	\$19,892.64	\$ 470.98
Foreign Missions	1,215.78	1,209.66	11,978.11	681.85
Bible College	1,030.22	1,093.57	10,949.33	524.82
Home Missions	710.71	735.38	6,878.13	391.42
Church Training Service	320.07	356.60	3,445.26	141.28
Retirement & Insurance	213.65	178.32	2,437.98	70.64
Layman's Board	136.48	106.97	1,521.29	47.09
Comm. on Theological Liberalism	41.44	35.65	394.19	23.55
Totals	\$ 6,983.84	\$ 6,994.41	\$57,496.93	\$ 2,351.63



CONTACT

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