



# The Grace Proclamator and Promulgator

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

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## FOUNDATION STONES OF THE FATHERS STUMBLING STONES FOR THE SONS

*By Wayne Camp*

Part 2

In our last issue we considered the subject, **FOUNDATION STONES OF THE FATHERS, STUMBLING STONES FOR THE SONS**. In that study we showed that unconditional election is a Biblical doctrine. We centered on the doctrine of unconditional election, but those who believe this doctrine will have no problems with the other related doctrines.

### ANCIENT BAPTISTS UNDER OTHER NAMES

Long before the Protestant reformation, and long before the rise of Martin Luther and John

Calvin there were people in the Piedmont (foothill) area of the Alps who held to the doctrines of Baptists. They were called Waldenses because they were “valley-men.” Their earliest known confession of faith was issued in 1120 A. D. Concerning the doctrine of unconditional election they said,

God saves from corruption and damnation those whom he has chosen from the foundation of the world, not from any disposition, faith, or holiness that he foresaw in them, but his mere  
(See **FOUNDATION STONES Cont. Page 3**)

## Thailand Trip Report

*By Bill Lee*

On June 24 Dr. Bryan Darling, my brother Tommy, Janice and I left from Memphis, Tn. for another trip to Thailand. This was the second trip to Thailand for both Dr. Darling and Tommy. Because of their schedules back at home, Dr. Darling and Tommy were only able to spend one week with us in Thailand, departing for home on July 2. Janice and I remained in Thailand until July 6.

Because of the limited time that Dr. Darling would be with us, we concentrated on the medical needs of the people in the villages during this week. During this time, as Dr. Darling saw as many people in the villages as was possible, Tommy served as the pharmacist on this trip. He was of great assistance to Dr.

Darling in preparing and dispensing the medicine Dr. Darling prescribed for those he examined. On trips such as this, it is always a team effort, with everyone having their own particular job to do.

Each day was long, busy and tiring, but at the same time very rewarding for each of us and very helpful to many in the villages. Depending upon the distance to the villages we visited on any particular day, we would visit as many as three villages each day. Our days would usually begin around seven in the morning and end between nine or ten at night. Each day, either before we left Chiang Mai in the mornings or after we returned to the city at night, we would  
(See **THAILAND TRIP, Cont. P. 8, Left. Col.**)

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*You Are Welcome!*

## Bro. Joe Bell

"A good soldier of Jesus Christ"

**February 21, 1914-August 19, 2005**

Bro. Joe Bell departed this life August 19. He died at his home in Henderson, TX with his family at his side.

Bro. Bell was a Missionary Baptist in every sense of the word. There are many other adjectives that could be added to these words, such as independent, sovereign grace, etc, but the words Missionary Baptist are sufficient.

Bro. Bell had many loves in his life. He loved his family. Each member of his family was very precious unto him. He loved the Word of God, and was both a student and capable teacher of the Word. He loved the Lord's church and dedicated himself to a lifetime of service to the Lord, in and through His churches. He loved other pastors and missionaries. Over the years there have been countless men called into the ministry who have benefited from the generous, loving nature of both Bro. Bell and his faithful wife Myra. But most of all, Bro. Bell loved his Lord and Saviour Jesus Christ. He could readily answer Paul's question; ***"Who maketh thee to differ from another?"***

Bro. Bell is now with his Lord. His race has been run; his course is now finished. He has faithfully performed the work that was assigned unto him by the Lord. Bro. Bell's influence and ministry will continue in and through those who knew him, loved him, and learned from him.

**Bro. Joe Bell**

**1914 - 2005**



**(FOUNDATION STONES, Cont. From P. 1)** mercy in Christ Jesus his Son, passing by all the rest according to the irreprehensible reason of his own free will and justice.

Prior to the Waldenses there were the Paterines. Of this group W. A. Jarrel wrote, "They were Baptists on the doctrine of election and 'appealed to the texts in the ninth chapter of the Epistle to the Romans, employed by others also in proof of the doctrine of unconditional predestination'." (*BAPTIST CHURCH PERPETUITY*, P. 139, Quotation in Jarrel's statement is from *NEANDERS' HISTORY OF THE CHRISTIAN CHURCH*, Vol. 4, p. 568). Notice that Jarrel considered it **Baptistic** to believe in election and unconditional predestination.

Jarrel also wrote of the Anabaptists who were already "the great and evangelical movement" at the time the reformation began. He said, "These Anabaptists believed in election." He quotes one of their preachers as saying, "Christ, the Lamb of God, has been from the beginning of the world a mediator between God and men, and will remain a mediator to the end. Of what men? Of you and me alone? Not so, but of all men whom God has given him for a possession." "They held . . . that election and justification by faith and regeneration by the Spirit result in a church of believers," wrote Prof. Howard Osgood, whom Jarrel quotes (*Ibid.*, Pp. 188-189). Near the end of his book Jarrel says, ". . . in the foregoing chapters we have seen that Baptists of past ages have been what are denominated 'Calvinistic' Baptists" (*Ibid.*, P. 432). In an explanatory footnote he says of the doctrines of grace, "These views are the Bible teaching. Calvin held some extreme views on this line which Baptists have never believed or professed. But as 'Calvinism' has come to be the term by which the views of Baptists on divine sovereignty, atonement and election or commonly known, I use the term" (*Ibid.*).

Long before Calvin ever took his first breath of air, there were Baptists who held to the Baptist doctrine of unconditional election. It was

a foundation stone of their doctrinal declarations. It is the ultimate inconsistency to embrace them as forefathers and then brand the very foundation of their doctrine of salvation as heresy.

## ENGLISH ANABAPTISTS AND BAPTISTS

In 1644 seven Anabaptist churches of London, with their pastors, subscribed to a confession of faith that is now referred to as the London Confession, 1644. In the third article of this confession these Baptists stated, "And touching his creature man, God had in Christ before the foundation of the world, according to the good pleasure of his will, foreordained some men to eternal life through Jesus Christ, to the praise and glory of his grace, leaving the rest in their sinne to their just condemnation, to the praise of his Justice" (*W. L. Lumpkin, BAPTIST CONFESSIONS OF FAITH*, P. 157).

In Article V these Anabaptists declared, "All mankind being thus fallen, and become altogether dead in sinnes and trespasses, and subject to the eternal wrath of the great God by transgression; yet the elect, which God hath loved with an everlasting love, are redeemed, quickened, and saved, not by themselves, neither by their own works, lest any man should boast himselfe, but wholly and onely by God of his free grace and mercie through Jesus Christ . . ." (*Ibid.*). Again notice their position as stated in Article XXI and XXII, "Christ Jesus by his death did bring forth salvation and reconciliation onely for the elect, which were those which God the Father gave him . . . Faith is the gift of God wrought in the hearts of the elect by the Spirit of God whereby they come to see, know, and beleve the truth . . ." (*Ibid.*, P. 162).

Another confession was issued by a group of Baptists in the county of Somerset with some from adjacent counties. This confession was issued in 1656 and declared their belief in the doctrine of election. "God in his son did freely, without respect to any work done, or to be done by them; as a moving cause, elect

and choose some to himself before the foundation of the world (Eph. 1:3, 4; II Tim. 1:9), whom he in time hath, doth, and will call, justify, sanctify and glorify (Rom. 8:29-30). Those that were thus elected and chosen in Christ were by nature (before conversion) children of wrath even as others (Eph. 2:3; Rom. 3:9)" (*Ibid.*, P. 205).

In 1677 a Second London Confession was issued and again it is seen that these Baptists held the doctrine of unconditional election. It states:

By the decree of God, for the manifestation of his glory some men and angels are predestinated, or fore-ordained to eternal life, through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice.

These angels and men thus predestinated, and fore-ordained, are particularly, and unchangeably designed, and their number so certain, and definite, that it cannot be either increased, or diminished.

Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chose in Christ unto everlasting glory, out of his meer free grace and love; without any other thing in the creature as a condition or cause moving him thereunto.

As God hath appointed the elect to glory, so he hath by the eternal and most free purpose of his will, fore-ordained all the means thereunto, wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only." (*Ibid.*, Pp. 254-255).

The London Confession of 1689 states,

"By the decree of God, for the manifestation of his glory, some men and angels are predestined or foreordained to eternal life through Jesus Christ, to the praise of his glorious grace; others being left to act in their sins to their just condemnation, the praise of his glorious justice."

### EARLY AMERICAN BAPTISTS

What was the position of the early American Baptists on the subject of election and related doctrines? I have before me one of my wife's college textbooks. It is called **AMERICAN HISTORY: A SURVEY**. Volume one covers up to 1877. The authors are Richard N. Current of the University of North Carolina, T. Harry Williams of Louisiana State University, and Frank Freidel of Harvard University. On the subject of the original American Baptists they said,

Originally the American Baptists . . . were also Calvinistic in their theology. Then in Rhode Island and in other colonies, a bewildering variety of Baptist sects sprang up. They had in common a belief that infant baptism did not suffice and that rebaptism, usually total immersion, was necessary. Some remained Calvinists, believers in predestination, and others came to believe in salvation by man's free will (P. 73).

The First Baptist Church in America was founded by Dr. John Clark. Clark issued a confession of faith stating what he believed and extracts of it are found in the minutes of the church he founded. He declared,

The decree of God is that whereby God hath from eternity set down with himself whatsoever shall come to pass in time (Eph. 1:2). All things, with their causes, effects, circumstances and manner of being, are decreed by God. 'Him being delivered by the determinate counsel and foreknowledge of God,' &c (Acts 2:23; 4:28). This decree is most wise; Rom. 11:33; most just; Rom. 9:13, 14; eternal; Eph.

1:4, 5; II Thes 2:13; necessary; Psa. 33:2, Prov. 19:21; unchangeable; Heb. 6:17; most free; Rom. 9:13; and the cause of all good; Jam. 1:17; but not of any sin; I John 1:5. The special decree of God concerning angels and men is called predestination. Rom. 8:30. Of the former, viz., angels, little is spoken in Holy Scripture; of the latter more is revealed, not unprofitable to be known. It may be defined, the wise, free, just, eternal and unchangeable sentence or decree of God, determining to create and govern man for his special glory, viz., the praise of his glorious mercy and justice; Rom. 9:17, 18, and 11:36. Election is the decree of God, of his free love, grace and mercy [wherein he has] chosen some men to faith, holiness and eternal life, for the praise of his glorious mercy; I Thes. 1:4, II Thes. 2:13, Rom. 8:29-30. The cause which moved the Lord to elect them who are chosen, was none other but his mere good will and pleasure, Luke 7:32? (This reference should probably be Luke 10:21 or Matthew 11:26, RWC). The end is the manifestation of the riches of his grace and mercy, Rom. 9:23, Eph. 1:6 (*YOUR BAPTIST HERITAGE*, Isaac Backus, 1844).

The founder of the first Baptist church in these United States was decidedly a believer in the doctrine of unconditional election. What the secular historians declared in their college text was declared by Dr. John Clark in his confession of faith. The original American Baptists held to those doctrines denominated "Calvinism."

The first Baptist association in America was the Philadelphia Association. They issued a confession of faith that had a very strong declaration of their belief in the doctrine of election. Due to its length we will only quote a brief portion that reads exactly as the London Confession of 1689. "By the decree of God, for the manifestation of his glory, some men and angels are predestined or foreordained to eternal life through Jesus Christ, to the praise of his glorious grace; others being left to act in their

sins to their just condemnation, to the praise of his glorious justice."

The late Dr. Conrad Glover traced the history of Baptists through Dr. John Clark, and from him to the churches of the Philadelphia Association, forward to the Ketockton Association of Virginia. He declared that the REGULAR BAPTIST CHURCHES of those days were "Calvinistic" in their theology. Unconditional election was a foundation stone of their doctrine of salvation.

### THE CHURCHES OF THE SOUTHERN BAPTIST CONVENTION

Predominantly, present SBC churches and pastors are opponents of the doctrines of grace. They particularly aim their weapons at the doctrines of unconditional election, effectual call, and limited atonement. As I have said before, not all SBC preachers and churches take this position. There are some who are publishing books and republishing the writings of their forefathers in which these doctrines are upheld. But to a great extent, what were **FOUNDATION STONES TO THE FATHERS HAVE BECOME STUMBLING STONES TO THE SONS.**

As late as 1963 the SBC adopted a confession of faith that included the following statement on election.

Election is the gracious purpose of God, according to which He regenerates, sanctifies; and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is a glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility (*THE BAPTIST FAITH AND MESSAGE, "A STATEMENT ADOPTED BY THE SOUTHERN BAPTIST CONVENTION,"* P. 12).

Robert B. Selph, a Southern Baptist Pastor, has published a book called **SOUTHERN BAPTISTS AND THE DOCTRINE OF ELECTION.** The first chapter of this book is titled "*Unconditional Election—A Southern Baptist Heritage.*" He says,

This truth of Unconditional Election was the foundation, the heart, and the hub of all Bible

truth. This doctrine was for Baptists the backbone of Gospel preaching and missionary endeavor. . . The worship, evangelism, and service of Southern Baptists for eighty years was molded and directed by this precious truth. Hymns, confessions, catechisms, and doctrinal standards signed by seminary professors all reflected the universal acknowledgment of this doctrine among Baptists . . . This was the Gospel of our Southern Baptist forefathers for the first eighty years of the Southern Baptist Convention . . . Our Baptist fathers preached the God of absolute and indisputable sovereignty who chose His elect with nothing moving Him with respect to whom He chose, except His own good pleasure and distinguishing mercy (Pp. 7-11).

**EDITORS NOTE: The quotes from Bro. Selph's book are used with his permission I heartily recommend his book. It may be ordered from: Robert B. Selph, 401 E. Louther Street, Carlisle, PA 17013**

Telephone: (717) 249-7473

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J. B. Gambrell was president of the Southern Baptist Convention (1917-1920) and was professor of ecclesiology at Southern Baptist Theological Seminary. At one time Gambrell wrote a book or paper called **BAPTIST PRINCIPLES RESET**. After denouncing what he called "milk-sop, clap-trap evangelism" Gambrell writes,

We may invigorate our faith and renew our courage by reflecting that divine power has always attended the preaching of doctrine when done in the true spirit of preaching. Great revivals have accompanied the heroic preaching of the doctrines of grace—predestination, election, and that whole lofty mountain range of doctrines upon which Jehovah sits enthroned, sovereign in grace, as in all things else. God honors the preaching that honors Him. There is entirely too much milk-sop preaching nowadays—trying to cajole sinners to enter upon a truce with their Maker--"Quit sinning and join the church." The situation does not call for a truce, but for a surrender. Let us bring on the heavy artillery of heaven and thunder away at the stuck-up age as

Whitefield, Edwards, Spurgeon, and Paul did and there will be many slain of the Lord raised up to walk in newness of life (Quoted from the book by RBS, Pp. 8-9).

But, let's go further back to the days of the founding of the Southern Baptist Convention and see what the founding fathers believed. Did those founding fathers hold the doctrine of unconditional election and the other doctrines of grace? J. L. Dagg was one of the founders and served on the committee to draw up the constitution of the SBC. His **MANUAL OF THEOLOGY** was used by J. P. Boyce as a textbook in the first ten years of the existence of the Southern Baptist Seminary at Louisville. The book was published 25 years before Boyce's **ABSTRACT OF SYSTEMATIC THEOLOGY**.

Of election Dagg wrote,

All who will finally be saved, were chosen to salvation by God the Father, before the foundation of the world, and given to Jesus Christ in the Covenant of grace. The doctrine of election encounters strong opposition in the hearts of men, and it is therefore necessary to examine thoroughly its claim to our belief . . . The Scriptures clearly teach, that God has an elect, chosen people. "Who shall lay anything to the charge of God's elect." "Elect according to the foreknowledge of God." "Shall not God avenge his own elect." "Ye are a chosen generation." "God hath chosen you to salvation." "According as he hath chosen us in Christ." Whatever may have been our prejudices against the doctrine of election as held and taught by some ministers of religion, it is undeniable, that, in some sense, the doctrine is found in the Bible: and we cannot reject it, without rejecting that inspired book. We are bound by the authority of God to receive the doctrine; and nothing remains, but that we should make an honest effort to understand it, just as it is taught in the sacred volume. The Scriptures teach expressly, that God's people are chosen to salvation. "Beloved, we are bound to give thanks alway to God for you, because he hath from the beginning chosen you to salvation."

The election to salvation is shown by the words

of Paul in Romans 9:6 and 11:5 to be different from this national election: "They are not all Israel that are of Israel." And, "There is a remnant according to the election of grace." The national election comprehended all Israel, according to the flesh: but the election of grace included those only who will finally be saved. It is not a choice merely to the means of salvation, for these were granted to all the nation of Israel: but it was a choice to salvation itself, and therefore respected the "remnant" and not the whole nation . . . From the views which have been presented, it necessarily follows, that election is not on the ground of foreseen faith or obedience. The Scriptures teach that election is according to the foreknowledge of God. We are, however, not to understand the foreknowledge here mentioned, to be foreknowledge of faith or good works. Faith and good works do not exist, before the grace consequent on election begins to be bestowed; and therefore a foresight of them is impossible. Moreover, the objects of this divine foreknowledge are the persons of the elect, and not their faith or good works. "Whom he foreknew, them he also did predestinate" (Selph, Pp. 49-51).

Dagg goes on to discuss that foreknowledge of persons implies a special regard for them. It does not simply mean that he foresaw what some would do and on the basis of that precognition chose them. God knows all men. God has always known all men in the sense of cognition. Yet, in another sense he will say to some, "***I never knew you.***" Foreknowledge, as used in the New Testament, has the idea of "***elective love.***" His being asked to prepare a catechism for the instruction of children and servants shows that Dagg was held in high esteem among the founding and early fathers of the SBC. Due to ill health he was unable to do this, apparently.

Paige Patterson, President of the Criswell Center for Biblical studies, speaking of Dagg's ***MANUAL OF THEOLOGY***, declared, "If one wishes to know what most Baptists believed during the formative days of the Southern Baptist Convention, he will discover it in this

volume . . . Every pastor, professor, and seminary student should avail himself of the opportunity to become acquainted with one of the most sublime of our Baptist fathers" (*Ibid.* P. 48). It is clear that unconditional election was a ***FOUNDATION STONE*** to this SBC founding father. And, according to Dr. Patterson, this was the general position of those founding fathers of the SBC.

The Southern Baptist Seminary at Louisville has a document called ***The Fundamental Laws of the Southern Baptist Theological Seminary***. On April 30, 1858, the following declaration was written into that document,

Every Professor of the institution shall be a member of a regular Baptist Church; and all persons accepting Professorships in this Seminary, shall be considered by such acceptance, as engaging to teach in accordance with, and not contrary to, the ***Abstract of Principles*** hereinafter laid down" (*Ibid.* Pp. 11-12).

In 1913 the Sunday School Board of the SBC published a study course book by O. C. S. Wallace. In an appendix to this book, ***WHAT BAPTISTS BELIEVE***, a copy of the ***Abstract of Principles*** is found. On election it says,

Election is God's eternal choice of some persons unto everlasting life—not because of foreseen merit in them, but of His mere mercy in Christ—in consequence of which choice they are called, justified and glorified (P. 204).

Wallace, on the subject of election wrote, "In its outworking in respect to men God's eternal and holy purpose is an act of electing grace." (***WHAT BAPTISTS BELIEVE***, P. 96).

Dr. James Petigree Boyce was the founder and first president of the Southern Baptist Seminary which was originally located in Greenville, South Carolina, but was moved to Louisville in 1877. Boyce was a leader among Southern Baptists. In what is probably his most profound contribution to Baptist literature, he wrote of election,

God (who, and not man, is the one who chooses or elects), of his own purpose (in accordance with his will and not from any obligation to man, nor because of any will of man), has from Eternity (the period of God's action, not in time in which

man acts), determined to save (not has actually saved, but simply determined so to do), [and to save (not to confer gospel or church privileges upon),] a definite number of mankind (not the whole race, nor indefinitely merely some of them, nor indefinitely a certain proportionate part; but a definite number), as individuals (not the whole or a part of the race, nor of a nation, nor of a church, nor of a class, as of believers or the pious; but individuals), not for or because of any merit or work of theirs, nor of any value to him of them (not for their good works, nor their holiness, nor excellence, nor their faith, nor their spiritual sanctification, although the choice is to a salvation attained through faith and sanctification; nor their value to him, though their salvation tends greatly to the manifested glory of his grace); but of his own good pleasure (simply because he was pleased so to choose).

For the benefit of clarity, here is Boyce's statement without his parenthetical explanations,

God, of his own purpose, has from Eternity, determined to save a definite number of mankind, as individuals, not for, or because of any merit or work of theirs, nor of any value to him of them; but of his own good pleasure.

It is obvious, it is unmistakably clear that this SBC father held to the foundation stone of unconditional election, a **FOUNDATION STONE OF THE FATHERS THAT HAS BECOME A STUMBLING STONE TO THE SONS.**

**(TO BE CONCLUDED NEXT ISSUE)**

**(THAILAND TRIP, Continued from Page 1)** have to go to several stores in order to buy supplies for the next day's trip.

In each of the villages that we visited and on each day of this trip, Dr. Darling, Tommy and Janice worked tirelessly as they examined and helped those who were sick. They worked patiently, and at times under far less than perfect circumstances, in order to be sure that everyone in each of the villages we visited received the medical help they needed. The ailments of the people in the villages ranged from ear infections to pneumonia. But no matter

how minor or how serious the ailment might be, all received the help they needed.

Sometimes we would meet in the church buildings for the doctor to examine the people and for them to receive the medicine they needed. At other times it might be in one of their homes or out in the open. And in one village Dr. Darling sat on the tailgate of Bro. Anond's truck and examined the people who were sick, as Tommy dispensed the medicine from the back of the truck.



In a couple of the villages we visited, Dr. Darling found individuals with asthma. In order to help them he had to improvise and simply use what was available to him. As we travel each day, we carry bottled water for us to drink. Dr. Darling took one of the empty water bottles, cut a hole in the bottom of it, inserted an inhaler into the hole and made a breathing treatment devise. ( See picture). On several other occasions we did not have exactly what he needed but somehow he and Janice always figured out a way to make do with what was



available.

Another thing that we did while Dr. Darling was with us was to change the way we were getting medicine to the villages. Those of you who are familiar with our work in Thailand know that we supply medicine to many of the churches in the villages. In fact we supply medicine to all of them that have someone who can read, write, and understand what each medicine is to be used for and how to give it. We do not leave medicine where we do not have someone like this because we fear that the wrong medicine might be given or it might be given in harmful dosages.

But in the villages where we are able to leave medicine, we have supplied medicine boxes that we keep stocked for them. Every other month we have been sending \$1000 to Bro. Anond for him to purchase the medicine needed to restock these boxes. This has been an added work for Bro. Anond as well as being time consuming. He would go and buy the medicine and then divide it according to the number of villages and give it to the pastors to carry back to their villages. This was not a very efficient way to distribute the medicine because Bro. Anond had no way of knowing what each village had used since they had last received medicine. The results were that many of the medicine boxes were overstocked with some items, but completely out of others.

Bro. Anond's brother, Daniel, oversees the daily operation of the children's center. Daniel's wife, Moi, is a registered nurse. Dr. Darling suggested that we talk to Moi and ask her if she would be willing to take charge of the medicine. Immediately I thought that this was an excellent suggestion. This will do at least three things. It will free Bro. Anond from using his time to do this. It will make the distribution more efficient and should at the same time save us money by eliminating duplications in the village medicine boxes. It will also put to use the knowledge and skills of Moi. I believe that everyone connected with this work is placed there by our God and is useful to this work in one way or the other. We met with Moi and discussed this arrangement with her and she was more than willing to do this.

We have built a room at the children's center

for Moi to use for two purposes. She will use part of the room to stock the medicine and the other part of the room will be used for her to examine and treat any of the children at the children's center that might be sick. She will serve as a resident nurse for the children's center.

Each month the pastors from the village will bring their medicine boxes to Moi. She will have an inventory sheet of what is to be in each box. She will restock these boxes with only what has been used in the previous month. This will eliminate the duplication of medicine and also give her the flexibility to make adjustments according to each village's need. We also left with Moi 3,000 baht, approximately \$73. This will serve as available money that she can use to carry any of the children at the children's center to see a doctor if necessary. We are thankful for Moi's willingness to take on this work and responsibility. I believe that this will be of great benefit to us in many different ways.

One of the highlights of our trip was in the village of Long Khoad. Here we met with the people on the outside of one of their houses. The people gathered around under a few trees and Dr. Darling examined those who were sick.

As he was doing this and as Tommy was dispensing medicine, I noticed that there were several children playing all around us. There were a couple of monkeys in this village and the children were enjoying playing and chasing the monkeys. But I also noticed one little boy, probably seven or eight years old, who was not playing with the other children. He did not look happy at all and just kept standing around, always close to us. I just assumed that this boy was not feeling well and was waiting to see the doctor. After seeing most of those who were there, Dr. Darling turned to the boy to see what he could do for him. When Bro. Anond asked the boy if he was sick he answered, "No, I just want someone to pray for me".

Well, as you can imagine, this stopped everything. Immediately all of our attention was upon this young boy. Instead of talking to this boy in front of all present, I asked Bro. Anond to bring the boy aside where he and I could talk to him. Bro. Anond did this and the three of us knelt down beside some bushes in the yard in

an area away from the others. I wanted to talk to this boy and try to find out what was troubling him. I wanted to find out why this young boy was looking so sad. I wanted to know why he wanted us to pray for him.

As I began to talk to him and to ask him a few questions, the very first thing that he told me was, "I want to become a Christian". I asked him to tell me why he wanted to become a Christian. It was then that he told me of his home life and religious training.

The boy is a Thai and not a La Hu. He and his parents live in Chiang Mai. His parents are Buddhists and regularly attend the temple services. This young boy, again only seven or eight years of age, told me that his parents always carry him to the Buddhist temple services. But , he said, recently every time he goes to the Buddhist temple it causes him "to feel bad". He said "it makes me sad" now every time I go to the temple.

This young boy, by the providence of God, was in Long Khoad visiting his grandmother at the very time we came to this village. His grandmother had told him that we were coming and that he should talk to us about his feelings. And as I talked to this young boy, I asked him if he knew who Jesus was. His answer was "No". He had never heard the name of Jesus. I asked if he knew what sin was. His answer was the same, "No". He had never even heard of sin and did not understand the concept of sin, only "mistakes".

So I told him about God, the true and the living God, as opposed to all false gods. I told him about sin and its terrible consequences. Then I told him about Jesus. I explained to him that Jesus is the Christ, the Son of the Living God. I told him how Jesus had come into the world to save sinners. Then I asked the boy how long he would be staying with his Grandmother in Long Khoad and he said about two months. We had prayer together. I asked God, if He be pleased, to reveal His Son Jesus Christ to this young boy. I then spoke to Bro. Anond and to the pastor of the church at Long Khoad. They are each going to spend time with this young boy. They are going to further explain to him the gospel of Jesus Christ. The boy promised me that he would listen to them as they speak to

him privately, and that he would listen to the pastor in the church services. He told me that he wanted to learn more about Jesus. He said it "makes me feel good to hear about Him".

I don't know what God will do in the life of this young boy. I am convinced that He has begun to do something. I am equally convinced that when God begins a work He will complete it. But I also know that there is a difference in "wanting to become a Christian" because it makes you "feel bad" to attend a Buddhist service and believing on the Lord Jesus Christ. I want us to be very careful that we teach this young boy the difference. My prayer is that this boy will one day trust in Jesus Christ as his Saviour. We can plant, we can sow, but only God can give the increase. May God help us to be careful how we plant, and how we sow. May our God also forbid us from trying to produce the increase. I must also tell you this. As we left the village this young boy was smiling, whereas when we arrived he had looked so sad. Please remember to pray for this young boy, and Bro. Anond and the pastor as they minister unto him.

Another incident that stood out to me on this trip happened in the village of Plang Hok. After Dr. Darling and Tommy had returned home, Janice, Bro. Anond and I went to Plang Hok for a church service. In this area of Thailand they are having local political elections and even the La Hu who have ID cards can vote in these local elections.

Just before the church service began, a group of Thai men who were seeking office came to the village. These men did not speak La Hu and therefore had with them a La Hu man from a different village to interpret for them. When these men noticed that church services were about to begin, they came inside of the building and asked if they could speak to the congregation. Bro. Anond and the man serving as pastor at Plang Hok told them they could, but only after the church services were finished.

All of these men, except the La Hu interpreter, were Buddhists. But they were very polite and respectful and took seats on the front row. As we began the services and were singing hymns and listening to the different groups sing specials they had prepared, I thought about the texts I had prepared to bring the message from.

And I could not help thinking about the providence of God in having these men in the services. I remember asking the Lord, if He be pleased, to save these Buddhists that were present in this service. When the time came, I opened to the texts I had prepared to preach from in this service. The texts were Acts 4:12 and John 14:6. I preached as clearly and as plainly as I could that Jesus Christ was the one and only Saviour of sinners. I intentionally spoke directly to these Buddhists that were present and told them that there was no other name under heaven given among men whereby we must be saved. I explained to them that Jesus Christ was "the way, the truth, and the life". I did the best I could to tell them that Jesus was the only access that anyone had to the Father. I even went further and told of the eternal consequences of not believing on the Lord Jesus Christ.

When I had finished preaching and we had dismissed the service, these Thai men were then allowed to speak. The first one stood, with the La Hu interpreter at his side, and gave his speech, telling why the people should vote for him. He spoke for several minutes, the La Hu man interpreting all that he said. Then he finished his speech, thanked the people, and sat down. But the interpreter remained standing in front of the people. His eyes began to swell with tears. Then he began to tell everyone present how his life had been changed as he sat and listened to the preaching.

He told us that for years he had thought that he was a Christian. He was a member of a Nazarene church in the village of Big Tree. But he said that he had never really heard the gospel until today. And he told how his heart had been changed and that now he truly trusted in the Lord Jesus Christ. He gave a very impressive account to all present, including the Buddhists that were there, of what the Lord had done both to him and for him during the preaching. He wept as he told how happy he was to now truly trust in the Lord Jesus Christ.

I could not help but thinking: "while I was busy preaching to the Buddhists, God was busy saving their interpreter". I was once again reminded that we are simply to be faithful in the preaching of the gospel and God will use it as it

pleases Him, and He will make it effectual to whom He will.

But what a great God we have. His providence rules over all. He directed our steps to be in this particular village, on this particular day, and even at this particular time of the day. He, in His sovereignty, caused those Buddhists to plan their schedules to be in this same village, on this particular day, and even at this particular time of this day. Our God also had these Buddhists to choose this particular La Hu man to serve as their interpreter. He even caused these Buddhists to not only pay this man to be there, but to also provide him transportation to get there. Isn't it amazing how God works things out to get the gospel to whomsoever He wills, even in the remote villages of Thailand?

There are other things relating to this trip that I will share with you in a future article. We are so thankful to our God for allowing us to go at this time. We are thankful to all of you who so faithfully support this work in Thailand. It is your support, whether financial or in other ways, that allows us to go and to do the things that we do. I also want to thank my brother Tommy and Dr. Bryan Darling. These men took time away from their businesses and medical practice to go and to be a part of this trip. God has given a burden to both of these men for the work in Thailand, and for this we are thankful. Dr. Darling is already making plans to go with us on a future trip. We trust that Tommy will be able to go with us once again also, and be able to once again be among the Hill-tribe people he has come to love.

I must also thank our God for allowing Janice to be able to go on this trip. Because of health problems we didn't know if she would be physically able to go or not. But God allowed her to go and once again, and as always, her presence there made a tremendous difference. Along with her medical knowledge and all of the work that Janice does, I appreciate most of all her love for the work and her care and concern for the people of the villages.

The Lord continues to bless the labors of Bro. Anond in the villages, in the churches, and also in his prison ministries. Please remember to pray for him and for all that are involved in this work.

## *Come Over and Help Us*

It is written: "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come **over** into Macedonia, **and help us**. And after he had seen the vision, **immediately we endeavoured to go** into Macedonia, assuredly **gathering that the Lord had called us** for to preach the gospel unto them." (Acts 16:9-10)

Because of the abundance of the Gospel of the Lord Jesus around us, we so often unconsciously presume there is an abundance of it everywhere in the world. Sad to say, this is a false assumption; nothing could be farther from the truth. There are still multitudes of locations that have yet to hear the honest preaching of the Gospel of Jesus Christ through the Sovereign Eternal Grace of God. There is truly a world-wide famine in the land, a famine of hearing the honest preaching and teaching of the Word of God. It is not because it is not in the world; rather

it is because those holding the truth of the righteousness of God in Jesus have an apathetic view of the whited fields of harvest. This is a generation of spiritual degeneration and self-centeredness. There are very few who are awake and conscious of a world vision for the cause of Christ. There are even places that have heard it in the past but are empty of the sound of the Gospel now.

Cognizant believers are acutely knowledgeable of the desperation of the multitudes around the world hungering for "the Way, the Truth and the Life." There is a special passion of the indwelling Holy Spirit that ardently hears and feels the cries of "Come over and Help us!" This passion knows no boundaries of sea, land, or cultures. It craves only one thing -- to quench the hunger and thirst for righteousness. It responds to the plea with "God, here am I! How can I help?" There is no thought of "Can I?"; rather the thought is "God, please, make a way and show me how to answer the call!" Faithful believers see the white fields and are ready to go. Multitudes need the Gospel of hope.

Many so-called believers have become numb to worldwide missions, evangelism, and education. Yet, the needs and pleadings have multiplied. But, who will hear and fill up the gaps with "Here am I, use me!" There is an urgent need for an unselfish and unfettered surrender to the cries for help in these darkest of times!

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