



The Grace Proclamator and Promulgator

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

PUBLISHED AS A MISSION PROJECT OF CENTRAL BAPTIST CHURCH

A Baptist Church *Radically Different From Pedobaptist Churches*

By J.L.M. Curry, D.D., LL.D

Jabez Lamar Monroe Curry (1825-1903) “Farmer, lawyer, legislator, soldier, teacher, diplomat, writer, author, manager of Peabody and Slater Funds, Special Ambassador,” Curry was United States Minister to Spain, 1885-88, Ambassador Extraordinary, 1902, and ordained Baptist Minister, trustee, Southern Baptist Theological Seminary; president,, Virginia General Association; and president, Foreign Mission Board. A member of the Alabama Legislature, and a Representative in the United states and Confederate Congresses, he was “a staunch Southerner, but . . . above all a great American.” He was president, Howard College, 1861-68, professor, Richmond College, 1868-81, later president of the trustees. A pioneer and promoter of education for white and Negro, Curry addressed superbly ever legislature in the South, where he had “a greater personal influence than any other man.” He had a broad love of humanity, and an unwavering faith in God and country.

No religious denomination has a moral right to a separate existence unless it differs essentially from others. Ecclesiastical differences ought always to spring from profound doctrinal differences. To divide Christians, except for reasons of gravest import, is criminal schism. Sects are justifiable only for matters of conscience growing out of clear scriptural precept or inevitable logical inference. Human speculation, tradition, authority of pope or council or synod or conference of legislature, is no proper basis for an organization of Christians. Nothing short of the truth of revelation, the authoritative force of God’s word, rising above mere prejudice or passion or caprice, can justify a distinct church organization. (See CHURCH Page. 2, Rt Col)

RESURRECTION EXHORTATION

By Bill Lee

I Corinthians 15 is commonly known as the resurrection chapter of the Bible. Paul goes into great detail in setting forth what will occur when Jesus Christ returns and the first resurrection takes place. A proper understanding of this particular chapter of the Bible is absolutely necessary in order to have a correct understanding of end time events.

The apostle ends this great teaching of the resurrection with these words recorded in verse

58; ***“Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”***

You will notice that Paul begins here with the word ***“Therefore”***. This is a common practice of the Apostle. Many times Paul would set forth the doctrine of God on various subjects and then follow this with a ***“therefore”***. By use of the word ***“therefore”*** Paul would relate a

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CO-EDITORS' ADDRESSES, PHONE NUMBERS AND E-MAIL ADDRESSES

Editor, Eld. Wayne Camp, may be reached at the address given above, or at his home address. His home address at present is: 3809 Strider Rd, Scobey, MS 38953.

Home: (662) 229-9578

E-mail address: rwcamp@gpp-5grace.com

Visit our Home Page on the Internet

<http://www.gpp.camps-computer.com/>

Editor, Eld. Bill Lee may be reached at PO Box 876, Grenada, MS 38901-0876.

Editor Lee's phone number is 662-226-2715.

E-Mail Address: billandjan@cableone.net

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conclusion and/or the practical application of the doctrine he had just set forth.

The **“therefore”** of verse 58 is directed to those whom Paul called **“my beloved brethren”**. He gives them in this closing verse both words of exhortation and words of encouragement. The words of exhortation are; **“be ye steadfast, unmovable, always abounding in the work of the Lord”**. The words of encouragement are; **“your labor is not in vain in the Lord”**.

I have found, both by Bible study and

practical experience, that the saints of God need both exhortation and encouragement as they live here in this world. And it is exhortation and encouragement that is based upon the Word of God that we need. For there are many exhortations and encouragements that are false, empty, and even hurtful to the saints of God. These appeal to the flesh rather than to the spirit and are of no profit at all to the child of God. These false exhortations and encouragements are based upon worldly wisdom and they appeal to the carnal nature rather than to the spiritual. But true and profitable exhortations and encouragements are always based upon Biblical teachings and precepts. We are called upon to **“exhort one another”** in the Word of God, and the best way to do this is to base our exhortation solely upon the Word of God. Paul gives us a great example of this in following up on his resurrection teaching by saying; **“Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”**

(CHURCH, Cont. from P. 1)

While Baptists rejoice that there are so many points of agreement betwixt themselves and other evangelical Christians, and are prompt to acknowledge the works of faith and the labors of love of their brethren, yet they hold peculiar and differentiating principles, that they are of vital importance and enter essentially into the idea of a church, its organism, membership, ordinances, and doctrines. These differences are radical, growing out of God's revealed will; and the barriers of separation are neither few nor trivial. To suppose that we are kept apart from beloved brethren solely by our views on baptism and the Lord's Supper is a grievous misapprehension. Our differences, as we conceive, are broader and involve imperishable scriptural ideas and principles. The “wall of partition” is not built of water, much or little, of rites or robes or ceremonial. No sectarian bitterness or preference for isolation keeps us apart from those with whom we delight to cooperate in many spheres of Christian labor. The suggestion would not be uncharitable that sectarianism is responsible for diverse

denominations which have a common origin, recognize one another's ordinances, and hold to infant baptism, infant membership, and other common practices.

Let us, in charity but with absolute loyalty to God's Word, point out what differentiates a Baptist church from Pedobaptist churches. To the law and the testimony. That must be accepted as true ecclesiastically which approaches most nearly to what was decreed by Christ, the Lawgiver, as the basis of the fellowship of the disciples. Christ ordained the means of the progress and perpetuity of His kingdom. What was right then is right now. There has been no new revelation nor change of methods. Disciples were to teach, or disciple, baptize believers, and keep commandments. If we have the constitution, the organization, the spirit, of New Testament or apostolical churches, all fears may be dismissed.

Baptists differ fundamentally from Pedobaptists in **practically** adhering to the NEW TESTAMENT AS THE SUFFICIENT, THE EXCLUSIVE, AND THE ABSOLUTE RULE OF FAITH AND PRACTICE. The soul of Baptist churches is submission and conformity to the New Testament. Individual liberty is to be regulated by divine law. The end of revelation is the limit of moral and religious duty. Loyalty to Christ must in all things take precedence of personal inclination. The New Testament is not to be supplanted by tradition, nor the syllabus of popes, not the decrees of councils and synods, not by acts of civil government, not by notions of personal convenience, nor by parental constraint. No Christian can take as obligatory upon his conscience the belief or practice of any person or family or church or nation, except as sustained by the Word of God.

Romanists appeal to the "church" and its alleged right to reform and alter, and the High-churchmen appeal to "the church" and tradition. The claim of infallibility set up for pope or church, Baptists cannot concede. The Vatican Council declared the official utterances of the pope in matters of Christian faith and duty to be a divine oracle, and to be departed from on peril of salvation. In an Episcopal tract, No. 90, it is stated that, "in the sense in which it is commonly understood at this day, Scripture is

not, on Anglican principles, "the rule of faith." A dean of the General Theological Seminary of the Episcopal Church in his inaugural address, said, "Learn what the church teaches and obey what she commands." Protestants generally, it is gladly confessed, make theoretically, and largely in practice, the Word of God the foundation of their faith, but we maintain that only the Baptists sustain their religious creed without resort to tradition, the authority of the so-called Fathers, or the interpretation of what is vaguely and sometimes unscripturally called "the church." Obviously, infant baptism and membership, prelacy, sacramental salvation, sacerdotal functions, "extension of the incarnation" into the bread and wine of the Lord's Supper, and some other beliefs of Pedobaptists churches, can only be sustained by the **insufficiency** of the Scriptures as a rule of faith and practice. The real appeal is often to other writings or authority than the Bible. A parent doubting the right of infant baptism is rarely, if ever, referred to the New Testament as the sole and conclusive guide.*

*The following incident occurred almost literally as stated:

"Uncle, I have great confidence in your learning, judgement, and piety; and as we are alone, I want you to deal candidly with me. I am a mother and a Baptist; once you were a Baptist, but are now an Episcopal minister, You say that children ought to be baptized, and that by baptism they are made inheritors of the kingdom of heaven. If so, my children are less favored in the sight of God than those who have been baptized in infancy. As a Christian mother, I wish to do my duty to my Savior and my children. Here is the Bible; please show me what convinced you of the error of your former opinions and on what you base the practice of infant baptism."

"Oh, my daughter, read Hodge, read Hodge."

The church, or the practice of the parents, or learned theologians, or usage, or strained inference becomes the standard. The Word of God is conclusive and binding on every heart and conscience, and no human power can release from the obligation. What was taught by the apostles; what was commanded by Jesus; and especially what was done by Him when He

placed Himself on the level of His disciples, - is of force now and for all time.

The New Testament is the constitution for Christian churches. It was not committed to any particular class of persons for interpretation. It is a revelation to every man, and was not given to a priesthood to be doled out and interpreted, nor to a preacher in any higher or different sense than to every one who reads it. The pope or a church or a preacher has no information or enlightenment that is not accessible to every intelligent and faithful Christian.

The basal principle leads Baptists to maintain more emphatically than others -

I. The personality of all religious duties. In the performance of these there can be no sponsor nor proxy. Spiritual responsibilities cannot be met by power of attorney. Christianity is individualizing. God deals with each responsible being as if he were alone in the universe. No one, however close his relationship, can undertake or answer for another. The responsibility is personal. Repentance, faith, and obedience must be individual and voluntary. Compulsory or involuntary baptism is no more allowable in God's economy than compulsory or involuntary partaking of the Lord's Supper. Every one must give an account of himself. Mental and moral freedom cannot be abdicated. God gives a rational mind to think and judge, and a free will to accept or reject. Parents, priests, church governments, cannot rightly come betwixt an individual soul and Christ, nor decide individual obligations.

As a corollary from this personality flow the right and the duty of private judgement, which cannot be transferred without sin. Liberty of choice is not to be thwarted by infantile covenants or compulsory rites of penal inflictions. Private judgement. in religious matters is largely ignored, or its unbiased exercise interfered with, by parents, churches, the law, public opinion, social customs, or traditions.

II. A credible confession of personal faith in the Lord Jesus Christ as a prerequisite to baptism and church membership.

The New Testament idea of a church is a local assembly of baptized **believers** - a society of the spiritual and faithful, who give evidence of

having been regenerated by the Spirit. This might have been expected from the nature and object of the mission of the Messiah, who came to set up a spiritual kingdom. The epistles to the churches are addressed to the saints and faithful in Christ Jesus, who are exhorted not to be unequally yoked together with unbelievers. Faith in Christ was the distinguishing principle of the new religion; and obviously there was no mixed membership except as the occasional result of mistake or fraud. A church was a manifestation of the Spirit, and membership in it must necessarily be preceded by regeneration, faith, adoption. Those added to the first churches are invariably spoken of as "the saved," as "gladly receiving the Word" and obeying it. When application was made for admission into the apostolic churches, there was **in every case** the avowal of faith in Christ.

"Priests were obedient to the faith." "Believers were the more added to the Lord, both men and women." "The Corinthians hearing believed, and were baptized." A clear line of demarcation is drawn in the Scriptures between the churches and world. National or hereditary membership is a gross departure from the original plan and practice, Hooker said, "Not any man a member of the Commonwealth of England but the same is also a member of the Church of England." Burke said, "In a Christian commonwealth the church and the state are one and the same thing." Into a New Testament church there can be no entrance by natural birth or ceremonial rite, by proxy or sponsorial faith, by accidental fact or compulsory form. Christ enlists a people made willing in the day of His power. To them that believe on His name He gives power to become the sons of God. Apostolic churches were composed of those "born, not of blood, nor of the will of the flesh," but of the Spirit.

The churches were recruited, not, as Xavier recruited Romanism, by the manual labor of sprinkling the untutored Indians of the East until his arm was exhausted; nor, to quote Robertson, "by manipulations manufacturing a child of the devil through baptism into a child of God," but by the reception of believing, loving, obedient, baptized Christians. Baptist churches consist exclusively of those who profess

experimental faith in the Lord Jesus Christ; and this doctrine, of converted membership exclusively, is held in its fullness and unexceptionally only by them. Believe in order to become a member, not become a member in order to believe. Totally different conceptions exist as to the relation of a church to human salvation. Romanists and others hold that the church is a divinely constituted channel of grace to sinners. Men and children join, in order to be saved. Baptists hold that a person received salvation directly from Christ, and that the relation of such a one to a church depends on his antecedent relation to Christ. Believers were baptized as a result of their faith in Christ. Baptism was the assumption by the newborn of the badge of discipleship, the public act by which they were designated as Christians and enrolled among the followers of the Redeemer. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

A denial of this principle of converted membership is one of the most serious of ecclesiastical errors. A departure from this brought in infant baptism, infant membership, unregenerate elements, hereditary membership, hereditary holiness, sacramentalism, baptismal regeneration, alliance of church and state, religious persecution, this "mark," is to miss the great distinction "of the churches that were in Christ Jesus."

III. The officers of a New Testament church were bishops, elders, pastors - all meaning the same office - and deacons: "To all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons." The apostolic office and function having ceased, there is absolute parity of the ministry. Bishops are overseers and examples, office-bearers of the true Ruler of Israel, but have no power to "lord it over God's heritage." The ministry is a sacred order, not in a ceremonial sense, but in a moral sense, just as all Christians are called saints. No priestly or sacerdotal class is recognized in the New Testament, and hence not in Baptist churches. There are no gradations of rank in the ministry, and no episcopal authority beyond feeding and taking oversight, with their consent, or a local flock. Baptists recognize no pope nor cardinal

nor archbishop; no national nor diocesan bishop, nor any head of the ministry excepting the ever-living Christ. In the New Testament can be found no threefold order of bishops, priests, and deacons, as held by Romanists and prelatists. To faith in Christ the Scriptures do not add faith in the church, faith in the succession of the apostles; that is "another gospel," usurping the place of the true.

Deacons are not elders or rulers, but servants of the churches, to look after temporal interests. No rule is given in reference to the number of deacons or duration of office.

Service or duty rather than power is the characteristic of the relation of church officers to a church.

Offices are not titles of rank nor means of ecclesiastical exaltation, but posts of service. Church officers and members are but parts of a whole, and their actings are joint and mutual.

No privileged order is authorized, by imposition of hands or otherwise, to impart gifts, grace, or authority. A deacon or a bishop is the same, morally, intellectually, and physically, after appointment as before. The notion that there is a succession or transmission of virtue or validity through the hands of some one by virtue of his ordination has no warrant in the New Testament. Officers originate in, and proceed from the churches, and not the churches from the officers.

IV. Baptists hold that Christ enjoined two ordinances, baptism and the Lord's Supper, and they seek to preserve them unchanged in number, order, mode, and significance. Baptism is the immersion in water of a believer into the name of the Father, the Son, and the Holy Spirit. This voluntary baptism, after an intelligent confession of faith in Christ, is prerequisite to the Lord's Supper, in which the members of a church, by the use of bread and wine, commemorate together the dying love of Christ. The allusions to baptism in the Scriptures are of no significance if the act were not voluntary on the part of a disciple and by immersion. Baptism and the Lord's Supper summarize the Gospel through which we are saved, the death of Christ for our sins, His burial and resurrection. In these two ordinances we declare that the Lord made

atonement for sin by His death; that His death is reckoned to the believer; that salvation is on the principle of substitution; and that the believer has died to sin and has risen again to newness of life through faith in Jesus Christ. Those who are baptized *into* Christ—and this involves necessarily antecedent faith and excludes involuntary and compulsory baptism—put on Christ, assume His uniform, assert allegiance and loyalty, and come under the most imperious obligations to separate from evil and live for Him who bought them with His precious blood.

These ordinances in strictness are not sacraments, and are wholly inoperative without personal faith. If sacramental and the meritorious means of salvation, the great doctrine of justification by faith is cut up by the roots. The Prayer-book speaks of “baptism, wherein I was made a member of Christ and an inheritor of the kingdom of heaven.” An Episcopal catechism has this question and answer: “What was done when you received your Christian name? I was taken into Christ’s holy church and made a member of it.” Dr. Nevins said, “The church makes us Christians by the holy sacrament of baptism.” An Episcopal tract speaks “of the regenerating waters of baptism.” The Lutheran Confession, adopted by the Diet of Augsburg, condemned the Anabaptists because they “affirmed that children could be saved without baptism.” A Presbyterian catechism says, “Baptism is a sacrament into Christ, and partaking of the covenant of grace, and our engagements to be the Lord’s.” Baptists hold that baptism and the Lord’s Supper have no saving power, and depend for their value on the faith of him who receives these ordinances. Instead of possessing inherent power, they are the expressions of voluntary faith and obedience. Baptists reject these “magical conceptions of the means of grace,” and do not understand how those called “baptized children of the church” are any more entitled to “covenanted mercies” than the unbaptized children.

It is sometimes charged that Baptists make too much of baptism. Just what the New Testament makes; no more, no less. The symbol of regeneration is not put before experience of the new birth. Baptism, as an instrumental cause of salvation, as making a child “an inheritor of the

kingdom of heaven,” or more salvable than its less favored fellow, is, besides being a reversal of the divine order, a denial of the efficacy of the blood of Christ and of justification by personal faith. Salvation with us is not from the church or priest or sacrament or human works of by inheritance, but of grace through Jesus Christ, received by the soul in an act of loving trust.

V. ἐκκλησία (Church) means primarily an assembly, for whatever purpose convened. It is so used in two or three passages in the New Testament. But when referring to a Christian church, it is used in two senses only: *First*, and rarely, as including the whole body of believers, saints of all dispensations, “the sacramental host of God’s elect.” As such there is no visible organization, but outside there is no salvation. **(Editor’s note: Personally I reject the idea that the Bible ever teaches that there is such a thing as a church composed of all the saved or “the sacramental host of God’s elect.”)** *Secondly*, and much more frequently, as a society of persons regenerated by the Holy Spirit, possessors of personal faith in Christ, having one Lord, one faith, one baptism, **meeting in one place for the worship of God** (Emp. Mine, RWC. This Baptist author held that a church is a body of saved, baptized believers which meets in **one place**). We read of a plurality of churches in the provinces of Silicia, Syria, Judea, Samaria, Galatia, Asia, Macedonia, and of single churches at Jerusalem, Antioch, Ephesus, Philippi, Corinth, Cenchræa. These churches are always separate, voluntary, independent local associations of saints as equals. *Separate and distinct*, and so addressed, so instructed, so visited. *Independent* of all authority but Christ’s, bound to obey His laws, free from all external control. No church claimed authority over any other. Each was complete in itself, competent to manage its own affairs without supervision or direction. Aggregation of churches could not increase church power, and really had no church power at all. *Local*, with no provincial, territorial ecclesiasticism, no external organic unity among the various churches. The idea of a general or national church organization is of much later date than the time of the apostles. The New Testament makes no mention of the

Church of Asia or Italy or England, nor of any church extending over a large area of country. Cases of discipline were attended to by individual churches, and there is no intimation of a higher judicatory.

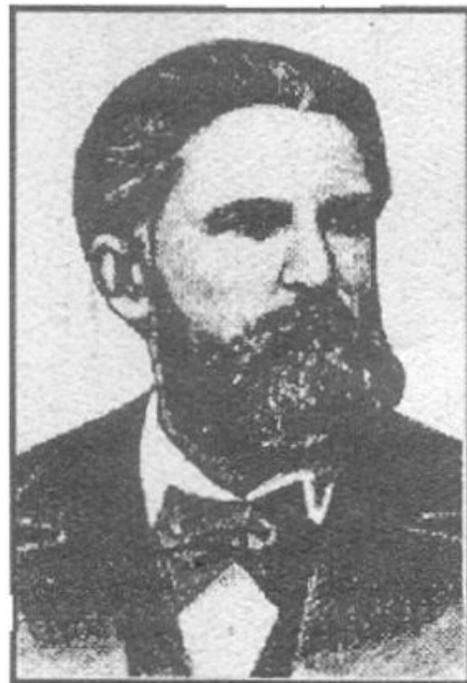
VI. Throughout their entire history Baptists present an unbroken record of their advocacy of the separation of churches from the civil power. There is not a denomination one hundred years old, Baptists and Quakers excepted, which has not, in some form, favored the union of church and state, or the use of governmental power for the support of religion or the punishment of nonconformity. The Reformers, while protesting against the heresies of Rome, framed creeds which gave to magistrates coercive power in religion. Having suffered persecution, they became persecutors. No Baptist church nor Baptist author can be cited as defending a national ecclesiastical establishment or any interference by the civil power with the rights of conscience. From the times of Peter and Stephen and Paul to the present hour, their witness to religious freedom has been clear and unbroken. As Christ is King in Zion, no lawgiver can usurp his prerogatives. These principles have been denounced by statesmen as rebellion and by theologians as heresy; but amid direst persecution, and often unaided, Baptists have been faithful and inflexible in the assertion of soul liberty. This conspicuous isolation has not been accidental nor due to superior intelligence, but is the logical, inevitable sequence from the principles inherent in their church polity and religious thinking.

Religious liberty is an inference irresistible from the whole structure and creed of Baptist churches. Their principles necessitate absolute separation of civil and ecclesiastical authority. A Baptist church failing to recognize this fundamental truth would cease to be a Baptist church. It is so basal that a Baptist church and a nation can never be identical or united. It is strange that a people, denounced as illiberal and bigoted, should so consistently have sustained a truth which, after centuries of opposition, all enlightened nations and denominations, Rome only excepted, are now incorporating into their political and religious creeds as of universal application. The improper notions concerning the relations of church and state, which have been so difficult to eradicate, have grown out of the unscriptural notions which

have prevailed as to the true idea and basis of a New Testament church. For a church or denomination to concede the right or claim of the civil power to make articles of faith, adopt a prayer-book, appoint ministers, or of a church to control a state, is to forfeit all just claim to the pretence of scripturalness. No apostolic church can be in alliance with a state. A church ceases to have the mark of apostolicity or primitiveness when such a union occurs or is possible. Betwixt Baptist churches and any such possible connection there is an irreconcilable antagonism.

These radical features, differentiating a Baptist church from a Pedobaptist church, are adapted to all people and all ages. If the apostles, under the teaching of Christ and the Holy Spirit, in the infancy of Christianity, instituted a voluntary union of baptized disciples as a Christian church; if Congregationalism and Independency were the best form then for individual edification, for purity of doctrine, for aggressive attacks upon the power so darkness—surely we need now to do no more than to copy the primitive model. Spiritual principles never change. What was best when infant churches encountered heathenism and cruel governments is best now.

These principles secure a vantage ground in opposing all forms of error and heresy, and churches organized upon them ought to be pure and noble, ever alive to learn and quick to do the will of the Lord and Master.



*J. L. M.
Curry*

Thailand Mission Trip

Bill Lee

The Lord willing, we will be making another trip to Thailand in the month of May. We are looking forward to being once again among the people and churches in the villages of northern Thailand. This trip will be a little different from trips we have taken in the past, but then every trip is different in one way or the other.

On this trip Janice and I will leave the U.S. on May 7 and arrive in Chiang Mai, Thailand on May 8. Then on May 10, Billy Holladay, from Mountain View Baptist Church in Scottsboro, Al. will arrive in Chiang Mai to join us. Following this, on May 15, Hope Greenlee, a Therapeutic Body Works Practitioner from Gaylord, Mi., will arrive to be with us. And then on May 19, Dr. Bryan Darling from Tupelo, Ms. and Ricky Cash, a registered pharmacist from Grenada, Ms. will arrive and be with us for the remainder of the trip. Our schedule is for all of us to leave Chiang Mai together for our trip back home on May 26.

The first part of our trip, from the time that Janice and I arrive in Chiang Mai until Dr. Darling and Ricky Cash arrive, will be used to visit and preach in the churches and to visit the children's center and try to fill the needs I am sure we will find there.

The needs at the children's center that we are already aware of are as follows: 1. There are several buildings at the children's center that need some repair, new roofs etc. The boys' dormitory is especially in need of repair. Bro. Anond called me today and told of a strong storm that came through Chiang Mai and did a lot of damage to several of the buildings at the children's center. The roofs on several of the buildings were destroyed in this storm. 2. The children have just started back to school and they need new shoes, socks, underwear, uniforms, books, and all of the usual things associated with going back to school. 3. We have a need for a commercial washing machine and clothes dryer at the children's center. 4. New tables are needed for the dining hall. And as always, once we get there we will find that they have other needs that we are not aware of at the present time.

Since my last trip to Thailand we have been able to purchase some land for one of the churches. There were three churches that were meeting in the same general area. When I was last there I met with these three churches and they agreed to merge into one church and meet in a central location. While I was there I looked at some land in this area that was for sale and I told the people to pray that the Lord would provide the means for us to purchase this land. After I returned home I received a call from a man and his wife who wanted to help with the Thailand work. I told them about this land and some other needs that we had at that time and they graciously sent us enough to buy this land. I wired the money to Bro. Anond and he informed me this morning, April 9, that the purchase of the land took place last week.

These three churches had two pastors among them. When they merged into one church they elected one of these to be their pastor and the other as a missionary out of their church. They are in full agreement in all of this and happy to have their own land on which to meet. Before this they were renting land from Buddhists, but now they are freed from this and have their own land on which to meet. When I met with them on my last trip, as we discussed this land, they agreed that when the Lord did provide them with this land that they would build their own building and support their own pastor. So the Lord provided, and they are now in the process of building their building and they are faithfully serving the Lord in this area. I have mentioned this just to thank our God and those He used to furnish this need. During the first part of our trip I look forward to going back to this land and meeting with this church in their new building.

There are many other villages and churches that we plan to visit during this first part of our trip. It is always good, as well as Bible order, to go back and see how the churches are doing, Acts 15:36. Bro. Camp and I do this repeatedly on the trips that we make to Thailand and it is always a great encouragement unto us as well as to the churches. Many times questions concerning either doctrine or practice need to be answered and this gives us a good

opportunity to do this. So we will set aside the first part of our trip for these things, as well as whatever else may come up while we are there.

Then the final week of our trip will be set aside for the medical needs of the people. We are blessed on this trip to have a medical doctor, a registered pharmacist, a registered nurse and a therapeutic body works practitioner. As most of you already know, the only medical help the people in the various churches and villages have is what we are able to provide for them. This part of our trips is very important to the people there. There is always much sickness and disease among the people, as well as many injuries. I am so thankful that these, who have volunteered their time and are paying their own airfare and expenses, will be with us on this trip.

This medical part of our trip is always very expensive, as we must purchase all of the medicine and supplies that are needed in order for the doctor and others to properly treat those in need. But we are confident that the Lord will provide our needs. I do not believe for one minute that He will provide all of these medical workers and not supply them with the medicine and the supplies that they need to do their work. And as this medical team does their work, Billy

Holladay and I will do whatever we can to assist them in any way. Our role will probably be that of “go-fers” and “fetch-its”, but this is a necessary part of the work also.

We ask for your prayers as we make this trip. This will be the longest that I have been away from Central Baptist Church at one time. I will be away for three Sunday's. During this time that I am gone, Bro. Wayne Camp will fill the pulpit here at Central. The Lord has blessed Bro. Camp and me in allowing us to work together in this mission work of our church, and I appreciate Bro. Camp filling the pulpit here in my absence. I am also thankful to be a part of a church with such a heart for mission work. Unity, love and a commitment to true mission work are at the heart of all we do here at Central Baptist Church.

It has been ten years since I made my first trip to Thailand. The Lord has done so much there during this time. I am truly thankful unto Him for all of His blessings. I am also thankful for all of those who have joined with us in this work of the Lord in Thailand. It is a great blessing when churches and individuals can work together in harmony, serving the Lord, not for self-glory, but to the praise and honor of His grace.



GRACE BAPTIST CHURCH, CLAREMORE, OK

By Wayne Camp

In last month's issue of the paper we had a report from Bro. Roger Dohrer on the progress of the rebuilding of their building. As many of you know ice and snow caused their building to literally cave in and their auditorium was destroyed. Their insurance company has rebuilt it and as you can see at the bottom of this page, they have done a beautiful job of rebuilding it. It is much nicer, Bro. Dohrer says, than it was before and it was very nice then.

We rejoice with this congregation in getting this new building in time for the Bible conference and look forward to being with them. They are always great hosts and every conference they have had has been great.

This will be the Seventh Annual Bible Conference for Grace Baptist Church. It will commence on Thursday night, April 26 and conclude at noon on Saturday, April 28, 2007. The theme this year is "**Amazing Grace, How Sweet the Sound.**"

There will be Dinner at the church at 5:30 Thursday evening to get things started. The

speakers and their subjects in order are:

Thursday Evening:

Orval Heath ***God's Divine Revelation, The Word of God***

Laurence Justice ***God's Divine Sovereignty***

Friday Morning:

Royce Smith ***God's Eternal Purpose—Decrees and Covenants***

Jack Duplechain ***God's Divine Grace—Its Sure Foundation***

Dean Robinson ***Total Depravity***

Friday Evening:

Daniel Pope ***Unconditional Election***

Dan Cozart ***Particular Redemption***

Saturday Morning:

Wayne Camp ***Irresistible Grace***

Forrest Keener ***Perseverance and Preservation***

Bill Lee ***God's Wonderful Rule on Earth—Providence.***



BROTHER WAYNE CAMP'S SCHEDULE

Several have asked me about my speaking schedule for this summer before Ruth and I return to Thailand about the first of November. First, let me say that I have just finished a good meeting with Bro. Steve Fulton and the Providence Baptist Church April 13-15. I did three PowerPoint presentations on the work in Thailand.

1. Beginning and early history
2. Middle history
3. 2006-2007 presentation

My scheduled appointments at this time are as follows:

1. April 22, 2007 Grace Baptist Church, Dothan, Alabama.
2. April 26-28, 2007 Bible Conference, Grace Baptist Church, Claremore, Oklahoma.
3. April 29, 2007 Preach morning and evening services and do a presentation on the work at the Coweta Independent Baptist Church, Coweta, Oklahoma.
4. May 4-6 Preach a meeting at the McArthur Drive Baptist Church, North Pekin, Illinois. I will preach Friday night, Saturday night, and Sunday morning. Sunday evening I will do a presentation on the work in Thailand.
5. May 9, 13, 16, 20, 23 I will preach at Central Baptist Church in Grenada, Mississippi.
6. At this time May 27 is open for an appointment.
7. June 3 I will be with Portland Baptist Church, Plumerville, Arkansas on Sunday morning do a presentation and preach.
8. June 3 I will be with the Eastside Baptist Church, Benton, Arkansas to do a presentation and preach.
9. June 7-19 I will be in Suriname and Guyana preaching for two missionaries who are working in those countries.
10. July 22 I will preach at Central in Grenada.

11. July 29 I will be with Community Baptist Church in Elmendorf, Texas where I will do a presentation of the work and preach.

I still have several open dates and will be glad to visit other churches if others would like for me to come. I am glad to fill the pulpit for pastors when they have to be away from their church or to preach and present the Thailand Mission Work.

God continues to bless the work although there are still adversaries that rise up from time to time to try to hurt the work or draw away folks after them. It seems that every time this happens, God blesses the work with new churches and with the salvation of the lost.

THE DESIGNATIONS BY WHICH THE DIVINE DECREES ARE CALLED

1. The decrees are called the *purpose* of God. ***Ephesians 3:11 According to the eternal purpose which he purposed in Christ Jesus our Lord.***
2. The decrees are called the *counsel* of God. ***Isaiah 46:10 My counsel shall stand.***
3. The decrees of God are designated his *pleasure*. ***Isaiah 46:10 I will do all my pleasure.***
4. The decrees of God are identified as the *thoughts of his heart*. ***Psalms 33:11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. Isaiah 14:24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass.***
5. The decrees of God are referred to as the *will* of God. ***Romans 9:19 For who hath resisted his will?***
6. The decree of God is called God's *mind*. ***Job 23:13 But he is in one mind, and who can turn him?***
7. The decree of God is that which God *desires*. ***Job 23:13 What his soul desireth, even that he doeth.***
8. The decree of God is what he has *spoken, commanded* and *declared* shall come to pass. ***Isaiah 46:11 I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Psalm***

33:9 For he spake, and it was done; he commanded, and it stood fast.

9. The decree of God is sometimes indicated by such terms as **whatsoever he pleased. Psalm 115:3 But our God is in the heavens: he hath done whatsoever he hath pleased. Psalm 135:6 Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.**
10. The decrees of God are sometimes referred to as that which God has **determined, or his determinate counsel and foreordination. Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Acts 4:28 For to do whatsoever thy hand and thy counsel determined before to be done.**
11. God's decrees are sometimes referred to as his **hand** as seen in Acts 4:28. **Isaiah**

14:26-27 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. 27 For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

12. God's decrees may even be indicated by that which is **appointed. Job 23:14 For he performeth the thing that is appointed for me: and many such things are with him.**

There may be other ways in which Scripture indicates that which is decreed or the decrees of God. I trust that these that I have given will suffice to show further that God has decreed all things which have come to pass and shall ever come to pass.



TANGLE RIVER BAPTIST CHURCH BUILDING

By Wayne Camp

This is a picture of the Tangle River Baptist Church in Jamaica where Bro. Alva Steven pastors. It was my privilege to preach for this congregation for a few days the first part of October, 2006, just before Ruth and I returned to Thailand. It was a real blessing to work with this young pastor in these services. He has a good work going in Jamaica. He is one of the missionaries supported by Central Baptist Church.

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PO Box 876
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