



# The Grace Proclamator and Promulgator

“To testify the gospel of the grace of God.” Acts 20:24

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## SALVATION BY GRACE EXECUTED AND APPLIED BY AN EFFECTUAL CALL

Sixth In a Series

*By Wayne Camp*

(Continued from November Issue)

### EMPHATIC EVIDENCES OF AN EFFECTUAL CALL

The Scripture, in a number of places, emphatically sets forth an effectual call. The sheep hear the shepherd's voice: they come to him; and he gives them eternal life (Jn. 10:27). On the other hand the non-sheep are not effectually called and do not believe in him. “**Ye believe not on me because ye are not of my sheep**” (Jn. 10:26).

Those who are saved are often referred to as “**THE CALLED.**” They are “**the called according to his purpose**” (Rom. 8:28). They are “**the called of Jesus Christ**” (Rom. 1:6). They are the “**called saints**” (to be is not in the original Greek) Rom. 1:7). They are “**them which are called, both Jews and Greeks,**” who see Christ as “**the power of God, and the wisdom of God**” (I Cor. 1:24). They are the ones “**whom he hath called**” (Rom. 9:24). They are the ones who are “**called into the grace of Christ**” (Gal. 1:6). They are those who are “**called by his grace**” (Gal. 1:15). These have been “**called unto holiness**” (I Thes. 4:7). They are the “**as many as the Lord our God shall call**” (Acts 2:39). These have all been called with a divine elective call that results in justification and salvation. We have a “**calling and election**” of which we can have assurance because it is “**not according to our works, but according to his own purpose and grace,**

**which was given us in Christ Jesus before the world began**” (II Pet. 1:10; II Tim. 1:9).

### THE NATURE OF THE EFFECTUAL CALL

We should consider briefly the nature of the effectual call. Much of this point has been indirectly touched upon in our previous considerations. We will, however, touch upon them again.

### AN ETERNALLY PURPOSED CALL

The effectual call is a call that was included in the eternal purpose of God for the ones whom he had given to Christ. He “**saved us, and called us**” with a call that was graciously purposed for us “**before the world began**” (II Tim. 1:9).

### A GRACIOUS CALL

We did not deserve such a call but God graciously and effectually calls his people to salvation. It is “**according to his purpose and grace**”. It is a calling that is “**by his grace**” (Gal. 1:15).

### A CALL TO ETERNAL GLORY

This gracious call of God is a call purposed in eternity past that assures our glory in eternity future. The “**God of all grace hath called us unto eternal glory by Christ Jesus**” (I. Pet. 5:10). He “**hath called us to glory and virtue**” (II Pet. 1:3).

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#### A CALL OF WHICH WE CAN BE SURE

**"Give diligence to make your calling and election sure,"** exhorted the Apostle Peter. Those who are called have been **"sanctified by God the Father"** and are **"preserved in Jesus Christ"** (Jude 1). They can be sure of their calling as well as their election.

#### A CALL THAT ASSURES AN ETERNAL INHERITANCE

As the Mediator of the covenant of grace

Christ has assured that **"they which are called might receive the promise of an eternal inheritance"** (Heb. 9:15). According to the Apostle Peter the "elect" have the assurance of **"an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven"** (I Peter 1:2-1).

#### A CALL THAT IS IRREVOCABLE

**"For the gifts and calling of God are without repentance,"** wrote the Apostle Paul. This speaks of the effectual call and the word translated **"without repentance"** means "irrevocable." Again Paul wrote: **"Faithful is he that calleth you, who also will do it"** (I Thes. 5:24).

Notice two things set forth in these verses. Paul declares that God's call is irrevocable and that God is faithful to fulfill the purpose of his call. He will **"do it."** Upon this effectual, irrevocable, faithful call rests the success of God's eternal purpose of grace. All the planning that the Father did and all the atoning that Christ accomplished is useless unless unwilling, impotent sinners can be brought to Christ. God's gracious intent for those whom he gave to Christ is dependent on such a call. **"That the purpose of God according to election might stand, not of works,"** wrote Paul, **"but of him that calleth"** (Rom. 9:11). Later in the same chapter Paul wrote: **"That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Even us, WHOM HE HATH CALLED, not of the Jews only, but also of the Gentiles"** (Rom. 9:23-24). These vessels of mercy that God had before prepared and predestinated to glory see Christ as the power and wisdom of God because God has called them with an effectual, irrevocable, gracious call.

#### THE ELEMENTS OF THE EFFECTUAL CALL

The effectual call includes everything that is necessary for a spiritually dead, alienated, impotent, rebellious, unwilling sinner who is one of those given to Christ to be brought to the point that he willingly, penitently, eagerly, and lovingly embraces Christ as his Lord, Saviour, Surety, and Intercessor. Those things that we

will set forth are all part of and attendants with the one instantaneous experience wrought in the soul of the called one. For the purpose of clarification, however, we will consider them separately.

## REGENERATION

Regeneration is one element of the effectual call. A lost sheep is just as dead in trespasses and sins as those men are who were **“before of old ordained to condemnation”** (Jude 4). For them to be able to come to Christ they must be regenerated or quickened into spiritual life. This quickening is a work of God. **“And you hath he quickened, who were dead in trespasses and sin”** (Eph. 2:1). This new birth is not something which man accomplishes or wills for himself, it is a work of God. John unequivocally sets this forth when he points out that those who receive Christ do so because they **“WERE born, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD”** (Jn. 1:13). **“Of his own will begat he us,”** wrote James (James 1:18). Regeneration is a sovereign work of the Trinity. Jesus said: **“As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth who he will”** (Jn. 5:21). Unless one is regenerated he cannot see nor enter the kingdom of God.

## SPIRITUAL ENLIGHTENMENT

Another element closely associated with regeneration is spiritual enlightenment. **“God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ”** (II Cor. 4: 6). God opens the heart so that the called one, as did Lydia, is able to **“give attendance”** to the Word (Acts 16:14). The “good-ground hearer” is enabled to hear and understand the word of God (Matt. 13:23). He can see, comprehend and discern the things pertaining to the kingdom of God (Jn. 3:3). This ability to discern and see spiritual truth is imparted in the effectual call.

## CONVICTION AND GODLY SORROW

As the quickened sinner is brought to

comprehend spiritual truth and is spiritually enlightened he sees himself as a terrible sinner before God. He sees that his sin is first and foremost against God. **“Against thee, thee only have I sinned, and done this evil in thy sight,”** he cries (Psa. 51:4). **“Mine iniquities have taken hold upon me, so that I am not able to look up,”** (Psa. 40:12). The publican would not so much as lift his eyes to heaven when he cried in conviction and Godly sorrow: **“Lord be merciful to me, a sinner.”** Godly sorrow takes hold of the called one's heart when God's heavy hand of conviction presses down upon him.

## REPENTANCE

**“Godly sorrow worketh repentance to salvation,”** (II Cor. 7:10). When conviction of sin and godly sorrow complete their work in the effectual call God grants the called one the essential and gracious gift of repentance. Yes, I did say that repentance is a gift of God. It is not a work of man. God exalted Christ to **“give repentance to Israel”** (Acts 5:31). The church at Jerusalem, upon hearing of the salvation of the Gentiles **“glorified God, saying, Then hath God also to the Gentiles granted repentance unto life”** (Acts 11:18).

## DRAWING TO CHRIST

**No man can come to me, except the Father which sent me draw him . . . No man can come unto me except it were given unto him of my Father”** (Jn. 6:44, 65). These are the faithful and sure words of our blessed Lord. The elect **CANNOT** come unless drawn by the Father. The elect are not only chosen, they are **“caused”** to approach the Father (Psa. 65:4). God said: **“I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee”** (Jer. 31:3). We were unable to come to Christ but in the effectual call we are brought to Him.

## SAVING FAITH

Finally, in the effectual call, the called one is **“given”** the faith to believe on Jesus Christ as

his personal Lord and Saviour. ***Philippians 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.*** He is caused to see Christ as the power and wisdom of God. ***1 Corinthians 1:23-24 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.*** He comes to Christ and receives him as the only source of his salvation.

### THE BLESSED BENEFITS OF THE EFFECTUAL CALL

The benefits of the effectual call are many. **First**, and foremost it brings us to Jesus Christ and the salvation that is in him alone. **Second**, the effectual call humbles us before God and we wonder why we were made to hear his blessed call and plunge into the fountain of cleansing blood. **Third**, it gives us boldness and assurance in our propagation of the gospel. His word will not return void and we shall doubtless rejoice over the salvation of the sinners whom God calls (Isa. 55:10-11; Psa. 126:5-6). All those given to Christ will come to him. Of this we can be certain! **Fourth**, the effectual call assures us that the one who chose us and predestinated us to sonship has also glorified us in his mind and purpose (Rom. 8:29-30). What he has purposed he will surely bring to pass. ***Jeremiah 4:28 Because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. Isaiah 46:11 Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.*** **Fifth**, the effectual call causes us to glorify God, who is the source of our salvation in its entirety (Jonah 2:9). Finally, it assures the salvation of all the seed (Rom. 4:16) and the entrance into the Lord's fold of all his sheep (Jn. 10:16).

**Thank God for the effectual call to salvation—a call that he irrevocably and faithfully accomplishes in the hearts of his people whom he has chosen before the foundation of the world.**

### EDITORIAL

#### THE KIND OF OLD LANDMARKER I AM (Fifth in a Series)

The day after I printed the last issue of this paper (Saturday, January 6, 2001) I received an article in which the first paragraph read,

Only an idiot or someone with a prejudiced view would argue that for a church to be local all of its members must gather together. For reasons of infirmity, distance, missionary endeavor, etc., etc. some members of a "local church" may not be able to regularly gather. Only one willfully blind or lacking in mental ability would say that such absences negate the local nature of a Church.

When I read that first paragraph I thought it was a desperate effort to answer this series of editorials that I have been writing on "***The Kind of Old Landmarker I Am.***" I completed reading the article and then went back and started reading it again. Suddenly I realized, upon reading the very first sentence, that it could not be referring to the articles I have written for I have never advocated that every last member must be present when the church assembles or it loses its local nature. Moreover, if I have ever in my life written such, I sincerely apologize for my error. The article said, "Only an idiot or someone with a prejudiced view would argue that for a church to be local all of its members must gather together." Trusting that the author would not intentionally misrepresent what I had written, I determined the article must be directed at someone else.

But, to be certain, I went back and read the four articles preceding this one and then knew for certain that the article had to be directed at someone else.

There is rarely an occasion that a church assembles and every last member is present. There are members who are in the military and may not find a church in the locality where they are located. Most churches have or have had such members. Others may follow construction work and must be away at times, even for several months. Of course there are those members who are ill or infirm. Or a member,

especially a preacher, may be away in mission work for a stretch of time. Others are gone from time to time on vacation. I repeat, a church may occasionally assemble with all members present but it does happen but not often. Thomas was not even assembled with the other disciples when Jesus first appeared to them after his resurrection. ***John 20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.*** Peter was imprisoned many of the members of the Jerusalem assembled to pray for him. ***Acts 12:12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.***

Regardless of at whom the article was directed, I was a little surprised at the spirit in which the writer approached the matter. There is a saying, "If you do not like the message, assassinate the messenger." One could also say, "If you cannot answer the message, assassinate the messenger." Rather than answering the arguments someone had advanced, in one short paragraph, the writer inferred that the person who was the target of his article was an ***idiot, prejudiced, willfully blind, or lacking in mental ability.*** Such attacks on persons is an evasion of logic. Of this fallacious method of argumentation, Sellars wrote,

***Argumentum ad hominem.*** In this fallacy the argument is directed against the character of the man who is the opponent instead of adhering to its proper task of proving the point at issue. Too often, calumny and gossip are resorted to in order to make out a case and win the decision. Here, again, logic touches upon ethics. If the ideal held is that the end justifies the means, such arguments come under rhetoric and the only point of attack is their effectiveness. They are more non-logical than illogical. As a matter of fact, they are usually employed by individuals who are fully aware of what they are doing. They are the tricks of the sophist . . . Any argument in which there is appeal to motives and facts which do not bear upon the objective truth of the position at issue can be classed under this title (*The Essentials of*

*Logic*, R. W. Sellars, Ph. D., Pp. 157-158).

### I CONFESS

While I deny that I have said that every member of the body must assemble each and every time the church gathers together for it to retain its local nature, I do confess that I have argued that a church cannot scripturally or linguistically argue that it is a local church in the New Testament sense of ecclesia if the folks on its rolls regularly assemble in more than one location.

I do confess that I agree with that Old Landmarker, J. R. Graves, when he wrote,

"The ecclesia of the New Testament could, and was required to assemble in one place. This is impossible for a universal or invisible church to do. It was often required to assemble. (Matt. 18:17; I Cor. 11:18; 14:23.) Discipline, baptism and the Lord's Supper could only be administered by the assembled church." (Old Landmarkism, P. 40).

I readily confess that I agree with that Old Landmarker, Elton Wilson, who wrote,

***How local is the local church? IT IS LOCAL ENOUGH TO ASSEMBLE.***

Acts 2:1— The church was assembled in one place, in one accord. The apostle Peter preached to this assembled group and the Lord added to this local church about 3,000 people (vs. 41). They continued to assemble and the Lord continued to bless them. So the church of our Lord is not a Radio church or TV church, it is a local assembly.

1 Cor. 11:17— They were coming together.

1 Cor. 5:4— When ye are gathered together.

Heb. 10:25— Forsake not the assembling of yourselves together.

I further confess that I believe and support the position of another Old Landmarker by the name of Boyce Taylor who wrote,

"Our first reason for contending that the word *ekklesia* never means any thing but an organized and an assembling church is that the Lord Jesus, who is the author of the Book

of Revelation, uses the word *ekklesia* 20 times in Revelation and every time He uses it, He refers to a local organized and assembling church." (Underlines mine, RWC).

Moreover, I confess that I believe what another Landmarker, Bro. Milburn Cockrell, wrote when he said, "In order to have a church, baptized saints must come together in one place at the same time."

I further agree with and applaud his statement when he wrote, "To use the word church of some ideal multitude who have never come together into one place is absurd."

And, I confess that I agree with him when he wrote,

In order to have a church, baptized saints must come together in one place at the same time. It is written of the church at Jerusalem that **"they were all with one accord in one place"** (Acts 2:1). When Paul and Barnabas came to Antioch they **"gathered the church together"** (Acts 14:27). Paul wrote to the Corinthian church: **"When ye come together in the church . . . When ye come together therefore into one place"** (I Cor. 11:18, 20). In such a local institution when all the members are present in the service, they are called **"the whole church"** (Rom. 16:23). The assembly of the church at Jerusalem is called in Acts 15:22 **"the whole church."** (*The Baptist Examiner*, Milburn Cockrell, August 20, 1977, P. 3).

Once more, I confess to agreeing with the following words from Bro. Cockrell,

Those who do not gather with the congregation are not a part of it. Having your name on a church role does not make you a church member! You must assemble with the congregation to truly be a part of it in the New Testament sense.

## NON-RESIDENT, NON-ASSEMBLING MEMBERS?

Note again this statement of Bro. Cockrell. "Those who do not gather with the congregation are not a part of it. Having your name on a church role does not make you a church member! You must assemble with the congregation to truly be a part of it in the New Testament sense." Some churches make a practice of having members on their roles who live in distant places and never assemble with them. These are not simply members whose work (Construction workers, military personnel, etc) may cause them to have to travel and be away from the assembly part of the time. But, as Bro. Cockrell so eloquently puts the matter, "Those who do not gather with the congregation are not a part of it." And again, "You must assemble with the congregation to truly be a part of it in the New Testament sense." Those folks on the church roll who ***never*** assemble with the congregation are not really a part of it. They are just as unchurched as they would be if their name were on no church's roll, according to Bro. Cockrell's declaration. With this I fully agree but before anyone takes either of us to task, I would hasten to say I am not speaking, nor do I think Bro. Cockrell was speaking, of members who are too infirm to attend services.

## FIFTH WITNESS

I now call my fifth witness to support the contention set forth by the previous four witnesses and this writer. After stating that the church that Jesus founded was "A Real Church," Bro. Curtis Pugh quotes James Strong's definition of the word "ecclesia." Bro. Pugh then comments,

Although Strong goes on to try to make "ecclesia" something more than a "local church," he and others fail under both biblical evidence and the evidence of original language. He offers no Biblical or linguistic reason for his attempt to make "ecclesia" refer to a "universal church."

Indeed, he could not, for there is neither Biblical nor linguistic basis for such an attempted definition! New Testament usage, secular usage and the Septuagint usage of the word "ecclesia" indicate it was only *and always used of an organized, congregating body of people in a given locality.* (***Three Witnesses For The Baptists***, P. 93, Curtis A. Pugh).

This witness declares without equivocation that in ***"New Testament usage, secular usage and the Septuagint usage of the word 'ecclesia' indicate it was only and always used of an organized, congregating body of people in a given locality."***

Call me what you will you will but I heartily indorse this unequivocal declaration. I hold emphatically that the New Testament usage of the word ecclesia indicates that it was only and always used of an organized, congregating body of people in ***a given locality***, not in two or more localities, as some teach. I agree that the secular usage of the word ecclesia clearly indicates always and only an organized, congregating body of people in a given locality. And, I support the declaration that in its Septuagint usage, the word ecclesia only and always indicates an organized, congregating body of people in a given locality.

Two key words in Bro. Pugh's statement are the little words ***"only"*** and ***"always"***. The word ecclesia ***"was only and always used of an organized, congregating body of people in a given locality."*** Also of major significance in this statement are the following prepositional phrases, ***"of an organized, congregating body of people in a given locality."*** An ecclesia of the New Testament type is an organized body. An ecclesia of the New Testament type is a congregating body, an assembly that really assembles. An ecclesia of the New Testament type is an organized, congregating body of people in ***a given locality***.

On page 100 of ***Three Witnesses For the Baptists*** Bro. Pugh wrote,

The word ecclesia always referred to an assembly gathered and organized to conduct business. This was the common usage before and

during the days of the Lord Jesus on earth. S.E. Anderson points out:

"Some of the greatest Greek scholars say that no case has been found in classic Greek where ecclesia is used of unassembled or unassembling persons."

Please note this very true statement, ***"The word ecclesia always referred to an assembly gathered and organized to conduct business."*** Without any equivocation, this witness declared that the word ecclesia ***"always"*** referred to ***"an assembly gathered and organized."***

If language means anything in biblical interpretation, if usage of ecclesia in the New Testament, in the Septuagint, and in secular Greek writings means anything, then we must conclude, as has this witness, that the word ***"was only and always used of an organized, congregating body of people in a given locality."***

Now, let us review our witnesses thus far.

**WITNESS 1: James Robinson Graves**

***"The ecclesia of the New Testament could, and was required to assemble in one place."***

**WITNESS 2: Elton Wilson**

***"How local is the local church? IT IS LOCAL ENOUGH TO ASSEMBLE. How local is the local church? IT IS LOCAL ENOUGH TO OBSERVE THE LORD'S SUPPER."***

**WITNESS 3: H. Boyce Taylor**

***"Our first reason for contending that the word ekklesia never means any thing but an organized and an assembling church is that the Lord Jesus, who is the author of the Book of Revelation, uses the word ekklesia 20 times in Revelation and every time He uses it, He refers to a local organized and assembling church."***

**WITNESS 4: Eld. Milburn Cockrell**

***"In order to have a church, baptized saints***

must come together in one place at the same time." "Twenty times the word church is used in the singular number, and it points to a church which meets in a certain place."

"Those who do not gather with the congregation are not a part of it. Having your name on a church roll does not make you a church member! You must assemble with the congregation to truly be a part of it in the New Testament sense."

#### WITNESS FIVE: ELDER CURTIS PUGH

"New Testament usage, secular usage and the Septuagint usage of the word "ecclesia" indicate it was only and always used of an organized, congregating body of people in a given locality."

There are still witnesses to be called. Much evidence is yet to be presented. But, I am not ashamed to endorse what these five witnesses have set forth. ***A church, in the New Testament sense of the word ecclesia, is an organized, congregating body of people in a given locality.***

***That is the kind of Old Landmarker I Am!***

—Wayne Camp, Editor—

### A WORD OF EXPLANATION ABOUT THE PICTURES ON THE FOLLOWING PAGES

I am experimenting with two different photo management programs and also with different effects within those programs so some of these pictures may come out better than others. Please bear with me as I try to find out what works best. This is a new process. At one time I could buy halftone film but due to computer imaging programs, there is no demand for them any more. I will be placing these photos on our WebSite in full color. Go to <http://gpp.camps-computer.com> and find the link to the January, 2001, issue of ***The Grace Proclamator*** there you can see the pictures in color.



We were in services at Pa-Sak on the first Sunday. We had morning services, then lunch, then a baptismal service and back to the church building for an afternoon service. After all the services medicine was administered outside Bro. Anond's village house. Don't look for Bro. Camp in this picture, I was inside lying on the floor taking a much-needed nap. After almost six hours of services, I was sure missing my Sunday afternoon nap. They gave me a mat on which to lie.

Below is the current Pa-Sak church building.





# THAILAND MISSION REPORT

*By Wayne Camp*

In the report last month I pointed out the need of a vehicle for Bro. Anond. I failed to mention that some had helped to buy him a pickup truck a couple or so years ago. That truck was lost in a wreck. Bro. Anond was taking some Portland cement to a site where a church was pouring a concrete slab. In typical Thailand fashion, the truck was loaded too heavily. On the mountain roads his brakes overheated and quit working and he plunged down a mountainside into the jungle. The truck was demolished and Bro. Anond was seriously injured and required back surgery. It would cost more to restore the truck, if that were even possible, than it would be worth. For that reason, he has been without a vehicle for some time. I appreciate some of those who helped on that vehicle contacting me so that I could explain to them what had happened. That reminded me that I needed to deal with that matter in this report.

We still expect to reach the goal we have set in being able to buy a new vehicle in March when I go there. We want to thank those churches and individuals who have already help. Others have indicated they will be helping also. We will give a full report of all funds received to all contributors as soon as we can.

The work goes on and great progress is being made. I will share with you an edited report. Bro. Anond speaks better English than he writes so I will simply rewrite his report as best I can without changing the import of what he has said.

## REPORT OF CHURCHES IN THAILAND

*By Anond Phoothapim*

Edited by Wayne Camp

1. Old church (He means the first church organized by Brethren Bill Lee, Jack Green, and Jerry Dodson when they were sent there by their churches four years ago.) Pa-Sak church. For now they are doing construction on their new building. All cost budget for building we need \$6473 but have only \$2885. Please pray for us. (This is the church that authorizes Bro. Anond's mission work and where he holds membership.)
2. Plang-Hok church. They are going good but have no pastor. I am helping them now. This February my brother, Daniel, will finish Seminary. Please pray for him. Pray for support for him so he can give full time to helping me in the work. (Support for Daniel will be about \$280 per month initially.)
3. Pa-Tong Eh church. They are preparing for the big camp meeting to be on March 26-30, 2001, while you are here. That village has no water (No running water as some villages have.) so pray for them as they prepare. We are praying for all things needed.
4. Hoe-Som-Suk church. This work is going good and a new Christian came to join with them. They are building a new wall for their building.
5. Mae-Plam church. They are preparing materials for a building in which to meet for services. They do not have enough money but are praying for the Lord to supply. You pray too, please.
6. Pa-Daeng church. This church has also had a new Christian who came to join with them. This church has no building and are praying for God to provide one.
7. Some people from other villages near Pa-Daeng village have sent an invitation for us to come visit them and preach the gospel. They need to hear about Jesus Christ. We could soon have another church established in one or more of these villages.
8. Na-Loa-Mai church. This church has no building. They have gotten the wood to build a building but have no money to buy material for the roof.
9. Pa-Koe church. They are going good. They are building a meeting place with money Bro. Bill left when you were here in October. \$190.00 U. S. dollars.
10. Thap-Dua church. This church is doing well. Several new Christians have joined them since you were here. They have no building. They just meet in pastor's house or house of members.
11. Pang-Krang church. This church is without a

pastor at this time. Pray for a pastor for them. **[End of Bro. Anond's Report on existing churches.]**

One of the questions facing Bro. Anond at this time is whether to continue starting new churches in other villages or not. At this time the work is almost more that he can manage to look after. Yet, there appears to be a very real potential for starting churches in the very near future in four La-Hu villages and five Li-Su villages.

The expense will increase with his starting new churches. Soon, some of the first churches started should have buildings completed and should, for the most part be self-supporting. As soon as the building at Pa-Sak is complete they should be able to quickly become completely self-supporting. One of the things Bro. Bill Lee and I will be emphasizing in our visits there this year as well as in correspondence with Bro. Anond is that he needs to be able to spend less time with the older churches and this will free up time for helping younger churches and

establishing new churches.

### MEDICINE

The people in these villages receive very little medical treatment except that administered by Sis. Janice Lee when she goes over there each October. Of course, Bro. Anond assists her and he has learned to administer some medicines in between visits. In Chiang Mai we were able to go to the Big Store (Similar to Sam's Club's here) and buy all kinds of medicine without prescriptions. Each morning we bought about \$100 worth of medicine to take to the village we were visiting that day. This would give enough to administer while there and then leave a supply with the pastor of the church with detailed instructions for its use. Each year, Sister Lee has seen an improvement in the health of the people because of the medicines administered. This past year, The Raleigh Springs Baptist Church and Pastor Jack Duplechain gave \$1000 that was used in this part of the work.

Bro. Bill Lee sometimes becomes the Dentist.

If a bad tooth is loose and needs pulling, he puts on his rubber gloves and pulls it. I assisted by handing out vitamins to the children in some of the villages.

Below: Bro. Bill baptizing at Pa-Sak.



This dear lady had been recently converted and she followed her Lord in baptism while the day we visited the church in this Li-Su village. At the request of the church and pastor, Bro. Bill lee administered the ordinance.





Bro. Anond and Sister Lee administer medicine to a sick child while others wait.

Scenes such as the one on the left were repeated in almost every village to which we journeyed. Mothers bring their babies and see that they get medicine first and then get in line again, most of the time, if they have problems themselves. These folks seem to truly appreciate this medical help they receive, especially the mothers whose children receive treatment.

***“I was sick, and ye visited me.”***

***“I was in prison, and ye came unto me.”***

In an effort to get more of the front of the prison we ended up rather small in the photo. We had just finished a service in this men’s prison which lasted about 2 hours. The prisoners sat on a concrete floor for the entire service. We had chairs. Camp, Anond, Lee



Over the mountain and through the jungle we go. I shot this picture of this vehicle through the windshield of the one in which I was riding. This four-wheel-drive Suzuki is similar to what we plan to purchase for Bro. Anond with the offerings we are receiving. On this day, we had to exchange one of the vehicles for another because this trip was over such a high and steep mountain one of the vehicles we had the day before would not negotiate the mountain without overheating. We had to have a larger engine.





These folks came out of Burma to meet with us at a Chinese Baptist Church near the northern most point of Thailand. I believe three of the men were pastors. One pastor who had planned to come was sick with malaria. The lady is the wife of one of the pastors present. These folks were having problems in one of the villages with a man who claimed to be a miracle worker. Bro. Lee and I spent almost an hour teaching them the error of this kind of teaching. They took copious notes and were very happy with what they learned.



Above: Li-Su Bibles presented at Na-Loa-Mai Church.  
Below: Pang-Krang church meets in home of member.



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