

1981

A history of governance at Lee College : a study in Pentecostal higher education

Raphael Weller Stephens III
College of William & Mary - School of Education

Follow this and additional works at: <https://scholarworks.wm.edu/etd>



Part of the [Higher Education Commons](#), and the [Religion Commons](#)

Recommended Citation

Stephens, Raphael Weller III, "A history of governance at Lee College : a study in Pentecostal higher education" (1981). *Dissertations, Theses, and Masters Projects*. William & Mary. Paper 1539618303. <https://dx.doi.org/doi:10.25774/w4-fa44-5745>

This Dissertation is brought to you for free and open access by the Theses, Dissertations, & Master Projects at W&M ScholarWorks. It has been accepted for inclusion in Dissertations, Theses, and Masters Projects by an authorized administrator of W&M ScholarWorks. For more information, please contact scholarworks@wm.edu.

INFORMATION TO USERS

This was produced from a copy of a document sent to us for microfilming. While the most advanced technological means to photograph and reproduce this document have been used, the quality is heavily dependent upon the quality of the material submitted.

The following explanation of techniques is provided to help you understand markings or notations which may appear on this reproduction.

1. The sign or "target" for pages apparently lacking from the document photographed is "Missing Page(s)". If it was possible to obtain the missing page(s) or section, they are spliced into the film along with adjacent pages. This may have necessitated cutting through an image and duplicating adjacent pages to assure you of complete continuity.
2. When an image on the film is obliterated with a round black mark it is an indication that the film inspector noticed either blurred copy because of movement during exposure, or duplicate copy. Unless we meant to delete copyrighted materials that should not have been filmed, you will find a good image of the page in the adjacent frame. If copyrighted materials were deleted you will find a target note listing the pages in the adjacent frame.
3. When a map, drawing or chart, etc., is part of the material being photographed the photographer has followed a definite method in "sectioning" the material. It is customary to begin filming at the upper left hand corner of a large sheet and to continue from left to right in equal sections with small overlaps. If necessary, sectioning is continued again—beginning below the first row and continuing on until complete.
4. For any illustrations that cannot be reproduced satisfactorily by xerography, photographic prints can be purchased at additional cost and tipped into your xerographic copy. Requests can be made to our Dissertations Customer Services Department.
5. Some pages in any document may have indistinct print. In all cases we have filmed the best available copy.

University
Microfilms
International

300 N. ZEEB RD., ANN ARBOR, MI 48106

8206125

STEPHENS, RAPHAEL WELLER, III

A HISTORY OF GOVERNANCE AT LEE COLLEGE: A STUDY IN
PENTECOSTAL HIGHER EDUCATION

The College of William and Mary in Virginia

Ed.D. 1981

University
Microfilms
International 300 N. Zeeb Road, Ann Arbor, MI 48106

A HISTORY OF GOVERNANCE
AT LEE COLLEGE:
A STUDY IN PENTECOSTAL
HIGHER EDUCATION

A Dissertation
Presented to
The Faculty of
The School of Education
The College of William and Mary in Virginia

In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Education

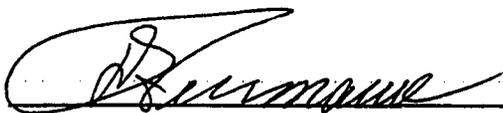
by
Raphael Weller Stephens, III
December 1981

A HISTORY OF GOVERNANCE
AT LEE COLLEGE: A STUDY
IN PENTECOSTAL HIGHER EDUCATION

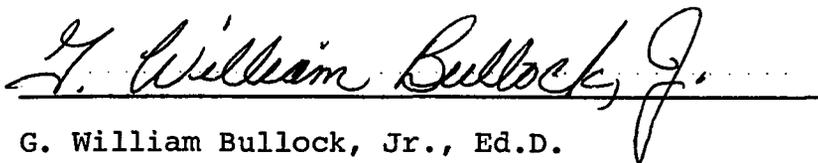
by

Raphael Weller Stephens, III

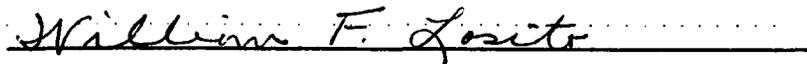
Approved December 1981 by



Donald J. Herrmann, Ph.D.



G. William Bullock, Jr., Ed.D.



William F. Losito, Ph.D.
Chairman of Doctoral
Committee

Dedication

This study is dedicated to the Father, Son and Holy Spirit, the God who is the author and finisher of my faith.

ACKNOWLEDGMENTS

Completion of the requirements for the Doctor of Education has involved the assistance, direction, understanding, help and scholarship of certain key people. I wish to express my sincere gratitude to them.

I am particularly indebted to Dr. William Losito, the Chairman of my committee, for his tireless efforts and suggestions for the improvement of this dissertation and Dr. Donald Herrmann and Dr. William Bullock for the many hours devoted to this project.

Deep appreciation is also expressed to Dr. Winston Elliott, Pentecostal Research Librarian at Lee College, for his direct assistance in locating obscure data and in making the Pentecostal Research Center available to me.

I wish to express my sincere thanks to Dr. Cathleen Hosey for proofreading and typing the numerous drafts of this dissertation.

Finally, many thanks and appreciation are extended to my wife Anita who has typed many portions of this study and the final copy. She and my daughters have been very patient and understanding during years of my study toward the doctorate.

TABLE OF CONTENTS

	Page
DEDICATION.....	3
ACKNOWLEDGMENTS.....	4
LIST OF FIGURES.....	7
Chapter	
1. INTRODUCTION.....	8
Background Information.....	8
Statement of the Issue.....	16
Definition of Terms.....	21
Limitations of the Study.....	24
Review of Related Research.....	25
Methodology and Data Sources.....	28
Organization of Remainder of Study.....	29
2. THE TOMLINSON ERA (1911-1923).....	31
Summary.....	46
3. THE DEVELOPMENTAL YEARS (1923-1940).....	48
Summary.....	70
4. THE JUNIOR COLLEGE ERA (1940-1960).....	71
Summary.....	96
5. THE CONTEMPORARY ERA (1960-1977).....	97
Introductory Statement.....	97
General Historical Review.....	97
Academic Characteristics.....	112
Student Personnel Considerations.....	129
Further Considerations.....	135
Summary.....	139

6. SUMMARY STATEMENT AND CONCLUSIONS.....	140
APPENDICES.....	144
Appendix A. Declaration of Faith of The Church of God.....	144
Appendix B. Articles of Faith of the Pentecostal Holiness Church.....	147
Appendix C. Organization of The Board of Directors of Lee College.....	151
REFERENCES.....	153
VITA.....	160
ABSTRACT.....	161

LIST OF FIGURES

Figure	Page
1. First Governance Structure of Lee College.....	37
2. Second Governance Structure of Lee College.....	43
3. Third Governance Structure of Lee College.....	44
4. Fourth Governance Structure of Lee College.....	51
5. Major Administrative Departments at Lee College.....	117
6. Organization of Academic Affairs.....	118
7. Organization of Finance and Business Management.....	119
8. Organization for Development.....	120
9. Organization of Student Affairs.....	121
10. Organization for Student Affairs.....	134
11. Organization of Board of Directors.....	152

Chapter 1

Introduction

A. Background Information

The charismatic renewal, sometimes also referred to as the pentecostal movement or the charismatic movement, is divided into two main branches, the neo-pentecostal renewal and the Catholic charismatic renewal. The charismatic renewal is a religious phenomenon beginning in the late 1950's in some mainline Protestant denominations such as the Episcopal, Lutheran, Presbyterian, Methodist, and Baptist Churches, and in the mid-1960's in the Roman Catholic Church. The renewal emphasizes a belief in a deeper commitment to the Christian life; a focus on evangelical principles regarding the Bible; and, in worship, the pentecostal manifestations of the Holy Spirit. The renewal differs from classical pentecostalism in that renewal participants continue their affiliation both in membership and theology with their own particular denomination rather than splintering into separate denominations as was the case with classical pentecostalism. Early pentecostal groups did not choose to disaffiliate with their Wesleyan traditions but were, in most cases, excluded by their parent churches.

Since the beginning of charismatic activity in the mainline churches, particularly since the 1960's, charismatic

participants have shown much interest in the classical pentecostal denominations. Attention has been given to the forms of worship exercised in and the theological positions held by classical pentecostal denominations, primarily because of the lack of an experiential model in these areas in the mainline churches (Ranaghan, 1974). Little attention, however, has been focused on educational structures within the pentecostal churches. In recent years, several charismatic groups founded colleges and theological schools with academic programs (see p. 15 for discussion of these). There is interest, therefore, in a model for the development of such colleges, possibly to be found in classical pentecostalism. Just as classical pentecostal worship and theology are distinctly different from more traditional expressions, so, too, the educational structure appears to be different from more traditional models of education such as might be found in the mainline church-supported or state-supported colleges. Differences might occur in terms of the decision-making processes or governance, particularly in the manner in which decisions are derived. These differences seem to be attributed to the emphasis on "separation from the world" or "holiness" which has been a major tenet of pentecostal belief (Lee College Catalog, 1975-76, pp. 4, 5, 20, 21, and 26).

Since 1960 considerable charismatic activity has occurred in the mainline Protestant churches and in the Roman Catholic Church. Although some early charismatics were reluctant to be identified with classical pentecostalism, an increasing understanding of the classical experience is being sought. Because much of the newer pentecostal response has been lacking in developmental direction, neo-pentecostals and Catholic charismatics are examining models of expression for worship in classical pentecostalism (Synan, 1974, pp. 29-43).

The most obvious characteristics of charismatics and pentecostals are expressed in modes of worship, with more attention directed to this aspect of pentecostal activity (Ranaghan, 1974). Although worship is a major dimension of expression in pentecostalism, doctrinal characteristics of pentecostalism necessarily affect the totality of life's experiences for its members. Pentecostalism, as well as the various expressions of the charismatic renewal, regulates a way of life and not merely a mode of worship (Knight, 1974). Because every area of life is affected, neo-pentecostals and charismatic participants are carefully analyzing the original models of pentecostalism. Synan recommends that charismatics study classical pentecostalism and endeavor to learn from both their positive and negative experiences (Synan, 1974, pp. 29-43). With the dearth of research on the educational system and its governance, and related areas in pentecostalism, attention is directed in this study to one dimension of education, that being governance in higher education.

Lee College has been selected for this study because it is the oldest of the holiness pentecostal denominations and the church has the largest and most diversified program of higher education among similar pentecostal denominations. Additionally, Lee College has been selected because the college is fully accredited by the Southern Association of Colleges and Schools. This is an important consideration because few holiness pentecostal related colleges are accredited by recognized regional agencies. Whereas most holiness pentecostal related colleges have not participated in regional accreditation, Lee College has sought and eventually attained accreditation at various periods in its development while trying to maintain its educational raison d'etre as a religiously inspired alternative to secular academic higher education.

In further locating Lee College within the Church of God, particularly from an historical perspective, some additional points are relevant. The Church of God originated in the holiness camp revivals of the latter part of the 19th century with a system of governance that was and is now theocratic, with its administration being an elected episcopal form. From its beginning to the present, the Church has grown from a handful of Tennessee and North Carolina mountain people to an international denomination with a membership of over 600,000 people (Elliott, p. 3). Membership is not determined by regular attendance or affiliation but by making the complete declaration of faith with its numerous concomitant requirements, particularly its emphasis on holiness. Regular attendance is well

over 1,000,000 people.

The Church of God is committed to its pentecostal heritage and, in 1960, at its General Assembly, reaffirmed its position on holiness as follows:

WHEREAS, the Church of God is historically a Holiness church,
and

WHEREAS, we are enjoined by the Scriptures to be so, and
WHEREAS, a tide of worldliness threatens the spirituality
of the Church,

BE IT RESOLVED THAT WE, the Church of God, reaffirm our
standard of holiness, in stated doctrine, in principles
of conduct and as a living reality in our hearts.

BE IT FURTHER RESOLVED THAT WE, as ministers, maintain
this standard in our own lives, in our homes, and in our
pulpits.

BE IT FURTHER RESOLVED THAT WE, as ministers and members,
rededicate ourselves to this purpose, and guard our
lives against conformity to the world in appearance, in
selfish ambition, in carnal attitudes, and in evil assoc-
iations.

BE IT FURTHER RESOLVED THAT WE, as ministers and members,
seek to conform to the positive virtues of love, mercy, and
forgiveness as taught by Jesus Christ. (We Believe
series)

As early as 1918, a school had been founded to train
ministers and workers for the Church of God. The original en-
rollment in 1918 was 12 (Lee College Catalog, 1975-76, p. 5).
In September of 1977, there were 1,500 full-time students en-

rolled in six of the eight programs of higher education within the Church in the United States (from compiled Church of God data).

The Church of God sponsors the following colleges:

1. Lee College, a four-year, regionally accredited, liberal arts college located in Cleveland, Tennessee, which was founded as the Bible Training Institute in 1918. The college is considered to be the major educational institution of the Church of God. The 1977 enrollment was 1,040 students.
2. Northwest Bible College, located in Minot, North Dakota.
3. West Coast Bible College in Fresno, California.
4. Spanish Institute of Ministry, located in Houston, Texas.
5. The Church of God Graduate School of Christian Ministries, located in Cleveland, Tennessee.
6. The Continuing Education Program of the Church of God, a correspondence program co-sponsored by the Church of God and Lee College with offices in Cleveland, Tennessee.
7. East Coast Bible College, located in Charlotte, North Carolina.
8. Bible Training Institute, which provides college-level training for credit on an extension basis to local and regional church congregations. (Catalogs of each of the above programs)

Within classical pentecostalism there are several differing emphases from a theological perspective. The Church of God adheres to the holiness pentecostal position of belief.

Holiness pentecostalism is that group of denominations within classical pentecostalism that views sanctification or holiness as a crisis experience reflected in a complete conversion experienced at the moment of acceptance of Jesus Christ as Lord and Savior. This theology views sanctification as a single crisis experience as opposed to the baptistic-pentecostal theology which considers sanctification as a developmental process. The Church of God maintains a 14-point doctrinal statement which is held in common by the various holiness pentecostal churches, although the wording and the arrangement differ from church to church (see Appendices A and B for the Church of God Declaration of Faith and the Pentecostal Holiness Church Articles of Faith). Points five and six of the Church of God Statement read that they believe that (5) justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ and that (6) there is sanctification subsequent to the new birth, through faith in the blood of Christ, through the Word, and by the Holy Ghost (We Believe series).

There are 18 programs of higher education either sponsored directly by or affiliated doctrinally with six holiness pentecostal bodies. The Church of God, alone, sponsors eight of the 18 programs. Nearly half of the holiness pentecostal sponsored programs are Church of God institutions.

There are several important facts in the history of Church of God higher education. Lee College, founded as the Bible Training Institute in 1918, existed for 42 years without

regional accreditation. During this period the last 19 years were spent as a fully-developed junior college, this division being added in 1941. In 1969 the Southern Association of Colleges and Schools recognized Lee College (Lee College Catalog, 1976-77). Throughout its history there were efforts to achieve increasingly higher standards that would ultimately result in recognized accreditation.

In light of the recent development of a number of colleges with a charismatic influence, the study of Lee College, and more specifically its governance is justified. Several colleges have recently developed with a distinctly charismatic influence or have been transformed in emphasis from traditional religious sponsorship to charismatic influence. Oral Roberts University in Tulsa, Oklahoma, was originally founded as a classical pentecostal university. After separation by its founder from the Pentecostal Holiness Church, the university has emphasized a charismatic character (Synan, 1971, p. 210, and Oral Roberts University Catalog, 1975-1976, pp. 13-23). Oral Roberts University can be considered as expressing a classical pentecostal heritage manifest in the charismatic renewal. This results in characteristics overlapping both classical pentecostalism and charismatic renewal. Melodyland School of Theology in Los Angeles, California, is an example of a college founded as a charismatic, non-denominational school and reflecting an evangelical Protestant position (Melodyland Catalog, 1975-1976). The College of Steubenville in Ohio was a traditional, four-year, liberal arts

college sponsored by the Roman Catholic, Third Order Regular, Franciscans. It has been transformed into a charismatic college while remaining Roman Catholic in sponsorship (College of Steubenville Catalog, 1975-1976). With the growth of these institutions and similar colleges throughout the nation, research concerning models of governance in a religiously similar context is justified. This justification seems reasonable given the dearth of data available on governance within this type of institution of higher education.

B. Statement of the Issue

In the study of holiness pentecostal higher education, Lee College, the major institution of higher education in the Church of God, appears to be an anomaly in that it is sponsored by a church which adheres to the holiness branch of Pentecostalism but accepts practices seemingly contrary to their religious position. "Holiness" is believed to be instantaneous sanctification whereby all things are made right or holy on the part of the individual believer and is strongly indicative of separation from all worldly associations. Because of this position of separation, adherents hold to an understanding of separation of church and state in such a way as to eliminate such practices as regional accreditation, course offerings of a non-religious nature, academic freedom for faculty members and, generally, characteristics that would make it similar to state-supported public colleges. Lee College, however, has made provisions for each of these in its governance.

The Church of God states that it has maintained a "conservative, evangelical, pentecostal" doctrinal position through the years (Lee College Catalog, 1977-78, p. 2). Such a position would advocate extreme separation of church and state, as has been the case with all branches of pentecostalism, yet Lee College is a fully accredited, four-year institution recognized by the Southern Association of Colleges and Secondary Schools. According to the doctrine of "Holiness" explained above, agencies such as the Southern Association of Colleges and Schools are thought to be an extension of the secular state's involvement in higher education, and, therefore, any relationship with them by the Church of God would be avoided. Participation in federal and state scholarships and loans and grants would, to the Church of God, constitute participation in government controlled programs. Lee College is and has been the recipient of such financial assistance.

Considering the pentecostal doctrinal position of Lee College and the seeming accommodations in accepting secular characteristics such as regional accreditation, the question of primary importance to this research is: (1) To what extent and in what manner has pentecostalism influenced the governance of Lee College throughout its history? Not only facilitative to the study but integral to answering the central question, responses to the following secondary questions are necessary: (2) What are the characteristic features of governance in the Church of God as it evolved; (3) What were the significant eras in the development of higher education at Lee

College that can be identified with these governance features within the Church of God from 1886-1977; (4) To what extent has Lee College made accommodations in its characteristic pentecostal position in accepting various accreditations and other services usually associated with secular, non-pentecostal higher education, particularly in governmental and professional recognitions as in qualifying for and receiving federal and state scholarships and in accepting regional and programmatic accreditations; (5) Has there been any alteration in curriculum content subsequent to these governmental and professional recognitions; and (6) Has the doctrinal position changed in order to accommodate participatory status in these seemingly secular recognitions?

This research attempts to trace the history of governance of Lee College. It considers the influence of pentecostalism on governance while distinguishing the influences and accommodations identified as secular and pentecostal. Those influences identified as pentecostal are those with exclusively religious explanations characterized by a conservative, evangelical, holiness perspective accompanied by a charismatic life view drawn from an interpretation of a biblical verse from the Book of Zechariah. The verse indicates that nothing destined by God is accomplished by personal might and power but rather by the powerful presence of the Holy Spirit.* Those charac-

*"Then he (God) said to me (Zechariah the Prophet), 'This is the Word of the Lord to Zerubbabel: Not by might, nor by

teristics considered as secular are those identified with local, state, and federal governmental and non-religious explanation.

Although some previous clarifications have been made above concerning pentecostalism, further explanations are needed in order more clearly to understand the specific religious dimensions expressed by it. For purposes of this study, pentecostalism will be identified as a system of Christian beliefs and practices emphasizing belief in the pentecostal manifestations of the Holy Spirit as enumerated in the Bible in 1 Corinthians 12:8-10, which include wisdom in discourse, utterance of knowledge, faith, healing, miracles, speaking in tongues, and interpretation of tongues. These manifestations are also referred to as spiritual charisms. In addition to these, two other areas must accompany this list as processes within the pentecostal position. They are sanctification or holiness, which is characterized by separation from worldliness, and Baptism in the Holy Spirit, which signifies the indwelling of the Holy Spirit within each believer and which is believed to be the process of empowerment to exercise the spiritual charisms for the building up of the church. The Church of God is a classical pentecostal church and is associated with those denominations which emphasize the spiritual charisms, a strongly evangelical, Bible-centered system of beliefs that is

power, but by my Spirit, says the Lord of hosts'". (Zechariah 4:6)

conservative or highly fundamental in its worship. Also for purposes of this study, governance will mean all of the decision-making processes affecting Lee College. According to Corson, the administrative process of decision making and the enforcement of the decisions arrived at is termed governance (Corson, 1960, pp. 12-13). For the purposes of this research, two aspects of governance were considered: (1) the decision-making process (at Lee College), and (2) the policies derived from this process.

With the above understanding of governance, Lee College does not appear to be different from other accredited, four-year, private colleges in its decision-making process. There is a Board of Visitors with governing control (Martorana, 1963, p. 15) that is ultimately accountable to a sponsoring fiscal agent such as the state legislature, a church, or a private foundation, this Board being accountable to the Board of Education of the Church of God. Lee College has a president and supportive administrative staff to carry out the policies of the Board of Visitors. However, based on the pentecostal doctrines and practices described above, of the controlling body, it is reasonable to expect that the decision-making process follows a theocratic or God-directed model dependent upon the prophetic gifts or charisms exercised by the decision makers. In a theocracy, decision makers are obliged to know and subsequently follow the will of God, as they perceive Him. One would expect the Lee College decision makers to exhibit institutional behavior which expresses the inten-

tion of seeking God's will for that institution. Similarly, the derived policies would be affected doctrinally, reflecting the pentecostal life view expressed by the Church of God. The Board of Visitors would characterize its decision making as a response to directly implement the inspiration of God as the ultimate authority. The authority of the Board, then, is conceived as an instrumental intermediary between the academic community and God.

Because Lee College has a certain prominence in pentecostal higher education, other pentecostal colleges and colleges-in-information look to Lee as having a governance paradigm worthy of considering for adoption. Some of its prominence is attributable to its position as the oldest pentecostal college; it is also the only four-year, liberal arts, holiness pentecostal college; and it is one of two four-year, pentecostal colleges that are accredited by a regional professional association.

C. Definition of Terms

Although some terms are defined in the body of this study, the following terms are offered here because of the frequency of their use and to enable the reader to have a clearer understanding of the field of inquiry for the central questions of this study.

Baptistic-Pentecostalism

Baptistic-Pentecostalism is that branch of classical pentecostalism that views sanctification as a developmental

process. In other areas of theology, it is virtually identical in belief with the holiness-pentecostals.

Charismatic Renewal

This is sometimes also referred to as the pentecostal movement or the charismatic movement. It is divided into two main branches, the neo-pentecostal renewal and the Catholic charismatic renewal. The charismatic renewal is a religious phenomenon beginning in the late 1950's in some of the mainline Protestant churches and in the mid-1960's in the Catholic Church. The renewal emphasizes a deeper commitment to the Christian life; attention to evangelical principles regarding the Bible; and, in worship, exercise of the pentecostal manifestations of the Holy Spirit. The renewal differs from classical pentecostalism in that participants continue their affiliation both in membership and theology with their own particular denomination rather than breaking off into separate denominations as was the case with classical pentecostalism. Classical pentecostals did not choose to disaffiliate with their Wesleyan traditions but were, in most cases, excluded by their parent churches.

Classical Pentecostal Denominations

Classical Pentecostal denominations are those which emphasize the pentecostal manifestations of the Holy Spirit as major tenets of faith. These denominations are evangelical in philosophy, conservative in their scriptural interpretations,

and pentecostal in their worship. Classical pentecostalism grew out of the holiness camp revivals of 1896. Two main branches of classical pentecostalism--the holiness-pentecostals and the baptistic-pentecostals--have developed; in addition, there is a third group--the "Jesus only" pentecostals--an insignificant group in terms of numbers.

Evangelical Churches

These represent those denominations which emphasize the authority of Holy Scripture and which focus on the proclamation of the "Word" rather than on liturgy and tradition.

Historical Protestant Churches

These are the Anglican, Baptist, Lutheran, Methodist, Presbyterian, and other denominations usually associated with the Reformation or early post-Reformation period.

Holiness-Pentecostalism

Holiness-pentecostalism refers to that branch of classical pentecostalism that views sanctification or holiness as a crisis experience reflected in a complete conversion experienced at the moment of acceptance of Jesus Christ as Lord and Savior. This theology views sanctification as a "finished work" experience as opposed to the baptistic-pentecostal theology which believes sanctification is a developmental process. See Appendix A for specific beliefs held in common by the various holiness pentecostal bodies.

Mainline Churches

This term refers to the Roman Catholic, Eastern Orthodox, and the historical Protestant churches as defined above.

Neo-Pentecostalism

Neo-Pentecostalism is the charismatic renewal which began in the late 1950's and was experienced in the mainline Protestant Churches.

Pentecostal Manifestations of the Holy Spirit

These are wisdom in discourse, utterance of knowledge, faith, healing, miracles, prophecy, discernment of spirits, speaking in tongues, interpretation of tongues (1 Cor. 12:8-10). Many of these manifestations were present at the first Pentecost and recorded in Acts 2:1-21 of the Bible. They are described therefore as pentecostal.

D. Limitations of the Study

This study was limited specifically to the history of governance of higher education in the Church of God as demonstrated at Lee College. It was confined to Lee College because this college is the major Church of God institution of higher education, serving as a model for the development of all other programs of higher education within the Church. Also, each higher educational program, including the program at Lee College, is ultimately subject to the General Board of

Education which insures denominational relationship. There is, then, a general commonality among Church of God institutions, with Lee College being the pre-eminent paradigm (Gause, 1973, p. 158). The exclusive time frame was limited to the period 1886 to 1977, with attention on the period beginning in 1918 and continuing through 1977.

E. Review of Related Research

Pentecostalism, in its various forms described above, has been the subject of much theological attention since the outset of the charismatic and neo-pentecostal renewal of the last three decades. This interest has been primarily centered on forms of worship. Little research has treated educational programs sponsored by pentecostal denominations and none has specifically considered governance within higher education. The following research materials relate to the general area of education but do not specifically deal with governance nor the effect of pentecostalism on governance in higher education. Other academic research relevant to the topic of this study does not treat problems within the Church of God nor does it include Church of God institutions. The works cited below are included, however, because the nature of the investigations, including the topical aspects, shows similarities of concern and methodology. They have not, however, been incorporated into this study because they do not consider the effect of pentecostalism on governance in respective programs of higher

education.

In an extensive review of all of the pentecostal denominations existing in 1954, Moore completed a Master's thesis entitled Handbook of Pentecostal Denominations in the United States. It shows the historical development of each denomination as well as treating the theological beliefs and organizational structure of each representative body. Governance in higher education within the denominations described was not a matter of concern for this study (Moore, 1954).

Guynes completed a Master's thesis entitled Development of the Educational Program of the Assemblies of God from the School Year 1948-1949 up to the Present Time. Although this study treats the historical development of higher education in a pentecostal denomination, it does not investigate contributing governance questions. The study is also limited to only 18 years of the then 44-year old higher educational program. Since Guynes' study, an additional 10 years of development have been added to the Assemblies of God higher educational program (Guynes, 1966). The study by Guynes is helpful in technique relating to the presentation of data covering a developmental process in education, and the study by Moore assists in identifying the numerous pentecostal denominations necessary in locating the various colleges sponsored by them.

In a 1972 dissertation, Earl Gilbert was concerned with the determination of "relationships between personality and religious beliefs, attitudes, practices, and experiences in Pentecostal college students." The importance of this

study, entitled Some Personality Correlates of Certain Religious Beliefs, Attitudes, Practices, and Experiences in Students Attending a Fundamentalist Pentecostal Church College, is that it was conducted on 311 entering Lee College freshmen (Gilbert, 1972).

In 1972 a dissertation entitled A Study of Teacher Education in Sixteen Pentecostal Colleges in the United States was presented by Eugene Christenbury. In this report, Christenbury studies the current status of teacher preparation programs in selected pentecostal colleges, library facilities, and enrollment trends. The scope of the study is limited to a description of the current status of the programs reviewed and does not treat the specific areas of governance.

In 1971, Winston Elliott presented a study entitled Socio-Cultural Change in a Pentecostal Group: A Case Study in Education and Culture of the Church of God in Sonora, Mexico. This study is mentioned here because of its implications regarding cultural impact on educational growth and educational changes. Its concentration, however, is on informal rather than formal structures of governance in educational development with no significance for higher education (Elliott, 1971).

A 1966 dissertation entitled The Transition of Church-Related Junior Colleges to Senior Colleges with Implications for Lee College was presented by Ray Hughes. "The purposes of this study were to identify patterns which emerge in the transition of a junior college to a senior college and to discuss the implications of these patterns for Lee College,

Cleveland, Tennessee" (Hughes, 1966). The area of Hughes' study with greatest relevance to the question of governance is in the second chapter in which a review of the history of Lee College, as a junior college, is presented with a description of the factors influential to the transition process from junior to senior college status (Hughes, 1966).

In a 1964 dissertation entitled A Study of the History of Lee College, Cleveland, Tennessee, Mauldin Ray recounts the chronological development of Lee College over a 46-year period from 1918 to 1964. He concludes that changes brought about by certain demands on the college subsequently affected the instructional program.

The major difference in Ray's and Hughes' studies in comparison with the present study is that they did not closely examine the influence of pentecostalism on the governance of Lee College. A secondary differentiation in Ray's dissertation is its general nature. In contrast, this study treated specifically the history of governance, using pentecostalism as the key of the pursuit. Hughes' dissertation concentrates on only one era in Lee College's history, that being the transitional period as Lee College moved from being a junior college into senior college status.

F. Methodology and Data Sources

This descriptive historical study used both primary and secondary sources for data. Extensive use was made of the

Minutes of the Annual Assemblies of the Church of God and of numerous documents of Lee College, such as annual catalogs, student handbooks, and presidential statements. Like a Mighty Army, by Charles Conn, the official history of the Church of God, served as a major secondary source, particularly in identifying eras and personalities closely related to the history of Lee College. Methods of historical criticism were employed in treating the objectivity and transmission of historical information. A specific example of this was in using some of the later accounts by Tomlinson descriptive of the process leading to his impeachment as General Overseer (and Superintendent of Lee College). Much selectivity was necessary because of the lack of objective reporting and the general vindictiveness of the accounts, all related to much obvious emotional involvement.

Primary data relevant to the history of governance of higher education in the Church of God are located in two major collections, the Pentecostal Research Center at Lee College and the Archives of the Church of God in the General Headquarters of the Church of God, both in Cleveland, Tennessee.

G. Organization of Remainder of Study

Chapter 2 will include the formative years of Lee College with emphasis on the personality of A. J. Tomlinson, the first General Overseer of the Church of God and the first Superintendent of the Bible Training Institute, later to become

Lee College. Chapter 3 will include a review of the developmental years that ultimately resulted in Lee College's becoming a junior college. Chapter 4 covers the junior college era, and Chapter 5 treats the contemporary era ending in 1977. The final chapter will provide a summary statement with conclusions.

In Chapters 2-5, primary attention will be given to matters of governance as defined earlier. Each chapter considers a particular era in the history of governance at Lee College and treats the data according to the emphases of that time period, i.e. governance structure, curricular modifications, academic growth, faculty and student concerns, the physical plant and predominant personalities.

Chapter 2

The Tomlinson Era (1911-1923)

Although this research dealt specifically with the history of Lee College and not the history of its sponsoring denomination, the Church of God, it is appropriate to recount in historical summary the more important trends in the development of the Church of God that led to the founding of Lee College in 1918. This is important in order to show the logical relationship between the Church and the college, specifically the impact of the Church's governance structure on the governance of Lee College.

In 1886 the precursor of the Church of God, that is, the Christian Union, was organized in Monroe County, Tennessee. The original group consisted of eight people. In 1896, at Cherokee, North Carolina, approximately 100 people claimed Baptism in the Holy Spirit with the subsequent phenomenon of speaking in tongues. This marks the beginning of the Church of God as a pentecostal denomination. In 1903 A. J. Tomlinson joined this new denomination, which by this time had changed its name from Christian Union to Holiness Church. Tomlinson later became the first General Overseer of the new denomination and exerted almost total control over the destiny of the Church. On January 27, 1906, at Cherokee, North Carolina, the Church held its first Annual Assembly with 21 delegates pres-

ent. In 1907 the name of the Church was changed again from Holiness Church to the Church of God, and in 1909 the Church instituted the office of General Overseer, its highest authoritative position. Because of his remarkable leadership abilities, his enthusiasm and zeal for the Church, Tomlinson was elected to be the first General Overseer. For the next 14 years Tomlinson would have such a powerful effect on the Church of God and all of its internal structures that these years can be characterized as the Tomlinson era. It was during this period that Lee College had its beginning as the Bible Training Institute (Conn, pp. XXIX-114).

The Sixth Annual General Assembly makes the first mention of the need for a school to train Church workers. This occurred January 3-8, 1911, at Cleveland, Tennessee. Although the total membership of the Church of God as reported at this Assembly was only 1,855 people, the leadership recognized the need for trained Church workers. During his annual address as first General Overseer, Tomlinson initiated formal consideration of such a training facility. In his address he said,

Another thing that I see the need of is a preparatory school where workers could be trained for the field. Eleventh-hour laborers are needed if there are such lying around because no man has hired them. This class ought to be picked up and sent into the vineyards and they might be able to carry in to the Master of the Vineyard a basket of large, luscious grapes that otherwise would be lost. It

should be and is the business of the Church of God to hasten the Gospel to every creature during our lifetime. A few months' training would be of great value to workers who have just enlisted in the service. (Book of Minutes, 1911, p. 44)

Following the General Overseer's annual report, a brief discussion ensued concerning the portion of his address that made specific reference to the preparatory school (Book of Minutes, 1911, p. 45). It was not, however, until the 13th Annual Assembly that the governing body took any decisive action regarding the establishment of a Bible Training School.

The 13th Annual Assembly of the Church of God took place at Harriman, Tennessee, November 1-6, 1917. After the opening prayer service, several appointed committees assumed responsibility to make reports during the Assembly. Of specific concern was the appointing of the Bible Training School Committee, whose members were M. S. Lemmons, Efford Haines, George T. Brouayer, A. J. Lawson, J. A. Self, B. C. Walker, and A. H. Bryants. It would not be until November 6 that this committee would report to the General Assembly. They noted at this Assembly that the inclusive membership of the Church had now grown over eightfold, totaling 10,176, a remarkable increase since Tomlinson's first suggestion of a Bible Training program.

In his annual report to the General Assembly, Tomlinson gave a lengthy exhortation concerning the need for a Bible training school and encouraged the delegates to enact the

creation of such a school by the close of that Assembly.

Tomlinson said:

We have been plodding along for 13 years without a regular Church Bible Training School. I feel that much time has already been lost on this account. Some of our people have attended other schools and, if not lost to the Church of God entirely, they have lost their fiery zeal for the Church of God by attending schools where the instructors were not interested in the Church of God, if not vowed enemies to it. I have thought sometimes of venturing to institute a school myself and trust the Lord for expenses. (Book of Minutes, 1917, p. 266)

Tomlinson emphasized that his concern was not with a school to teach children but with a place where "our young people can take a course of Bible and missionary training." He felt that every Minister and every worker, man and woman alike, should be thoroughly acquainted with the Bible and that a course of six months to a year would be of great assistance in preparing better workers for the field.

Tomlinson also felt that not only Ministers but also laymen who would be involved in Sunday School work should be well acquainted with the Scriptures and should avail themselves of a Bible training course. He repeatedly emphasized the imperative need and gave as an example of risk-taking the approval the previous year of the establishment of a

printing plant. As a result of trusting in God, he felt, the printing business had been a success; and he believed that the same risk should be taken by this Assembly in the formation of a Bible Training School. He encouraged those delegates with assets reserved in savings accounts to offer that money to finance the school (Book of Minutes, 1917, pp. 266-267).

The following day during the morning session of the General Assembly, J. S. Llewellyn moved the adoption of the General Overseer's address as a matter of business. The Assembly unanimously adopted the report of the General Overseer, which included his recommendation for the institution of the Bible Training School. Following the pattern established by Tomlinson in his address, the chairman of the Bible Training School Committee, M. S. Lemmons, reported that the committee felt it necessary to establish a Bible Training School and further recommended that the school be located in Cleveland, Tennessee, in the upper room "where the Elders met in Council." They also recommended that the General Overseer should be the Superintendent of the school and that it should be his responsibility to employ the necessary teachers.

Lemmons reported:

This school shall be for the training of young men and young women for efficient service on the field. The Bible shall be the principal textbook, but such literary work and music as is necessary shall be included in the course.

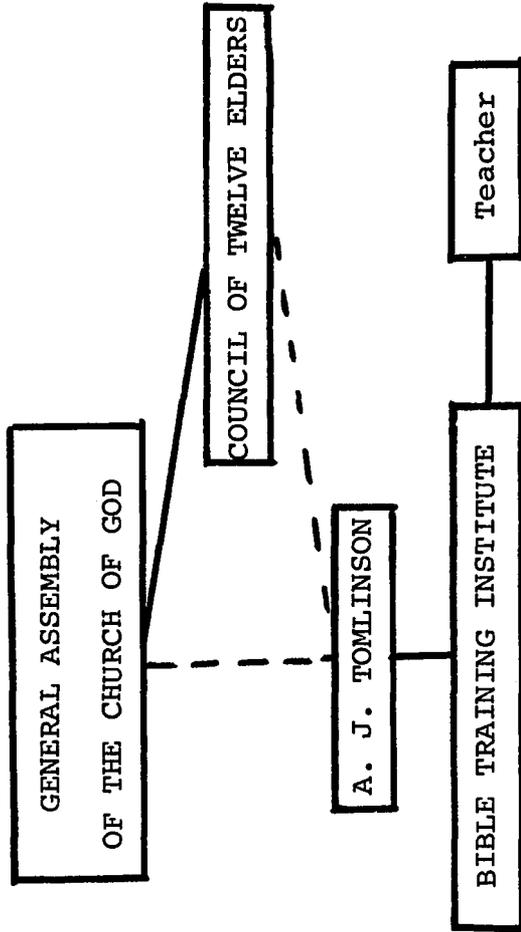
(Book of Minutes, 1917, p. 248)

The inclusion of literary work and music in the report by Lemmons is the earliest indication that the Bible School would offer more than religious instruction centered around the Bible. No subsequent statement of rationale for this exists.

The committee recommended that the first session of the school should begin in December, 1917. Additionally, they suggested that a correspondence Bible course be developed and offered through the school. The 13th Assembly, in adopting the recommendations of the report, took the first official action to what would later become Lee College. (Book of Minutes, 1917, pp. 248-249, 266-267, 271, 300)

The Bible Training Institute opened its doors on January 1, 1918. In addition to his duties as General Overseer and publisher, Tomlinson assumed the responsibilities of Superintendent and employed a pioneer pentecostal woman, Nora I. Chambers, to be the first teacher. The opening class had 25 students ranging in age from 14 to 25. Of the 25, only six eventually graduated (Conn, pp. 149-150).

With the opening of the Bible Training Institute, it is possible to delineate the first governance structure for Lee College as illustrated in Figure 1. A. J. Tomlinson, the chief administrator of the Church of God, worked with the assistance of the Council of 12 Elders, who acted officially in the interim between General Assemblies. Until 1922 the General Overseer made all interim decisions and appointments alone. Although serving in the capacity of General Overseer, Editor,



_____ indicates direct authority

- - - - indicates advisory or assisting capacity for the school

FIGURE 1

First Governance Structure of Lee College

and Publisher, Tomlinson also acted as first Superintendent of Education and therefore directly supervised the Bible Training Institute. From the first Annual Assembly in 1906, Tomlinson played an important and decisive role in the formulation of the Church of God. From the second through the fourth General Assemblies, he served as Moderator and Clerk. During the fourth General Assembly, which took place in Cleveland, Tennessee, January 6-9, 1909, the Church of God created the position of General Moderator, with the following duties:

to issue credentials to Ministers, to keep a record of preachers and evangelists within the bounds of the Assembly, to look after the general interests of the churches, to fill vacancies either in person or by sending someone who, in his judgement, would edify the body of Christ, and to act as Moderator and Clerk of the General Assembly. (Conn, p. 35)

Tomlinson was elected by this fourth Assembly to serve as General Moderator for the upcoming year.

At every Assembly thereafter until the ninth, the electors chose Tomlinson to be General Moderator. At the ninth Annual Assembly, meeting in Cleveland, Tennessee, November 4-9, 1913, the delegates decided to change the manner in which they selected Tomlinson. When the time arrived on the agenda for the election of a General Overseer -- as they now titled the position -- a dramatic event occurred. Several assemblymen began to speak high praises of Tomlinson. During one of these re-

marks, there was a message in tongues (glossolalia), with the following interpretation: "Brother Tomlinson is in his place. I placed him there and I will take him away when I am ready" (Book of Minutes, 1913, p. 145). This action caused much jubilation on the part of those assembled. Another reported message in tongues received the following interpretation: "Fear not, I will be with thee to guide thee. Press on, there is more to be done. Then these things shall come to pass. The lame shall walk, and the eyes of the blind shall be opened" (Book of Minutes, 1913, p. 145). These purported glossolalic prophecies were the first substantial indications that Tomlinson, in his own mind and in the minds of the Church members, was divinely anointed for the office of General Overseer. The events of this Assembly are also the first indications of the pentecostal nature of the decision-making processes that would characterize the Church of God as well as the various programs sponsored by it.

The 10th Assembly in Cleveland, Tennessee, November 2-8, 1914, was even more remarkable than the previous in terms of the pentecostal influence on the governance process. Not only were there accounts of prophecies in support of Tomlinson as the divinely-anointed Overseer, but many felt that, when God appointed a leader, He did not remove him from that office but placed him in it for a lifetime. Tomlinson's diary indicates that he too felt that he was divinely anointed to serve in the position of General Overseer. In his own words:

The greatest victory was won at the Assembly that

has ever been known. Each Assembly brings stronger ties and greater evidences that God has set me as the Overseer of the Church. Gleams of light, angels, Jesus were witnessed by many either in visions or in reality around and over me at certain periods that forced people to know that I was in the place God designed (Tomlinson, p. 258).

Interestingly, then, the seemingly simple governance structure (see Figure 1, p. 37) that ushered in the new Bible Training Institute claimed a divine dimension as revealed through the pentecostal manifestations of tongues and prophecy and, as such, would almost be impossible to portray accurately on a governance flow chart of the Church and the Bible Training Institute (Tomlinson, pp. 258-259).

For the next two years, the Bible Training Institute had no changes in its governance structure. The first change occurred in 1920 with the appointment of J. B. Ellis, a former Methodist Minister and experienced school teacher, to be an instructor as well as the Principal of the school. The appointment was evidence of the growing administrative responsibilities placed on Tomlinson. Ellis' appointment apparently brought much needed relief in terms of the administrative responsibilities developing at the school (Ray, 1964, pp. 41-42). The appointment of Ellis brought with it the beginning of administrative layering, with Ellis in effect being a second-

line administrator responsible directly to Tomlinson. There are no indications that any pentecostal principles motivated Ellis' appointment or the decision to create a principalship for the school. Ellis' appointment is the beginning of a new governance structure developing for the future Lee College (see Figure 2, p. 43).

At the 16th Annual Assembly held in Cleveland, Tennessee, November 2-8, 1921, the Bible Training School was recognized as an official organization of the Church of God. On November 8, following the General Overseer's annual statistical report, Tomlinson read the Constitution of the Church of God, which he had drawn up in consultation with the Elders meeting in Council. Article Seven, Section One, of the Constitution, entitled "Education," read as follows:

A Bible Training School shall be maintained as long as advisable for the education of our Ministers and workers which shall include the Extension Department of the Bible training correspondence course and any other educational pursuits that the General Assembly may from time to time deem necessary (Book of Minutes, 1921, p. 64).

The reference to "any other educational pursuits" is an early indication of a certain open-endedness to provide the possibility for the inclusion of academic pursuits other than those purely Bible related. After the General Overseer read the Constitution and answered several questions, the Assembly unanimously agreed to accept it (Book of Minutes, 1921, p. 64).

The importance of this decision to incorporate the Bible Training Institute into the Constitution of the Church of God is that the school, from that point on, would submit to the governance decisions and procedures established by the Church meeting in annual General Assemblies, thus making the Assembly the governing body of the school. This action made official the third governance structure of Lee College. Although the formalizing of this governance structure by incorporation into the Constitution apparently established lines of authority and a multiple decision-making process (see Figure 3, p. 44). Tomlinson was, in reality, the sole decision maker and implementer of all governance procedures within both the school and the Church. Tomlinson enjoyed unquestioned power and recognition as the divinely-anointed head through 1921, and the General Assemblies followed every recommendation set forth by him.

The Annual Assembly of 1923 was the final chapter in the Tomlinson era, not only for the Bible Training Institute but for the Church of God as well. For the preceding two years, some members had expressed concern over the poor financial management and autocratic tactics of Tomlinson. It was not so much Tomlinson's integrity that was challenged as were his administrative procedures and his attitude when questioned. The Supreme Judges of the Court of Justice of the Church of God after an extensive investigation into the financial situation within the Church, filed impeachment charges on

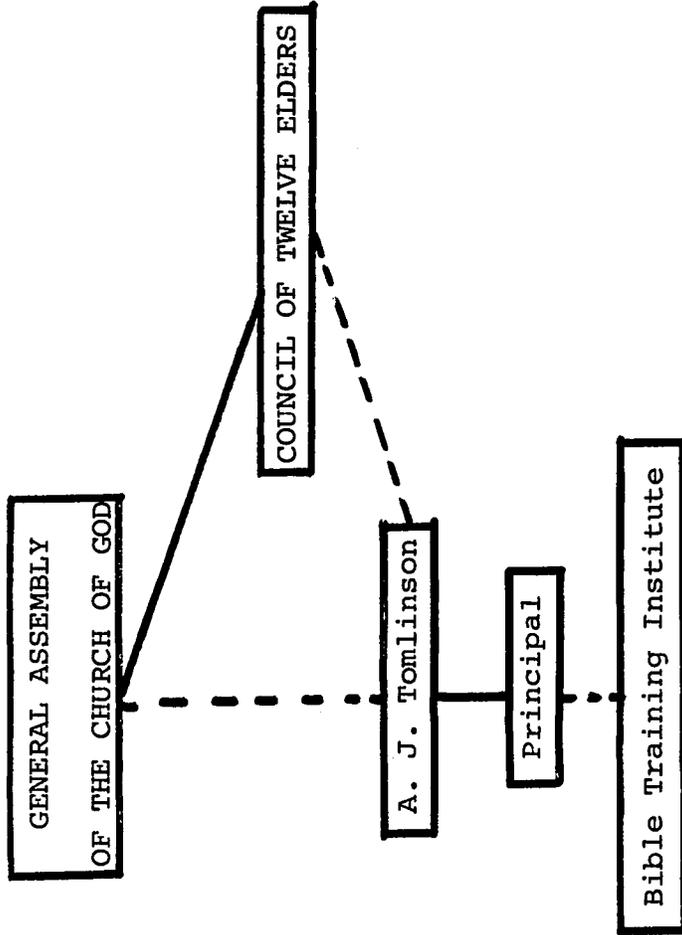


FIGURE 2
Second Governance Structure of Lee College
1921A

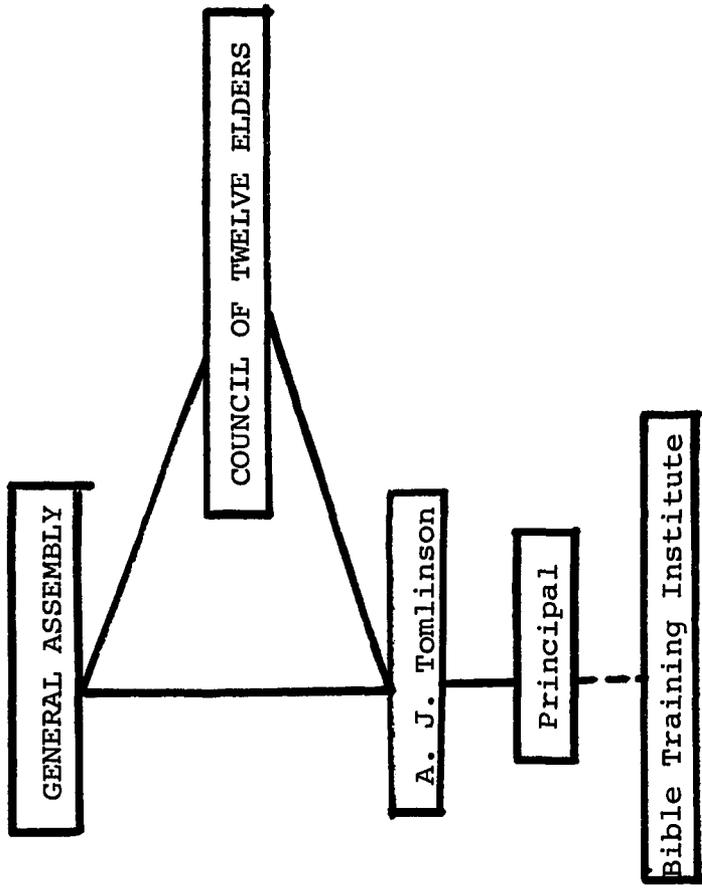


FIGURE 3
Third Governance Structure of Lee College
1921B

June 21, 1923, against Tomlinson and two other high ranking officials of the Church. On Friday, November 2, 1923, at the 18th Annual Assembly in Cleveland, the Assembly ratified the impeachment and unanimously selected F. J. Lee as the Church's second General Overseer (Book of Minutes, 1923 and Supreme Judges, 1923). Although the impeachment of Tomlinson caused much confusion within the leadership and general membership of the Church, Simmons points up that it did succeed in bringing one-man governance at the top level to an end (Simmons, n.d., p. 35). Just prior to Tomlinson's impeachment, the delegates had appointed Lee Superintendent of the Bible Training Institute; and, although he followed Tomlinson as General Overseer, he did not retain the other positions that Tomlinson held, that is, editor, publisher and general secretary. This ended the multiplicity of responsibilities of the General Overseer (Simmons, n.d., p. 35).

Following Tomlinson's impeachment, a debate ensued between Tomlinson, the Church of God, and Bradley County, Tennessee. Because of his interpretation and understanding of his divine appointment as General Overseer of the Church of God and its programs, including the Bible Training Institute, Tomlinson felt the Church had no right to remove him from the position. During the process of many lawsuits and counter-lawsuits, Tomlinson and a few of his followers from the Church of God founded a new Church named the Tomlinson Church of God, known officially today as the Church of God of Prophecy. On July 15, 1927, the Supreme Court of Tennessee

upheld the position of the Church of God in opposition to Tomlinson's opinion that the Church of God belonged to him. After this decision of the Supreme Court on July 16, 1927, Church of God institutions and, specifically, the Bible Training Institute experienced no further influence of Tomlinson.

Summary

During the Tomlinson era, several identifiable governance structures emerged for the future Lee College. The first structure, had the General Assembly as the final authority over the General Overseer, who was the immediate administrator and interim decision maker between General Assemblies. The General Overseer was over whatever faculty was employed at the Bible Training Institute. The General Overseer in this governance structure was also the Superintendent of Education. The second governance structure, although comparable to the original, included the addition of the Principal, who had immediate governance responsibilities for the school. The third and most formal of the structures officially incorporated the Bible Training Institute into the Church of God and authorized the General Assembly to be the ultimate and final word in matters of governance for the school. The Bible Training Institute adhered to any decisions made by the Church meeting in Annual Assembly. Policy statements of the Assembly in this early era of the Bible Training

Institute provided for the inclusion of secular pursuits. From the very earliest days of the college, accommodations were made to allow for the school to develop not just in purely Bible and Bible-related areas but in other areas such as literature and music.

The governance process frequently used the pentecostal dimension of Tongues and Interpretation of Tongues as the source of revelation for decision making during this era. General Overseer Tomlinson drew much of his authority from these reported pentecostal experiences.

Chapter 3

The Developmental Years (1923-1940)

With the impeachment of Tomlinson past and many of his duties distributed to several individuals, a new era in the history of Lee College emerged. Over the next 17 years there were five presidents of Lee College, the Church leaders created a Board of Education to assist in the decision-making process, and the school pursued junior college status. Prior to his designation as the General Overseer, F. J. Lee was the Superintendent of the Bible Training Institute. He remained in this position for approximately a year, during the period when the Church leaders were formulating Tomlinson's impeachment charges. Immediately upon his becoming General Overseer, Lee resigned as Superintendent; J. B. Ellis succeeded him for a two-year administrative stint (Ray, 1964).

When Ellis assumed the superintendency of the Bible Training Institute, the governance pattern, although structurally similar to the one existing when Tomlinson was Superintendent, was operationally different. The 18th Annual Assembly of 1923, which ratified the impeachment of Tomlinson, also made determinations which had direct bearing on the Bible Training Institute. Each year the Elders in Council would nominate the Executive Council of the Church of God,

and later the Annual Assembly would confirm the nomination. The Executive Council was to consist of the General Overseer, the Editor and Publisher of Church of God literature, and the Superintendent of Education. Although the governance structure of the Bible Training Institute was not structurally different, the responsibilities of the Superintendent of Education increased. With the inclusion of the Superintendent of Education as a member of the Executive Council of the Church of God, the position became an annually-elected one. Additionally, the Superintendent of Education, by virtue of his position on the Executive Council, had direct governance control over the Bible Training Institute. Ellis was, in effect, the first Superintendent of Education with any vested and defined official governance responsibilities (Book of Minutes, 1923). These governance responsibilities included being an official decision maker for the Church of God during inter-sessions of the General Assembly and having immediate and local decision-making authority over the Bible Training Institute.

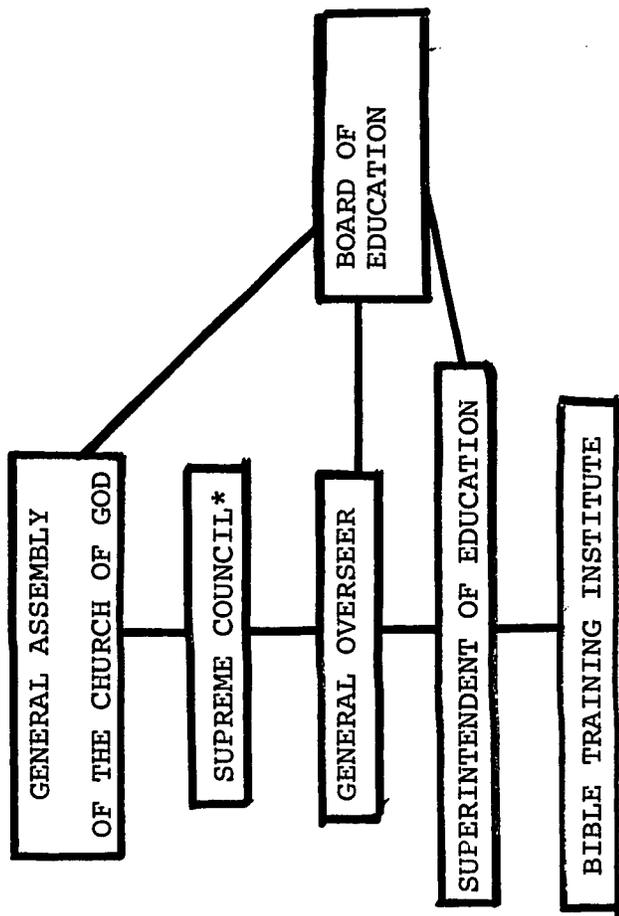
Although the Ellis presidency began during a time of transition, no marked changes occurred until the 21st Annual Assembly, which met in Cleveland, October 18-24, 1926. This date was the beginning of the second major era in the emerging governance pattern at Lee College. The year 1926 marks the beginning of considerable organization in the Church and the Bible Training Institute. Earlier, at the sixth Annual Assembly of 1911, delegates had elected a Board of Trustees and a

seven-member Board of Education. The Trustees and the Board members did not have any direct governance relationship over the school; their primary duties involved locating property and erecting the first building for the school. However, in 1929, this Assembly made the following recommendations:

We . . . recommend that a Board of Education be selected, composed of five men whose duty it shall be to select a Principal for the Bible Training School; fix his compensation and otherwise aid in the promotion of the general educational interests of the Church. It shall be the further duty of this Board to meet for counsel as often as necessity may require, the General Overseer, by virtue of his office, to be the ex officio chairman of each of these committees. (Book of Minutes, 1926, p. 33)

This recommendation carried, and the first functional School Board came into existence. The appointment of this Board constituted the fourth governance structure of the school (see Figure 4, p. 51). The following five men became members of this first functional Board: J. B. Ellis, Frank W. Lemmons, Alonzo Gayan, J. A. Munsie, and T. J. Fritz (Book of Minutes, 1926, p. 38).

Conn notes that, from 1926 onward, the Council of Twelve had an increasingly important role to play in the Church. When the Council of Twelve and the Executive Committee sat together, they formed the Supreme Council, or, as it is known today, the Executive Council. The Supreme Council had



* The Council of the Twelve Elders and the Executive Committee

FIGURE 4

Fourth Governance Structure of Lee College

the authority of the General Assembly between Annual Assembly meetings. Therefore, each of the Boards, including the Board of Education, reported to the Supreme Council during interim Assembly periods. A direct authority relationship thus existed between the Supreme Council and the Bible Training School (Conn, 1977, pp. 198-199). There existed a direct relationship between the Supreme Council and the School as early as 1926 when it was evident that the school could trace its line of control through the Supreme Council, the General Assembly and directly to the Church of God itself. Although to date some accommodations to secular academic course offerings, i.e. math and music, had been made, that impact was minimal. In comparison, the impact of doctrinal affiliation to the Church of God, as evidenced in earlier Assemblies, was much greater. The Assemblies required doctrinal purity in all course offerings.

With the appointment of a School Board, which in itself had certain governance prerogatives, the governance structure of the school had, by 1926, become more complex. Responsibilities of the Church, meeting in Annual Assembly, were delegated to boards and committees to carry on the business of the Church, including Bible Training Institute business, during the times the Assemblies were not in session. The Bible Training Institute governance structure, by 1926, was as follows: The Annual Assembly appointed a School Board, whose ex officio chairman was the General Overseer of the Church of God, and who had the responsibility of selecting

the chief administrator of the school. This Board also set the chief administrator's compensation and had the responsibility of serving in a counseling and guiding role to the school. During inter-sessions the School Board reported to the Supreme Council. The records are not clear concerning the type and degree of counseling and guidance provided by the School Board, but it is clear that they were agents of the General Assembly and the Supreme Council.

Also by 1926 a standard curriculum had been developed. It is in the curriculum that the greatest effect of pentecostalism can be noticed. At the 15th Annual Assembly, meeting in Cleveland from November 3-9, 1920, Tomlinson remarked concerning people who took the Bible Training School course:

While it is not the purpose of the Bible Training School to teach controversial doctrinal points, the Bible Training School gives some excellent lessons in Church doctrine, divine healing, sanctification, the Baptism with the Holy Ghost, the gifts of the Spirit, the Church organization -- for members of the Church of God. So all who are taking the course and are members of the Church will, at the proper time, receive lessons along those important doctrinal lines.

(Book of Minutes, 1920, p. 67)

The specific pentecostal doctrinal beliefs which were stated as curricular matters were divine healing, Baptism with the Holy Ghost, speaking with tongues, sanctification, and

holiness, as well as the full restoration of the gifts to the Church --all distinctly pentecostal doctrines-- were established as matters of faith for the Church. Additionally, the Assembly directed that "the Church of God stands for the whole Bible rightly divided. The New Testament is the only rule for government and discipline." (Book of Minutes, 1919, p. 56). The Assembly specified 29 Biblical beliefs, of which the pentecostal doctrines were a part. The question of governance, in light of Church of God doctrinal formulas, considers governance a matter of New Testament revelation. Therefore, all governance and governance decisions such as counciliar decision making through the claimed intervention of the Holy Spirit relied on procedures to be found in the New Testament (Book of Minutes, 1919, p. 56). All governance structures within the Church of God, whether they were in reference to worship or in educational matters, were directly controlled by the Church of God's belief and definition of doctrines regarding the New Testament as the only rule for government.

With reference to the pentecostal doctrines, the sixth Annual Assembly gave the following answer concerning evidence of the abiding presence of the Holy Spirit. "After some discussion, all seemed to see eye to eye that some manifestation of the graces, gifts, and fruits of the Spirit would evidence the abiding of the Spirit" (Book of Minutes, p. 45). In keeping with the description of the sixth Annual Assembly, the seventh Annual Assembly was petitioned by several Ministers of the Church of God Mountain Assembly to unite with the

Church of God. The General Assembly of the Church of God made the following stipulations for union:

...that the Ministers and deacons of the Mountain Assembly be free from the use of tobacco and have the experience of the Baptism of the Holy Ghost evidenced by speaking in other tongues as the Spirit gave utterance, and have but one living wife. (Book of Minutes, pp. 65-66).

Although the reference to tobacco was a specifically holiness doctrine, the reference to the Baptism with the Holy Ghost with the evidence of speaking in other tongues was a specifically pentecostal doctrine. It indicated that Ministers in fellowship with the Church of God were required to have a pentecostal experience. Considering that all the Superintendents placed over the Bible Training Institute were Ministers in the Church of God; and considering the requirements for Ministers, a pervading pentecostalism from the General Assembly and through the Superintendent of the Bible Training Institute was evident. Pentecostal doctrines formed the base of the curriculum. From its very beginning, then, the Bible Training Institute adhered to the pentecostal beliefs characteristic of its sponsoring denomination.

From 1924 to 1930, T. S. Payne was the Superintendent of the Bible Training School. Of the 14 Presidents of Lee College, Payne had one of the longest tenures in the office of President. Only two other Presidents surpassed his six-year term, Zeno C. Tharp with nine years and the current

President of Lee College, Charles W. Conn, whose term began in 1970. Although Payne was President for a substantial period of time, no monumental decisions are evident regarding governance structures for the school. The main contributions of the Payne administration can be seen in the addition of faculty, students, and curricular offerings. The earliest catalog extant appeared in 1929, 10 years after the Bible Training School opened for its first term. The Bible Training School opened with a handful of students, one teacher, a part-time Superintendent, and one Bible course. By 1929 there was a full-time Superintendent serving as one of the primary faculty members, an additional full-time instructor, 71 students, of whom six were in the graduating class, and 19 courses of instruction offered in three six-month terms. Of the 19 courses of instruction, some can be classified as secular academic courses, particularly those developed to enhance written and oral skills and music. The music, however, reflected its use in the service of the Church as opposed to being secular in content.

The inclusion of the secular academic course offerings was an accommodation to function rather than to secular academic ideals. This is explained in the nature of the Ministry in the Church of God which requires skill in reading and interpreting Scripture and subsequently in preaching and teaching Bible material to the Church constituency and in evangelizing the public. The evidence to support this is not strong however.

During the 25th Annual Assembly in Cleveland, Tennessee, October 20-26, 1930, E. M. Ellis, the Chairman of the Board of Education, announced that the Board of Education had unanimously selected J. H. Walker for the next term as the Superintendent of Education for the Bible Training School. In his first action as Superintendent of Education, Walker appealed to the General Assembly for the establishment of a fund to assist needy students, encouraging all young students to consider giving their lives to the work of God. He encouraged those who could not attend to assist financially so that others would be able to attend. Following the appeal came a speech supporting the need of funds for the School. The Assembly moved the establishment of a fund to make loans to needy students. This Assembly also established the Church of God Bible Training School Endowment Fund whereby individuals could pledge certain sums of money over a five-year period of time. The Endowment Fund grew out of a realization of "the great need of a divinely-called, educated, Spirit-filled Ministry to proclaim a full salvation" (Minutes of the 25th Annual Assembly, 1930, pp. 38-39). This is a further indication that the Bible Training School continued in the pentecostal heritage of its sponsoring denomination, as is specifically indicated by its recognition of a "Spirit-filled Ministry," which is a pentecostal expectation. It also indicates the beginning of a system of financial aid. This seems to be an adaptation from the secular system of financial aid and student loans evident in other institutions

of higher education. The decision to establish a fund, however, grew out of the purely practical need to assist promising students rather than the development of a financial aid program merely for the sake of paralleling secular higher education. As in previous years, the 25th Annual Assembly reaffirmed its pentecostal doctrinal beliefs along with other evangelical and holiness doctrines by re-stating some of the teachings outlined in the 29 major Bible beliefs (Minutes of the 25th Annual Assembly, 1930, pp. 39, 41, 42, 53, and 54).

In 1931 the 26th Annual Assembly again appointed Walker Superintendent of Education. At this time the Superintendent of Education was the official, within the governing structure of the Church of God, responsible for all educational programs in the Church. This changed with the appointment of a President to govern only the Bible Training School and College.

The 27th Annual Assembly also unanimously reappointed Walker to serve as Superintendent for the 1932-1933 school term. In both years the process by which the Board of Education arrived at its unanimous selection of Walker was essentially the same. From a pentecostal perspective, Walker's appointment was subsequent to prayer and deep consideration. In pentecostal settings, people turn to prayer and deep consideration expecting direct revelations from God concerning the prayerful request. Members expect to experience the charisms of wisdom, knowledge, discernment, and prophecy in

such prayerful encounters. One can only speculate as to the nature of Walker's selection, considering the pentecostal setting (Minutes of the 26th Annual Assembly, 1931, pp. 49 and 119; also, Minutes of the 27th Annual Assembly, 1932, p. 36).

Walker again became Superintendent for the 1933-1934 term, with the Board of Education further recommending the following:

Inasmuch as we have many worthy Ministers and prospective Ministers on the field who would like to attend the Bible School but cannot on account of insufficient funds, we wish to recommend the following: (1) that the local Y.T.E.'s (Church Youth organization) devote the last program of each month to the interests of the Bible Training School and that an offering be taken for the School; (2) we further recommend that a Bible School quartet travel in the interest of the above-named School and that their travels be under the direction of the Superintendent of the Bible Training School in cooperation with the Overseers and Pastors of each State.

The General Assembly of the Church of God also established a Bible Training School Loan Fund for students who were financially pressed in completing their education and who would have to borrow small amounts of money to enable them to complete the school year. The Board of Education administered

and managed this loan fund. The Board of Education had authority to establish a committee authorized by them to administer this fund if they so desired (Minutes of the 28th Annual Assembly, 1933, pp. 58-59).

Again appointing Walker Superintendent for the 1934-1935 term, the 29th Annual Assembly's Committee on Education, with the Board of Education, recommended that the Bible Training School have its books audited at the end of each year. This is an indication of the attempt to operate the school according to standard management procedures (Minutes of the 29th Annual Assembly, 1934, p. 153). A substantial amount of concern that ultimately had led to the impeachment of A. J. Tomlinson was the result of his poor management of finances for the Church. Yet, until the 29th Assembly in 1934, it does not appear that there was an adequate review of the finances. Again, the accommodation to the secular procedures of accounting appears to be purely practical rather than ideological.

By the time of the 30th Annual Assembly in 1935, the growth of the Bible Training Institute was such that it necessitated the consideration of the building of additional facilities. In his Assembly report, the General Overseer stated:

There is a great need for dormitories for both boys and girls. We are praying for God to touch someone's heart who is able to help us along this line. We feel that the Bible School should remain a center of

attraction and that the efforts should be concentrated in the school at Cleveland built up first. We feel the great need of training our Ministers to meet this wicked world, for doctrines of sin and disgrace are covering the earth. The doctrine of Communism is sadly increasing, and we must hold His chosen and God-loving people together. In order to do this, we must understand the Word of God. It was said of one of the great teachers that he "mightily convinced the Jews that Jesus was the Christ," and we need men today to mightily convince the people of this age that Jesus is coming soon. (Minutes of the 30th Annual Assembly, 1935, pp. 17-18)

Subsequently, the General Assembly approved the use of certain funds obtainable from the net profits of the publishing house fund for the erection of the needed dormitories. An initial \$3,000 was approved with \$3,000 each year thereafter, provided the dormitory did not exceed a total expenditure of \$8,000 (Minutes of the 30th Annual Assembly, 1935, pp. 39 and 153). This Assembly also enacted a change in the administration of the Bible Training School. The Rev. Zeno C. Tharp became the Superintendent of Education for the ensuing year. As with previous appointments to this office, characteristic of the selection process was the deep state of prayer which subsequently led to the particular appointment. The records indicate that Tharp was reluctant to accept the appointment, but after much encouragement he finally yielded,

"From a human standpoint I could not accept, but for the glory of God and the upbuilding of His cause I submit. I covet your prayers" (Minutes of the 30th Annual Assembly, 1935, p. 39).

The Walker years were strong reaffirmations of the pentecostal, evangelical, and holiness positions of the Church of God with its concomitant effects on the Bible Training School. Church leaders considered Walker an official of the Church of God with responsibilities that extended beyond that of the Bible Training School to include all educational programs in the Church. Internal business matters improved with the increase of such internal procedures as auditing of the Bible Training School books as a separate agency within the Church. Additionally, the Walker administration established a fund for needy students and the approval of the construction of additional dormitory buildings to meet the growing enrollment.

The Tharp administration was one of the longest in the history of Lee College. His administration spanned parts of two major eras in the college's development. One of the first major developments during the Tharp Superintendency was the appointment of a Board of Directors for the Bible Training School. The 31st Annual Assembly passed a recommendation by the Executive Council that the General Overseer appoint such a Board of three members for the Bible Training School in Cleveland, Tennessee. The duties of these Directors were to "aid and concur with the Superintendent in determining the

entire faculty, salaries, courses of studies, and to establish rules of conduct" (Minutes of the 31st Annual Assembly, October 2-8, 1936, p. 34). With the addition of the Board of Directors for the College, the responsibilities of the Superintendent increased, and his title became General Superintendent of Education. The 31st Assembly directed that the Superintendent should be annually elected by the General Assembly of the Church; all State and territorial schools would report to the General Overseer, the General Superintendent of Education, and the respective Overseers of each State or territory. This increased the magnitude of the job of Superintendent of Education. He was not only responsible for the Bible Training School in Cleveland but any other training school established by the Church of God or respective State jurisdictions of the Church (Minutes of the 31st Annual Assembly, 1936, pp. 33, 34, and 151).

Although several major decisions were made at the beginning of the Tharp administration, there are no indications that decision-making process was specifically pentecostal in nature; rather, the decisions arose from practical needs within the structure of the school. In considering the structure of governance at the beginning of the Tharp administration, it is impossible to portray, in a graphic way, the lines of authority so as to explain adequately the multiplicity of duties vested in the Superintendent of Education. With the inclusion of the Board of Directors purportedly having greater control over the governance of the school, the

Superintendency increased in responsibilities, but not specifically in responsibilities directly related to the Bible Training Institute. The Superintendent's duties grew to include any college-level program. Although a fifth governance structure appeared, it was not different from the fourth because it related directly to the Bible Training Institute.

During the first year of Tharp's Superintendency, a committee inquired into the need for an additional dormitory. They had authority to erect a dormitory or dormitories. This Assembly lifted a previous limitation of \$8,000 for the construction of a dormitory with the stipulation that any expense over the \$8,000 had to come from donated monies (Minutes of the 31st Annual Assembly, 1936, p. 154).

A major development in the history of Lee College occurred in 1938 with the move of the Bible Training School from Cleveland, Tennessee, to Sevierville, Tennessee. For some time the physical facilities in Cleveland had become too small to accommodate the growing enrollment of the school. Because of this growth, the Bible Training School Board of Directors and the administration sought to locate a facility with greater capacity. The 33rd Assembly announced that the Bible Training School had re-located and was in its new home in Sevierville. The Church of God purchased the entire school plant of the Murphy Collegiate Institute. The campus consisted of 63 acres of farm and campus property and had, in the words of the General Overseer, "two nice large brick dormitories for girls and boys and a large administration

building with the accommodations so much needed by our school" (Minutes of the 33rd Annual Assembly, 1938, p. 16).

At the 34th Annual Assembly, during Tharp's reappointment remarks, an important statement was made. "We will do our best to protect Bible Training School students in every way possible and teach them the teachings of the Church of God" (Minutes of the 34th Annual Assembly, 1939, p. 23). This statement indicates that, as the years progressed, no de-emphasis of doctrinal orthodoxy was evident. Rather, the Bible Training School, represented by its chief administrator, only projected the growing emphasis on the teaching of doctrine. The doctrinal position of the school, being distinctly pentecostal, had not changed since the opening of the school. The Church's conservative doctrinal stance consistently influenced the very nature of the Bible Training School.

During this time the curriculum expanded to include numerous secular academic courses and, as the campus expanded from the earlier Cleveland site to Sevierville, there is no evidence of any trend to make accommodations in the doctrinal stance of the school. Although accommodations were obvious in the area of academic offerings, the secular course work reflected the strong doctrinal position. The Statement of Faith was required reading incorporated into the course work of each subject taught. This becomes strikingly clear in later years when teaching contracts would bind faculty to teach nothing contrary to the doctrinal position of the Church of God.

Because of the growth of the school and the subsequent move to Sevierville, the indebtedness accumulated and there was need for ongoing improvements. The 34th Assembly, of necessity, approved the expenditure of certain funds taken from various publishing interests of the Church. These additional funds relieved the indebtedness and assisted in the needed improvements at the Sevierville plant (Minutes of the 34th Annual Assembly, 1939, p. 22).

During the developmental era, the major accomplishments in governance changes and considerations had involved such things as the growth of the student body, increase in numbers of faculty, increase in numbers of course offerings, and improvement of the physical plant. There was an emphasis on expanding the campus and securing funds. With the exception of a strong emphasis on maintaining pentecostal doctrines, no evidence can be seen that the decisions reflected pentecostal discernment procedures. This does not, however, exclude the numerous references to decisions proceeding forth from periods of deep and concentrated prayer. Furthermore, the decision-making process included discernment based on several of the less spectacular charisms, tongues, interpretation of tongues, prophecy, healing, and miracles. Pentecostals recognize these as spiritual charisms and in many cases consider them to be more important than the ministry charisms. In an official Church publication, Day states:

The new order, ushered in on the day of Pentecost, was marked by an unusual outpouring of the Spirit,

including gifts purchased by Christ for His people, which the Holy Spirit distributes according to the sovereign act of God. These gifts are spiritual enablements for specific service (Day, 1959, pp. 45-46). These gifts or charisms include the gift of discernment of spirits and the gift of administration of government. From a pentecostal perspective or description, it would be obvious that the pentecostal manifestations or charisms of discernment, knowledge and wisdom, and the administration of government were all in fact active during the developmental era at Lee College, or in Assembly procedures and proceedings involving the College. In many of the General Assembly sessions where there were decisions involving Lee College, jubilation abounded; many of the Assembly minutes indicate such things as loud praise, dancing, lifting up of hands, and in general, exuberant worship. Lowry describes the manifestations of the Spirit as being praising the Lord, dancing in the Spirit, laughing, quivering lips, falling prostrate, trances, noise, clapping of hands, lifting up of hands, and speaking in tongues. The Minutes report occurrences of all of these various pentecostal manifestations of the Spirit, many accompanying the actual decision-making process during this era (Lowry, 1977, flier).

Dr. Charles W. Conn, one of the leading figures in the Church of God and one recognized throughout classical pentecostalism as a prolific writer and teacher gives a more detailed description of administrative charisms and revelation

gifts that assist in arriving at conclusions concerning directions the Lord would have individuals and groups follow. These descriptions are very apropos to a better understanding of the pentecostal decision-making process, particularly as it relates to the governance of the Bible Training Institute and College. Conn describes the revelation gifts as word of wisdom, word of knowledge, and the discerning of spirits.

He states:

By means of the gifts of revelation, God imparts to man something of His own omniscience. By them at times He reveals His own infinite mind to the finite mind of man. Jesus probably gave promise of these gifts as much as any others before He left His disciples . . . because He knew there would be times of uncertainty and bewilderment when His disciples would need to know what was the will of God. How often in human life we long for a voice to show us the way. The promise of God is that "thine ear shall hear a word behind thee saying: This is the way; walk ye in it when ye turn to the right hand and when ye turn to the left." Frequently in Christian living and especially in Christian service, we need the advantage or benefit of divine understanding. By word of wisdom, word of knowledge, or the discerning of spirits, the Lord provides such understanding to His people. (Conn, 1977, pp. 112-113)

In explaining the word of wisdom, Conn says:

The Spirit provides understanding, solution, and direction when occasions arise that require it.

The manifestation comes to us at the time and occasion when we need it The word of wisdom is a spiritual impartation that brings edification to the body of Christ (pp. 113-114).

Concerning the word of knowledge, Conn notes:

It is an awareness of facts and situations as they are. . . . Knowledge reveals certain facts necessary and important for the work of the kingdom. The word of wisdom generally shows how to apply this knowledge for the edification of the Church (pp. 114-115).

Finally, Conn describes the discerning of spirits as the gift "which enables the believer to recognize demonic agents." By the supernatural implication of these revelational gifts, the believer claims to know what God intends for a governing body to do, with the wisdom to know how to do it and the discernment to know that it is God's will and not the forces of evil at work. There is a heavy emphasis in classical pentecostal circles on knowing God's will through the aforementioned charisms. In conclusion, spiritual manifestations accompanied the decisions surrounding the growth and progress of the Bible Training Institute, increasing the pentecostal nature of the decision-making process (pp. 112-122). Inferentially, these particular charismatic discerning aids somehow accompanied all decisions affecting Lee College, including the curriculum, physical plant, faculty, and the

student body.

Summary

The developmental era shows evidence of accommodations to secular developments particularly in improvements to the physical plant and in the areas of administration such as the inclusion of the Board of Directors in some of the decision-making processes and in the redefinitions of the role of the Superintendent. These accommodations, however, seem to be a natural response to growth with no seeming ideological changes accompanying them. From a pentecostal perspective, no accommodation whatsoever is evident. Thus there exists the seeming anomaly of a contemporary institution of higher education moving ahead in curricular offerings and in improving physical facilities according to the secular academic model while adhering to a stance in pentecostalism that reflects virtually no accommodation. There were no apparent tensions which would seem incongruent, particularly in considering the strong doctrinal attitude of the Church of God.

Chapter 4

The Junior College Era (1940-1960)

The 20-year period extending from 1940 to 1960 can be termed the junior college era. During this period the Bible Training School and College achieved junior college status. Although this period was one of adjustment to and growth in collegiate status, the College also was developing in its strong pentecostal tradition. These two seeming contradictions, that is, growth in what appear to be trends toward modern collegiate standing versus growth in a conservative, evangelical, pentecostal tradition, are characterized by attitudes that ultimately explain the coexistence. The attitude governing accommodation was a guarded one, reflecting the belief that accommodation could be tolerated, even encouraged, provided it had no adverse effects on the Bible Training School. The tendency to develop as an accredited college was to be more of a protective endeavor than one designed to secure secular academic advancement. The leadership viewed modern schools as detrimental to the moral development of students, and therefore, the College needed to be a competitive alternative. Although the School moved in the direction of accepting terminology more in keeping with higher education, such as the use of the title "President" to describe the chief executive rather than "Superintendent of Education" and the use of a body of appointed Churchmen as its Board, these do not indicate a yielding to the secular

tradition. On the contrary, the accommodations were practical and were aiding the College in its development as a pentecostal institution of higher education. During this era, a decentralization in governance structure seemingly away from Church control increased. However, through the various chains of command in this decentralized governance structure, a direct line of authority to the governing body of the Church of God remained. Contractual agreements binding on the faculty included the holiness pentecostal Declaration of Faith. Also, Church leaders established a fully-accredited, four-year college program and an accredited Bible College program. The emphasis placed on all of the programs, whether collegiate or Biblical, was the extension of God's kingdom into all of the world; institutional authorities did not promote those areas of study that did not advance the kingdom. An accommodation exists, therefore, more in terms of diversity and decentralization than in any doctrinal or Church-related positions.

As indicated above, during the developmental era governance efforts aimed at growth of the student body, increase in the faculty and course offerings, and improvement of the physical plant. The campus changed location and expanded, and developers expended much in the securing of adequate funds to finance the growth in the Bible Training School. This third major era in the history of Lee College saw its development as a junior college, ultimately to receive appropriate regional accreditation.

In the General Overseer's address during the 35th Annual Assembly in October of 1940, the following was remarked:

For a number of years, we have desired, looked forward to, and longed for a College in which to train our young men and women where they would not be subject to the detrimental environment of modern schools. At last this is becoming possible through the power of unity. A measure is coming to this Assembly from the Bishop's Council which will make it possible for the Bible Training School to organize as a junior college under the Southern Association of Colleges. There has long been a need for more advanced training for our ministry. There was a time we could stamp our foot and shout "Glory!" and put it over. That time is past. It takes more than that; it takes training in the Word of God to meet the scientific attacks on the everlasting Gospel. It used to be that a few of us could get together and sing a pentecostal song, and folks would gather out to see us. But competition now makes it necessary to offer trained singers, singers with the power of unity in their lives. There is only one place we can be certain our young men and women, the backbone of the Church of tomorrow, will receive this training, and that is in a Church of God school. So we will have a college of our own. Maybe it will be called a Church of God Full Gospel College, or the Church of

God Pentecostal College. How does that sound?

A Church of God management, with Church of God rules, with a Church of God name, and with Church of God students. We are going ever onward (Minutes of the 35th Annual Assembly, 1940).

The above address gives indications of the rationale behind what appears to be accommodation. The General Overseer described modern schools as having detrimental environments and stated that the Church of God needed to have colleges that were in essence an alternative to them. Additionally, he pointed up that people needed training in specific areas such as music in order adequately to bring the religious position of the Church to appropriate audiences. He cited competition as necessary to better training and justified the possible acceptance of secular academic procedures and techniques. The rationale was practical. The General Overseer also pointed up that, when the school began in 1918, there were only six students. The enrollment for the previous year, 1939, was 216, which was the greatest enrollment to date.

The General Overseer commended the results of the power of unity in the lives of the young men and women who were students there (pp. 20-21). On October 3 the Bishop's Council made the following recommendation in reference to the Bible Training School, a recommendation accepted by the Assembly:

That the Board of Directors of the Bible Training

School negotiate, consummate, and execute plans for the establishment and maintenance of a junior college in compliance with requirements of the Southern Association of Colleges, beginning with the 1941-1942 term, if it can be done without adversely affecting the Bible Training School (pp. 30-31).

From the above statement it appears that, if an adverse effect were felt as a result of compliance with requirements of the Southern Association, the College would not pursue accredited status. The accommodation is therefore highly conditional and not incongruous with a stance expressed in later years by the administration to the effect that it would rather close the doors of Lee College than abandon its religious position. No major problems developed as a result of this, as the College did proceed to seek junior college status with the Southern Association. This is, then, the point at which the Bible Training School embarked upon its newly declared mission of becoming a junior college and sought the erection of buildings in connection with the general school (Minutes of the 36th Annual Assembly, 1941, p. 48).

The Bishop's Council recommended that the Assembly create the office of President of the Bible Training School and College, that the School Board fill the office, and that the State and territorial schools be under the jurisdiction of the General Overseer and respective State Overseers. The title "General Superintendent of Education" became "President

of the Bible Training School and College." Additionally, the duties in reference to State and territorial schools, formerly vested in the General Superintendent of Education, came under the jurisdiction of the General Overseer. The School Board held the appointive powers for President of the Bible Training School and College. The term "College" was added because of the junior college status now in effect (Horton, 1953, p. 7).

The Bible Training School was moving rapidly from being a training school to becoming a college with an immediate need to expand physical facilities. With junior college status, another shift in governance was necessary. Up until the 1940-1941 school year, each term was only six months in length, and some of the older students had expressed a desire for more training. Superintendent Tharp concurred, worked for, and recommended that a nine-month program be established for the 1940-1941 term. He was also eager to attain the high school courses fully accredited by the Tennessee Department of Education (Horton, 1953, pp. 7-8). With the new position of President and the new name, Bible Training School and College, a substantial increase in students occurred. The enrollment for 1940-1941 was 216 students, and for the 1941-1942 term there were 554 students. These figures include a number of high school students.

During the 37th Annual Assembly, held in Birmingham, Alabama, in 1942, the delegates decided that the Bishop's Council should select the five-member Board of Directors for

the General Bible Training School and College, now located in Sevierville, Tennessee. This decision was an amendment of one arrived at during the 31st Annual Assembly. The Assembly made the President of the Bible Training School the College Treasurer and bonded him for not less than \$5,000 (pp. 147-148). Also, they turned 10 per cent of the money over to the publishing house to help "worthy ministerial students who are otherwise unable to defray their expenses in attending the school" (p. 152). This is a continuing reflection of the desire of the College to meet the needs of less fortunate students. In all of these decisions of the early 1940's, Biblical truth as taught through Bible Schools continued to be of major importance in the Church of God philosophy.

Lee College was not the only Bible training facility developed by the Church of God. As early as the 29th Annual Assembly, the delegates approved a Bible school for North Dakota. At the 30th Assembly, they approved a Bible school for Florida. At the 31st Assembly, the delegates approved a Bible School for each of the following States: South Carolina, North Carolina, Texas, Illinois, and Pennsylvania. The 38th Assembly in 1943, approved that the Overseer of western Canada have the privilege of establishing a Bible school at Saskatchewan (Minutes of the 38th Annual Assembly, 1943, p. 145). The 38th Assembly authorized also the erection of additional facilities at the Bible Training School and College at Sevierville, providing the cost did not make it impractical.

By the time of the 39th Annual Assembly in 1944, there was a fairly complete system of Church of God policy, including the governance structure for the Bible Training School and College. The supplements to the Minutes of the 39th Assembly very adequately describe the resulting governance structure at the Bible Training School and College.

President of Bible Training School and College

His Duties and Authorities

The President shall be the recognized chief executive of the Bible Training School and College.

It shall be the duty of the Bible Training School and College President to cooperate with the Board of Directors in carrying out their duties as set forth by the General Assembly.

He shall preside over the faculty and other school personnel.

He shall be the recognized head of all departments (39th A., p. 41).

That the President of the Bible Training School and College be treasurer of the Bible Training School and College funds, and that he be bonded for not less than \$5,000.

Duties and Authority of the Board of Directors

of the Bible Training School and College

The duties and responsibilities of the Board of Directors of the Bible Training School and College shall be as follows:

To have general supervision of all its educational work.

To select the faculty.

To set salaries of all the faculty and other school personnel.

To set prices for tuition, board, private lessons, and all other services.

To be responsible for a proper menu.

To see to it that proper rules and regulations of discipline and sanitation are adopted and enforced.

To have final jurisdiction of any charges made against any faculty member.

To employ a suitable person as President of the Bible Training School and College.

To employ a suitable person as business manager of the Bible Training School and College, who shall furnish the Board with a monthly report to enable the members of the Board to make necessary orders to him in reference to the business operations of the school.

Furthermore the Board of Directors shall adopt a Declaration of Faith, based upon the interpretations of the Scriptures, as outlined in the Minutes of the various General Assemblies, and require every teacher of the Bible Training School and College to sign a contract annually, agreeing to teach nothing contrary thereto, and shall permit no person unable or unwilling to accept the said declaration in good faith to be em-

ployed. In the event of the failure on the part of any faculty member to live up to said agreement, the Board of Directors is authorized to dismiss him or her from the faculty.

The Board of Directors of the Bible Training School and College shall be appointed annually by the Executive Board (Minutes of the 39th Annual Assembly, 1944, p. 40).

By far the most important duty and responsibility of the Board lay in its power to impose the Declaration of Faith in a contractual way over the faculty. This amplified its responsibilities of surveillance over the school to insure doctrinal orthodoxy on the part of every employee of the school. The other duties were accommodations to standard procedures found in any accredited junior college, but the overriding issue was still the matter of its doctrinal purity as maintained through strict adherence to the teachings of the Church of God. The Board of Directors was a balancing agent to insure that accommodation to the secular academic was tempered by sound and continued growth as a conservative, evangelical, holiness pentecostal institution of higher education.

Duties of the Business Manager of the
Bible Training School and College

It shall be the duty of the Business Manager to work in cooperation with the Board of Directors and the school President.

He shall be the head of the Purchasing and Sales Department and the Credit Department.

He shall be responsible for the operation of the farm and care of school campus and buildings (Minutes of the 39th Annual Assembly, 1944, pp. 162-163).

The establishment of the position of Business Manager was an accommodation to secular business procedures. Although a major accommodation, the duties of the Business Manager are practical in nature and do not affect the philosophical ideal of the College. During the 39th Annual Assembly in 1944, the Board of Education announced the resignation of Zeno C. Tharp from the Presidency of the Bible Training School and College and the appointment of J. H. Walker as his successor. Walker was a former General Overseer of the Church of God and also was a former President of Lee College nine years earlier (Minutes of the 39th Annual Assembly, 1944).

From a policy perspective, the 40th Assembly enacted little of note for the future of Lee College. However, James Walker was replaced by E. L. Simmons as President of the Bible Training School and College. Although Walker had been a highly-respected leader in the Church who had ascended the ranks to become the General Overseer of the Church, financial crisis marked his second tenure as President of the College. President Simmons later explained that during Walker's Presidency, a Business Manager had been employed by the Board, and for some reason the financial status of the College began to drop. Although the Business Manager resigned,

it was too late to save the financial status of the school.

During the initial year of Simmons' term as President, the construction of new facilities to the College plant, including a new dormitory was begun. Subsequently, the position, "Dean of the School," was established and Earl M. Hathley appointed as Dean. Simmons and Hathley both aided the School in making educational advances toward more recognition from the general field of higher education across the nation. A major and significant event occurred in 1946 when the Church of God purchased the physical plant of Bob Jones College in Cleveland, Tennessee, for one and a half million dollars. A move to the new facility occurred not during 1946 but in time for the 1947-1948 school term. The name of the College became Lee College in honor of the second President of the institution and the first General Overseer to succeed A. J. Tomlinson (Conn, 1977, pp. 263-264). During the 41st Assembly of 1946, it was decided that Assemblies would be biennial. The 41st Annual Assembly also refined the duties and authority of the President and duties and authority of the Board of Directors of the Bible Training School and College as follows:

The President -- His Duties and Authorities

The President shall be the recognized chief executive of the College.

He shall have general supervision of its educational program.

He shall preside over the faculty and school personnel, delegating to Deans, Department Heads, and business managing personnel such administrative duties

as their offices merit.

He shall select all faculty members, administrative officers, and school personnel, and nominate them to the Board of Directors.

He and his administrative staff shall prepare an annual budget for the College and present it to the Board for adoption.

He shall be responsible to the Board for the administration of the College budget.

He shall be responsible for the discipline of the College.

He shall be Treasurer of the Bible Training School and College funds, and be bonded for not less than \$5,000.

The above duties of the President include a noticeable decentralization of authority to deans, department heads, and other personnel. This decentralization, as in previous instances, is an accommodation to modern academic procedures, but from a purely utilitarian perspective. With the powers as described above for the Board of Directors, it is reasonable to conclude that this decentralization would not jeopardize the doctrinal positions expected by the College, as all employees sign a contract affirming their intent to teach nothing contrary to the Declaration of Faith of the Church of God. The powers delegated, therefore, are under the control of the Church. The 41st Assembly gave the following duties and authorities to the Board of Directors:

Duties and Authorities of the Board of Directors

The Board of Directors shall consist of five members who shall be appointed biennially by the State Overseer Appointing Board.

It shall be a legislative body and shall determine school policy.

It shall select and employ the College President.

It shall approve all faculty members and school personnel after they have been nominated by the President.

It shall, in session with the President, set prices for tuition, board, private lessons, and all other school fees.

The Board of Directors shall have final jurisdiction of any and all charges brought against any faculty member.

It shall approve an annual budget for operation of the School.

It shall adopt a Declaration of Faith, based upon the interpretation of the Scriptures as outlined in the Minutes of the various General Assemblies, and require every teacher of the Bible Training School and College to sign a contract annually, agreeing to teach nothing contrary thereto, and shall permit no person unable or unwilling to accept the said declaration in good faith to be employed. In the event of the failure on the part of any faculty member to

live up to said agreement, the Board of Directors is authorized to dismiss him or her from the faculty.

It shall be empowered to employ a Vice-President who shall also serve as Dean of the College, if deemed necessary.

That a suitable person should be maintained as Comptroller, and shall be selected in the same manner as the other personnel of the School, and made responsible directly to the President.

That the Editor-in-Chief of Church Publications, the President, Board of Directors, Vice-President, and faculty members of the Bible Training School and College sign a contract that they will not teach, publish, or allow to be taught or published anything contrary to the teaching of sanctification subsequent to the new birth, or any other established doctrine of the Church (Minutes of the 41st Annual Assembly, 1946, pp. 29-30).

Relative to the final statement concerning the prohibition of teaching doctrines contrary to those held by the Church, the 42nd General Assembly adopted the Declaration of Faith, thereby formally and officially locking Lee College into these specific doctrinal positions of the Church of God and in general identifying Lee College with the widely-held classical pentecostal positions maintained by most holiness pentecostal denominations. Appended to the Declaration was the following:

We recommend that the Editor-in-Chief, the President, Vice-President, Board of Directors, and faculty members of Lee College and all other Church of God schools sign a contract that they will not teach, publish, or allow to be taught or published anything contrary to this Declaration of Faith or any other established doctrine of the Church. We further recommend that a copy of this Declaration of Faith be posted in every classroom, and the offices of the General Overseer and Editor-in-Chief (Minutes of the 42nd General Assembly, 1948, p. 31).

The decisions enumerated above were strong indicators that Lee College would not veer from the pentecostal position of its sponsoring denomination. It was clear that the College was not minimizing its pentecostal heritage but, on the contrary, was strengthening its affiliation with the Church of God in such a manner that any accommodation to the secular academic ideals would be of a purely pragmatic nature and would not adversely affect the doctrinal stance of the College. During the Assembly, the General Overseer, John C. Jernigan, stated in his address:

Our Bible School and College is the place where the future leadership of the Church of God is trained. Therefore, it is of the highest importance that the School have much to do with what will be taught and practiced in the Church of God during the next generation. These facts lay upon the Board of Education

a very heavy and serious responsibility. They must be careful in selecting the leadership and faculty of this wonderful institution. I feel that I can assure you we have a very worthy Christian faculty and officials for the next term of school (p. 15).

The 42nd Assembly also appointed an Advisory Board to the Board of Education, consisting of all State Overseers, which met with the Board of Education and the President at each Assembly to advise them on matters pertaining to the best interest of the School and Church. This provided nationwide Church input. This Assembly also announced the appointment of J. S. Brensfield as President of Lee College (Minutes of the 42nd General Assembly, 1948, pp. 32 and 60).

Consistent with the two previous Assemblies, a continued interest in the status and structure of Lee College was evident. During his address as General Overseer, H. L. Chesser, at the 43rd General Assembly of 1950, said:

Let us look at the Church educationally, and we may say it is progressive. Lee College, located in Cleveland, Tennessee, owned and operated by the Church, with an enrollment of between six and seven hundred students, has the high school division, junior college division, and also the religious education division. The objectives looked forward to in this institution are a four-year, fully-accredited college and a fully-accredited Bible college. Then our youth can earn and receive their bachelor's degree in our own college.

The objective to be obtained in the religious education division is a fully-accredited four- or five-year Bible college where ministerial students may earn and receive their degree fully equipping them for ministerial duties as far as education may equip them (p. 12).

These statements relative to becoming a four-year institution and the making available of the bachelor's degree from a Church of God college, as well as the pursuit of a fully-accredited Bible college, were reflective of a desire to provide a program that was not, in their estimation, tainted with the detrimental effects of modern schools. It was, however, segregationist when compared to the rejection that it gave to secular academic ideals. It had the dimension of serving as an alternative college, but an alternative with acceptable comparisons to the secular academic.

In further action by the General Assembly, delegates amended the 1948 Minutes to read:

The President of Lee College shall be recognized Chief Executive of the College..

He shall have general supervision of its educational program.

He shall preside over the faculty and school personnel, delegating to deans, department heads, and business managing personnel such administrative duties as their offices merit.

He shall select all faculty members, administrative

officers, and school personnel, and nominate them to the Board of Directors.

He shall be responsible to the Board for the administration of the College budget.

He shall be responsible for the discipline of the College (p. 15).

Amendments also appeared in the area of the duties and authorities of the Board of Directors to read as follows:

It shall sign a contract and see that the President, Vice-President, and all faculty members of Lee College sign a contract that they will not teach, publish, or allow to be taught or published anything contrary to the Declaration of Faith or any other established doctrine of the Church.

Both of the foregoing were from a recommendation of the General Council. A subsequent recommendation was as follows:

That the Lee College Treasurer be appointed with the following duties: in cooperation with the President and other administrative officers of the College to prepare an annual budget for the operation of the College, to be presented to the Board of Directors for adoption.

He shall be responsible to the President and the Board of Directors for disbursing the funds in accord with the approved budget.

He shall keep careful records of all financial transactions and in effect all business matters.

He shall prepare monthly financial reports for the President, Board of Directors, general officials, and members of the Supreme Council.

He shall be directly responsible to the President and Board of Directors and shall be selected in the same manner as other school personnel (p. 17).

This Assembly also directed that all Church of God Bible schools and colleges teach the Supplement of the Church of God Assembly Minutes and that ministerial students take an examination equal to the Church of God questionnaire used in examining applicants for the ministry. This supplement to the Assembly Minutes contained all of the Church of God policies and procedures as well as complete statements of belief. This requirement placed a responsibility on all ministerial students as well as all candidates to the ministry to be thoroughly familiar with Lee College as an official Church of God institution ultimately governed by the Church meeting in General Assembly every two years (p. 18).

Throughout the junior college era there was a continuing concentration on strict consistency of educational objectives with the doctrinal stances of the Church of God. At the 44th General Assembly of the Church of God in 1952, General Overseer Zeno Tharp addressed the Assemblymen, stating the following:

The Church's training program should be thoroughly coordinated so all of the school programs will have the same objective, and that is the extension of God's

kingdom into all the world. The programs that do not advance the Church and its cause should not be promoted. Our Lee College and all our Bible schools are training centers under God. They need our moral and financial support. Education seasoned with the anointing of God is a powerful factor in combating the forces of evil, and it is also a major factor in exalting the name of Jesus. Paul's admonition to Timothy: "Study to show thyself approved unto God, a workman that needth not to be ashamed, rightly dividing the word of truth," is very applicable for the day in which we live.

These were very strong statements concerning the extension of God's kingdom into the world through Lee College. The statement implied that Lee College did promote the extension of God's kingdom and therefore should be supported, both morally and financially, by Church of God constituency. Regardless of the accommodations toward the secular academic system of higher education, ultimately the programs promoted the "extension of God's kingdom."

Tharp then announced that R. Leonard Carroll would next serve as Lee College President. The selection of Carroll as the President indicated that he was a recognized advocate of the stance described by Tharp in his address to the General Assembly.

The previous descriptions concerning pentecostal terminology, the word "anointing," although often loosely used,

indicates an intervention by God directly upon a person or proceeding, subsequently resulting in the exercise of one's office or ministry or the exercise of some activity, such as an educational pursuit, under a supernatural blessing. The term "anointing" with Lee College and the other Bible training schools indicates a belief in the powerful presence of God in the ongoing operation of the College. This recognized supernatural presence of God could be described as a pentecostal manifestation of a multiplicity of graces or charisms for the ongoing direction of Lee College (Minutes of the 44th General Assembly, 1952, pp. 14 and 23).

The next biennium, i.e. 1953-1954, of the governance cycle of the Church of God revealed virtually no changes or important decisions relative to Lee College. These years were status quo years. However, because the next several years reflected a tightening up of the administrative structure of the College, these two status quo years were in fact years of trial and error. Subsequently the General Assembly meeting in 1956 revealed a more clearly-defined role for the Board of Directors of the College.

The Board of Directors shall consist of five members who shall be appointed biennially by the General Executive Committee.

It shall select and employ the College President, subject to the approval of the Executive Committee.

It shall consider nominations of faculty and School personnel submitted to the President, with power to

approve or veto. Upon failure of the President to nominate or re-nominate suitable persons for department heads, faculty members, or employees of the school, the Board shall investigate the reasons for his action and, if in their judgement such action is not warranted, any member of the Board shall have the privilege of nomination, which the Board may approve or veto (Minutes of the 46th General Assembly, 1956, pp. 183-184).

The duties of the Board of Directors tended toward and continued to be surveillance. In description they were watchmen who insured that doctrinal error was not introduced into the educational system at Lee College. This description was functional in nature and provided a threefold core of responsibilities: (1) The Board could select and employ the College's President. This particular role was very important and carried with it considerable responsibility. On closer analysis, it was the Executive Committee of the General Assembly of the Church of God that made the final approval. This alone shows the continuing control that the General Assembly had over the governance structure of Lee College. (2) The Board had approval or veto power over the President's nominations of faculty and School personnel. (3) The Board had the authority to nominate directly and thereby employ personnel upon the failure of the President to make such nominations. These three duties all depended on the relationship of the Board, not to Lee College, but to

the Church of God through the Executive Committee. The governing body of Lee College, then, was the General Assembly of the Church of God or its Executive Committee during interim periods. With respect to the President, the Board of Directors served as a search committee which would interview, select, and subsequently employ the President only after the approval of the Executive Committee. Subsequently, the Supreme Council of the Church of God, the highest governance structure in the Church, set the salary. The Board of Directors had virtually no direct control as that control related to the President. The Board did have the responsibility of determining the duties of the President as well as the duties of the College Treasurer and Business Manager. The Supplement stated:

That a suitable person be employed to fill the office of College Treasurer and Business Manager. He shall be selected in the same manner as other School personnel. His duties and responsibilities shall be determined by the Board of Directors.

A new procedure of the 46th General Assembly was to announce all appointments to administrative personnel positions and to present each appointee to the General Assembly. R. L. Platt was appointed President.

At the 47th General Assembly, in addition to Platt, heads of the various departments of Lee College appeared before the delegates. They were the Dean of the Junior College Division and College of Liberal Arts, the Registrar, Head of the De-

partment of Religion, Head of the School of Music, and the Principal of the High School Division. The 47th General Assembly approved the following recommendations:

The President of Lee College and other Bible colleges constitute a coordinating committee on education whose duties and responsibilities shall be as follows: to evaluate other programs, make long-range studies for future planning, harmonize admissions requirements, curricula, scholastic standards, graduation requirements of various schools, but that these duties do not conflict with the Board of Directors of each of these schools and that the Executive Committee shall appoint the chairman of the coordinating committee on education (Minutes of the 47th General Assembly, 1958, p. 30).

Although this committee had no direct governance control over the other schools, it reflected the control of the General Assembly over the various officers heading the respective institutions. The 47th Assembly also sought changes in the structure of the Board of Directors: "The Board of Directors shall consist of no less than seven members, two of whom shall be laymen who shall be appointed biennially by the General Executive Committee." Also, the Assembly established a Lee College Endowment Fund supported by the Ministers, laymen, and friends of the Church, with pledges to be paid within a five-year period (Minutes of the 47th Gen-

eral Assembly, 1958, pp. 30, 34, and 183).

Summary

The junior college era was a time of growing order, of tighter descriptions of the duties of the various people responsible for the governance of Lee College as an institution of higher education. Although there were efforts at modeling organizationally after secular academic models of higher education, it is obvious that the main emphasis was on the polity of the Church of God. The structure of governance with its Board of Directors and major administrative officers resembled that of secular academic higher education. The curriculum grew in academic inclusiveness; but the Church of God and its overseeing body actually governed the college during this period of history, and the curriculum heavily reflected Church of God doctrine. Very strong denominational control was evident throughout the era, indicative of the ongoing character of Lee College as a pentecostal college whose main purpose was to present the religious message held by its sponsoring denomination.

Chapter 5

The Contemporary Era (1960-1977)

A. Introductory Statement

The contemporary era in the growth and development of Lee College manifested a strong reaffirmation on the part of the Church of God of its position as a pentecostal denomination. During this era Lee College became a four-year liberal arts college, fully accredited by the Southern Association of Colleges and Schools. Many modifications were made to the physical plant on existing buildings and several new buildings were erected. During the contemporary era Lee College grew and developed as both a pentecostal institution of higher education and as an institution which ultimately achieved full regional accreditation.

B. General Historical Review

The 48th General Assembly of 1960 suffered some internal problems that necessitated the re-definition of the Church of God as a holiness denomination. As a holiness pentecostal denomination, the Church of God could not separate its position on holiness from its witness as pentecostal. The two positions go hand in hand, and one is merely a reflection of the other. To the Church of God, holiness is the way in which pentecostalism is lived out. It is apparent from the Minutes of the 48th Assembly that the Church

feared the growing encroachment of worldly practices, particularly in the manner of dress being adopted by the membership and in the use of certain forms of jewelry, including the wearing of rings of men. Because the General Assembly is the final governmental authority of Lee College, and because the college teaches the decrees of each Assembly, the position resolved at the Assembly in 1960 concerning holiness directly affected the College. Each succeeding General Assembly reaffirmed this position of holiness, not to wear jewelry, etc. (Minutes of the 48th General Assembly, 1960, pp. 51-52, and Minutes of the 50th through the 56th General Assemblies). The 48th General Assembly took a very strong stand concerning the separation of Church and State. The primary motivation prompting this position was the candidacy of John F. Kennedy for the Presidency of the United States. The Church of God held that the Roman Catholic Church was an advocate of Church over State, particularly by emphasizing the absolute authority of the papacy. There was concern that a Catholic President would bring the same philosophy to his administration. The 48th General Assembly, therefore, resolved that "the Church of God, strongly reaffirms its position for religious freedom in absolute separation of Church and State" (Minutes of the 48th General Assembly, 1960, pp. 53-54). On the one hand, this action seemed in keeping with the general trend of the Church of God, yet, on the other hand, it was paradoxical for Lee College, which had consistently sought improvement through regional accredita-

tion. Although private, regional accrediting agencies received much governmental recognition, they were nonetheless suspect. One could consider the entire effort toward full accreditation of Lee College an accommodation on the part of the Church particularly in light of the very strong position of the Church at the 48th General Assembly.

Changes to the physical plant primarily marked the succeeding biennium i.e. 1961-1962. The 49th Assembly approved the razing of the north and south wings of "Old Main," which was the original administration building. They planned to remodel the remaining portion of the building at a cost not to exceed \$185,000 (Minutes of the 49th General Assembly, 1962, p. 37).

The next three General Assemblies strongly emphasized the importance of the pentecostal position of the Church, with subsequent directives weighing heavily on Lee College. The address of the General Overseer, Wade H. Horton, at the 50th General Assembly of 1964 bore the title "For Such a Time." This particular theme continued throughout the Assembly in the addresses given by other officials, including the address given by the President of Lee College. Rev. Horton emphasized the importance of Pentecost and recognized that Ministers of other denominations were claiming the reception of the pentecostal baptism of the Holy Ghost. He urged the Assembly to "continue to preach this old-fashioned, full Gospel, Church of God, pentecostal, fire-baptized, holy religion until Jesus says it is enough" (Minutes of the

50th General Assembly, 1964, p. 15).

Continuing on the theme, "For Such a Time," the President of Lee College presented a message entitled "Pentecostal Education for Such a Time." The Rev. John B. Smith also delivered a message entitled "Pentecostal Power for Such a Time." These titles are indicative of the 50th Assembly's continued emphasis on pentecostalism within all facets of its work, including Lee College. Rather than a de-emphasis, a strong upsurge of enthusiasm for pentecostalism marked this particular Assembly, with Lee College being the recipient of much of the fervor.

In keeping with the attitude of progress evident in the immediate past, the 50th Assembly empowered the Executive Council and the Lee College Board of Directors to begin the process necessary for the erection of a new science building for the campus. This Assembly directly affected Lee College in two ways, in the continued emphasis on the importance of pentecostalism which ultimately would be taught through the Supplement to all students at Lee College, and in the ongoing efforts to improve and expand the physical facilities of the College. Whether pentecostalism directly affected the decision making during this period cannot be determined. It is evident, however, that the philosophy permeated every area of concern to the Church, not excluding Lee College.

Continuing the trend of emphasis on pentecostalism, General Overseer Horton addressed the 51st General Assembly

of 1966 with the theme "Pentecostal Flames." Throughout, there was stress on pentecostalism, being filled with the Spirit, being jubilant, and being receptive to Holy Ghost outpourings of wind, fire, and other tongues (Minutes of the 51st General Assembly, 1966, pp. 8-21). Rather than defusing fervor and softening terminology, this Assembly distinctly emphasized pentecostal experiences. The activity of this Assembly, recognizing the highly traditional stance of its pentecostalism, is important to Lee College because of the interrelationship of the people in governance positions in the Church as well as at Lee College. The current President of Lee College, Dr. Charles W. Conn, became General Overseer for the next two years. He was later to become President of the College in 1970. Dr. Ray H. Hughes, who had been President of Lee College, became third Assistant General Overseer, and the Rev. James A. Cross, who was very active in the governance structure of the Church of God, became President of Lee. It becomes clearer, then, that Lee College can in no way be disassociated from the governance structure of the Church of God, with that intertwining of governance relationships derived from the governance structure of the Church back to the College (Minutes of the 51st General Assembly, 1966, pp. 28-39). This 51st Assembly with its many structural governance appointments also exercised its authority over the College by approving the erection of a new dormitory because of the increased enrollment. So it is that, as the Church was growing strongly in its pentecostal emphasis,

the College was growing in its enrollment.

"Till He Comes" was the theme around which the 52nd General Assembly in 1968 revolved. General Overseer Conn pointed up that there was a pentecostal revival, that it was the pentecostal movement that has preserved and stimulated the faith upon the earth, and that in the vanguard of the pentecostal faith upon the earth stood the Church of God. Dr. Conn described this revival of pentecostalism as the preparation time "till He comes," referring to the second coming of Jesus Christ. This revival of pentecostalism mentioned by Conn and in earlier references by former General Overseer Horton about Ministers claiming the pentecostal baptism of the Holy Ghost in other denominations was a direct reference to the charismatic renewal, which began in the mainline denominations in the latter 1950's and continuing through the current era (Minutes of the 52nd General Assembly, 1968, pp. 34-36 and O'Connor, 1971, pp. 80-83). Dr. Conn emphasized the position of the Church of God, particularly in reference to the maintenance of the pentecostal message. It was through the witness of such classical pentecostal denominations as the Church of God that the charismatic renewal saw its beginnings.

This same Assembly, in addition to its thematic position on the importance of pentecostalism until the return of Jesus Christ, also took specific action that would directly affect Lee College as well as other educational programs within the Church. The Assembly authorized the creation of the General

Board of Education. This Board was to consist of the following:

Not less than five members, educationally oriented, to be appointed biennially by the General Executive Committee. A member of the Executive Committee would concern itself with the elementary, secondary, and higher educational programs in the Church of God. Its duties and responsibilities would be to insure denominational relationship, to serve as a coordinating agency in relationship to various programs within the Church of God, to make studies and surveys to be responsible for publicity and promotion, and to establish a student recruitment program and also to maintain the placement registry of qualified faculty and staff (Minutes of the 52nd General Assembly, 1968, pp. 34-36).

Not only did this Assembly establish the General Board of Education, but also they approved the creation of the position Director of Development for Lee College. The Board of Directors would appoint this person subject to the approval of the General Executive Committee. The Board of Directors would also set his salary. This person would handle the soliciting of funds from organizations, companies, groups, churches, and individuals in the interest of Lee College. With the expansion of the student population and the physical plant, the additional funds expected through the efforts of a Director of Development seemed necessary. The creation of

this position directly related to the ongoing growth of Lee College, and was an adaptation of positions common to other institutions of higher education.

Just as previous Assemblies dealt with interrelationships between the officers of the Church and the officers of the College, so too at this Assembly in 1968. Dr. Conn was re-elected General Overseer, and R. Leonard Carroll, the former President of Lee College, became First Assistant to the General Overseer, with Dr. Ray H. Hughes, also a former President of Lee College, elected as Second Assistant to the General Overseer (Minutes of the 52nd General Assembly, 1968, pp. 37, 54, and 55).

Dr. Thomas F. Zimmerman, the General Superintendent of the Assemblies of God, a classical pentecostal denomination of the baptistic pentecostal confession, addressed the 53rd General Assembly in 1970. Dr. Zimmerman paid tribute to General Overseer Conn and described him as "a statesman in the ranks of worldwide pentecostalism." This description accentuated Lee College's continuing pentecostal stance as this is the Assembly that appointed Dr. Conn President of the College. Other appointments were R. Leonard Carroll as the General Overseer and Dr. Ray Hughes as the First Assistant to the General Overseer. A shift was made in the manner in which the President of Lee College would be appointed and subsequently how his salary and duties would be defined. The former policy read:

That the President shall be selected by the Board

of Directors subject to the approval of the Executive Committee. The Executive Council shall set his salary. His duties and responsibilities shall be determined by the Board of Directors.

This statement was amended to read: "The President shall be selected by the Board of Directors, who shall also set his salary and define his duties and responsibilities"

(Minutes of the 52nd General Assembly, 1968, pp. 27, 33, and 39).

With the appointment of the General Board of Education, ultimate control over the policies of Lee College rested with the Board of Directors or the College President. Although the structure was more sophisticated, it was evident that the Church of God fully intended to maintain its controlling relationship with Lee College. This process of administrative sophistication was not merely for appearance sake but, from a practical standpoint, specific details of presidential appointments passed from the general business of the Assembly without losing strong denominational affiliation in the process (Minutes of the 53rd General Assembly, 1970, p. 53, and Conn, 1977, p. 413).

Throughout its history the Board of Directors has neither governed nor controlled Lee College but specifically and almost directly the Church meeting in General Assemblies biennially has been in control. The President and the Board of Directors, although serving administrative needs, serve functionally as safeguards against any attempted worldly en-

croachments upon the doctrinal stance of the Church as taught by the College. Although more powers seem to be vested in the Board of Directors in the appointment of the President, it is evident that the ultimate policies derived by their discernment could never in any way conflict with the doctrinal position of its sponsoring Church. This point cannot be over-emphasized, particularly in considering the fundamental position of the Church of God that it is a holiness pentecostal Church, sponsoring only holiness pentecostal programs, including those of Lee College.

In 1972, Ray H. Hughes addressed the 54th General Assembly in "A Call to Unity." This theme drew the Church of God and its programmatic constituents closer together in bonds of unity on all fronts, particularly with institutions like Lee College and the other Bible training schools. Although the focus was naturally on the general development of the Church of God, many areas that directly affected Lee College were topics of discussion. This Assembly approved the construction of an auditorium for the College with a seating capacity of 1,800. The interesting aspect of this approval was that the Executive Council would provide the authority, direction, and limitations on the construction of the auditorium. Additionally, approval was given for establishment of a campaign for funds; this campaign would be under the supervision of the General Executive Committee but directed by the President of Lee College. In another policy development, the Assembly eliminated the powers of the Board of

Directors to employ the Vice-President and Comptroller of the College. Considering these two actions, the Board of Directors emerged as more of an advisory body than as a policy-making group. It is obvious that the ultimate controlling force in all primary governance matters still remains the General Assembly of the Church of God (Minutes of the 54th General Assembly, 1972, p. 55).

The General Overseer, Dr. Hughes, a former Lee College President, delivered a very powerful address at the 55th General Assembly of the Church of God in 1974. In his address entitled "Committed to the Faith," he pointed up the following:

These are days when every fundamental belief in pentecostalism and evangelicalism is being challenged. Our belief in miracles is being attacked from two sides, from the liberals who deny the supernatural and from those who would feign miracles, causing confusion and doubt.

He cited other areas for challenge, such as the Virgin Birth, holiness, sin as a merely psychological maladjustment, hell as a myth, speaking in tongues considered as hysteria, the second coming of Christ looked upon as the dream of a mystic, and the blood of Christ as no longer being considered efficacious. He continued that the Church is living in the midst of a faith crisis (Minutes of the 55th General Assembly, 1974, pp. 16-17).

As a result of the challenge and the apparent attacks

on the pentecostal and evangelical positions held by the Church of God and other conservative denominations, as alluded to by Hughes, the Assembly felt that it needed to reaffirm its Declaration of Faith. The Assembly subsequently approved the following resolution:

WHEREAS, the Church of God from its inception has always stood for the whole Bible rightly divided, and

WHEREAS, our Declaration of Faith is an attempt to set forth in an orderly creedal form the divine revelation and law, and

WHEREAS, the first article of that document is a declaration of our belief in the verbal inspiration of the Bible, and

WHEREAS, in recent months there has been a plethora of insidious attacks upon the validity of the Bible as God's revelation, and

WHEREAS, there is a trend in ecclesiastical circles to negate the cardinal truths of traditional fundamentalism,

BE IT THEREFORE RESOLVED that we reaffirm our commitment to the faith as expressed in our Declaration of Faith (Minutes of the 55th General Assembly, 1974, p. 28).

When also asked to reaffirm the principles of holiness, all in the Assembly raised their hands and indicated a unanimous reaffirmation. As late, therefore, as 1974 the Church of

God reaffirmed its strongly pentecostal, evangelical, conservative, holiness position through the reaffirmation of its Declaration of Faith and its position on holiness. The strong position taken by the denomination directly affected the entire Church, including its various agencies such as Lee College. The Church of God, expressing that Christian liberalism is on the increase, recognized a need to increase its witness in the opposite direction by tightening up on its conservative position. The 1974 Assembly reaffirmed its traditional pentecostal position within worldwide pentecostalism and clarified that it fully intended to remain a bulwark of pentecostalism regardless of the pressures bearing against it. In keeping with the trend of recent General Assemblies, Cecil B. Knight, then General Overseer, pointed up the actual liberty that is made possible by the presence of the Spirit of the Lord.

This particular Assembly, meeting in 1976, proceeded in a strictly pentecostal manner. Following his address, Rev. Knight extended a personal invitation to the Assemblymen to respond to the Spirit of the Lord. This particular response is called "praying in the Spirit" and finds its motivation in the Epistle to the Romans, Chapter Eight. Pentecostals believe that the Spirit directly intervenes in one's prayer and that divine inspiration therefore motivates the prayer. Often during these times people claim experiences and manifest certain pentecostal gifts such as tongues, prophecy, and interpretation of tongues, and often the charisms of wis-

dom and knowledge are exercised whereby supernatural direction is believed to be given. In numerous resolutions following this particular period, there was a strong belief that the Holy Spirit was present during the proceedings.

One such resolution follows:

WHEREAS, the 56th General Assembly of the Church of God has been graciously visited by the Holy Spirit in all aspects of business and worship,
BE IT THEREFORE RESOLVED that we express our gratitude to God for His kindness and abundant mercy during this General Assembly;

and

WHEREAS, this General Assembly has been marked by extraordinary leadership in both its business and worship,
BE IT THEREFORE RESOLVED that we express our appreciation to the Rev. Wade H. Horton, General Overseer, and all those who have served with him in the directing of this Assembly.

These two resolutions attest to the belief in the presence and guiding force of the Holy Spirit and His extraordinary visits on the Assembly and its leaders. This particular behavior attributed to the Holy Spirit can only be described as pentecostal. Continuing in the same spirit, the following resolution passed concerning the Church of God educational program:

WHEREAS, the Church of God has always recognized the

Scriptures as God's holy word profitable for all men in every generation, and

WHEREAS, since its earliest days the Church has emphasized a strong and practical educational program both for Ministers and laymen, and

WHEREAS, the challenges and the opportunities of our society have inspired leaders in our Church to design new and innovative educational programs for our people, and

WHEREAS, Christian principles set forth the imperative that each of God's children should strive to become his or her best for the glory of His kingdom,

BE IT RESOLVED that the General Assembly go on record as supporting our home study courses, our Bible institutes for ministerial and lay enrichment, our collegiate study programs, and our graduate school of Christian ministries.

BE IT FURTHER RESOLVED that all our people be encouraged to support and participate in these programs and that each pastoral overseer and general official encourage the support through every possible means (Minutes of the 56th General Assembly, 1976, pp. 31, 36, and 37).

Each of the General Assemblies held during this contemporary era has in some manner re-emphasized pentecostalism and holiness and has either focused on Lee College directly

in a doctrinal way or in the construction or approval of construction of additions to the physical plant. This re-emphasis of pentecostalism and holiness resulted in Lee College's becoming increasingly pentecostal in its educational and organizational positions and increasingly modern in its campus buildings.

C. Academic Characteristics

In the early years of the 1960 decade, Lee College officials actively pursued having its various divisions accredited by the appropriate national accrediting agencies. In October of 1962, the visitation committee from the Southern Association of Colleges and Secondary Schools included Lee College's general statement of philosophy in its evaluative report:

The Church of God believes that the Bible is the only infallible rule of faith and practice. Our Church doctrine limits Church membership to the regenerate who believe an experience of holiness is possible and demanded and that a recurrence of the original pentecostal experience is to be normally expected in the life of each believer. To this basic doctrinal position there are certain Scriptural limitations of practice that have been added. We attempt to provide an environment in every department of the school that will be conducive to upholding and encouraging both the doctrines and practices of our Church. This intimacy with the

Church influences our curriculum. (Evaluative Study made in Lee College Academy by the Visiting Committee from the Secondary Commission of the Southern Association of Colleges and Secondary Schools, October 27-29, 1962, p. 7)

This is a very important statement because it indicates that the College made virtually no real doctrinal accommodations to the secular academic model accepting accreditation review by the Southern Association. Every department of the College must not only believe but encourage others to believe in the doctrines and practices of the Church of God. Accommodation to accreditation has, therefore, not served as a perjure of pentecostalism at all. The seeking of accreditation appears to be one of adjustment in structure and academic content without the elimination of the heavily conservative pentecostal position. This pentecostal Church of God influence, therefore, extended to the academic realm, particularly as it affected the curricular offerings of the College. This same trend carried through the faculty and, from 1966 through 1976, the Lee College Faculty Handbook bore statements of relationship to the Church of God, its doctrine, its pentecostal position, and its general influence on Lee College in an actual part of the contractual agreement between individual faculty members and the College.

The 1966 Handbook requires teachers to subscribe to the Declaration of Faith of the Church of God and binds them to the tenets and beliefs of the Church as expressed by this

Declaration (Faculty Handbook, Lee College, 1966-1967, p. 39). The 1971 Faculty Handbook required teachers to maintain personal conduct that was consistent with the Declaration of Faith of the Church. However under the Purposes and Objectives of the College, there was no reference to pentecostalism as a factor. The mere requiring of personal conduct consistent with the Declaration of Faith, indicates that the College expected its faculty members to subscribe to pentecostalism as a factor in their lives (Faculty Handbook, Lee College, 1971, pp. i-1 and iv-1).

The 1972-1974 Handbook repeated the personal conduct statement but made an important addition to previous Faculty Handbooks in that it set forth the religious position of the College. The Declaration of Faith became part of the statement on Purposes and Objectives of the College, with the following additional statement:

The Board of Directors, administration, and faculty of Lee College are committed to the pursuit of education within the religious framework stated in the Declaration of Faith of the Church of God. This educational program is offered to all qualified students who desire to study at Lee College under such an influence. (Faculty Handbook, Lee College, 1972-1974, pp. 1-3, and 39)

The 1972-1974 Handbook also presented the organizational structure of the College through flow charts indicating the ultimate control of the Church of God over Lee College. The

Church of God directly affected every department of the College. Figures 5 through 9 represented the overall governance structure, including the various divisional breakdowns. Figure 5 showed the major administrative departments. The subsequent Figures showed the four major divisions directly accountable to the President, those being the division of Academic Affairs headed by the Dean of the College (Figure 6), the division of Finance and Business Management headed by the Director of Financial Affairs (Figure 7), the division of Development headed by the Director of Development (Figure 8), and the division of Student Affairs headed by the Dean of Students (Figure 9) (Faculty Handbook, Lee College, 1972-1974, pp. 52, 1-3, and 39). From 1974 through the 1976-1977 school year, the Faculty Handbooks contained the identical statements on personal conduct and on the Purposes and Objectives of the College, incorporating the religious position; and they showed the relationship of the Church of God to the College by presenting identical flow charts as those above (Faculty Handbook, Lee College, 1974-1975, pp. 39 and 52, and Faculty Handbook, Lee College, 1976-1977, pp. 11-12).

As early as the 1930-1931 school year, the College catalogs contained statements reflecting Lee College's pentecostal stance in the statement of Aims and Purposes. From 1930 to the 1940-1941 school year, each subsequent catalog contained the following statement:

The school seeks first to secure for each student
the best possible Christian experience of regenera-

tion and sanctification, the baptism of the Holy Ghost, and a submissive, teachable spirit together with other good blessings which are characteristic of a Spirit-filled life.

It is obvious from this statement that pentecostalism was an ongoing influence (The Church of God Bible Training School Catalogs from 1930-1931 through 1940-1941). Interestingly enough, however, from the 1941 school year until the 1969 term, catalogs contained no statement including pentecostalism as one of the aims, purposes, or objectives. From 1969 through the 1977-1978, however, the following statement was a part of the catalog:

As a Christian College operated under the auspices of the Church of God, Lee College is firmly committed to the conservative, evangelical, and pentecostal position of its sponsoring denomination. This position is expressed . . . in the Declaration of Faith of the Church of God.

This statement concluded with the following:

The Board of Directors, administration, and faculty of Lee College are committed to the pursuit of education within the religious framework stated above. This educational program is offered to all qualified students who desire to study at Lee College under such an influence.

An analysis of the numerous foregoing references indicated that from the latter part of the 1960's through the 1977-

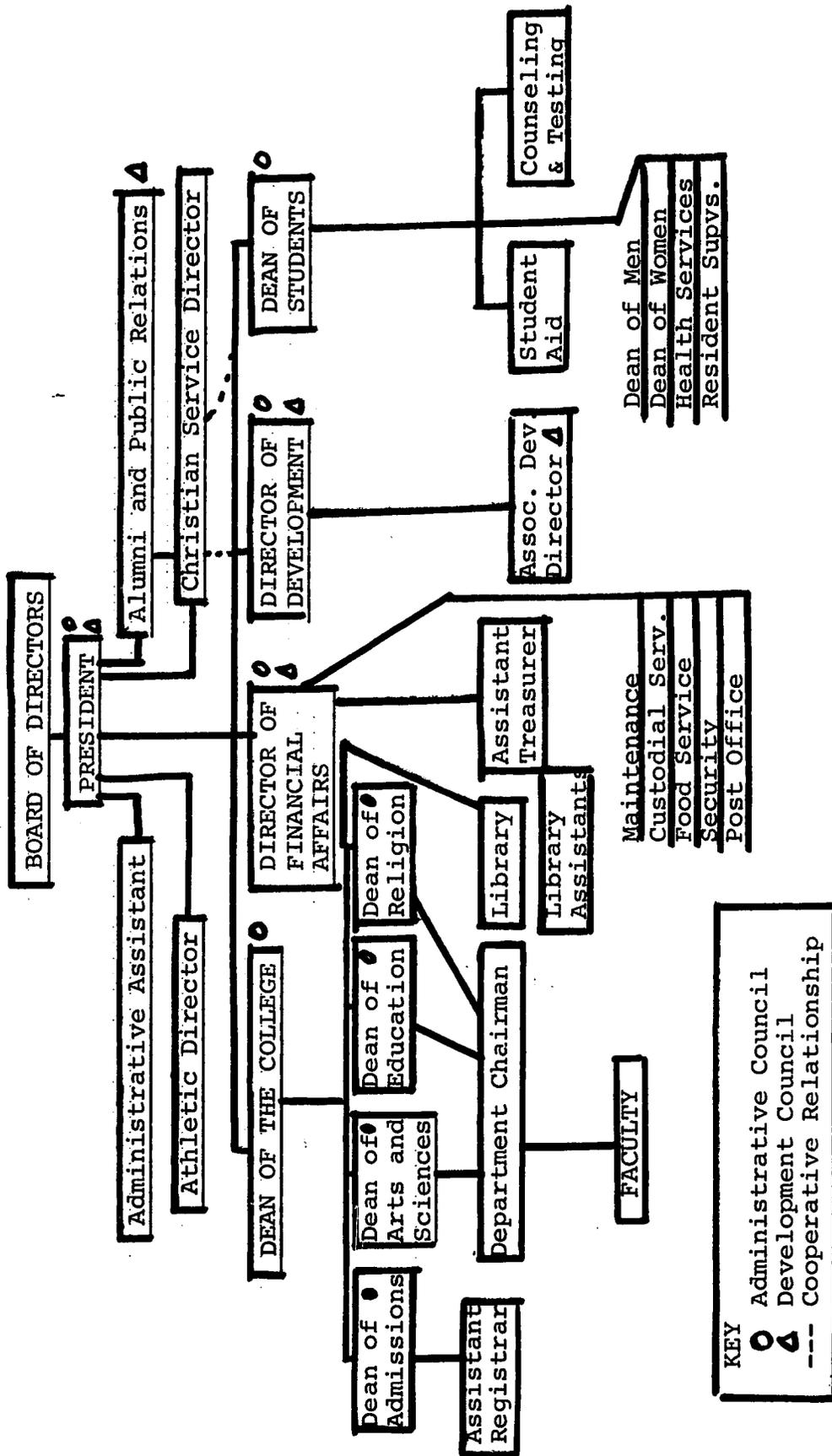


FIGURE 5

Major Administrative Departments at Lee College

— Lines of Authority
 - - - Lines of Cooperation

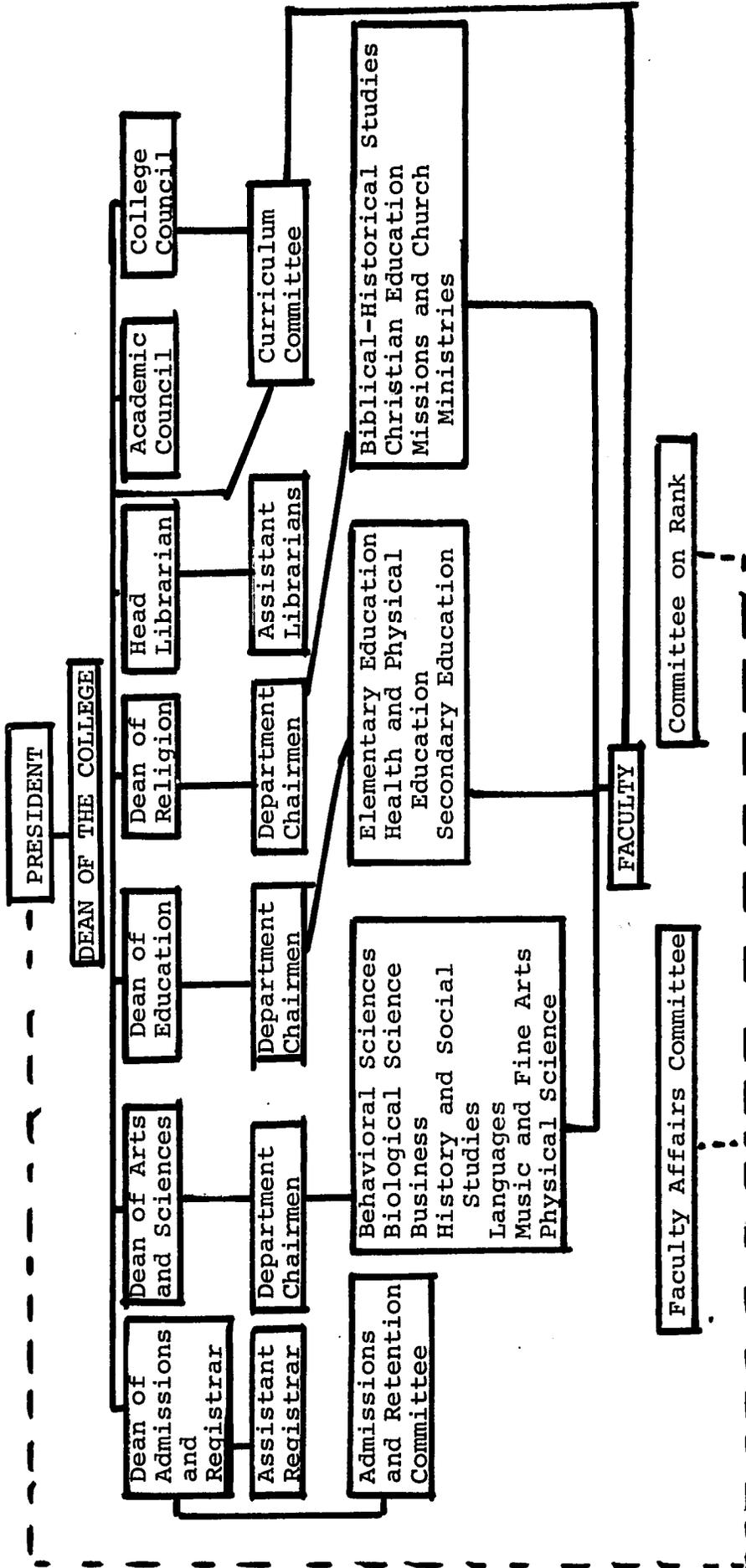


FIGURE 6

Organization of Academic Affairs

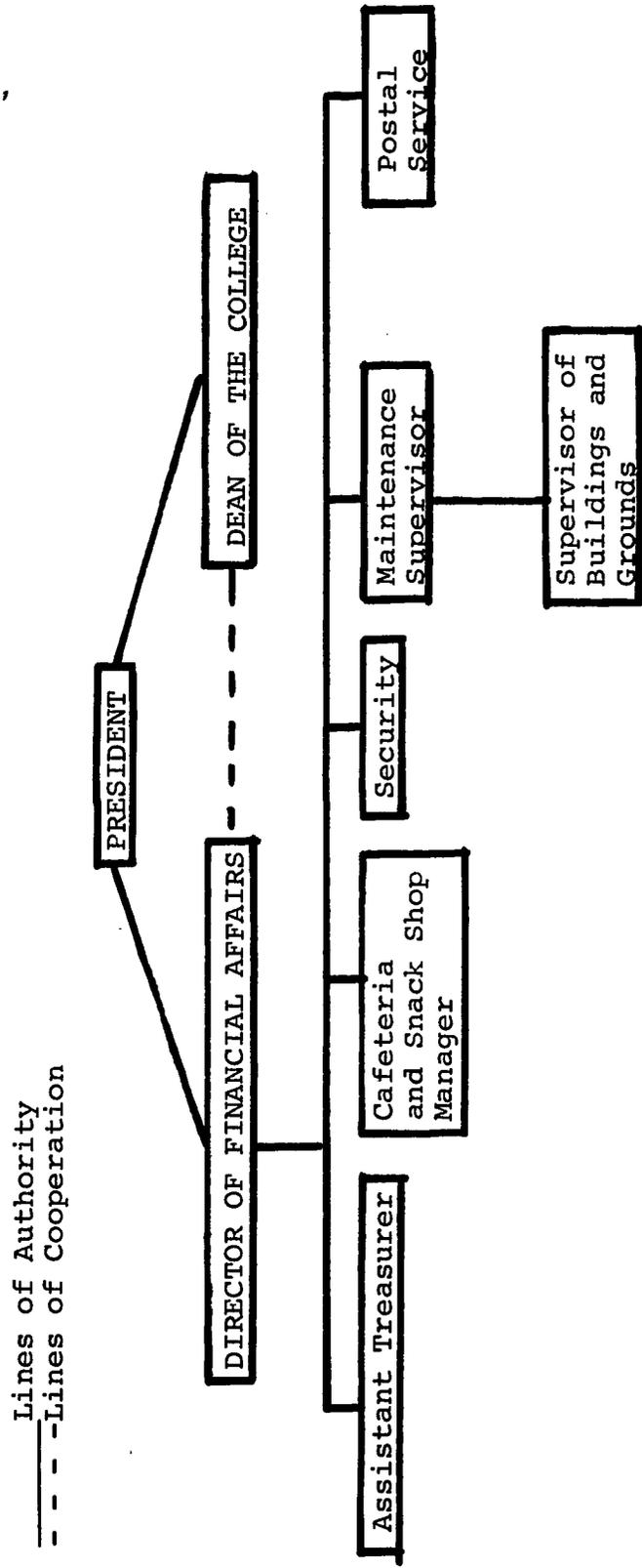


FIGURE 7

Organization of Finance and Business Management

— Lines of Authority
- - - Lines of Cooperation

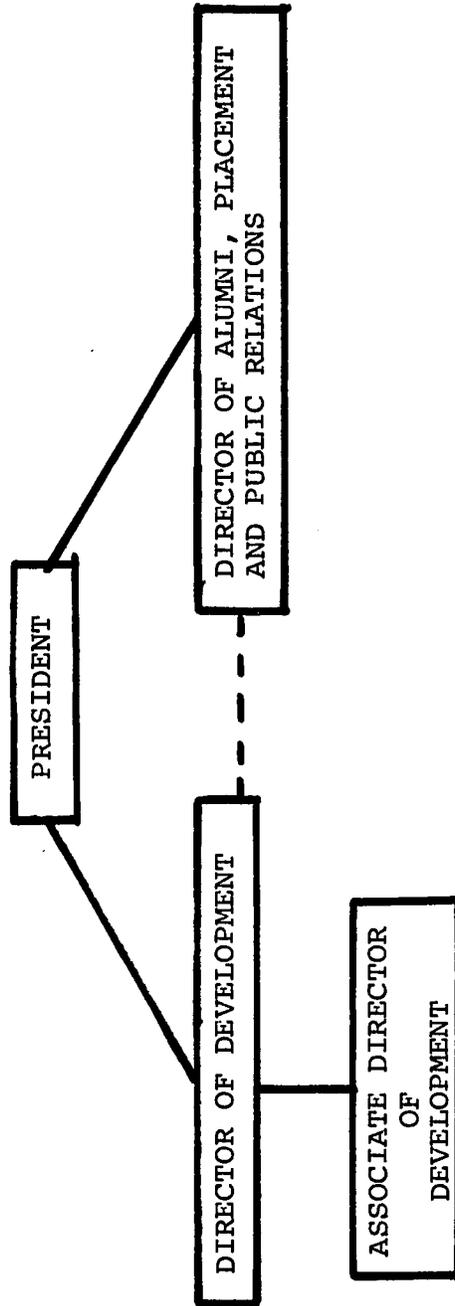


FIGURE 8
Organization for Development

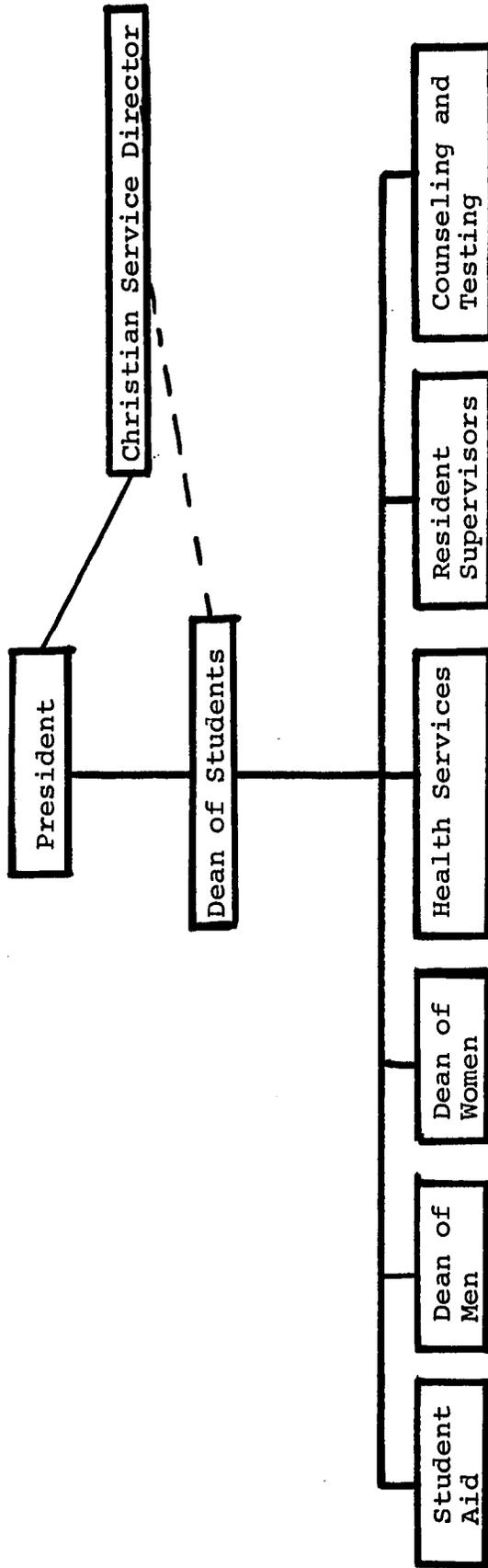


FIGURE 9
Organization of Student Affairs

1978 school year, was a resurgence of pentecostal influence and recognition on the part of the Board of Directors, administration, and faculty of Lee College as evidenced by its various publications. This is also true in the more recent General Assembly Minutes of the Church of God, which manifest a marked increase in emphasis on pentecostalism rather than a diminishing of such a focus.

In the institutional self-studies prepared by Lee College for the Commission on Colleges of the Southern Association of Colleges and Schools for 1968 and 1973, the marked influence of pentecostalism is evident. The same flow charts as above appeared in both self-studies showing the direct affiliation of the College with the Church of God. In the 1968 report, the College affirms its position by stating:

Basic in the philosophy of education at Lee Bible College is the conservative theological tradition and pentecostal tradition of the Church of God. This theological position is expressed in the denomination's Declaration of Faith (Self-Study Report, 1968, p. 16)

The report continues:

As a theological statement, the foregoing makes no attempt to comment on the arts and sciences. However, it is the feeling that these areas are not unrelated to the theological position of the supporting denomination

As this theological position implies, the concepts

of God and divine revelation are central to the philosophy of education

All truth is sacred because all truth relates to the divine mind. All truth is one and it corresponds to the mind of God. This premise is applicable to the total task of education

This concept of sacredness in unity . . . should bind both facets of truth into a single process of investigation and learning. With this understanding of truth in relation to the divine mind, it is impossible to dissociate any part of the educational process or any one of the educational aims from one's concept of God. It is with this position in mind that the Bible is regarded as the interpretive norm of the total curriculum (Self-Study Report, 1968, pp. 17-18).

These statements make clear that Lee College, through accreditation, is making an accommodation only in structure and in recognition but that it does not view separation of the educational pursuit from that of the mission of the Church. It is clear that the doctrinal position of the Church permeates all facets of the educational program at Lee College and that the Church censors the program to insure conformity. Therefore, the School teaches nothing that would be in conflict with the theological position of the Church of God.

In 1973 Lee College began another process of accreditation, that being from the National Council for the Accreditation of Teacher Education (NCATE). In its self-study, the College pre-

sented to NCATE a school that definitely reflected a pentecostal position. The self-study reported that "the College presumes to offer an adequate preparation in the liberal arts or teacher education or theology within its religious framework. The basic assumption is that a religious commitment need not be a deterrent to intellectual development and scientific inquiry" (Self-Study of the Teacher Education Program for the National Council for the Accreditation of Teacher Education, November 5-7, 1973, pp. 3-7). Following this initial statement was the description contained in the catalogs, the Faculty Handbooks, and other publications of Lee College to affirm its conservative, evangelical, pentecostal position. The flow charts used in this NCATE self-study were identical to those presented to the Southern Association in this same year. The statement of Purpose and Objectives contained in the institutional self-study was identical to the one contained in the aforementioned documents. Additionally, the section on Role of the Institution in the Educational World states:

Lee College is a private, denominational institution and predominantly a resident College. Its primary appeal is to Church of God constituency. It attempts to serve the Church of God in the training of Church of God young people in a denominationally-governed environment. The institution has established goals of professional training for the various ministries of the Church: pastoral, evangelistic, and educational. Other professional goals (such as professional

education, medical technology, and business) have been developed. Most of the departmental majors are oriented to occupational and professional goals. The objectives of a liberal arts education, however, are recognized in all of the College's curricula (NCATE Self-Study, 1973, pp. 1-5).

Prior to 1973, there was different wording for the official statement of Purpose and Objectives of Lee College by the Bible College and the liberal arts college although they in essence said the same things. The statement as reported in 1973 was actually the fusion of the separate institutional statements appearing in the respective 1968-1969 bulletins of the two schools. In 1968, in preparation for the merger of the two programs, a final statement appeared that was ultimately carried and reported in the 1973 self-studies to both the Southern Association and NCATE. By providing continuity in the statements, the newest charter of the College and the General Assembly Minutes show how the operation of the College relates to the Church.

Certain specific requirements are made. The affirmation of the Declaration of Faith of the Church of God is required of the members of the Board of Directors and the administration. All faculty members are bound not to advocate as fact or theory anything contrary to this Declaration of Faith. The Articles of Incorporation obligate the Board of Directors to maintain the religious position and educational

functions of the College The purpose of this corporation shall be to establish and maintain a university college and/or seminary for the purpose of education along any lines, whether academic, professional, religious, theological, or otherwise, fully committed to the conservative, evangelical, and pentecostal position of its sponsoring denomination. This policy and contractual relationship are further explained by the institution's statement on academic freedom as contained in the Faculty Handbook (Self-Study of the Teacher Education Program, 1973, pp. 3-7, 50-52, and 8-9).

Each Faculty Handbook from 1970 to 1977-1978 contains a statement on academic freedom as presented in the institutional self-study. This statement on academic freedom is very important in that it makes very clear the position of the College towards its teachers in regard to Church of God affiliation.

Employment at Lee College places upon both the institution and the teacher certain obligations.

In the institution an academic atmosphere should prevail that encourages investigation and the sharing of such investigation with academic peers in a responsible and professional manner. Subject to adequate performance of his other academic duties, each teacher is given freedom in investigation of all fields of learning and in research, with this exception: he must not advocate in his teaching or publications

anything contrary to the Declaration of Faith of the sponsoring denomination. Lee College is operated by the Church of God, a denomination committed to a conservative, evangelical and Pentecostal religious position. There is a necessity on the part of the teacher for investigation of the doctrinal position of the sponsoring denomination as stated in the Declaration of Faith so that he can in good conscience feel that his service within this religious framework is a sound academic position in the fulfillment of his profession.

The teacher is entitled to freedom in the classroom in discussing his subject, but he should be careful not to introduce into his teaching controversial concepts which have no relation to his subject.

As a part of his contract, each teacher is required to sign that he will not advocate in his teaching or publications anything contrary to the Declaration of Faith

If an individual faculty member's study leads him to conclusions that compel him to violate his previous commitment to the institution, he should discuss the matter with the Administration of the College. If a mutually satisfactory agreement between the teacher and the Administration concerning the problem cannot be reached, the teacher should have the privilege of terminating his services with the College in a pro-

fessional and non-intimidating manner subject to the specifications of his current contract. If he does not choose to resign, he will be considered to have violated his contract, and the Board of Directors shall terminate his services within the limitations of the contract and the provisions of due process.

If, during his service at Lee College, a member of the Faculty advocates in his teaching or publications anything contrary to the Declaration of Faith of the Church of God, the President and Dean of the College will request the teacher to discuss the matter with them in an attempt to reach a mutually satisfactory resolution. If the problem is not resolved after such discussions, the Administration shall initiate dismissal proceedings in accordance with the due process provisions of the dismissal policy (Section 4) (Faculty Handbook, Lee College, 1976, pp. 50-52).

Also contained in the self-study is a statement about the religious commitment regarding the position of the Board of Directors. It points out that religious commitment to the religious position of the College is an absolutely essential characteristic of the institution. It further states that "the Board of Directors understands and supports the attempt of the College to provide an atmosphere on campus that is representative of the religious and social attitudes of the supporting denomination" (Faculty Handbook, Lee College, 1976, p. 10). The institutional self-study also indicates

that the faculty believe that a personal commitment to Jesus Christ as Lord and Savior is not only appropriate but is a controlling factor in this particular educational enterprise. They see this commitment as controlling the curricular offerings and course content (Institutional Self-Study, 1973, p. 11).

It is evident from these various academic documents that the academic structure of the College is a product of the Church of God's theological position. From documents dated as early as the 1930's through the 1977-1978 school year, it is evident that the academic division deeply reflects the pentecostal tradition of the Church of God.

D. Student Personnel Considerations

Historically, it is evident that the pentecostal position of the Church of God heavily influenced the administrative and academic divisions of Lee College. The student personnel division of the College equally experienced this influence. In 1950 President Leonard Carroll addressed a letter to the student body in the Lee College Student Handbook. He wrote:

In this day of materialism, modernism, and secularism, the pentecostal people of the world can be comforted to know that Lee College is offering to the youth a program of Christian education which meets educational needs and offers credits to students which are accepted and recognized by the great colleges and universities of the nation. At the same time we are holding the line

and are dedicated without any reservation and certainly without any apology to the advancement of Christ.

Lee College occupies the most attractive and best-equipped educational plant in the entire pentecostal movement (Student Handbook, Lee College, 1950, p7).

Although Carroll puts forward that the College offers academic credentials acceptable in other colleges and universities, he is quite clear in pointing up that the accommodation goes no farther than that. The main effort of the College is in the advancement of Christianity.

The Student Handbook requires students to sign a pledge of loyalty which states:

I hereby conform to the regulations of the College so long as I am connected with it as a student, and I consider this pledge that I have signed as sufficient notification that I shall forfeit my standing as a student if I violate the pledge now taken.

This pledge is important in that there are many holiness restrictions placed on the students. They are expected to function within the religious position of the School and to refrain from anything that "grieves the Holy Spirit" (Student Handbook, Lee College, 1950). All subsequent years contain comparable statements and pledges and place comparable restrictions on the students. The 1976-1977 Handbook, although approaching the position in a milder fashion, still in essence says the same thing: "As a Church of God College we need to be in conformity with the teachings and traditions of

the sponsoring denomination." This particular statement appears in the Lee College Code of Conduct and initiates the section dealing with personal life, college dress, residence hall life, marriage, safety regulations, summer storage, and the presenting of concern, in a section on Student Rights and Responsibilities. The following statement on Student Rights and Responsibilities appears in the 1976-1977 Student Handbook.

The legal relationship between you as a student and Lee College is one of Contract and many of the dictates of due process do not "legally" apply. However, this does not mean that you surrender all of your rights when you enroll. Being a member of a Christian community such as Lee College brings with it certain rights and privileges as well as certain obligations and responsibilities.

As a student at Lee your rights include, but are not limited to, the following: (1) the right to an education of high quality, (2) the right to develop your potential to the fullest, (3) the right to inquire about and participate in policy making, regulations and procedures which affect your welfare, (4) the right to be treated with dignity as a person of worth, (5) the right to know the regulations and policies for which you are accountable, (6) the right to proper notice and fair hearing when charges for violating College regulations are brought against you, (7) the right to freedom of speech and assembly so long as these freedoms

are not inconsistent with and do not violate the purposes and objectives for which the College exists, and (8) the right to confidentiality of your educational records, and your right of access to "those records, files, documents, and other materials directly related to a student, which are maintained by the School or by one of its aspects."

Rights and responsibilities go hand in hand. The following specific responsibilities are not meant to be all inclusive, but are representative of the kinds of responsibilities you have as a member of the Lee College community. (1) The responsibility of being adequately acquainted with the College Bulletin, Student Handbook, and other official publications of the College. In the interest of an orderly and peaceful community you have the responsibility to comply with the regulations and procedures outlined in the above-mentioned publications. (2) The responsibility of understanding that your conduct and actions will be measured on an adult standard and that you are responsible for the consequences of your behavior. The responsibility of upholding the high standards of the College -- of giving allegiance to Jesus Christ as Lord in all matters and obeying those whom He has placed in positions of responsibility -- Hebrews 13:17.

All members of the Lee College community should understand that these rights and responsibilities

of the student will be within the bounds of fair play and that the actions of the Administration of the College will not be arbitrary, unjust, unreasonable, capricious, unlawful, and unChristian (Student Handbook, Lee College, 1976-1977, pp. 35-43).

The above statement on Student Rights and Responsibilities clearly reflects the conservative religious position of the Church of God. It is obvious that when students sign their names accepting the offer to enroll at the College they relinquish many things that would be considered secular or worldly. As with every area thus far covered, there is growth toward modernization but not at the expense of the position of the School. This growth is evident in the decentralization of student affairs (see Figure 10). Within the Dean of Students' office, there are various counselors, medical assistance staff, Deans of men and women, the residence staff, and the discipline committee. Also, this department supervises student government. One service found within student affairs is that of the Director of Christian Service. As is clear from Figure 10, the office of Director of Christian Service is a subsidiary of the Dean of Students' office. However, the lines of authority make the Director of Christian Service directly accountable to the President of the College. Although there is a certain decentralization in student affairs, the specifically Christian ministerial service cannot be considered decentralized but is in reality a function of the President's office.

— Lines of Authority
- - - Lines of Cooperation

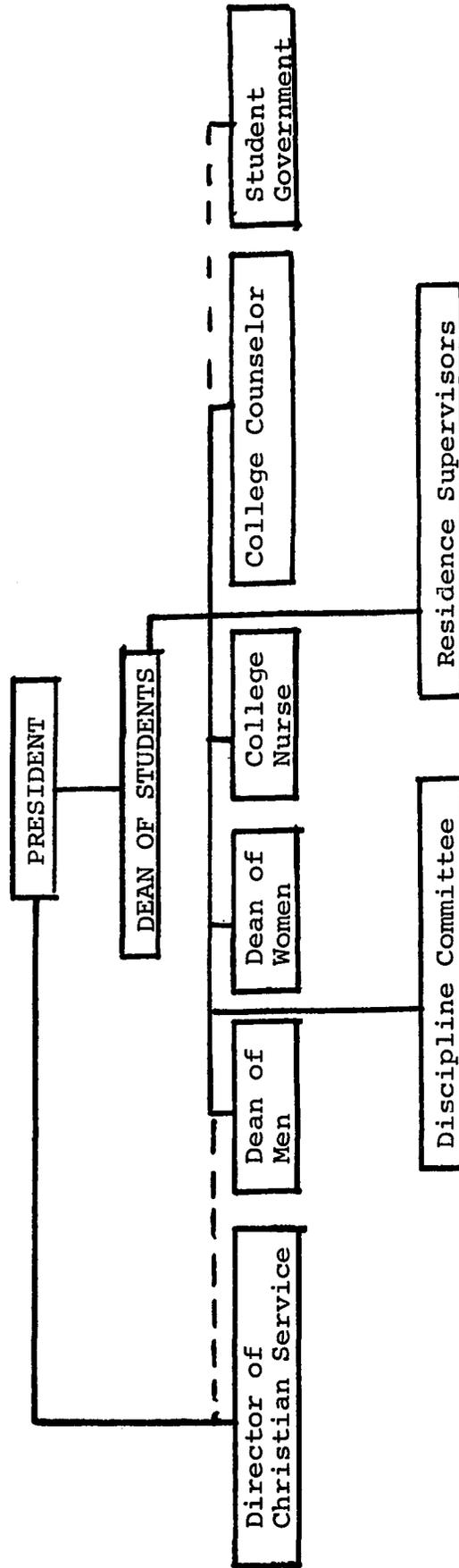


FIGURE 10
Organization for Student Affairs

E. Further Considerations

In February of 1976 the Church of God Evangel, the official organ of the Church of God, carried Dr. Charles W. Conn's annual Presidential report on the status of Lee College. This particular report is significant in that all of the advances of Lee College in the current era appear. Conn reported that there was an increase in doctorates on the faculty, and that 50 per cent held earned doctorates in the field of their specialization. He further reported that in 1973 Lee College received full accreditation from the Southern Association of Colleges and Schools and further that the College continues to seek professional accreditation in appropriate areas. Of importance also was the increase in enrollment to 1,183 students in the foregoing year. The financial situation was sound, and the Church of God provided generously to the financial support of the College. Capital funds, campaign money from the city of Cleveland, Tennessee, were provided, and the College received a federal grant under the Title III program. Several private foundations provided substantial amounts of money, and the College Endowment Fund increased. The most significant area of the President's report, however, dealt with the spirituality of Lee College. Through evangelistic efforts of the student body, the number of ministerial students had increased, reflecting the fervor of the evangelistic pentecostal position of the students in attendance. The most significant thing to be reported, however, in terms of the spirituality of the College, was the very powerful position

taken in regard to a United States Supreme Court lawsuit. In 1975 the State of Tennessee was sued for providing financial assistance to students who attended private church colleges, with Lee College specifically mentioned in the suit as "permeated with religion," thereby making Lee College too religious to qualify for assistance of this nature. Conn noted:

It is maintained in the suit that the spiritual life and academic life at Lee College are so closely interwoven that there is no way to separate the two. We plead guilty to this charge and have no intention of changing it. One college in Maryland recently took down its crosses and eliminated all sermons and religious services from its schedule in order to attain this State help. We would close the doors of Lee College before we would ever compromise our spiritual standards (Conn, President's Report, Church of God Evangel, 1976, pp. 10-11).

This very strong position is indicative of the current stance the College maintains in reference to its religious position. It has taken a non-compromising position in order to maintain and safeguard the conservative, evangelical, holiness pentecostal position of its sponsoring denomination. This statement reflects the ultimate test in the degree to which Lee College is willing to compromise its religious position. Conn, in a most uncompromising, non-accommodating statement, made it very clear that Lee College had no intentions of being anything but the religious college it set out to be and would

be willing to risk loss of financial assistance and even to close its doors before yielding to directives to eliminate its religious emphasis.

Another important pentecostal element reported on by Conn was the Pentecostal Research Center at Lee College, a growing library collection of most known Pentecostal works. The Center is beginning to attract scholars from all parts of the country and the world and is increasing its collection at a rapid pace (Conn, 1976, p. 11). In his closing remarks, Dr. Conn re-emphasized the position that Lee College holds and stated:

In order to survive, some colleges have de-emphasized their spiritual commitments. They have become more and more secular and have succumbed to the pressures of an unspiritual generation. At Lee College we are going exactly opposite to that trend. We tend to be more spiritual than ever, to be more clearly identified as Christian in our purposes, more outspoken in our pentecostal and holiness position, and more closely related to the Church of God. These are the reasons for which Lee College exists and it is the reason God will prosper us in our labor (Conn, 1976, p. 11).

As a continuing indication of Lee College's growth as a pentecostal institution, each year has seen a steady increase in attendance. Each subsequent year tends to set a new record. The 1976 school year saw an increase to 1,197 students. The 1977-1978 record has already surpassed that. Lee

College appears to be growing and stable and thoroughly pentecostal in all facets of its ministry as a Church of God educational institution. Just as Lee College has consistently maintained its pentecostal relationship and its fervor within the Church of God, so the Church of God has continued to present a pentecostal witness to the religious world. In 1978 President Conn stated:

The Church of God is pentecostal, which means that it believes in the baptism of the Holy Ghost with the initial evidence of speaking in tongues. This experience is a separate work of grace for all believers in Christ who will receive it. Just as the believers in Christ on the day of Pentecost (Acts 2) received the Holy Ghost or the baptism in the Holy Spirit, so believers in Christ today can and should receive the same experience. This baptism induces the believer with power for service and provides added strength and boldness for Christian living. The Church of God believes in the spiritual gifts enumerated in 1 Corinthians 12:1-11 and believes that these gifts are in operation in the Church today. These gifts are an integral part of the plan of God, as vital today as in the days of the Bible. The Church especially emphasizes divine healing, believing that provision for healing was made in the Atonement of Christ (Conn, Church of God Evangel, 1978, p. 16).

Summary

The contemporary era of Lee College has been equally pentecostal in all areas of its growth and mission as an educational institution of the Church of God. The pentecostal position of the Church of God influences each area of governance. The administrative, academic, and student personnel divisions all reflect marked influence from the Declaration of Faith of the Church of God. The contemporary era, like each of the preceding eras, has been not only influenced by but steeped in pentecostalism. The contemporary era has also seen such seeming accommodations as accreditation by the Southern Association and a strong pursuit toward accreditation by NCATE, yet the position of the College has not yielded in terms of relinquishing any of its religious fervor. On the contrary, a very strong position has continued that it will maintain its strong conservative, evangelical, pentecostal holiness position.

Chapter 6

Summary Statement and Conclusions

From its initiation as a Bible training school, Lee College has developed as an integral part of the Church of God. Its mission has been to train workers for the Church of God and to provide an education for Church of God young people and others agreeing to abide by the Church of God Declaration of Faith while in attendance. Lee College was consistently pentecostal in its beliefs and governance throughout its history. There are no substantial indications that its theological position was weakened during any era. Although the years from 1930-1960 reflect little emphasis on pentecostalism in their literature, Lee College pursued every governance structure, every decision and every position held in ways that demonstrated the impact of pentecostalism. In some instances it was evident that Leaders claimed direct pentecostal manifestations in arriving at decisions affecting the College. At other times the pentecostal manifestations were not as directly involved in the decision making as was the general spiritual position maintained by pentecostals, particularly as a holiness denomination.

Each era showed a marked sophistication in Lee College's advancement as an institution of higher education. Paralleling this academic advancement was its continuance as a pentecostal institution. Each era realized a very close relationship of the College to the General Assembly of the Church, and at no point was Lee College desaffiliated from

that Assembly. The General Assembly always maintained final governing control over the College, with the College being defined as a ministry of the Church.

In tracing the history of Lee College governance from a pentecostal perspective, one can conclude that pentecostalism has had a definite effect on the governance of the College. Each era in the history of governance has contained decisions or has realized a development of official positions that reflect the pentecostal position of the Church of God. Whether directly or indirectly, the Declaration of Faith has been a guiding force backing every degree of growth experienced by the College. The substantial control of the Church over the governance is better understood from the perspective of the form of governance controlling the Church of God itself. The general Assembly, which is the overriding policy-making body for the Church of God, relies directly on a belief in inspiration from God with a marked dependency on the pentecostal manifestations. Although in polity the Church of God is an episcopal organization with governance vested in Overseers with varying degrees of authority, the Church of God can also be considered presbyterial in that designated representatives gather at specified times to determine the policy to be carried out by the Overseers. The ultimate authority, however, rests with the Executive Committee of the Church of God. Every department of the Church, including Lee College, submits to the oversight of the Executive Committee, with the President of Lee College being one of the major officials of the

Church. The first significant era of development in the history of governance at Lee College was the Tomlinson era (1911-1923). The second era of the College can be appropriately called the developmental years, roughly from 1923-1940. The third major era was the junior college era, which lasted about 20 years, leading in to the contemporary era from 1960 to 1978. The Tomlinson era saw the School in its initial period as a virtually insignificant institution affiliated with a newly-evolving Christian denomination of the holiness pentecostal variety. During the developmental era the College increased in sophistication as an institution of higher education. The enrollment showed marked increase, and the physical plant changed in location and received improvement. The junior college era was a time of growth toward modernization and acceptance within general higher education, with varying divisions becoming accredited by reputable accrediting agencies such as the Southern Association of Colleges and Schools. The contemporary era realized the full accreditation of Lee College by the Southern Association of Colleges and Schools and has realized much progress towards professional accreditation by such agencies as the National Council for the Accreditation of Teacher Education.

No major modifications appear in the Church of God governance of higher education in this contemporary era. The General Assembly continues to be the main governing body, with few real powers vested in the Board of Directors. The Board of Directors has as its major responsibility the assurance of

doctrinal affiliation of the College with the Church of God. Certain administrative responsibilities, such as the employment of the President and other officials of the College, belong to the Board of Directors, but there is no action independent of the General Assembly. Every action of the Board of Directors must be consistent with the Declaration of Faith of the Church of God and ultimately approved by that body. The College President is the major administrative officer, and from an administrative perspective governs the College within the guidelines established by the Church, particularly and specifically as those duties relate to the Declaration of Faith of the Church.

Lee College is firmly grounded in its conservative, evangelical, holiness, pentecostal position as an official ministry of the Church of God. It does not intend to diminish its religious affiliation nor spiritual growth; on the contrary, it has increased its efforts, maintaining its pentecostal position as an institution of higher education.

APPENDIX A

DECLARATION OF FAITH
OF THE CHURCH OF GOD

Appendix A: Declaration of Faith of the Church of God

We believe:

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons: namely, the Father, Son and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead. That He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God and that repentance is commanded of God for all and is necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism with the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance and that it is the initial evidence of the baptism of the Holy Ghost.

10. In water baptism by immersion and that all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous; and eternal punishment for the wicked.

APPENDIX B

ARTICLES OF FAITH
OF THE PENTECOSTAL HOLINESS CHURCH

Appendix B: Articles of Faith
of the Pentecostal Holiness Church

1. We believe there is but one living and true God, everlasting; of infinite power, wisdom and goodness; Maker and Preserver of all things, both visible and invisible. And in the unity of this Godhead, there are three Persons of one substance, of eternal being, and equal in holiness, justice, wisdom, power, and dignity: the Father, the Son, and the Holy Ghost.
2. We believe that the Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and perfect man, who actually suffered, was crucified, dead, and buried, to reconcile the Father to us and to make atonement, not only for our actual guilt, but also for original sin.
3. We believe that Christ did truly rise again from the dead, and took again His body, with all things appertaining to the perfections of man's nature, and ascended into heaven and there sitteth until He shall return to judge all men at the last day.
4. We believe the Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the

Father and the Son, very and eternal God.

5. We believe in the verbal and plenary inspiration of the Holy Scriptures known as the Bible, composed of sixty-six books and divided into two departments, Old and New Testaments. We believe the Bible is the Word of God, the full and complete revelation of the plan and history of redemption.
6. We believe that eternal life with God in heaven is a portion of the reward of the finally righteous; and that everlasting banishment from the presence of the Lord, and unending torture in hell, are the wages of the persistently wicked (Matthew 25:46; Psalm 9:17; Revelation 21:7-8).
7. We believe that Jesus Christ shed His blood for the remission of sins that are past, for the regeneration of penitent sinners, and for salvation from the sin and from sinning (Romans 3:25; 1 John 3:5-10; Ephesians 2:1-10).
8. We believe, teach and firmly maintain the scriptural doctrine of justification by faith alone (Romans 5:1).
9. We believe that Jesus Christ shed His blood for the complete cleansing of the justified believer from all indwelling sin and from its pollution, subsequent to regeneration (1 John 1:7-9).
10. We believe that entire sanctification is an instantaneous, definite second work of grace, obtainable by faith on the part of the fully justified believer (John 15:2; Acts 26:18).

11. We believe that the Pentecostal baptism of the Holy Ghost and fire is obtainable by a definite act of appropriating faith on the part of the fully cleansed believer, and the initial evidence of the reception of this experience is speaking with other tongues as the Spirit gives utterance (Luke 11:13; Acts 1:5; 2:1-4; 8:17; 10:44-46; 19:6).
12. We believe in divine healing as in the atonement (Isaiah 53:4,5; Matthew 8:16,17; Mark 16:14-18; James 5:15-16; Exodus 15:26).
13. We believe in the imminent personal, premillennial second coming of our Lord Jesus Christ (1 Thessalonians 4:15-18; Titus 2:13; 2 Peter 3:1-4; Matthew 24:29-44), and we love and wait for His appearing (2 Timothy 4:8).
14. We believe it is the responsibility of every believer to dedicate his life to carry out the work of the Great Commission. (Matthew 28:18-20; Mark 16:15-20; Acts 1:8)

APPENDIX C

ORGANIZATION OF
BOARD OF DIRECTORS
OF LEE COLLEGE

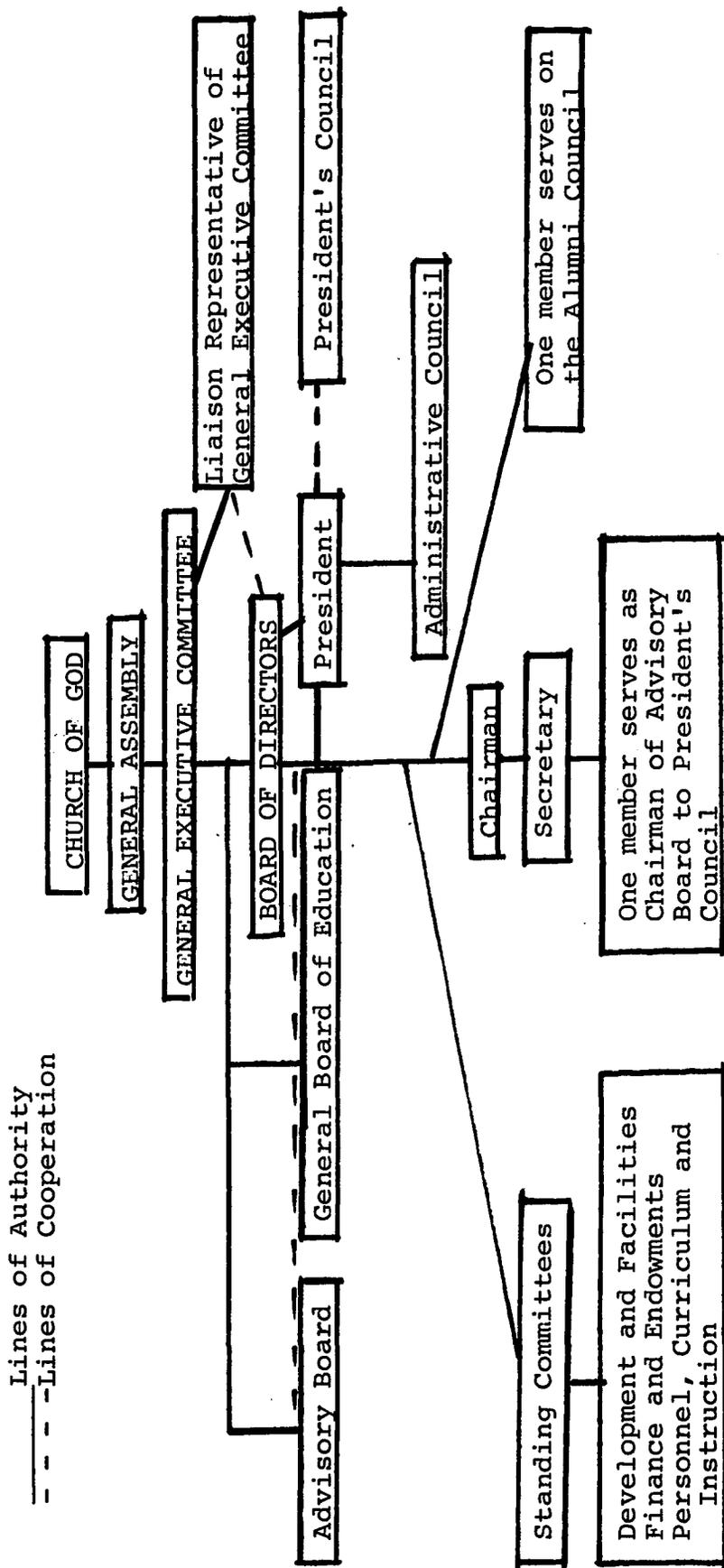


FIGURE 11
Organization of Board of Directors

References

Book of Minutes of the Church of God. Cleveland, Tenn.:

Church of God Publishing House, 1911, 1913, 1917, 1919,
1920, 1921, 1923, & 1926.

Christenbury, Eugene Carl. A study of teacher education in
sixteen pentecostal colleges in the United States.

Doctoral dissertation, University of Tennessee, August
1972.

College of Steubenville Catalog. Steubenville, Ohio, 1975-
1976.

Conn, Charles W. Where the Saints Have Trod, Cleveland,
Tenn.: Pathway Press, 1959.

Conn, Charles W. "Lee College sets attendance record."
Church of God Evangel, Nov. 8, 1976, 66, No. 17.

Conn, Charles W. President's report. Church of God Evangel,
Feb. 9, 1976, 65, No. 23.

Conn, Charles W. President's report. Church of God Evangel,
1978.

Conn, Charles W. Like a mighty army: A history of the

Church of God 1886-1976, (rev. ed.), Cleveland, Tenn.:
Pathway Press, 1977.

Corson, John J. Governance of colleges and universities.
New York: McGraw-Hill Book Company, Inc., 1963.

Day, Ralph E. Our Church of God faith, manual of instruction
in the faith of the church. Cleveland, Tenn.: Church of
God Headquarters, 1959.

East Coast Bible College Catalog. Charlotte, N.C., 1976-1977.

Elliott, William Winston. Sociocultural change in a pente-
costal group: A case study in education and culture
of the Church of God in Sonora, Mexico. Doctoral dis-
sertation, University of Tennessee, December 1971.

Faculty Handbook. Lee College, Cleveland, Tenn., 1966-1967 ed.;
1971-1972 ed.; 1972-1973 ed.; 1974-1975 ed.; 1975-1976 ed.;
& 1976-1977 ed.

Gause, R. H. Church of God polity. Cleveland, Tenn.:
Pathway Press, 1973.

Gilbert, Earl J. Some personality correlates of certain re-
ligious beliefs, attitudes, practices, and experiences in
students attending a fundamentalist pentecostal church

college. Doctoral dissertation, University of Tennessee, June, 1972.

Guynes, Eleanor R. Development of the educational program of the Assemblies of God from the school year 1948-49 up to the present time. Unpublished master's thesis, Southern Methodist University, August 1966.

Holy Bible (Revised standard version). Zachariah 4:6; Hebrews 13:17; & 1 Corinthians 12:8-10.

Horton, E. Gene. A history of Lee Junior College, Cleveland, Tennessee. Research study, Wayne State Teacher's College, August 1953.

Hughes, Ray Harrison. The transition of church-related junior colleges to senior colleges, with implications for Lee College. Doctoral dissertation, University of Tennessee, August 1966.

Institutional self-study of Lee Bible College. Cleveland, Tennessee, February 1968.

Institutional self-study of Lee College. Prepared for the Southern Association of Colleges and Secondary Schools, Lee College, Cleveland, Tenn., February 1973.

Institutional self-study of the teacher education program of

Lee College. Prepared for the National Council for the Accreditation of Teacher Education, Lee College, Cleveland, Tenn., Nov. 5-7, 1973.

Knight, Cecil B. Pentecostal worship. Cleveland, Tenn.: Pathway Press, 1974.

Lee College Catalog. Cleveland, Tenn., all years from 1929 through 1978.

Lowry, T. L. The gift of the Holy Spirit. Cleveland, Tenn.: Lowry Publications, 1977.

Martorana, S. V. College boards of trustees. New York: The Center for Applied Research in Education, Inc., 1963.

Melodyland Catalog. Anaheim, California, 1975-1976.

Minutes of the annual assemblies of the Church of God. Cleveland, Tenn.: Church of God Publishing House, Pathway Press, 25th Annual Assembly, 1930; 26th Annual Assembly, 1931; 27th Annual Assembly, 1932; 28th Annual Assembly, 1933; 29th Annual Assembly, 1934; 30th Annual Assembly, 1935; 31st Annual Assembly, 1936; 33rd Annual Assembly, 1938; 34th Annual Assembly, 1939; 35th Annual Assembly, 1940; 36th Annual Assembly, 1941; 37th Annual Assembly,

1942; 38th Annual Assembly, 1943; 39th Annual Assembly, 1944; 40th Annual Assembly, 1945; 41st Annual Assembly, 1946.

Minutes of the general assemblies of the Church of God. Cleveland, Tenn.: Church of God Publishing House, Pathway Press, 42nd General Assembly, 1948; 43rd General Assembly, 1950; 44th General Assembly, 1952; 46th General Assembly, 1956; 47th General Assembly, 1958; 48th General Assembly, 1960; 49th General Assembly, 1962; 50th General Assembly, 1964; 51st General Assembly, 1966; 52nd General Assembly, 1968; 53rd General Assembly, 1970; 54th General Assembly, 1972; 55th General Assembly, 1974; 56th General Assembly, 1976.

Moore, E. L. Handbook of pentecostal denominations in the United States. Master's thesis, Pasadena College, June 1954.

Northwest Bible College Catalog. Minot, North Dakota, 1977-1978.

Oral Roberts University Catalog (rev. ed.). 7, No. 1, Tulsa, Oklahoma, 1975-1976.

O'Connor, C. S. D., Edward D. The pentecostal movement in the Catholic Church. Notre Dame, Indiana: Ave Maria

Press, 1971.

Ranaghan, Kevin M. Rites of initiation in representative pentecostal churches in the United States, 1901-1972. Doctoral dissertation, University of Notre Dame (Indiana), May 1964.

Ray, Mauldin A. A study of the history of Lee College, Cleveland, Tennessee. Doctoral dissertation, University of Houston, May 1964.

Simmons, E. L. History of the organization known as the Church of God. Authorized by the Supreme Council of the Churches of God, n.d.

Southern Association of Colleges and Secondary Schools. Evaluative study made in Lee College Academy by the visiting committee, October 27-29, 1962.

Student Handbook. Lee College, Cleveland, Tenn., all years from 1950 through 1977.

Supreme Court of Tennessee. The Church of God, et. al. vs. A. J. Tomlinson, et. al., Bradley Equity. July 16, 1927.

Synan, Vinson. Charismatic bridges. Ann Arbor: Word of Life, 1974.

Synan, Vinson. Holiness-pentecostal movement in the United States. Grand Rapids: Eerdmans Publications, 1971.

Tomlinson, A. J. Diary of A. J. Tomlinson. (Vol. 1, 1901-1923 with editorial notes by Homer A. Tomlinson). Queens Village, New York: Church of God World Headquarters.

We believe series: Sanctification; Holiness; Speaking in tongues; & the baptism of the Holy Ghost. Cleveland, Tenn.: Church of God General Headquarters, n.d.

West Coast Bible College Catalog. Fresno, Calif., 1976-1978.

VITA

RAPHAEL WELLER STEPHENS, III

Birthdate: September 22, 1940

Birthplace: Charlotte, North Carolina

Education: 1975-1981 The College of William and Mary in
Virginia
Williamsburg, Virginia
Certificate of Advanced Graduate Study
in Education
Doctor of Education

1967-1969 Virginia Commonwealth University
Richmond, Virginia
Master of Education

1961-1964 Virginia Commonwealth University
Richmond, Virginia
Bachelor of Science

Abstract

A HISTORY OF GOVERNANCE AT LEE COLLEGE: A STUDY IN PENTECOSTAL HIGHER EDUCATION

Raphael Weller Stephens, III, Ed.D.

The College of William and Mary in Virginia, December 1981

Chairman: Professor William F. Losito

The purpose of this study was to trace the history of governance of Lee College, Cleveland, Tennessee, considering the influence of pentecostalism, particularly as stressed by its sponsoring denomination, the Church of God. Consideration was given to possible accommodations and complex influences which impacted on the pentecostal position of the College, differentiating secular/academic standards from clearly pentecostal standards.

It was hypothesized that Lee College would be highly influenced by the conservative pentecostalism of the Church of God and that the decision-making process would reflect this influence. Two questions were asked: 1) to what extent has pentecostalism influenced the governance structure of Lee College? and 2) to what extent has Lee College made accommodations in its pentecostal conservatism in accepting services and taking action more characteristic of the secular/academic than the purely religious positions?

It was concluded that Lee College has been highly affected in every area of decision making by pentecostalism. Also, what appeared to be accommodations to secular/academic positions were not in substance accommodations at all. Lee College is firmly grounded in its conservative, evangelical, holiness, pentecostal position as an official ministry of the Church of God.