



The Grace Proclamator and Promulgator

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

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A CRITIQUE

By J.C. Settlemaier

An Examination of *Great Commission Credentials* and Other EMDA Articles

In 2007 Bryan Station Baptist Church of Lexington, KY, published a book entitled *Great Commission Credentials (GCC)* by Elder Mark Fenison [no date given—but it was written Feb. 2007, vii]. The book has 210 pages and sells for \$4.50. It was written in defense of Essential Mother Daughter Authority (EMDA) and to refute *Landmarkism Under Fire (LUF)*. In my estimation it fails on both counts. References in brackets will be given in full at the end.

PRELIMINARY MATTERS

First, I will attend to some preliminary matters.

When I learned Bro Fenison was writing on this subject I wrote him and offered to send him a copy of *LUF* free if he would send me a copy of his book when published. He agreed to do this and I sent him a copy. But I never received his book and had to order a copy.

Let me say at the outset that I have read every word of *GCC* as carefully as I can trying (See **CRITIQUE Continued Next Page R. Col.**)

THE LORD USES HUMAN INSTRUMENTALITY IN THE SALVATION OF SOULS

By C. H. Spurgeon (1834 - 1892)

The Apostle Paul speaks very broadly and talks about **saving men** (1 Cor. 9:22). Some of our extremely *orthodox brothers* would say at once, “*You save men? How can man do that? Is not salvation of the Lord from first to last? How can you, Paul, dare to speak of saving some?*” Yet Peter spoke very much like this when he said, “**Save yourselves from this untoward generation.**” Indeed, the expression is a little more bold, if anything, and if Peter were alive now *he would be called to account*. When Paul wrote to Timothy, he said to him, “**Take heed unto yourself, and unto the doctrine; continue in them: for in doing this you shall both save yourself and them that hear you.**” The Apostle did not intend to insinuate that he could save anybody by his own power and no one thought that he could. He used expressions

without guarding them because he was writing to people who *mixed candor with their knowledge of doctrine* and would not willfully misunderstand him. He did not write for those who *must have all the creed in every sermon and require all statements of the Truth of God to be cut into one shape*. The doctrine that salvation is of God alone, and is the work of the Holy Spirit was dear to him as life itself, and having often proclaimed it, he was not afraid of being misunderstood. Our testimony, also, has for many years been clear upon this point and therefore we shall venture to be as *accurately inaccurate* as was the Apostle—and to speak of **saving souls and winning souls after the manner of ordinary speech**. The expression used gives great prominence to **instrumentality** (See **INSTRUMENTALITY Cont. P. 6, Rt. Col.**)

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to understand the author's position. Had Bro Fenison read *LUF* in the same way many, many, pages of *GCC* would have been eliminated because most of what he included had already been refuted in *LUF* and was thus made redundant before he wrote his book! More on this later.

The author tells us *GCC* is to be read in conjunction with Bro Cockrell's book *Scriptural Church Organization [SCO]*:

His book should be consulted and read along

with my book as he covered materials I have not. [*GCC*. iii].

Bro Fenison suggests that those who differed with Bro Cockrell's book *SCO* opposed him personally, [*GCC*. ii]. So far as I know, this is false. While great numbers of Landmark Baptists differ with Bro Cockrell on *EMDA*, I know of no one who opposed him personally, then or now, and this was clearly stated in *LUF*. [2]. Certainly I do not now and never did think of him as anything other than an esteemed brother in Christ! Bro. Cockrell was a good friend of mine, an able defender of the faith. But all of us are capable of being wrong and as I believe he was in error on this issue, it would have been wrong not to point this out.

It is a mistake to think those who differ with us on some subject are attacking us personally because they oppose our position. Am I to consider *GCC* as an attack on me personally? If Bro Fenison does not intend it to be so then perhaps he will be charitable enough to give others the same liberty he takes for himself. He also seems to suggest that those who differ with him are not saved or at least not sent of the Lord! [*GCC*. 2. par.1]. Does he really believe this?

GCC has a summary of the points which it sets out to prove. They are:

The plan of this book is to first examine Matthew 28:19-20 and discover the contextual credentials that define exactly who is being authorized by Christ by the pronoun "ye" and what they are authorized to do. Second, it is the plan of this book to demonstrate that this commission was practiced throughout the book of Acts. Third, it is the plan of this book to show that the administrative order of the *Great Commission* was understood by early English and American Baptists and was summarized under the phrase "regular church order" or "gospel order." Last, it is the plan of this book to demonstrate clearly that those who were historically called "Landmark Baptists" strongly believed the *Great Commission* was given to the church alone and that they practiced "regular church order." [*GCC*. iv-vii].

This summary indicates this whole book is an

effort to prove English and American Baptists, including Landmark Baptists, believed and taught EMDA. If this was a fact then it would seem only reasonable that the author would have given us a direct quote where some Baptists, or at least one Baptist, explicitly taught this doctrine.

Did he do this?

Not that I could find!

One will read every page in this book and when finished he will come away without a single statement of EMDA from Baptist history! The fact that Bro Fenison provides no such quote is quite an admission and shows that he could not meet the challenges of *LUF*.

The challenges I gave in *LUF* [166] may be summarized briefly as:

Find one explicit statement of EMDA before the twentieth century.

The author of *GCC* does not even pretend to do so! In *GCC* there are some quotes from various Baptist authors which might just possibly seem to support EMDA but there is not a single explicit statement of his doctrine from any author before 1900! This indicates that at the best he could find no such statement in the annals of Baptist history! At the worst, it indicates no such quote exists! Either way his ship has run aground!

According to his summary Bro Fenison attempts to reject facts and to substitute quotes which are indirect and oblique as proof of what Baptists believe relative to church constitution. The Great Commission does not mention EMDA in any sense! *Gospel order* is not EMDA and the author does not even pretend to define this term or any other term he uses but merely assumes any and every term which he selects means EMDA! And finally, contrary to Bro Fenison and his claims, it is light years from what *Landmark Baptists strongly believed* to EMDA! I say this because Graves and the other Landmarkers explicitly stated DA and Bro Fenison admitted this in a public letter! In spite of this and in the face of it he then attempts to prove they supported EMDA at least in *practice*! He takes such wisps of smoke and attempts to build upon them his whole structure which is about as stable as an inverted pyramid!

The real issue is very simple:

1. Is EMDA taught in Scripture?
2. Was EMDA taught by Baptists, Landmark or otherwise?

I shall attempt to demonstrate in these articles that the correct answer to both questions is a strong negative. If the second question receives a negative, then the first must also be negative. That the correct answer to number two is a negative is proved by the fact that none of these EMDA men in their books or articles have been able to find any direct statement of it in Baptist history!

I have insisted on **explicit statements** as to church constitution simply because it is possible to take general statements and claim they support something which the author never believed. For example. One might quote John Wesley in an attempt to prove he was a Calvinist! Almost all Arminians say they believe in the sovereignty of God but no honest man would attempt to prove from such a statement that they believed the doctrines of grace. Anyone who attempts such a thing advertises that he is not a competent judge in such matters because he rests his case on a mere allusion, a façade, a semblance or a pretence! Yet, on this subject of church constitution this kind of thing is constantly attempted by our EMDA brethren and here Bro Fenison excels!

As we have seen none of the EMDA brethren have been able to supply one explicit statement of EMDA! We have Brethren Cockrell [*SCO*; *SCO* 2nd ed.]; Newell [*BBB*]; Caudill [*Voice C.*] Stang [*Voice S.*]; and Fenison [*GCC*] but not one of them was able to bring home the bacon! **They could not find a single document where any Baptist author expressly taught EMDA before 1900!** Do these men have Allusions? Stacks! Do they have assertions? Tons! Implications? Mile after mile! Inferences? They have them galore! Claims? Everywhere you look! Long drawn out illogical scenarios? Scads of them! But proof? Not a shred!

Before I begin the examination of *GCC* proper I will set before the reader a few statements from Baptist history. I do this to demonstrate the kind of proof I have asked EMDA men to produce for their position, but which they have utterly failed to produce! They, like the magicians of Egypt could not bring forth!

[Ex. 8:18]. Is this not the finger of God! [Ex. 8:19]. In contrast, I give explicit statements of DA from Baptist history which no one will be able to refute. While neither Bro Fenison nor anyone of these other EMDA authors have been able to produce any Baptist who taught their doctrine, we have supplied them with a considerable number who taught DA! [LUF.]. These relentless facts roll over their theory like a steam roller!

Let it be clearly understood that history does not establish Baptist doctrine.

We make no such claim. We never thought it did.

But history does record what Baptists believed and practiced on any given issue. I mention this because some EMDA brethren have accused me of trying to prove DA from history! Of course this is just another effort to offset what I produced in LUF! Remember also these EMDA brethren appeal to history (as SCO, GCC and others) and then it is perfectly legitimate! The legs of the lame are not equal!

It is one of the most absurd arguments ever conceived by a Baptist to claim Baptists taught something for 2000 years and yet never mentioned it, which is the position EMDA men are forced to take! Nor can I think of a single doctrine of Baptists which is not abundantly manifested in their literature.

In fact the author of SCO records this:

I want to deal with it [church organization—JC] historically first. No person understands any subject until he first of all understands it historically. [9].

What I do now is to prove by explicit references that Baptists believed and practiced the position I set forth in *LUF*—**that the authority to constitute a new church comes directly from the Lord Jesus Christ!**

Crowell's Church Manual on Church Constitution

Crowell's *The Church Member's Manual* was first published in 1847. It was revised and republished in 1857 and at other times thereafter. Crowell was born in 1806 and died 1871. His book is quoted by J.R. Graves [GIW.

554; NGIW. 137; OL. 41]; T.G. Jones. 41. See footnote]; Hiscox. [368]; Jarrel. [CP. 4] and others. These references indicate this book was recognized as a standard Baptist Manual by Baptists and that Landmark Baptists used it.

First we note Crowell's definition of a church:

A church is a company of baptized believers, voluntarily associated in a sacred covenant, or agreement, expressed or implied. [Crowell. 114].

Crowell then tells us believers in gospel order have the right to constitute a church:

From this view of the subject, it is evident that a suitable number of believers possess the right, at all times, in proper circumstances and from good motives, to unite themselves in mutual covenant to obey and execute the laws of Jesus Christ; and that, while they do so, they enjoy and exercise all the rights and authority which he has conferred on any visible church. [Crowell. 57].

Again he tells us how essential *church power* is conveyed to a new group:

Having seen that every church is formed of believers, whose rights are equal, by a voluntary compact, in virtue of which they were endowed with church power; that one church is neither superior nor inferior to another in rights and authority; that all ecclesiastical authority comes directly from Christ, and not from, nor through, any particular church, or churches, or church officers; that each church is separately accountable to Him for the use or abuse of its power; that a suitable number of disciples may, for good cause, and in an orderly way, form themselves into a church by mutual covenant, and exercise the highest ecclesiastical power, without being connected with, or dependent upon, any other church... [Crowell. 85].

I summarize. According to Crowell this authority does not proceed from any earthly source!

1. It is not derived from another church through a church letter!
2. It is not bestowed through a mother church!
3. It is not given by a combination of churches!
4. It is not given by a church ordained officer or officers!
5. Nor is there any essential connection with or

dependence upon any other church!

This cuts the EMDA tree down and extracts stump, root and all!

Crowell then goes on to tell us exactly how this church authority is conferred.

The proof is, therefore, complete, that the power which each and every church exercises is conferred directly by Christ, is continued on condition of obedience to his laws, and is withdrawn when that obedience ceases. It is also plain, that when a company of baptized believers assume these obligations in obedience to the plain will of their Master, and faithfully fulfill them, they become a church, authorized to perform all acts proper to a Gospel church. No bishop, no council of ministers, nor delegation from other churches, nor sanction of the church universal, can impart to them the least degree of church power. The reasons why it is a duty, in most cases, to call in the assistance of neighboring churches and ministers when the formation of new church is contemplated, is for mutual counsel and prayer; but they can impart no power to the new body, for they have none to spare; and what they possess is in its nature incommunicable by human agency. It must come from Christ alone. [Crowell. 69-70].

Here is as clear a statement of DA as one could ask for. Those who compose a new church are endowed with church power!

Note these points:

1. This power or authority is conferred **directly** by Christ!
2. This power or authority does not come from any church or churches!
3. Other churches cannot impart such power for what they have is incommunicable!
4. No bishop, elder, council of ministers or delegation from other churches can impart the least degree of church power! There is no proxy power in the hands of delegates to constitute a church!
5. The calling of other churches and ministers to a constitution service by the group which purposes to constitute a new church is for counsel and prayer i.e., assistance not EMDA!

6. The power for constitution comes from Christ alone!

7. They (those who seek to form a new church) receive the highest ecclesiastical power without being connected to any other church or society on earth! They get this power from Christ!

Crowell labors to make his concept of DA so clear that even EMDA men will be unable to misunderstand or to wrench what he is saying out of context! He goes even further:

Every church derives its ecclesiastical power immediately from the Lord Jesus Christ, comes into possession of it by conforming to his will, and is accountable directly to him for its rightful exercise. [Crowell. 114].

Church authority he teaches comes **immediately** from Christ!

But what about succession? Does not this have to come from another church? Crowell is as clear on this as the sun is above the clouds of EMDA fog!

Fourth, it is distinguished from these systems [Papal, Episcopal, etc., --JC] by the principle that all church power is in the church as a body, not in its ministers; that it comes to each church directly from the Lord Jesus Christ according to his promise, by virtue of the union of its members in the church relation, and is not transmitted by succession from any previously existing body... [Crowell. 117].

These quotes are on the subject of Church constitution, not some other issue. They express where the authority is—in Christ! They tell us how it is obtained—directly from Christ! They testify that this authority does not come from another church! It does not come through ordained men! It is not transmitted by succession from any other body!

This testimony is cogent proof that DA was taught by Baptists!

These quotes are not oblique.

They are not vague allusions.

Rather they are direct, express, explicit, concrete and clear! These quotes are straight-forward and unquestionable. No man can have any question about what Crowell meant! They are chock-full of DA but expunge and obliterate

EMDA! They leave no place for the waffling maneuvers for which EMDA men are infamous!

One will read every page of GCC without finding one single reference from any Baptist author which teaches EMDA! None of these men who have written in defense of EMDA have been able to find one explicit reference stating their position! There is no such quote in the annals of Baptist history! What this means is that after 2000 years there is not one statement of EMDA found in the whole avalanche of Baptist documents! We ask EMDA men why this is? But we receive no response! There must be good reason for this! Remember, it is hard to prime a pump without priming water and this is especially true when the cistern is dry!

There can be no question that what Crowell sets forth here is Baptist doctrine! He was recognized as standard Baptist authority. His book was quoted by Baptists. Crowell is good Baptist testimony and the jury will not overlook his testimony. This is one of the great faults of GCC—it failed to provide any direct evidence of EMDA in Baptist history! No facts! Bro. Fenison's whole case depended on EMDA being the constant doctrine of Baptists throughout history but the records do not support his theory! All he brings forth is supposition. An ounce of fact is worth a ton of fiction!

In the next article we will consider some of the other errors in this book.

Notes:

Bryan Station Baptist Church. www.bryanstation.com
 CP—Jarrel, W. A., *Church Perpetuity*. 1894.
 Crowell—*The Church Member's Manual*, William Crowell. 1857.
 Graves. *GIW—Great Iron Wheel*, 1855.
 Graves. *NGIW—New Great Iron Wheel*, 1884.
 Graves. *OL—Old Landmarkism*. 1881.
 Hiscox. *The New Directory for Baptist Churches*. 1894.
 Jones, T. G.—*The Baptists*. Published by Grace-Landmark Pub. 2003. Note. Pages may be different than the original. 1860. [Note: this is not a misprint but a coincidence that Graves and Jones both q. Crowell on p. 41 of their respective books—JC]
 Newell—*The Berea Baptist Banner*. Elder D. P. Newell, III. September 5, 2006, p. 407-9, *Death Blow to the Self-constitution Proponent's Demands*.
 SCO—Milburn Cockrell. *Scriptural Church Organization*. www.bereabaptistchurch.org
 Voice C—*Voice In the Wilderness*. Medford Caudill. *Self-*

Constitution...A Misnomer. March 9, 2006.

Voice S—*Voice In the Wilderness*. William Stang. *Where is the Authority?* Dec. 06, 2006, p.25.

(INSTRUMENTALITY Cont. Fr. Page 1)

and this is the use and habit of Scripture. There is not much danger of *exaggerating* the power of instrumentality and looking to men instead of their Master. The danger seems to lie in the opposite direction — in the habit of *depreciating both an organized Church and a recognized ministry*. We have frequently heard it said of certain **revivals** that no particular person was engaged in them, neither evangelist nor minister had a hand in the work. This is thought to be a recommendation but, indeed, it is not. I fear that many hopeful beginnings have come to a sudden collapse because faithful and holy ministers have been despised and a slur has been cast upon ordinary instrumentalities. Men talk thus under the notion that they are honoring God, but they are off the track altogether—for **God still owns and blesses His chosen ministers and is honored thereby**. And as He still works by them He would not have us speak disparagingly of them. It has pleased God to **save souls by His people** and, therefore, He places in them a sacred longing to save some by all means. He might, if He had pleased, have called all His chosen to Himself by a Voice out of the excellent Glory, just as He called Saul, the Persecutor. Or He might have commissioned angels to fly throughout the length and breadth of the world and carry the message of mercy. **But in His inscrutable wisdom He has been pleased to bring men to Himself by men**. The Atonement is complete and the Spirit's power is fully given — all that is needed is that **men be led to believe for the salvation of their souls**—and this part of salvation is accomplished **by the Holy Spirit through the ministries of men!** Those who have, themselves, been quickened, are sent to prophesy upon the dry bones. In order that this Divine arrangement may be carried out, the Lord has implanted in the hearts of all genuine Believers **a passion for the salvation of souls**. In some this is more lively than in others, but it ought to be a leading feature in the character of every Christian. Trying to bring others to Christ

does us good by renewing in us our old feelings and reviving **our first love**. When I see an inquirer penitent for sin, I remember the time when I felt as he is feeling. And when I hear the seeker for the first time say, "*I do believe in Jesus,*" I remember the birthday of my own soul, when the bells of my heart rang out their merriest peals because Jesus Christ had come to dwell within me! Soul-winning keeps the heart lively and preserves our warm youth to us! It is a mighty refresher to decaying love. **WHY IS NOT THIS PASSION MORE LARGELY DEVELOPED AMONG CHRISTIANS?** Why is it that we do not yearn more over the perishing souls of men? Is it not that we have but very little Grace? But if we must come to particulars, do you not think that men are careless about the souls of others because they have **fallen into one-sided views of Gospel doctrines and have turned the Doctrines of Grace into a couch for idleness to rest upon?** "*God will save His own,*" they say. Yes, but His own do not talk in that fashion. They are not like Cain, who said, "*Am I my brother's keeper?*" Unquestionably the Lord will see that His own elect are called in due season, but He will do this **by the preaching or teaching of the Word.** *Predestination* is not a legitimate reason for inaction! Men do not consider it so in other matters, why, then, in religion? No, men save their **fatalism** to play the fool only with spiritual things! In all other things they are not such idiots as to suffer predestination to paralyze their minds! But here, since idleness needs an excuse for itself, they dare to abuse this sacred Truth of God to cripple their consciences!—

ARMINIANISM

"That which the learned call Arminianism is nothing else but the carnal reason of men's hearts, which is enmity to God. It is that very disputation which Paul in this chapter exclaims against, 'Who art thou, O man, that disputest?'" Hugh Binning (1627-1653)

THE GREAT THANKSGIVING COVERUP

Colonists were on welfare until they turned to capitalism. At the first Thanksgiving, in 1621, the Indians provided most of the food; five freshly killed deer, ducks, and wild turkeys. It was a welfare meal provided by chief Massasoit and a hundred Pokanoket Indians.

The colonists were not able to feed themselves because of socialism. They demanded that "all profits & benefits that are got by trade, working, fishing, or any other means" were placed in a common account. And "all such persons as are of this colony, are to have their meat, drink, apparel, and all provisions out of the common stock." The policy of "from each according to his ability, to each according to his need" was an early form of socialism, wrote Mr. Richard J. Maybury wrote in *The Free Market*, November 1985.

This had required that "all profits & benefits that are got by trade, working, fishing, or any other means" were to be placed in the common stock of the colony, and that, "all such persons as are of this colony, are to have their meat, drink, apparel, and all provisions out of the common stock." A person was to put into the common stock all he could, and take out only what he needed.

This "from each according to his ability, to each according to his need" was an early form of socialism, and it is was the reason the Pilgrims were starving.

Why didn't it work? Bradford writes that "young men that are most able and fit for labor and service" complained about being forced to "spend their time and strength to work for other men's wives and children." Also, "the strong, or man of parts, had no more in division of victuals and clothes, than he that was weak." So the young and strong refused to work and the total amount of food produced was never enough to feed the colonists.

To save the colonists from starvation, in 1623 Bradford abolished socialism. Each household

was given a parcel of land and allowed to keep what they produced. They replaced socialism with free market capitalism and that was the end of famines.

Socialism fared no better at Jamestown. "Most of the work was being done by only one-fifth of the men, the other four-fifths choosing to be parasites. In the winter of 1609-10, called "The Starving Time," the population fell from five-hundred to sixty; Bradford said. "Then the Jamestown colony was converted to a free market, and the results were every bit as dramatic as those at Plymouth."

In 1614, Colony Secretary Ralph Hamor wrote that after turning to capitalism, there was "plenty of food, which every man by his own industry may easily and doth procure." He said that under the socialist system, "we reaped not so much corn from the labors of thirty men as three men have done for themselves now."

Under socialism the colonists, like today's North Koreans today, could not feed themselves.

The early colonist violated the economic policy of the Bibles they held so dear: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (II Thessalonians 3:10). Those lazy souls, who are slack at work, should not enjoy all the rewards that the hard workers have.

THE THINGS THE PAGANS ARE ALWAYS CONCERNED ABOUT

(Erskine, "The Groans of Believers
Under Their Burdens")

"So don't worry, saying, 'What will we **eat?**' or 'What will we **drink?**' or 'What will we **wear?**' These are **the things the pagans are always concerned about.**" Mt. 6:32-33

The great concern of the ungodly is about their clay-tabernacle, how to gratify it, how to beautify it, and how to adorn it. Their language is, "Who will show us any good? What shall we eat? What shall we drink? What shall we wear?"

But they have no thought or concern about the immortal soul which inhabits the

tabernacle—which must be happy or miserable forever!

O sirs! Remember, that whatever care you take about this clay-tabernacle, it will turn into dust before long, and the reeking grave will be its habitation—where worms and corruption will prey upon the fairest face and purest complexion.

Where will be your beauty, strength, or fine attire, when the curtains of the grave are drawn around you?

EACH APPARENTLY CAPRICIOUS TURN IN LIFE'S WAY

(John MacDuff,
"COMMUNION MEMORIES" 1886)

The Christian has this **promise of assured help**, "My God shall supply all your needs, according to His riches in glory by Christ Jesus!" Phil. 4:19

"Therefore do not worry about tomorrow!" Matthew 6:34

Ah, that future! that **unknown**, sometimes **dark** and **chequered** future, how many an anxious thought it costs!

Who can forecast the varying scenes of changeful life?

It is like walking up some sequestered dell; every turn in the path presents something new. A cluster of flowers here—a rotten branch or decaying tree there; now a flowing stream—now a quiet pool—now a sprawling cascade; now a gleam of sunlight, now the driving rain and booming thunder.

But each apparently capricious turn in life's way, all its accidents and incidents, are the appointments of Infinite Wisdom!

The future with all its vicissitudes, is in His keeping and ordering. You may work the loom—the shuttle may be in your hands—but the pattern is all His—the intermingling threads of varied hue, even what are dark and somber. Do not talk of a **tangled** web, when it is that of the Great Craftsman!

Confide in that heart of Infinite Love!

Shall we dream of being wiser than God? Shall we dream of correcting His Book of Sovereign decrees? of altering the building-plans of the Divine Architect?

No! trust His loving **heart**, where sense cannot trace His **hand**!

Our All-sufficient God has said, "I will never leave you, I will never, never, never forsake you." He is . . .

a rich Provider,
a sure Provider,
a willing Provider,
a wise Provider.

"Therefore do not worry about tomorrow!"
Matthew 6:34

THE BRITISH STATE- LOTTERY

By James Meikle, 1730 - 1799

I shall not here attempt to discuss how far state-lotteries are lawful, or not. But so well does government suit the 'bait' to the ambition or avarice of men—by some financial prizes—that there is always a world of adventurers. And as among them, there may be some well-meaning people—I shall drop a few thoughts for their consideration.

Can we be so happy in the mere expectation of a prize, where we may be readily disappointed; and not exult in the heavenly treasures, which can never deceive us? Can we find such thrills of joy in winning a large prize—which we must leave behind us; and yet our hearts not beat with rapturous joy at the heavenly gift, at the pearl of great price—being eternally our own? If a little of this world places us in such easy circumstances in life—how enriching the treasures of glory!

Let me only desire what the 'bank of bliss' will bestow. Not the trifling riches of this world—but durable riches and righteousness. There is no disappointment here to stab our expectation, and sadden our countenance. No—but a kingdom and a crown, endless bliss, and eternal glory!

The greatest sum I may now acquire, cannot prevent me from becoming a bankrupt. But, my

'celestial stores' can never be spent—they cannot so much as be counted! But a few figures will contain all the sums that were ever lost or gained in every state lottery, in every land. How poor is the richest unbeliever! How rich is the poorest saint!

Earthly things only please an earthly appetite—but the delights of paradise, the bliss of heaven, and the enjoyment of God—feast and ravish forever! None shall be disappointed with heaven—but shall have delights as large as they can wish, and boundless as they can desire!

Here, if a person wins the lottery, it is the most that he can expect. But those who receive of the 'heavenly bounty' shall have every enriching prize—not for the short period of sixty, eighty, or an hundred years—but forever! He shall have pardon of sin, and peace with God! In a word, he shall have heaven, and all the joys of paradise; endless life, and all the glories of eternity; and God and his infinite fullness, world without end!

HIRELING PREACHERS

By Wayne Camp

TEXT: John 10:12-13 *But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep.*

Isaiah 56:10-11 *His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. 11 Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.*

INTRODUCTION

These verses came to mind night before last

(Feb 20, 2008) when my wife and I were having dinner at a local restaurant here in Chiang Mai, Thailand. Two "missionaries" from the United States were eating at a table very close to us. One of them was telling the other, "We can hire these native (Hill Tribe) preachers for about \$100 per month and let them do the work." Clearly, they had no conscience about using hireling preachers in their mission work.

Last night I was walking over to the store to pick up something to eat for supper and I met a man that I have had conversations with on a couple of occasions. He and his wife are Presbyterians who are visiting over here for a few weeks. He told me he had had several conversations with preachers from the U. S. A. who are just over here golfing and doing other such things while they hire native preachers to do the work.

Today Ruth was told that the Nazarene preachers who come here from the US follow the same pattern. They hire native preachers to do the work and they head to the golf court as often as possible.

We know from personal experience that the Pentecostal "missionaries" follow the same pattern. They will even try to recruit native pastors from other groups and pay them about \$100 to \$150 to do their work. One of our former students left last year and, even though he had never completed a full year's work at the school, he told them he had finished our school and he is now the director of a Pentecostal Training School. He told another of our students that if he would come to school for six months he could give him a graduate's degree from the training center.

I deal with this almost every week while I am here. We had a student who came to school at the first of this term and appeared to have great promise. They wanted to work with us and I preached the dedication of their new building. They had secured their own land through some kind of government program at Omkoi. They went to work and built a nice bamboo building. After a few weeks in school he approached Bro. Anond about getting support from us. He is not destitute but has a nice home by local standards and practices some medicine. He thought he might pick up another \$100 or \$150 per month

as a hireling preacher. When Bro. Anond told him that as of January 1, 2008, we were no longer supporting native pastors (Bro. Anond excepted), but were encouraging the churches to support their pastors themselves, he did not even stay the day but returned home and we have not seen him since.

We have a group of students this year that we are trying to encourage to not depend on us for support but to look to their churches. One of these lives in one village and pastors in another. The church pays him a small salary but when they offered to give him travel money to make the trip back and forth, he declined it. He told them that since he had not moved there he did not feel they should have to pay him travel pay. His wife faithfully goes with him and teaches the children. If God will give us more like him, we can eventually get past this cultural thing of the preachers always having their hands out. So far, we have fared better than I expected we would when we made the decision to go this route.

I have learned in the last six years that changing these cultural matters is more difficult than changing tradition in some Baptist churches in the US. When I was pastoring ABA churches I pastored a couple that were really steeped in tradition but it was nothing compared to what we face here. Thank God we are seeing right prevail and it looks as if time will prove that it is the right way to go. If a preacher threatens to leave or a church refuses to pay their pastor so be it. What is amusing that the couple who quit pastoring because we are not supporting them are going to our churches that are without pastors and preaching for them even though they get little or nothing for doing so.

When God calls a man to preach, he is going to find a place to preach. One pastor whose wife insisted he resign because the church was not paying him enough is still preaching for the church even with a salary. I have often reminded these men of the words of Paul. **1 Corinthians 9:16-18 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. 18 What is my reward**

then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

We have also taught the preachers that if they are really called of God they cannot quit as long as their health will allow them to continue. ***Jeremiah 20:8-9 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily. 9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.*** Necessity may require that one of God's called preachers work at secular labor and there is no shame to that. But, that will not take the fire out of his bones or the burning out of his heart. A greater necessity will be laid upon him than food in his stomach or clothes on his back—the burning necessity to preach the gospel.

Let the hireling preachers play golf and loaf and let them hire hireling native preachers to do the work. With God as our witness, we cannot do that. You may rest assured Bro. Bill Lee and I will never follow that route.

One of the students told me yesterday before the class that he was praying that God would give me at least 10 more years to come over here and teach him the word of God. All that I can say is that as long as my health will hold out, I will continue if God wills. I am on God's time table, not mine.

GOING HOME SOON

We will have school closing next Friday night, April 29, 2008. This will complete six years of the school.

Ruth and I will move out of the condo where we have been living since November 1, 2007, and move our personal things that we leave over here to my office at the school building.

We will then go to a hotel after lunch where we will stay until we catch our plane Monday evening. We will fly to Tokyo and from there to Dallas-Ft. Worth and from there to Memphis

where we will be met by Ron, our son, and his family.

Of course, you will not read this until after we are home because I will have to print it after arriving home.

I will try to get news out on the appointments that I already have lined up and any who would like me to visit their churches can contact me via e-mail or phone (See page 2 for phone numbers.)

I do not want to be an imposition on any of you but would like to stay as busy as possible while I am in the states.

Ruth and I have a prayer request. We have had our house in Tennessee on the market for about 16 months and it has not sold. It may not sell for a while with the housing market being what it is. Would you kindly join us in prayer for a buyer for the house. It sure would be a relief to have that off our hands. Thanks and may God bless you.

By the time you read this we will have our feet back on good old American soil. Note: We are now back in the USA and I have been to California for a Bible conference and have preached in several churches out there.

BIBLE CONFERENCE

APRIL 20-22, 2008

**ELLIOT BAPTIST
CHURCH**

Elliott, MS 38926

Phone: (601) 226-4425

Pastor: Eld. Cecil Fayard

689 Harmony Rd

Duck Hill, MS 38925-9232

Phone: 662-565-2507

Contact Pastor for further information.

TO DATE THIS IS BRO. CAMP'S SCHEDULE WHILE IN THE STATES

If your church is not on this list and you would like for me to come, please contact me. I will have the same e-mail addresses when I get back to the states that I have now.

1. 3/7/-3/9/2008 Bible Conference, Central Baptist Church, Grenada, MS, Pastor Bill Lee
2. 3/16/2008 Preach at Central, Grenada, MS
3. 3/19-3/21/2008 Bible Conference, Alisal Baptist Church, Alisal, CA, Pastor DeWayne Harris, Pastor
4. 3/22/2008 LMBC, Greenfield, CA, Bro. Pastor Gene Plaskett
5. 3/23/2008 (Both Services) Tracy Baptist Church, Tracy, CA, Pastor Lane Lawless
3/24/-3/25/2008
7. 3/26/2008 LMBC, Hayward, CA, Pastor T. P. Crawford
8. 4/2/2008 Central Baptist Church, Grenada, MS, Pastor Bill Lee
9. 4/5/2008 Bible Conference, East Side Baptist Church, Benton, AR, Pastor Steve Raines
10. 4/20-4/22/2008 Bible Conference, Elliot Baptist Church, Elliot, MS, Pastor Cecil Fayard
11. 4/24-4/26/2008 Bible Conference, Grace Baptist Church, Claremore, OK, Pastor Roger Dohrer.
12. 5/5-5/11/2008 Meeting, McArthur Drive Baptist Church, N. Pekin, IL, Pastor Bobby Barnhill
13. 6/6-6/8/2008 Bible Conference, Grace Missionary Baptist Church, Dothan, AL, Pastor Ed Colley
14. 10/1-10/3/2008 Bible Conference, Carmichael Baptist Church, Carmichael, CA, Pastor

GRACE BAPTIST CHURCH ANNUAL BIBLE CONFERENCE

April 24—April 26

Theme: "But , we preach Christ crucified"

OUR SPEAKERS:

Elder Wayne Camp
Elder Dan Cozart
Elder Jack Duplechain
Elder Dwane Gilliland
Elder Orval Heath
Elder Laurence Justice
Elder Forrest Keener
Elder Bill Lee
Elder Daniel Pope
Elder Dean Robinson
Elder Royce Smith
Elder Tom Tanquary

Elder Roger Dohrer, Pastor

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