

## CAPITAL PUNISHMENT

Is it crazy, corrupt or correct?

# contact

Of The National Association  
Of Free Will Baptists

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MOST BIBLE BELIEVING CHRISTIANS and law abiding citizens were shocked at the recent ruling by the Supreme Court to declare capital punishment unconstitutional, on the basis of it being cruel and unusual punishment. The court has yet to rule on what "cruel and unusual" are. The first thing that came to many of our minds is, what else is going to happen to help the criminal element and burden the law respecting segment of our country? What is going to be the future of society since this ruling? Will a man and his family be safe anywhere again? Is capital punishment crazy, because society's moral concepts have changed, due to situation ethics? Is capital punishment corrupt because it supposedly was imposed upon minority groups and the poor rather than upon the affluent? Is it corrupt because it affects the dignity of man, being "cruel and unusual punishment"? Is it barbarous, immoral and just mere revenge to punish or separate from society a person or persons who kill simply for the joy of it or who hunt other humans as a vocation of life?

The question comes to my mind, what about the rights of the victims who have been cheated out of their lives, who have received violent, cruel and unusual punishment? What about the rights of the little girl who was shot to death in her own front yard while playing with a little friend? When apprehended the boys who did the shooting reportedly said, it was simply for the thrill of it. What about the rights of the young man, here in Palm Beach County, who was cheated out of his life for two dollars and his car? Those committing the crime used the car to commit another felony and when apprehended, reportedly said we should have killed more people, you can't do anything to us.

Just briefly let us look at capital punishment from three outlooks: *The Social, The Scriptural and The Spiritual.*

#### *THE SOCIAL OUTLOOK:*

To get an idea on this subject, I interviewed Donald F. Hazelton (Republican, West Palm Beach) of the Florida State House of Representatives. Mr. Hazelton has been working with other legislators on the drafting of a bill to reinstate capital punishment in the State of Florida. Here is that interview:

*QUESTION: What seems to be the general attitude of the public concerning the Supreme Court ruling on capital punishment?*

ANSWER: A Special House Committee, I am working on, just recently passed by a five to one count a proposal to reinstate the death penalty here in the State of Florida. Four different bills on this issue will be streamlined into one strong piece of legislation on this issue. We have gone through all of various philosophies and arguments on this subject and are through talking. By September 29th we hope to have an outline of model legislation for introduction to the House of Representatives during the special session in November, on the *HOW* of enforcing and handing down of the death penalty. Representative Jeff. D. Gautier (D. Miami) chairman of this special panel said, "In limiting it to premediated murder, the committee does not want to see the death penalty imposed in crimes of passion, lovers triangles, and that sort of thing."

*QUESTION: What has been the general attitude of legislators on this subject?*

ANSWER: In no way do they as a majority accept the ruling of the higher court on this issue!

*QUESTION: What has been the outlook of the Police and the Correctional Agencies?*

ANSWER: The Police feel their hands are being tied even more and that capital punishment is most definitely a deterrent to crime. The correctional people feel some men cannot be rehabilitated to enter society again, even society within the prison. Capital punishment is certainly a deterring factor to violent crimes within the penal institutions.

*QUESTION: What is your personal outlook on this issue, is it a means of vengeance for society?*

ANSWER: In my personal opinion, capital punishment is a deterrent to crime in many cases. In one sense it is an eye for an eye and a tooth for a tooth; yet, idealistically speaking it is not. From a human standpoint, it is hard for someone, who has had a loved one murdered, to simply turn the other cheek and say that's alright. Most people will demand some satisfaction. When I'm in Tallahassee I often attend the classes of a certain professor, who states that from 3% to 5% of the criminals can't be rehabilitated. I disagree with this from what I have seen. I feel it is as high as 15%. Do you know it takes from \$10 to \$12 a day to maintain a prisoner in our institutions? I do not feel the "Big Institution" is the answer to rehabilitating these people. We need the smaller community correctional institutions. I believe in work release reform programs so that an individual can learn to take his place in society where he can pay his taxes and take care of his family as he is suppose to do. I believe in parole where it is applicable for the first offender who has committed a crime against property and not against persons. I believe in the furlough program as it assists a man in readjusting to society. I also believe in capital punishment. I feel definitely it is a deterrent to murder during the commission of robberies and I further feel it is extremely important in the management of dangerous felons while they are incarcerated.

By Edward Cook

# Capital Punishment: Is It Crazy, Corrupt or Correct?



**QUESTION:** What is the attitude of legislators from other states?

**ANSWER:** The average middle man is concerned and feels the death penalty should be reinstated. This is reflected in the attitude of the legislator as he expresses the feelings of his constituency.

**QUESTION:** Have violent crimes increased?

**ANSWER:** There are many and varying statistics on this. The criminal is more aware of this ruling and is more brazen and boastful of his actions. Testimony received from our State Penitentiary shows there is more violence among the inmates. Some of these men have nothing to lose by killing another man.

To summarize this subject from the *Social Outlook*, we might say, capital punishment does remove the potential of a person committing that same crime against society again. It is pure folly to let unrehabilitative persons free on parole, giving them another opportunity to commit a crime of violence. The majority of society is being affected by the philosophies of ultra liberals in government and religion. The average man feels frustrated and discontented with the trends. He feels like there is nothing he can do. But there is! Write your congressman and let him know your feelings. Talk to the minister about the social and spiritual problems and needs. Back your state legislators who are trying to draft new legislation to return capital punishment to your state. One newspaper editor called the high courts ruling "a blow for decency." A lot of small people can make a large voice for decency and common sense in government and society.

**THE SCRIPTURAL TEACHING:**

There is another outlook which must be considered, and that is the Biblical outlook. What does the Word of God state on this issue? Did God lay some principles for society to follow and to regulate itself by? Have jurist and legislators blindly or deliberately disregarded a "law" that is as ancient as man yet as modern as today? There is much to be learned from God's Word on the regulating of society, respecting of law and reinforcing of order and judgement.

I Timothy 1:8-10, "But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and

**ABOUT THE WRITER:** About 30 months ago, the Reverend Edward Cook accepted the challenge of the Florida State Missions Board to begin a new work in West Palm Beach. Today, the First Free Will Baptist Church of West Palm Beach is evidence of this missionary endeavor. Pastor Cook, a native of Missouri, is a 1963 graduate of Free Will Baptist Bible College, Nashville, Tenn.

disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;"

In these verses Paul is specifically speaking of the "Law of Moses;" yet, these laws were given by God to regulate society. Note especially the two words *lawless* and *disobedient*. I understand the term *lawless* here to mean one who recognizes no law and feels no obligation to it. *Disobedient* is closely related to *lawless*, and means those who will not come into subjection. In other words subjection to the law is refused. This most definitely speaks of those who can not be rehabilitated. Does society have the obligation to permit this type of person to walk free among us; free to commit crimes of violence against our families, friends and communities?

**Will men continue to commit capital crimes without fear of reprisal?**

The "Great Judge of the Universe" has ordained lesser judges to see that true judgement is carried out. Proverbs 8:15-16 reads:

"By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth."

Romans 13:1-4 (Amplified New Testament) states:

"Let every person be loyally subject to the governing (civil) authorities. For there is no authority except from God by His permission, His sanction; and those that exist do so by God's appointment. Therefore, he who resists and sets himself up against the authorities resists what God has appointed and arranged — in divine order. And those who resist will bring down judgement upon themselves — receiving the penalty due them. For civil authorities are not a terror to (people of) good conduct, but to (those of) bad behavior: Would you have no dread of him who is in authority? Then do what is right and you will receive his approval and commendation. For he is God's servant for your good. But if you do wrong (you should dread him and) be afraid, for he does not bear the sword for nothing. He is God's servant to execute His wrath (His punishment, His vengeance) on the wrongdoers."

If there is ever to be a return to respect for the law our courts must see that true justice is carried out. Until that day men will continue to commit capital crimes without fear of reprisal. In Romans 13:4 Paul uses the phrase, "for he beareth not the sword in vain." According to Vincent's Word Studies, the sword is "borne as the symbol of the magistrate's right to inflict capital punishment. They who rule whole provinces have the right of the sword. The Emperor Trojan presented a dagger to a provincial governor with the words, "For me. If I deserve it, in me."

In 1971, a "Summary Analysis" was run on the capital offense of murder in Florida. This analysis does not contain statistics for the other capital crimes here in our state. A total of 932 murders were reported by law enforcement agencies for the months of January through December of 1971. Murder accounted for 2.4 per cent of all violent index crimes and 0.3 per cent of all index offenses. The murder rate for the reporting period was 13.2 per cent per 100,000 population. The age group accounting for the highest per cent of persons arrested for murder occurred in the 25 to 29 age category with 14.3 per cent. Males accounted for 76.9 per cent of all persons arrested for murder. 39.2 per cent of all murder victims were white, 59.4 per cent were Negro and 1.4 per cent were of other races. 75.6 per cent of all murder victims were males. The murder of one family member by another accounted for 280 or 30.0 per cent of all murders. Of these 280 murders, 63.6 per cent resulted from one spouse killing the other. Lovers' quarrels or lovers' triangles were involved in 11.6 per cent of all murders. Persons killed during the commission of a felony accounted for 6.7 per cent of all murders reported.

These statistics will vary from state to state and country to country. Just for something to think about, multiply these by 50 states and six continents and one gets a vague idea of the vast number of people who are violently slain each year. Surely God knew what He was doing when Peter was inspired to write:

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so it is the will of God that with well doing ye may put to silence the ignorance of foolish men:" (I Peter 2:11-15).

The word *punishment*, means *vengeance*. So then, God has ordained governments to take vengeance on evildoers.

(Please turn page) ➡



## CAPITAL PUNISHMENT (Continued)

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man," (Genesis 9:6).

This principle is just as contemporary today as it was when Moses recorded it. Matthew Henry makes some interesting observations on this verse. "Wilful murderers must be put to death. This is the sin which is here designed to be restrained by the terror of punishment. When God requires the life of a man at the hand of him that took it away unjustly, the murderer cannot render that and therefore must render his own in lieu of it, which is the only way left of making restitution. The righteous God will certainly make inquisition for blood, though men cannot or do not. One time or other, in this world or in the next, He will both reveal concealed murders which are hidden from man's eye and punish them. There are those who are ministers of God for this purpose, to be a protection to the innocent, by being a terror to the malicious and evildoer. Before the flood, as it should seem by the story of Cain, God took the punishment of murder into his own hands; but now He committed this judgement to men, to masters of families at first and afterward to the heads of countries, who ought to be faithful to the trust reposed in them. Wilful murder ought always to be punished with death. To this law there is a reason annexed: For in the image of God made he man."

It seems the design behind capital punishment is, first of all, to be a deterrent to murder and, also, to be a protection for society. To conclude, we might say capital punishment is both punitive and protective. Let the violator think twice before he commits his crime. Capital punishment is Biblical for God did intend it to be a deterrent to murder.

### THE SPIRITUAL APPLICATION:

The final outlook on capital punishment, is the spiritual. This is an application of the Scriptural to ourselves and to society. In Romans 12:19 Paul records these words;

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."

The thought expressed is, "give room for God's wrath to work. Do not get in its way, as you will by taking vengeance into your own hands." God has taken vengeance out of the hands of the individual, as we have seen by previous Scriptures, and placed it within the hands of governments.

For Christians or society in general then, capital punishment is not merely a means of executing vengeance but God's divinely ordained plan to protect society and control crimes of violence. No doubt capital punishment has been meted out unjustly at times. This, however, does not mean that the principle is wrong, the course of justice simply did not run true. Our prayer should be for noble and wise judges. "Let God be true and every man a liar," (Romans 3:4) the "... judgements of God are true," (Psalms 19:9).

In conclusion, the spiritual application of this issue is, we are following a Biblical precept, and not a course of human vengeance. "So then everyone of us shall give account of himself to God," (Romans 14:12).

## The Lamentations Of A Sunday School Student

I am one of 47% in America who can name one of the four Gospels.

I can also name three of the thirteen books written by the Apostle Paul. As a high school student, I also held the distinction of being one person in thirty-eight who could name three Old Testament prophets. In addition to this I could also name three of the Ten Commandments.

Why, when I was a child I knew much more about TV and baseball characters than I did about Peter, James and John.

It is a matter of record that I spent an average of seventeen hours a year in exposure to religious instruction in the Sunday school.

My Sunday school teacher is average. She is a woman about forty-five years old who has been teaching in our Sunday school for years. She does her lesson preparation on Saturday night in about one hour. The only aids she ever mentions using are her Bible and her teacher's quarterly. She does not teach our class every Sunday because at last count she had missed ten Sundays during the year.

Usually her arrival for class is late. She seems all out of breath and rather frustrated. I have great difficulty in getting excited about the lesson because I don't get an opportunity to participate in class. She doesn't seem to know the value of student participation or the use of visual aids. I surely wish someone would tell her that in a lifetime we learn 83% through

the eye-gate, 11% through the ear-gate, 3½% through the sense of smell, 1% through the taste buds, and 1½% through the sense of touch.

When I was younger, I spent an average of twenty-three hours a week watching TV. Now as an adult, I only find time for 16 hours a week.

I am a freshman in college now. We were given a Bible placement test recently. I was one of 281 students who took part. All of us except 12 had been regular attenders in Sunday school. The results were very revealing.

79% failed to identify Matthew as the tax-collector who turned disciple.

74% could not name the father of Joseph and his brethren.

70% did not know in which Bible book the Ten Commandments are found.

70% could not name the book which records the history of the early Christian church following the ascension.

65% failed to identify Solomon as the famous wise man of the Old Testament.

60% could not name a single parable of Jesus.

I feel cheated. I wish my Sunday school teacher had received some basic training in how to study and teach the Bible.

February is National Teacher Training month. Please write your Sunday School Department for help in getting your teachers involved in teacher training. Do it now!

— by Harrold Harrison

## CONTACT

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Editor's Note: In late 1972, the Florida legislative body approved a bill reinstating capital punishment in that state. ▲

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By Paul J. Kettelman

Jesus told of a rich farmer whose plans for expansion were suddenly interrupted by death. His worldly activities came to a screeching halt. The planned construction and unfulfilled

will work for God. Too often the legal attorney's purse and the coffers of the state have been fattened in settling a "good" Christian's estate. Many times the fruits of a saint's lifetime blessings from God have fallen into the hands of unsaved heirs who have "wasted it in riotous living."

God cannot be pleased with such lack of planning. Some people refuse to

Too often we wait until we are old to begin this planning. But what if we never live to grow old? Will our slouchy plans be overlooked? I think not.

Our whole life as a Christian has afforded us with preparation time for meeting our Lord. To come before Him empty handed or as a steward who failed is to incur His wrath. Today is the day for action.

## Does Stewardship End With Death?



dreams were left for others to finish. His stewardship story was ended.

God called this man a fool. He had been a "practical" atheist living as though there were no God. The Lord had been left out of his planning. Life's most important responsibility had not been considered because the rich farmer had valued "things" more than his immortal soul.

All of us can see the folly of this man's thinking, and yet in our affluent society there are many professing Christians who are not squarely facing their stewardship responsibilities.

When does stewardship actually cease? Death stops our active participation, but it need not stop our stewardship. With proper planning our stewardship can continue until Jesus comes again.

Many apparent good stewards who have tithed every earned dollar will find themselves lacking at the day of reckoning. There is more to stewardship than tithing. Good stewardship recognizes God's prior claim to all our possessions. It not only causes us to properly use the things God gives while we are living, but it demands that we return, if not all, a goodly portion of our possessions at death.

Free Will Baptists are good givers while living but our stewardship at death is to be "found wanting." Very few men have had the vision of guaranteeing that the leftover portion

plan because of their inner fear of death. Others feel that the legal costs of making a will would involve too much. Some wish to shirk the responsibility and simply pass it on to their heirs. For one reason or another, one of the most important decisions a good steward must make is left unattended by so many who considered themselves "good" stewards.

A recent visit to a benevolent couple called my attention to the importance of planning for our departure from this world. This couple has carefully laid their plans. The past-eighty husband is still keenly alert. While his seventy year old wife was making jelly, he discussed his local church and its needs with me. For years he has provided transportation for many, many children. In earlier years his pick-up truck served as a bus; in later years he is now busy with his car, still making it possible for little children to attend Sunday school each week. Through this method he has encouraged both children and parents to hear the Gospel.

Generously supporting the church financially with his tithes was not the extent of his stewardship; nor did going out of his way at his own expense to reach the children complete his obligation to Christ. He realized his stewardship responsibility reached beyond these outgoing acts. So his will was carefully made, spelling out in detailed form how his estate was to be divided.

If you should visit him, you would find him just as radiant as I found him. His sense of satisfaction over a well-run course is evident. He and his wife have the satisfaction of knowing that whatever they leave behind will be used for God as they have carefully and legally designated.

It would be well for you to sit down and compile a list of your real and personal property. In doing this, surveys may be necessary to clearly designate some boundary lines. Why should you leave this responsibility to a person less knowledgeable than yourself?

Stocks, bonds and insurance policies should be listed along with their calculated worth at the time of the listing. It would be good to double-check the names of your beneficiaries to see if there is a needed change. Antiques and unusual holdings should be evaluated to determine how these should be divided among your heirs.

Make sure that a goodly portion will work for God. If there are no children, all of it can be given to the Lord's work. Free Will Baptist Bible College, Free Will Baptist's foreign and home missions, Sunday school, Church Training Service, Minister's retirement and your local church should all be considered in your planning.

Since various states have different laws governing estates, it would be wise to get a recommended lawyer to help you formulate your will. This will help insure against legal entanglements when your estate is settled. It will also guarantee that your desires are fully carried out.

The words of the Apostle Paul adequately express a closing admonition for us all, "Moreover, it is required of stewards that a man be found faithful" I Corinthians 4:2.

**ABOUT THE WRITER:** Mr. Kettelman, a graduate of Free Will Baptist Bible College, is well known throughout the denomination as the Public Relations Director for his Alma Mater. Prior to assuming his present position, he was a Mississippi pastor.



The terminally ill person  
needs our help and understanding

# Dying With Dignity

By Robert B. Crawford

"Fear thou not: for I am with thee; be not dismayed: for I am thy God; I will strengthen thee: yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness," Isaiah 41:10.

The Christian believes that man's earthly life is a time to enjoy the abundant life in Christ as well as time to prepare for life eternal. Each individual is the earthly guardian of his own soul. God gives talents and abilities that man exercises while living. Because we are our brother's keeper we can help when he is in good health and when he is facing a terminal illness. "For none of us liveth to himself, and no man dieth to himself," Romans 14:7. We need to point out that through the scriptures, through the inspiration of the Holy Spirit and through the intelligence God gives we can confidently approach the threshold of death.

As Christians, and especially as pastors, we have a responsibility to assist those facing death to find spiritual fulfillment so they may hopefully envision their inheritance of joy and peace in the life to come. It is our business to focus physical, mental, emotional and spiritual resources to help the ill one to confidently trust God to fulfill His promises in this experience as in all others.

**ABOUT THE WRITER:** Mr. Crawford, a Free Will Baptist pastor for 38 years, now serves as the pastor of the First Church in Ashland City, Tennessee. He became the first full-time Executive Secretary of the National Association of Free Will Baptists in 1943 and served until 1948. He was graduated from the University of Alabama and did graduate work at Vanderbilt University's School of Religion and Scarritt College. He also attended Free Will Baptist Bible College.



## PREPARATION FOR DEATH

It is not unnatural that many wish death to come quickly without warning or deliberation. Most people fear a long lingering death so often associated with a terminal illness. No one would choose to become an emotional or financial burden on his family. Most people are reluctant to face the reality of death and they take all measures to avoid the self-examination inherent in the acceptance of death. There is a prelude to death, a period often consumed with suffering and anguish when the patient is clinging to life.

Christians agree that the most important preparation for life and death is spiritual preparation. If the patient is not a Christian, or if there is a spiritual problem, get someone to help the patient prepare to live and to die. Most people will accept the truth concerning their life. They want everyone to be honest with them. The truth, most times, comes as a form of relief. Instead of living in a world of anxious and guarded uncertainty, the patient comes face to face with the enemy. The battle lines are drawn, and many times he is given the opportunity to bring resources of courage and understanding of which he was not aware he possessed.

There are times when personal fences

need to be mended and relationships between husband and wife, parent and child, become most important. When love for God and love for each other directs family and patient, life will be precious and meaningful. Those who have found a meaningful life are unafraid at the end; those who have peace with God and their fellowman have no fear of death. There may be physical pain, but a peaceful passing.

## TO TELL OR NOT TO TELL

Most terminally ill patients know they are not going to live much longer. Patients usually mention in one way or another that they do know the truth. How do you deal with a patient when you believe he knows? There must be a wholesome relationship set up among the patient, doctor, family and pastor. The patient's outlook and life-style must be considered; how he handles trouble; reacts to bad news, responds to crises. The outlook of the person attending the patient, the doctor, family members, or pastor and their abilities to handle crises in their lives will greatly affect the way the patient relates to his illness. There are patients who panic and deny they are going to die, and there are patients who have great confidence and accept the truth quietly and with



understanding.

If the person who cares for the patient is anxious about death himself and refuses to listen to the patient speak of death he will not be a good influence on the patient. The person who is an intelligent and faithful Christian will listen with quietness and assurance and will help the patient to know that death has a place in a world of meanings. If the patient and the attendant are able to think and talk of death quietly, the patient will be able to plan a way to make the most of his remaining days. Evasion, double-talk or falsehood will only add to fretfulness and misery. On being denied the truth about himself, the patient feels abandoned and that he has no friend to trust.

When God's Word speaks of truthfulness, it is in the context of God's loving concern for His people. Jesus said "I am the Way, the Truth, and the Life." Paul said "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" Ephesians 4:15. When an attendant remembers the Scriptures concerning kindness, mercy, peace, and faithfulness, he can help the patient to die with grace.

#### THE PATIENT'S FAMILY

The terminally ill patient cannot be helped in a meaningful way unless the family is included. When the husband or wife has to take the family responsibilities of the patient, there are many changes, responses, and reactions within the family. Either the husband or the wife can help the other die in peace if they read the Bible together and share their serious thoughts and feelings concerning life and death. Fear and guilt are painful companions of death. If the husband or wife has a sense of guilt from seemingly neglect, they may say, "I should have noticed the changes earlier and encouraged medical help." Suggest to the individual that the Lord is ready to forgive and to remove those feelings; also that He will give strength, wisdom, and courage as they help their loved one through the experience of death. Remember that the last sense a person loses is the sense of hearing.

He who helps others must keep in communication with the Lord who will give extra grace and strength to communicate with the terminally ill patient so that he may live unto the Lord and die unto the Lord with great grace. ▲

# what's your problem?



By R. Eugene Waddell

*QUESTION: I'm a mother of two young teenagers. We have always taken them to Sunday School and church. But lately they have lost interest in Sunday School and have suggested that we skip it and just attend church. One of the reasons they give is that we're always late. It seems that one member or the other does not use his time wisely and this causes all of us to be late.*

**ANSWER:** It is easy to see why your children would want to skip Sunday School if they're always late. Being young teens, they are probably very self-conscious. They feel embarrassed to enter late every Sunday.

Since your teens give tardiness as their reason for wanting to quit, and since, obviously, you want them in Sunday School, you must correct this tardiness.

I presume that your husband is a Christian. Talk this problem of tardiness over with him. Help him see that the spiritual progress of your children is at stake and that you cannot handle this matter lightly. Get everyone to agree on a schedule geared to get you all to Sunday School a little early. (If any of you has a duty, you should arrive from 15 to 30 minutes early.) If getting to bed too late on Saturday night is contributing to your problem, set an earlier bedtime for everyone. Decide what time you need to get up in order to get breakfast, get dressed and drive to the church.

Many families find that a time of Bible reading and prayer prepares them for the services at the Lord's house. Allow some time, too, for the unexpected. Then set your clock and be more diligent in getting to Sunday School early than you are in getting the kids to school and your husband to work on time.

Tardiness is a disease which can be cured. Although each member of the family must co-operate, much of the success in handling this problem will depend on you, the wife and mother.

Finally, find out more about your teens' Sunday School classes. Get to know the teacher. Urge your children to contribute to the discussions. As a church member, you have an obligation to pray and work for the improvement of your Sunday School.

*Readers may address their questions to Mr. Waddell at P.O. Box 1088, Nashville, Tennessee 37202. Please limit each question to one specific topic. There will be no personal correspondence regarding those questions which are not used in the magazine. The column will not necessarily be considered the official voice of the denomination relative to the problems involved.*



## FUNDS SOUGHT TO ERASE INDEBTEDNESS ON CONFERENCE ROOM FURNITURE

NASHVILLE, TENN. — Funds to erase the indebtedness remaining on the furniture purchased for the newly-relocated Conference Room of the National Offices are being sought, according to Rufus Coffey, Executive Secretary.

Prior to the expansion of Randall Bookstore, which is housed in the National Office Building, a multi-purpose room functioned as a kitchen-dining area and conference room. When space in the National Office Building was reallocated, the Bookstore expanded into the multi-purpose room and the kitchen-dining area was moved to smaller quarters. A vacated office has become the Conference Room and suitable furniture has been purchased. The conference table and several chairs have been paid for by several individuals and churches. However, the financial obligation for the remaining chairs has not been completely underwritten. The chairs cost \$150 each.

The Conference Room is used by the boards of all the National Departments as well as for other special events.

Anyone interested in a special project may earmark the money for "Conference Room Chairs" and send it to the National Offices, P. O. Box 1088, Nashville, Tennessee 37202.

## NATIONAL MODERATOR JOINS SUNDAY SCHOOL STAFF

NASHVILLE, TENN. — Dr. J. D. O'Donnell, moderator of the National Association of Free Will Baptists, has accepted the position as Manager of the Editorial Division of the Free Will Baptist Sunday School Department. In this capacity, Dr. O'Donnell will also edit the adult curriculum. Dr. O'Donnell brings with him a wealth of Bible knowledge as well as years of experience in writing.

The Reverend Harrold Harrison, who for the past year has served as Editor-in-Chief of the Sunday School Department, has been appointed to the position of Director of Sales and Promotion. Mr. Harrison served in this capacity for eight years prior to his term as Editor-in-Chief. Under his leadership in the area of promotion, sales grew by a large percentile.

Mr. Harrison will continue to direct the teacher training ministry of the department as well as promote Sunday



O'DONNELL



HARRISON

school growth. He will also serve as the liaison man between the department and the many bookstores that now distribute the department's curriculum.

General Director Roger Reeds has this to say about the change in Mr. Harrison's responsibilities, "Harrold Harrison is a many faceted person. There seems to be no limit to his talents. He has served the department and his denomination well over the past decade. I have counted it a real privilege to be associated with this fine man."

Dr. O'Donnell holds a B.A. degree from Bob Jones University. The native Alabamian left the pastorate of the First Free Will Baptist Church in Columbus, Mississippi, to earn his doctorate from the New Orleans Theological Seminary. He served as professor of Bible and Theology at Free Will Baptist Bible College from the fall of 1961 until the spring of 1965. At that time, he became President of Oklahoma Bible College in Moore and served in that capacity until the spring of 1971. He then became pastor of the Grant Avenue Free Will Baptist Church in Springfield, Missouri.

The O'Donnells have two sons, Dan, who pastors the First Free Will Baptist Church in Mount Vernon, Illinois, and Daryl, who remains at home. The O'Donnells will move to Nashville in early February.

## MARYLAND STATE ASSOCIATION GAINS FIVE CHURCHES

MARTINSVILLE, VA. — The Woodland Heights Free Will Baptist Church of Martinsville is one of five churches which have recently become a part of the Maryland State Association of Free Will Baptists.

The Woodland Heights Church is an established work but prior to joining the New River Conference of Maryland, the congregation was not affiliated with any Free Will Baptist movement. The Reverend Ralph Weaver is pastor.

The four other churches to join the Maryland State Association are members of the Northern Virginia Conference. These four Free Will Baptist churches have been officially organized within the past four months. They are: Faith Church, Fairfax,

Virginia, Pastor C. Reed Mullins; First Church, Stephens City, Virginia, Pastor Roger Mullins; Cedarville Church, Cedarville, Virginia, Pastor Larry Branham; and Centreville Church, Centreville, Virginia, Pastor Thurman Mullins.

## WOODLAND HEIGHTS FWB CHURCH





## HOME MISSIONS BOARD SETS GOAL OF 250 NEW CHURCHES IN FIVE YEARS

NASHVILLE, TENN. — The National Home Missions Board, meeting here November 13-15, adopted a five year plan of church extension which calls for 50 new churches to be established each year from 1973 through 1978.

The Board of Home Missions and Church Extension is not adequately staffed nor financially solvent to the extent that they could undertake such a project in its entirety. Therefore, they will seek to reach this goal by accelerating their present efforts to enter into joint projects with states which have active mission programs; by continuing to plant churches in the capitols of states now without a Free Will Baptist witness and urging state mission boards to do the same; and by encouraging individuals to start new works in states now without a Free Will Baptist church without necessarily having the sponsorship of a missions board.

### NEW APPOINTEES

Three couples were approved by the Board for missionary projects in North America. Going to Baton Rouge, Louisiana, will be the Reverend and Mrs. Larry Russell. Rev. Larry Russell most recently pastored in Ohio. The Reverend and Mrs. Larry Condit were approved for a joint project in Sacramento, California. The Condits,

who were short term missionaries to Japan last year, are now serving in California's capitol city.

The Reverend and Mrs. Robert Carr, who are now laboring in Fairbanks, Alaska, were approved as associate missionaries. The associate status simply enables those who support this project to route their gifts through the National Home Missions office for disbursement to the missionary.

The Board renewed all existing missionary contracts. At the present time, there are twenty-two couples serving on the field.

### SUMMER MISSIONARIES

Since the Board does not have a summer program at the present time, it was agreed that the work of summer and special missionaries would be co-ordinated with Dr. Joe Ange, Director of Christian Service at Free Will Baptist Bible College, Nashville, and with the directors of Christian service for Hillsdale Free Will Baptist College in Moore, Oklahoma, and California Christian College in Fresno. However, the National Home Missions Department will channel all monetary gifts designated for these summer workers through the national office if the workers so chose to use this method. The money is forwarded to the summer missionary on a monthly basis.

### INSTITUTE OF GOLD

In other action, the Board approved the moving of the Institute of Gold from Monterrey, Mexico, to Guadalajara, Mexico. The property in Monterrey will be sold and the proceeds will be used to build a new facility for the Institute in Guadalajara. Permission was also granted the mission church in Guadalajara to purchase property and construct a church building. Missionary Jerry Barron is directing the missions program in Mexico.

The church in Monterrey, and the churches in other areas of Mexico, will continue to operate with national pastors.

### TITLE CHANGES

The Board voted to change the official title of Roy Thomas from Deputational Missionary to Associate Director and E. B. Ledlow from Field Missionary to Director of Field Personnel.

## WELCOME

### NEW SUBSCRIBERS

For many of you, favored by a gift subscription from a Christian friend or relative, this will be your first issue of **CONTACT**, the official organ of the National Association of Free Will Baptists.

At this time, **CONTACT** is enjoying a renewed interest among all areas of our denomination. Our subscription list has grown each month since the meeting of the National Association last July.

We want very much for the magazine to contribute to your life. It is our desire that the magazine will be a source of information, instruction and inspiration to each of our readers. If you have suggestions on how this goal can be better reached, we are glad to receive them. Our address is on the back cover.

Pray with us that **CONTACT** will become an even more vital link in the literature program of our denomination.

— The Staff

## NEW CONGREGATION BREAKS GROUND FOR BUILDING

WILSON, N.C. — The Gethsamane Free Will Baptist Church, which began services here less than a year ago, has broken ground for the construction of a new church plant. The facility will be located on a 4¼ acre tract of land about a mile outside the city limits of Wilson. Three new subdivisions are now being developed in the area of the church property according to Pastor Joseph Hailey, Jr.

The new building will consist of a sanctuary designed to seat approximately 200, six classrooms, a nursery, a pastor's study and two restrooms. The building will be centrally heated and cooled.

The church now has a membership of near 60.

## EVANGELISM CONFERENCES SET IN THREE STATES

HUNTINGTON, WEST VA. — The Thomas Memorial Free Will Baptist Church here will host an area wide Conference On Evangelism February 5-7. The conference is sponsored by the National Home Missions Department. The program is designed for inspiration and to share ideas with pastors, Christian workers and laymen about winning souls and building up their local Free Will Baptist churches.

Speakers for the West Virginia conference are Dr. Joe Ange, Campus Pastor at Free Will Baptist Bible College, Nashville, Tenn.; Keith Kenemer, a layman evangelist from Collinswood, Va.; and Roy Thomas, Associate Director of the National Home Missions Department.

Two other Evangelism Conferences are scheduled later in the spring. They are at Cookeville, Tennessee, March 5-7, and Indianapolis, Indiana, April 16-18. Speakers for these conferences will be announced at a later date. •



## HILLMONT CONFERENCE CENTER SETS DATES FOR 1973 SUMMER CAMPING PROGRAMS

WHITE BLUFF, TENN. — Hillmont Camp and Conference Center, located in a rustic setting amidst the Tennessee hills, will again host the increasingly popular camping program for senior high boys and girls from across the Free Will Baptist denomination.

The Hillmont Engineer program for senior high boys will begin on June 17, 1973, followed by the Hillmont

Evangeline program for senior high girls which will commence on June 28. Both programs will conclude on the last day of the National Association of Free Will Baptists which convenes in Macon, Georgia, July 9-12.

The Engineers and Evangelines will travel via chartered bus to the National Youth Conference and participate in all of the activities of the National. While at Hillmont the Engineer and the Evangeline programs will be separate except for special services, music rehearsals, and some recreational activities.

Quotas for the two leadership training programs have been set at 36 Engineers and 12 Evangelines. Total cost for the Engineer program is \$210 and total cost for the Evangeline program is \$165. The fee includes food, lodging, program, and insurance during the period spent at Hillmont. The fee also includes the chartered bus trip to the National Youth Conference in Macon, Georgia, plus lodging and food enroute and during the NYC, and the NYC registration fee.

For further information and registration forms write to Samuel Johnson, Director, Hillmont Camp, P. O. Box H, White Bluff, Tennessee 37187.



## MINISTER EARNS DOCTORATE DEGREE

NEW ORLEANS, LA. — William Franklin Davidson received the Doctor of Theology degree from the New Orleans Baptist Theological Seminary in winter commencement exercises December 16, 1972.

Davidson, who has served as an ordained minister of the Free Will Baptist denomination since 1956, is presently employed with the Times-Picayune Publishing Company in New Orleans. A native of Ayden, N.C., he is the son of Mrs. J. E. Wooten of Jacksonville, N.C., and the late Rev. A. L. Davidson. He is a graduate of Ayden High School and attended Columbia (S.C.) Bible College and Free Will Baptist Bible College, Nashville, Tenn. He holds the B.A. degree from Peabody College for Teachers, Nashville, and the B.D. degree from Northern Baptist Theological Seminary, Chicago, Ill. He served for five years as pastor of the Southside Free Will Baptist Church, Paintsville, KY. His wife, the former Evelyn D. Yelley of Wheelersburg, Ohio, is a nurse at Southern Baptist Hospital in New Orleans. They have two children, September Yvonne, 15, and Joseph Wayne, 11.

Dr. Davidson joins the ranks of alumni of the New Orleans Seminary now serving in 48 states and 46 other countries.

## NOVEMBER LARGEST MONTH EVER FOR GIFTS TO WORK OF NATIONAL HOME MISSIONS

NASHVILLE, TENN. — Gifts to the National Home Missions Department for the month of November, 1972 reached an all-time high in giving to the department and exceeded that which was given during the 1971 National Home Missions Month.

Statistical reports show that \$29,522.01 was received during November of 1972, against \$24,893.11 of the previous year.

Giving to the Department for the year 1972 reached \$281,204.90, which is \$56,204.90 above the 1972 budget of \$225,000.00.

Associate Director Roy Thomas stated that the increase is partially due to the fact that the Board now has more missionaries laboring under the auspices of the National Board than ever before. Also, more state home mission boards are entering into joint projects with the National Board and, therefore, increasing the number of workers. This naturally increases the amount of funds channeled through the national office for the support of these missionaries.

But the prime reason for the record giving is probably the increased awareness of Free Will Baptists to the need of financially supporting missions at home as well as abroad.

## CHURCH DIRECTORIES STILL AVAILABLE

NASHVILLE, TENN. — Requests to the Executive Office for the location of churches in a given area or for the names of pastors within a particular district association tend to indicate that many Free Will Baptists are unaware of the recently published Church Directory, according to Eugene Workman, Administrative Assistant.

The directory, which lists the churches within a state by district associations, contains the names and addresses of the pastor and clerk of each individual church.

Gathering the information from the state, district and local levels spanned nine months and involved much correspondence before compilation. Thus, the directory, at the time of publication in July of 1972, was as nearly complete as possible based on the information received in the Executive Office.

A copy of the directory may be purchased for \$2.00 plus postage from Randall Bookstore, P.O. Box 1088, Nashville, Tennessee 37202.



# EUTHANASIA:



## CHOOSING DEATH FOR ANOTHER

By Barbara Williams

Euthanasia can be defined as painlessly putting to death persons who have incurable, painful, or distressing diseases or handicaps. Often called "mercy killing," the word comes from a Greek word meaning "good death." The practice is obviously a very old one dating at least back to ancient Greece where Plato and Aristotle justified voluntary euthanasia or suicide in cases calling for merciful death. This is one form of euthanasia.

During the World War Adolph Hitler practiced yet another form in an attempt to purify the German race. This would be a strictly eugenic approach which is aimed at improving a race of people.

While the forms above do fall into the definition of euthanasia, there is another approach which raises more questions to the Christian. The Netherlands Reformed Church received a report from its Council for Church and Theology which recommended passive euthanasia. This is allowing people to die by withholding the

treatment that might prolong their lives when the hope for recovery is gone. The report also stated that the lives of children with severe deformities should not be prolonged by medical treatment. They said, however, that they did not advocate shortening a person's life.

Although illegal in the United States, passive euthanasia is being practiced on a large scale basis. At a medical meeting in the Middle West the speaker of the convention asked for a show of hands from those present who had never practiced euthanasia. Not a hand was raised. In other words, not one physician present was able to say that he had not taken part in a "mercy killing." That was in 1954, eighteen years ago. If the practice was widespread in 1954, how much more so now with the increase in medical knowledge and equipment which has enabled the doctor to delay death for an extended period of time?

Even though the practice is illegal, it is not so easy to pinpoint the illegality. Questions such as — Is existing the same as living? When the body operates by artificial means is that person alive as we understand the meaning of "alive"? — all complicate the matter. From the legal standpoint there are only two issues, murder and suicide; of course, both being unacceptable to the Christian. At this point the difference between administering a drug to shorten life and withholding treatments that prolong life should be considered.

Passive euthanasia allows the dying process to follow as natural a course as possible.

Most who voice an objection to the legalization of the practice would say that when the physician decides at what point a "life" shall cease is violating the sixth commandment, "Thou shalt not kill." Those favoring legalization would say the determining factor is when does life end.

Some supporters say that we have the right to commit suicide; that is they would say a suffering individual may take a drug to end his life. They claim the same mercy shown to suffering animals should be the right of suffering humans. Of course, we as Christians realize that God places a different value on human life than on animal life.

Those opposed to ever practicing euthanasia state that individuals pronounced incurable might recover. This is, of course, possible since medical knowledge is increasing daily. New treatments, both surgical and medical, such as organ transplants, x-ray treatments, heart pacers, and cancer drugs offer hope to thousands. However, certain cases have left individuals severely incapacitated with the body damaged beyond recovery. A new wonder drug would not help this individual. It is this case in which passive euthanasia might be considered.

There are many more arguments for and against legalized euthanasia, and there are probably as many opinions as there are individuals. With the spreading acceptance of legalized abortion, supporters of euthanasia will probably seek favorable legislation for their programs. The practice of euthanasia is by definition very broad, extending from incurable illnesses to unfit persons. Even if one does not favor the broad definition there are implications to be considered. For instance, there is a danger that once legalized it could be interpreted to cover non-fatal illnesses such as senility, mental retardation, and mental illness. Adolph Hitler followed these steps and the outcome is now history. There are many legal and moral implications.

There are many problems that have not been dealt with. For instance — Who makes the decision? The doctor? The patient? The family? Should euthanasia be considered only for the aged? Does the individual have the right to die with dignity? ▲

**ABOUT THE WRITER:** Mrs. Williams, the former Barbara Baker of Bryan, Texas, is a Public Health Nurse with the Metropolitan Government of Nashville and Davison County, Tennessee. The Free Will Baptist Bible College alumnus holds a Diploma of Nursing from General Hospital, Nashville.



# EXECUTIVE CHURCH BONDS:

By Eugene Workman

"It would have been impossible for us to construct a building such as we have without the assistance of Executive Church Bonds."

So said Mr. Herman Calloway, pastor of the Faith Free Will Baptist Church in Dothan Alabama. In September, 1972, the congregation completed a two-storied educational annex. The second phase, like the first phase, of the current expansion of their church plant was financed through Executive Church Bonds, a subsidiary of the National Association of Free Will Baptists.

A Kentucky pastor testifies that "the program of Executive Church Bonds helped to move our congregation from worshipping on the dirt and gravel floor of an enclosed tabernacle to a nice centrally heated and air conditioned building." Mr. William Johnson, pastor of the First Free Will Baptist Church of Glasgow, added that additional educational rooms were now being finished in the basement area of the church.

Mr. Charles Miller, who pastors the First Free Will Baptist Church in DeSoto, Missouri, recognizes how vital the bond program was to his people. "The bond program was the only way we could have financed our church building. We were new in the area and owned no property at all." A church in these circumstances would have found it hard to qualify for a loan even if the money had been available.

"Being able to help churches which, perhaps, otherwise could not secure finances for construction purposes is one of the most rewarding aspects of my work with Executive Church Bonds," stated Francis Boyle, director of this denominational service, in a recent conversation concerning his present ministry.

"My work is more than just a job to me, it is a ministry. If I did not feel it was a ministry I could not have accepted the position. Why, I preach more in most weeks than I did when I

was in the full time pastorate."

Executive Church Bonds, Inc., was created in October of 1961, by the National Association of Free Will Baptists in order to assist churches, both large and small, in securing needed funds, simply, quickly and most economically to build or remodel church property.

The plan is rather simple in that a church is permitted to create its own loan through issuing a series of bonds. The services of Executive Church Bonds includes providing a church with the materials necessary to issue a set amount of serial building bonds which may be used for investment purposes by church members, interested friends, and business and professional people. The church is then able to use the money received in the placement of these bonds for the purpose of improving their present facilities or for new construction. For the use of these funds, the church agrees to pay the investors a set percentage of interest on each investment. This interest is paid semi-annually and is evidenced by coupons attached to the bonds. The bonds mature at six month intervals over a certain period of time.

Other services of Executive Church Bonds include assisting churches in successfully carrying out a bond selling campaign and providing individual churches with plans, promotional ideas, architectural advice and information as they become available. This denominational ministry operates wholly as a non-profit service agency.

Mr. Boyle began his tenure of service as director of this vital denominational ministry in October of 1967. Prior to this time, several men in various sections of the denomination, including Mr. Boyle, assisted churches with their bond programs. During his first year as full time director, Mr. Boyle directed 17 programs totaling \$555,000. For the year of 1972, a record number of 20 programs totaling 1¼ million dollars were financed through the services of Executive Church Bonds.

"I think the Bond Program is the best thing that has ever happened for the benefit of the small rural church,"



1. First FWB Church, Bakersfield, Calif., \$60,000 program, 1967.
2. Fairwood FWB Church, Fairfax, Va., \$100,000 program, 1970.
3. First FWB Church, St. Paul, Minn., \$20,000 program, 1970.
4. Faith FWB Church, Dothan, Ala., \$45,000 program, 1971-72.
5. Troy FWB Church, Troy, Ohio, \$20,000 program, 1968.
6. Mr. Francis Boyle, Executive Church Bond Director, and Mrs. Marjorie Workman, secretary.



# A MINISTRY OF FINANCING

said Don Lamb, pastor of the fast-growing Friendship Free Will Baptist Church located in a rural area near Ashland City, Tennessee. "We could not have afforded to build if we had been forced to borrow from a local bank."

Contrary to what is thought by some pastors and church leaders, Executive Church Bonds is quite capable of financing the larger building programs as well as the smaller ones. Investment programs have ranged from a high of \$300,000.00 to programs of less than \$15,000.00. True, many smaller churches cannot secure the conventional financing which may be available to a larger congregation. But some larger churches prefer a bond program even though they are able to obtain a conventional loan.

Mr. Ben Scott, pastor of the First Free Will Baptist Church in North Little Rock, Arkansas, expressed the feelings of many pastors. "I heartily endorse the Executive Church Bond program. Even in cases where conventional loans could be obtained, I still would prefer a bond program."

Why are these the sentiments of so many pastors who have led their churches in a bond program?

Mr. Randy Ruth, pastor of the First Free Will Church in St. Paul, Minnesota, feels that the bond program drew the people of his congregation together as a group.

"Our church was organized at the same time that we launched our bond program, so it was quite helpful in getting the people directly involved in the work of the church."

Getting the people of his local congregation more involved in the work of the church was also a plus for the bond program according to Pastor William Atkinson of the Winfield Free Will Baptist Church in Winfield, Alabama.

The Peace Free Will Baptist Church of Wilson, North Carolina, used the services of Executive Church Bonds in 1969 when the congregation moved from crowded facilities near the downtown area to their \$120,000.00 sanctuary located on the outskirts of the city. Pastor Gordon Sebastian feels a

bond program carries with it several advantages. "Besides the necessary money we received, the program served to get our people involved, helped to unify the members, elevated the church in the minds of the business community, further established the church as a community institution by involving non-church members, and boasted our own self-confidence."

Today, Peace Church is averaging 400 in Sunday school attendance.

The Reverend Don Lombard, who helped guide his congregation from a dwelling house to their new sanctuary which was completed in August of 1971, says the church building is evidence of the material blessing which is due largely to the ministry of Executive Church Bonds. But he credits the spiritual unity existing within the church as a by-product of their bond program. "This spiritual unity has helped to double our congregation for Christ this past year."

In the East Tennessee town of McMinnville, the Reverend Kenneth Kirby, who was pastoring the First Church at the time Mr. Boyle directed their \$15,000.00 program in 1967, said it took their bond program to show to the community that they "meant business with God." Only then did that work begin to grow. "The bond program... was one of the most uplifting things... that ever happened to our church."

In fact, the pastor of California's Santa Paula Church, Gordon Bradshaw, referred to their bond program as a stimuli which increased the unity and faith of that congregation. "The bond program made possible this house of God without placing so great a burden on the people as to depress the spiritual work of the church."

A Texas pastor, Raymond Getz, whose congregation recently voted to change the name of their church from Rock of Ages to Western Hills, says he can sum up the ministry of Executive Church bonds in their church with two words — increased faith.

"With less than \$2.00 in the general fund, a few hundred dollars in a building fund and offerings of less than

\$200.00 a week for the previous quarter, we began to make plans for a new educational wing to house a day school and the remodeling of our auditorium. Within six months from the time planning began, the offerings had increased by more than \$100 a week. Every need of the \$40,000 bond program is being met. In fact, we have nearly reached 100% participation in the bond program from the members of the church."

The participation of church members was also noted by Dr. J. D. O'Donnell, formerly pastor of the Grant Avenue Free Will Baptist Church in Springfield, Missouri. "The bond program helps many young couples begin a savings and investment program." The Grant Avenue sanctuary was built through Executive Church Bond financing in 1965.

Not only do these investments aid the ministry of local congregations and serve as a means of saving for investors, but it keeps the money working within the Free Will Baptist denomination. George Lee, who pastors the Donelson Church located near Opryland in Nashville, Tennessee, noted that his congregation was "glad that the money stays in the Free Will Baptist movement when we use the services of Executive Church Bonds." The Donelson Church has relied on the denomination's bond company for financing each of the three expansion programs the church has experienced. "We have found Executive Church Bonds to be most helpful in assisting with any problems that might arise relating to our bonds."

Does enthusiasm of the bond program diminish after the first year or so? Not so, says Waldo Young, pastor of Spencer Road Free Will Baptist Church near Oklahoma City and clerk of the National Association.

"After three years, we are still thrilled with the program... Before we built, we could only accommodate about 120. Since building, we have had an all-time high attendance of 250. We are reaching more people in the area. The bond program made it possible for us to build. We could not have gotten a loan for near the amount we needed."

While it is true that the main purpose of Executive Church Bond's ministry is to provide necessary funds for financing new facilities, the ultimate goal of each program must be to enable churches to better reach "more people in the area." This is truly a spiritual ministry. ▲



# PAUL: JUSTIFICATION BY FAITH

By Dr. Robert Picirilli

Galatians 3:6 is a beautiful verse, indeed. It serves as a basis for Paul's doctrine that men are justified by faith and not by works. Several things about

the Greek words used help make the verse plainer.

First, let's note the verb in the first clause, "Abraham *believed* God." Some may not be aware that the Greek verb "believe" and the Greek noun "faith" are on the same basic root. They are,

and this fact gives a slightly different feeling in the Greek. For another thing, it is important to note that the verb is in the Greek aorist tense, which means that it is a simple clear-cut, decisive, crisis action rather than continuing action.

The point behind this is that Paul is referring to the moment when Abraham was converted, the time when Abraham became a believer. We can feel this more precisely if we translate in English: "Abraham placed his faith in God."

Now let's examine the last clause in the verse: "it was accounted to him for righteousness." To begin with, we need to realize that the "it" is not necessary, as far as the Greek is concerned. The "it" certainly does *not* mean Abraham's faith. Indeed, the "it" does not refer to any specific thing, being only what we call in English an "expletive," a grammatical device used to keep the subject of the verb until after the verb has been stated.

## Thank You for Your Gifts to the . . .

### COOPERATIVE PLAN OF SUPPORT

November 1972

#### RECEIPTS:

| State             | Nov. '72<br>Co-op   | Nov. '71<br>Design. | Yr. to Date  |
|-------------------|---------------------|---------------------|--------------|
| Alabama           | \$ . . . \$         | \$ . . .            | \$ 5,300.85  |
| Arizona           | . . .               | 1,516.72            | 2,040.46     |
| Arkansas          | 722.61              | . . .               | 9,277.41     |
| California        | 1,028.93 (92.76)    | 688.38              | 6,638.07     |
| Colorado          | . . .               | 19.84               | 25.12        |
| Florida           | 1,504.50            | . . .               | 7,015.47     |
| Georgia           | 752.55              | 590.21              | 7,218.96     |
| Idaho             | 91.32               | 77.26               | 486.82       |
| Illinois          | 1,184.93            | 1,008.34            | 11,910.47    |
| Indiana           | . . .               | . . .               | 227.69       |
| Kansas            | 674.70              | 300.00              | 1,932.70     |
| Kentucky          | . . .               | . . .               | 2,017.63     |
| Maryland          | 60.31               | . . .               | 389.52       |
| Michigan          | 42.85               | 34.46               | 603.53       |
| Minnesota         | 46.20               | 45.07               | 583.91       |
| Mississippi       | 142.68              | 94.00               | 761.50       |
| Missouri          | 2,986.88 (2,986.88) | 3,127.50            | 28,688.59    |
| New Mexico        | . . .               | . . .               | 34.48        |
| North Carolina    | 75.00               | 106.00              | 615.31       |
| North West Assoc. | . . .               | . . .               | 506.86       |
| Ohio              | 41.00 (5.00)        | 400.00              | 5,824.11     |
| Oklahoma          | 1,751.92            | 1,548.86            | 27,368.39    |
| Tennessee         | 701.41 (44.00)      | 244.79              | 2,355.28     |
| Texas             | 95.22               | 201.78              | 1,507.23     |
| Virginia          | 42.00               | 39.30               | 470.82       |
| West Virginia     | . . .               | 50.00               | 120.00       |
| Wyoming           | . . .               | . . .               | 36.46        |
| Totals            | \$11,945.01         | \$10,092.51         | \$123,957.64 |

#### DISBURSEMENTS:

|   |                      |             |              |
|---|----------------------|-------------|--------------|
| Executive Dept.                           | \$ 3,369.76 (607.50) | \$ 3,467.51 | \$ 35,717.15 |
| Foreign Missions                          | 2,790.62 (973.20)    | 2,194.36    | 28,516.61    |
| Bible College                             | 2,372.11 (669.68)    | 1,704.28    | 24,210.93    |
| Home Missions                             | 1,638.90 (557.63)    | 1,433.48    | 16,875.72    |
| Church Training Ser.                      | 774.15 (168.75)      | 715.15      | 8,343.28     |
| Retirement & Ins.                         | 585.58 (101.25)      | 363.53      | 5,970.62     |
| Layman's Board                            | 319.60 (16.88)       | 155.33      | 3,349.09     |
| Commission on Theolog-<br>ical Liberalism | 94.29 (33.75)        | 58.87       | 935.12       |
| Misc.                                     | . . .                | . . .       | 39.12        |
| Totals                                    | \$11,945.01          | \$10,092.51 | \$123,957.64 |

## gems

from the  
Greek New Testament

The same thing can be said for the word "for." There is a Greek word used here, but it is a preposition used also as a grammatical device for keeping the subject of the sentence until last for special emphasis. You can begin to see what this literally means if you will leave out both the "it" and the "for" in the translation.

The verb "accounted" (*logizomai* in Greek) means to reckon, consider, compute, put on one's account, impute. The noun "righteousness" has exactly the same Greek root as "justification" and "justify" (Greek: *dikaio-syne*). The word means "right-standing." It is often a legal term in Greek, and in this sense means to be found innocent by the judge — the opposite of guilt.

Put all this together, and here's what you have for Galatians 3:6: "Abraham put his faith in God, and righteousness (innocence) was put on his account." Or put it this way: "Abraham placed his faith in God, and he was accounted (declared) innocent." Indeed, even the following will do: "Abraham put faith in God, and was justified." Any of these renderings adequately and accurately expresses the meaning of the Greek. And if you want to flower it up a little, and still be accurate, you can say: "Abraham put faith in God, and on his record this entry was made by God: innocent!" That is the marvel of salvation. ▲



By Leroy Forlines

In combating "cheap-easy believism," it is necessary for us to come to grips with what is involved in the three tenses of salvation. When we say we are saved (past tense), we are referring to the fact that we have already been translated from the kingdom of darkness into the kingdom of light. We are already a member of the family of God. We have been justified. We have been born again.

When we speak of salvation in the present tense, we are talking about a present continuing experience. It is the continuing work of sanctification. This is the realm of spiritual growth. It is the time of growing in the likeness of Jesus Christ.

When we think of salvation in the future tense, we are thinking about being made completely like Christ in the life to come. That which does not reach completion in this life will be completed in the next life.

We may also look at salvation as consisting of these phases — phase one, the past tense; phase two, the present tense; and phase three, the future tense. Since the decisive step that changes our destiny takes place in phase one, there is a danger that our interest in soul-winning might sometimes cause our interest in getting people into phase one to overshadow and minimize our interest in phase two of salvation. This must not be. To do so will actually in the long run jeopardize the soul-winning ministry of the church.

It is phase one of salvation that Peter is referring to in II Peter 1:4 when he speaks of believers as "...having escaped the corruption that is in the world through lust." In verse 5, Peter shifts his attention to phase two of salvation. In phase two we are challenged to add to that which was received in phase one. In verses 5-7, we are challenged to add virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. These are qualities that go with a seasoned, mature Christian's experience. It is not necessary to believe that a person at conversion is totally lacking in these qualities, but they are qualities that can and must be given further development.

Of special interest is Peter's evaluation of the importance of the qualities mentioned in verses 5-7. In verse 8, he discusses their importance positively. He says, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord

Jesus Christ." He further adds in verse 10, "...if ye do these things, ye shall never fall."

From the negative side, he discusses the seriousness of failing to add these Christian qualities. He says in verse 9, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." It is important to notice that the "these things" of verse 10 are the qualities mentioned in verses 5-7. Peter is not suggesting that the person he is talking about has lapsed into sin. He is not suggesting that he has lost something gained at conversion. He is not a wicked person. He has simply failed to add the qualities of verses 5-7 to his conversion experience.

What does Peter mean when he says that such persons are blind or short-sighted? He is saying that such a person did not really understand what salvation was all about. He could see that conversion brought a change, but he could not see that other things were to be added to this change.

What did Peter mean when he said of the person who failed to add the Christian qualities mentioned that he "...hath forgotten that he was purged from his old sins?" He meant that if he had ever known the significance of being purged from his sins at conversion, he had certainly forgotten. When one realizes that the need of salvation is found in the fact that sin is a terrible thing; that hell is made necessary because of sin; that Jesus went to the Cross because of sin; that salvation is to bring about forgiveness of sins and a change of one's habit of sinning, it certainly follows that after conversion attention must be given to growing in holy and qualitative living. If a person fails to do so, either he never really knew what salvation was all about or he has surely forgotten.

Peter is clearly manifesting an interest in phase two of salvation. It is not enough to say that people know that they should add virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Peter acknowledged that his readers knew these things (verse 12). Yet, he said, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." He further adds in verse 13, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

How does all this tie in with heading of "cheap-easy believism?" Remember, Peter said that those who did not add

## CHRISTIAN DOCTRINE

qualitative Christian living to their conversion experience did not really understand what conversion was all about. What would he say of those who give all diligence to getting people to experience phase one of salvation (conversion), but neglect a ministry to converted people that leads them into a mature experience of qualitative living in phase two of salvation? I think he would say that a person who takes that approach has grossly misunderstood what salvation is all about.

Ministering to saints in phase two of their salvation is not optional with the church. To neglect this ministry to saints is both blindness and disobedience. When an emphasis on soul-winning is used to undercut this ministry, it may appear at the outset to bring success, but such an approach is doomed to be ensnared by "cheap-easy believism." If sin is exceedingly bad and holiness is good, it follows that after conversion the believer must be ministered to in order to help him in his separation from sin and his growth in holiness. When this approach is taken, it helps develop a serious attitude about sin and what conversion is all about. On the other hand, when only token attention is given to ministering to saints while an emphasis for an all out effort for soul-winning is given, sin begins to be taken less seriously. In the course of time, real conviction becomes scarce and professions growing out of such shallow conviction of sin will, to a large extent, be empty professions. We cannot take sin seriously in the lives of sinners and not take separation from sin and holiness seriously in the lives of Christians. Growth in separation from sin and holiness in Christians will take place on a significant level only when the church takes its ministry in phase two of salvation seriously.

I am pleased by the new emphasis on soul-winning in our midst. A soul-winning ministry is a must. However, I would be derelict in my duty if I did not say that the emphasis on soul-winning is not always accompanied by an adequate ministry to saints in phase two of their salvator experience. We cannot allow the idea to develop that a choice must be made between a strong emphasis on soul-winning and a strong emphasis on building up saints in the faith. The truth is, neither of these emphases can exist in full health for long without the other.

# PHASE TWO OF THE SALVATION EXPERIENCE





## WORDS FOR WOMEN

# One Of These Days

By Clemmie Kirby

As Jesus bade an earthly farewell to His apostles from Mount Olivet, He gave them a commission to be carried out after His leaving. "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:10-11) Then they returned to Jerusalem where they went into an upper room and continued with one accord in prayer and supplication. We find after this, that they were never the same as before. From then on, their lives and the lives of those with whom they came in contact, were involved in one way or another with the things Jesus had taught them. There was no doubt that "they had been with Jesus."

Later, another powerful and well-known figure emerges on the scene, the Apostle Paul. He tells us we are to "COMFORT ONE ANOTHER WITH THESE WORDS." No greater source of comfort can we ever hope to find than this, that our very own Saviour is COMING BACK for us... "one of these days" or perhaps one of these nights! We have surely had warning long

enough, as well as the commission to warn others also.

Speaking as one woman to others, I know full well how often we lean on that familiar term of procrastination! "One of these days" I'm going to get caught up with all my house work. "One of these days" I'm going to do those little things with my family that mean so much to them; and yes, I'm going to get about this business of witnessing as I really should! Why do we not get around to putting into action those very good and needful intentions? This is no new thing. We have several incidents in the Bible of people whose good intentions of doing what the Master asked of them somehow went undone.

Jesus tells us in Matthew 21 about two sons who were asked by their father to go work in his vineyard. One said outright that he would *not*, but afterward he repented and went. The other said he *would* go, and "went not." One had good intentions but they produced no fruition. No matter how good our plans, when we stand before God *one day*, we will not be judged by them but by our *actions*.

The beginning of a new calendar year should be a good time to ask ourselves what our spiritual desires and ambitions

are for 1973! If Jesus tarries, what about the things we have packed away on some "spiritual shelf" to be done but are making no effort in doing them? Perhaps we are waiting for someone else to win that "unconcerned person" to Christ. In this same thought, there are no doubt many things we could mention that we know we **MUST** do "one of these days."

We've heard the saying, "Today is the tomorrow you worried about yesterday." Yesterday is gone; we have no promise of tomorrow. This reminds me of something my daughter said to me early one morning when she was very small. Still very sleepy, but with a big smile, she looked up at me and said so simply, "Mommy, it's *today*." A simple, childlike statement, but I found in it a real meaning. God gives us **TODAY!** Let's remember Christ's words in John 9:4, "I must work the works of him that sent me, *while it is day*: the night cometh, when no man can work." So the harvest must be gathered while it is day, and we are to "watch and be ready," for He's COMING AGAIN for US! That DAY could well be in '73 and we might not open the door to '74!

It is a sure thing that **ONE OF THESE DAYS** all these earthly heartaches and trials will be over and we will be with our dear Lord forever. This is His Promise... and our Comfort! (Matt. 24:44).

*ABOUT THE WRITER: Mrs. Kirby is the wife of the Reverend Fred Kirby, pastor of the home mission church at Sumter, South Carolina.* ▲

## ALABAMA'S MT. MORIAH ASSOCIATION HAS RICH HISTORY

By Dr. Robert Picirilli

This column has made reference before to the fact that the Mt. Moriah Association is the oldest in Alabama. By the generous help of Brother M. P. Gore, the historical collection has recently come into possession of copies of many very old minutes of that association.

One copy of these minutes is dated 1881, at which time the association met at Mr. Moriah church in Pickens County, Alabama. The resolutions adopted are quite interesting. One is "that we recommend the great importance of sustaining the *Baptist Review*, as the success of our cause depends, to a great extent, upon the

success of our paper." That paper was printed, we believe, in La Grange, North Carolina, and how we wish there were some copies of it in the historical collection!

Another resolution, by the way, urged "that we patronize and recommend the prohibition law."

Perhaps the most interesting thing in the minutes is the "circular letter" (one of the customs in earlier times was to include in each annual minutes such a letter of exhortation composed by a minister appointed for the purpose). This particular essay was written by Rev. J. M. I. Guyton, on the subject of the education of the ministry. Here are excerpts that speak for themselves:

Ministers are teachers and therefore should know more than any other class... All good teaching

### HISTORY CORNER

must flow from copious knowledge. The shallow fountain cannot emit a vigorous stream.

Taught and sent by the Spirit of God, our youthful brethren need nevertheless to study the Bible; they need to know the rules and power and right use of their own language; it will be to their advantage to know somewhat of the languages which God honored by selecting them as vehicles of His inspiration; and they will be better prepared to repel the many forms of heresy that now assail the Christian faith, were they to learn something of the history of "error and men and the arms by which



By Homer Young

## SOUL WINNING AND VISITATION IN THE LOCAL CHURCH

Statistics are sometimes cold but here is the record that has trailed my 20 years in the ministry:

| Church                      | Attendance |                  | Years Service | Percentage Increase |
|-----------------------------|------------|------------------|---------------|---------------------|
|                             | Beginning  | Ending           |               |                     |
| Henryetta, Okla.            | 40         | 122              | 3             | 200                 |
| Cushing, Oklahoma           | 112        | 169              | 2             | 50                  |
| Stillwater, Oklahoma        | 0          | 65               | 4             | All gain            |
| Lawnwood*, Tulsa, Okla.     | 139        | 189              | 7             | 36                  |
| Capitol Hill, Oklahoma City | 134 (1971) | 215 (6 Mo. 1972) | 1 yr.         | 60                  |

(\*Also, the church was relocated with a \$125,000.00 building program.)

You will notice some things about this record. First, the attendance figures are small. However, this probably relates to most of our churches. Second, there is an increase in every church, although in some cases slight.

### PASTOR TO VISIT

During my ministry in beginning a mission church in Stillwater, Oklahoma, I was employed by a local dairy in their sales division. One of our competitors stopped me one day for a visit. We shared problems and accomplishments, even as pastors do today, in visiting with each other. During our visit, he made a statement I have not forgotten. He said, "I do not have much talent but I will gain more customers than your men will

because I will work long and hard at the job."

You will have a few folks who will visit your church without an invitation. Some will call in for a ride on the church bus. However, for the most part, visitors will come to your church because they have been invited to come. I am sure it will not always be true and perhaps it should not be true in all cases, but we have visitors every Sunday morning and sometimes on Sunday night. Usually I will know many of them because of a personal visit in their homes.

The pastor will have to lead the way in a visitation program. This does not mean he will have to do all of the visiting nor handle all of the details. But, if he does not show an active interest in promoting the program and in personal participation, he will soon lose the response of the people.

### PROSPECTS TO GATHER

In speaking with pastors concerning the possibility of a weekly or monthly church paper, many have said, "I would like to mail out a paper but our church does not have 200 families for a mailing

list." My thought usually is, "How do you spend your time?" This reminds me of a farm boy who was drafted into the Armed Services. Somehow, before he was trained he was sent into the heat of battle. One day the battle was so rough the signal to retreat was sounded. The farm boy did not know to retreat so he continued to fight. After the men retreated, they were worried about the farm boy. He was sure to be killed. However, they soon heard the bushes move and footsteps coming closer and to their surprise up walked their untrained farm boy with two prisoners. When asked where he got the prisoners, he replied, "The woods are full of them, go get some for yourselves." The pastor who does not have prospects has not been in the "woods" looking for them. There are plenty of them out there.

We use a newcomer service. This service is usually available through the local utility firms or at the city hall. You cannot move into South Oklahoma City without being contacted by a representative of the Capitol Hill Free Will Baptist Church. One of our ladies in the church volunteered to take this list and to telephone every newcomer in our area. If they cannot be contacted by telephone, a personal visit is made by me or on visitation night by someone else. We add the unchurched to our prospect file and mailing list.

In some instances with our bus work, we do a house to house survey of an area. If we locate a family who does not attend church, even though they show no interest in our bus ministry, we add them to our prospect file and mailing list. We have gained some church members and others who attend periodically who have been located in this way.

Every visitor in the services is usually a prospect for the church. These are contacted and added to the prospect file and mailing list.

Relatives, friends, neighbors, etc., of your church people, may be sought for and included as prospects.

it has been most successfully combatted.

If education was intended to supersede the teachings of the Holy Spirit; if it were ever to be forgotten that only He can qualify and commission the heralds of the cross... we should unite in execrating as blasphemous arrogance the attempt of those who would educate the youthful ministers and missionary. But such is not the intent and Spirit of an education.

... brethren, we must establish a Theological School and furnish it with a well-stored library...

Brethren, let us elect trustees, and go to work at once...

... it is true that we are poor and out of the 125 Theological Schools in the United States only one belongs to the Free Will Baptist denomination; but let us not become discouraged on this account... ▲

*ABOUT THE WRITER: Mr. Young shared what he and other members of the Capitol Hill Free Will Baptist Church were doing in an effort to reach more people through their local church with the pastors and laymen who attended the special session designed for them at the 1972 National Association. Prior to his present pastorate, Mr. Young served three years as Executive Secretary for the Oklahoma State Association of Free Will Baptists.*





## SOUL WINNING (Continued)

### PROGRAM OF FOLLOW UP

Very few people are won to Christ or to your church by one contact. A program of follow up must be developed. Our program may not be the program for you but perhaps you can relate to it.

When the name of a prospect has been obtained, they are added to a mailing list. A weekly church paper, *The OUTREACH*, is mailed second class to over 1000 families every week. The postage for this second class mailing costs the church between \$2.00 and \$3.00 per week. However, the paper must be printed (a small offset will do the job) and the permit requires constant mailings (weekly, monthly, etc.). Third class permits are available with 200 names at 1.7¢ per copy for your church. For further details, see your local postmaster.

The prospect file carries the same names as the mailing list with the exception of out of town preachers, etc. These are used in the pastors' personal visitation and on visitation night. We plan to get the names of prospects to the Sunday School department and the class of their age so that they may help with the follow up program.

### CONCLUSION

Capitol Hill Free Will Baptist Church owns two buses and rents one for a total of three routes on Sunday morning. We work a newcomer list. The *OUTREACH*, a weekly church paper, is mailed to more than 1000 homes. Our teachers and officers are responsible for contacting absentees. Thursday night is visitation night.

We push hard for growth through regular services and in campaigns. God has blessed with an amount of growth. We are trusting Him for further expansion. May God use these suggestions to strengthen you and your work. ▲

## LOOKING AHEAD

— NEXT MONTH —

A TRIBUTE  
TO SOME PIONEERS  
FOR FREE WILL BAPTISTS



# Key To What?

by the  
Executive Secretary  
Rufus Coffey

"Key 73" is the slogan given to a massive, simultaneous drive by approximately 140 denominations and religious groups, to evangelize North America during 1973. The overarching canopy of this evangelistic thrust encompasses the Baptists, Christian Missionary Alliance, Methodists, Pentecostals, Roman Catholics, American Bible Society, Billy Graham Evangelistic Association, Campus Crusade, and many others who hold either a conservative, liberal or new-evangelical theological position.

The stated purpose of this concerted program of evangelism is "to share with every person in North America more fully and more forcefully the claims and the message of the Gospel of Jesus Christ." To achieve this objective, plans, such as mobilizing more people in the pew to witness, starting thousands of prayer groups and distributing portions of the translations *Good News for Modern Man* to every household in North America, have been developed and outlined in a *Congregational Rescue Book*. Also, mass media will be utilized to hopefully arrest the attention of a secular society and cause them to listen to the claims of Christ.

This concentration on evangelism by such a large number of religious bodies is the outgrowth of planning which began in September, 1967 at Key Bridge Motel, Arlington, Virginia. Forty men met to map strategy for this exercise of ecumenical evangelism. Financed by the Billy Graham organization, the meeting

included Dr. Graham, Dr. Carl Henry, who was editor of *Christianity Today*, and Dr. Rufus Jones, who was then the president of NAE.

Using the overall theme, "Calling Our Continent To Christ," Key 73 was officially launched with a telecast on January 6, entitled "Faith in Action." A six-phase program of intensive evangelism will continue the rest of this year.

According to the *Nashville Banner*, this event is being heralded as the "broadest cooperative venture in the history of North American Christendom." Thus this grand design of "cooperative evangelism" is supposed to be a great venture whereby denominations and religious groups of every sort can work together in one common mission of gospelizing our continent.

On the surface, such a coordinated outreach to confront every person in our land with the Gospel this year might seem to be a noble effort. However, several factors make the outlook for genuine success very bleak.

### KEY TO COMPROMISE

Instead of paving the way for a great spiritual awakening which America needs desperately, Key 73 has opened wide the door to compromise evangelism.

One of the basic ground rules laid down in the initial discussion was that participants must accept the NAE statement of faith. Later a more general and vague four-point statement was adopted as a guideline for participation. Inasmuch as Roman Catholic heretics and apostates in the National Council of Churches have become active



participants in Key 73, it appears these guidelines are meaningless.

An editorial in *The Standard*, official publication of the Baptist General Conference, laments the dilemma created for their denomination now that liberals have ignored the qualifications and jumped on the bandwagon. The editorial continues to state that in spite of this alignment with a mixed multitude, "conference churches will be urged to participate in the program." Then the writer expresses the obvious predicament which this denomination faces by being involved in an unscriptural alliance — "Participation will be natural in communities where the local council of churches is predominantly evangelical, and will be awkward in areas where the council of churches is controlled by non-Christians." Although the writer clearly recognizes the incongruity of cooperating with unbelievers, yet, he concludes that regardless of what churches participate, "a climate of evangelism can be entered with rich results in winning people for Christ."

In marked contrast to this editorial which intimates that the end is justified by the means, we read in II John 9-11, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, *neither bid him godspeed*: for he that biddeth him godspeed is partaker of his evil deeds."

This apostle of love did not believe in making common cause with those who denied the validity of the message he proclaimed.



#### BASIC ISSUE

The basic error in this whole ecumenically oriented thrust of Key 73 is the subtle scheme to obscure the clear distinction which exists between those who have traditionally and faithfully adhered to the Word of God and those who have become more liberally and socially oriented. It erases the principle of Biblical separation between believers and those who falsely profess Christianity. Key 73 makes it appear that there is really no difference between fundamental Christians, Catholics or modernists in the National Council of Churches. Since each member of the league will be united in the same task, the public can conclude that everyone believes the same thing.

An attempt has been made to disclaim any compromise by unique strategy. A smorgasbord plan of evangelism has been devised and representatives of every religious stripe are invited to come and partake as they see fit. However, the Scriptures forbid Bible believers to join with heretics and infidels, particularly in some religious endeavor. Key 73 links the true believers up in a common cause with those who are enemies of the Gospel being preached. According to Galatians 1:8,9 there is no basis for "cooperative evangelism" with one who preaches "another gospel," even if it is by an angel. Still some justify their involvement in Key 73 because the various participants are supposedly Christian. But Paul specifically commands in II Timothy 3:5 to "turn away" or "avoid" those who have an outward form of godliness or make-believe facade of religion. How can a man be counted as a genuine Christian when he continues to sacrifice Christ anew at mass every Sunday morning? Where is the fruit of repentance from a Roman Catholic participant who has repudiated mariolatry, baptismal regeneration, trans-substantiation, and the belief that the authority of the church and the pope exceeds that of Christ and the Bible?

#### KEY TO ECUMENICISM

Key 73 compromises true evangelism because it contributes to the prevailing ecumenical climate. Although some of its leaders disavow such an intent, listen to Dr. Joseph Ervin Chapman writing in *The American Baptist* magazine:

"There is good news for the church, for Key 73 has become the ground upon which those of different perspectives and theological persuasions can join forces to do together the work of the Lord. Indeed, Key 73 has become the foundation for a new and challenging "ecumenicism" which finds those to "the right" and to "the left" in church life joining forces and finding a new sense of oneness in Christ."

Thus, Key 73 presents to the public a false sense of oneness between conservatives and liberals.

#### KEY TO A DISTORTED MISSION

Key 73 is a compromise because it obliterates the true mission of the church. Actually, liberal churches have an entirely different concept of evangelism than Bible believers. They discount or belittle soul winning and equate evangelism with social action, social reform and salvation by works. When men preach "other gospels" we do not stand on common ground. Therefore, we are to reject them not join them in communion, prayer or evangelistic campaigns. Yet, numerous references in the *Congregational Resource Book* encourages those of various religious communities to join in united services. If a preacher leads his people to participate in a joint religious endeavor with known infidels, how can he ever warn them about apostasy? How can he ever teach them the principle of separation if he is guilty of compromise?

Because Key 73 is a key which compromises true principles of Biblical evangelism the National Association of Free Will Baptists is not a party to this form of counterfeit evangelism. ▲

# VIEWPOINT



## CONTACT

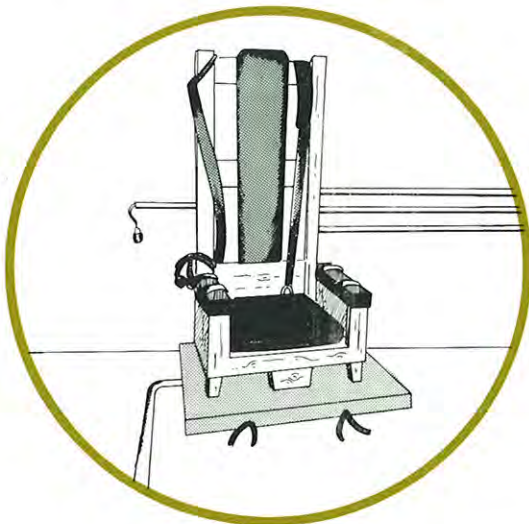
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### NOTES from the Editor

Eugene Workman

Life is worth living, so says the songwriter.

But apparently some people do not believe this. According to the statistics provided by the United States' Public Health Service, over 22,000 people annually take their own lives. Another 11 per cent of all deaths occur as a

result of accidents, many because of carelessness on the part of the deceased.

What is life? It is that span of time that begins with birth and ends with death. Christian publications generally devote a great deal of space to the period between the alpha and omega of life. But we often fail to examine life's beginning and ending themselves.

It is only logical that we look at the full spectrum of life. It was for that reason that we examined the subject of birth in the December issue of *CONTACT* and with this issue, we direct our theme to death.

The subject of capital punishment became a common topic of conversation in mid-1972 when the Supreme Court of the United States abolished this means of justice. Because it is still of current interest, a Florida pastor examines the subject from three viewpoints.

Passive euthanasia is not foreign to medical personnel throughout the United States. In light of the fact there are now some articulate advocates of active euthanasia, a Free Will Baptist nurse seeks to give some enlightenment on "the right to die."

Should one tell a terminally ill person that he is going to die? This "ticklish" question is discussed by a Free Will Baptist pastor of 38 years who seeks to give some mature insight on how to help a terminally ill person die with dignity.

Our stewardship to God while living is important. But what about after death — is it not also important then? A man, active in the educational program of the denomination, gives evidence that death should not stop our stewardship responsibilities.

Thus, we look at four facets of death. ▲