



The Grace Proclamator and Promulgator

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

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Thailand Missions Report

PART 2

By Elder Bill Lee

In our last article I reported on several things that were involved in our last trip to Thailand. The Lord blessed this trip in many different ways and for this we are truly thankful. And as we are now making plans for another trip to Thailand we are once again asking our God to bless our labors.

There always remains much to be done in the work in Thailand. The work is always expanding from village to village as the gospel continues to go forth. There is always much

teaching and preaching to be done. Our desire is to follow the command of our Lord to His churches. And He not only said that we are to go and make disciples, He also said that we are to teach them “to observe”. This teaching is a very large part of our mission work in Thailand.

We have found that there is not only a great need for this teaching but there is also a great need to expose the errors of many religious organizations in Thailand. For while many that we come into contact with in the various villages



SOME OF THE STUDENTS IN FRONT OF THE CHAPEL

Several of the male students were not in the picture because it was taken the last day of classes this past spring. The reason they were absent is that they are good cooks and the lady who was preparing the food for the school-closing the next day needed them to help her. We averaged 44 in attendance for the term.

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EDITOR'S ADDRESS, PHONE NUMBERS AND E-MAIL ADDRESSES

The editor, Eld. Wayne Camp, may be reached at the address given above, or at his home address. His home address is: 2065 Tompkins Lane, Millington, TN 38053-5107.

Church Phone at Home: (901) 876-5015

Church Phone: (901) 357-0215.

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

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have never heard the gospel before, many others have been exposed to the teachings of other religious groups. And as you can imagine, what many of these have heard as the gospel is in fact "another gospel". The message of a sovereign God and salvation by grace simply has not been taught to the people in the villages.

And not only have many received a false message concerning salvation, they have also been taught many errors concerning the Lord's church. I have found over the years that the

people in northern Thailand have no concept at all of local church doctrine. They have no concept at all of a truly independent Baptist church. And they certainly have no concept of a sovereign grace independent Baptist church.

In northern Thailand there are several religious organizations that have established churches in some of the mountain villages. Some of these present themselves as Baptist, but in reality are anything but true Baptist. We have found these organizations to be Arminian as to their doctrine of salvation and universal in their doctrine of the church.

I have talked personally with some of the "leaders" of these organizations. I found in these conversations that they not only have no concept of a local church, but they also have no regard at all for scriptural authority. They are quiet satisfied doing things their way, in the same manner as they have for years. They seem to have no concern whether the manner in which they are doing things agrees with the Scriptures or not.

You can show them repeatedly from the Word of God the true nature of the Lord's church and they remain unmoved in their position. I have had them tell me that the Biblical way was good for Biblical times. They have stated that Biblical ways might even be good for some today, for other parts of the world. But they say that Biblical ways simply will not work in Thailand. In 1997 one of these "leaders" told me that the small village churches would not know what to do unless his organizations told them what to do.

These organizations are constantly seeking to bribe Bro. Anond to join with them. He has been offered large sums of money and a very nice salary if he would just abandon the work we are doing and join their organization. There have been small village churches that we have established that have been lured away by the promises of these organizations. Most of these have returned after they found out that what these organizations promised and what they delivered were two different things. For they found out that once they joined these organizations that their churches were then obligated to send 10% of their offerings to these organizations they had joined.

A good example of the common view in northern Thailand concerning the doctrine of the church is found in an email that both Bro. Camp and I received. This email came unsolicited and unexpected. This email was written by a man who states that he is the "Chairperson of Thailand Lahu Christian Church". He states in this email that the "Thailand Lahu Christian Church is a congregation, which consists of 28 local churches". He further states in the email: "For the purpose of being legally under the Thai government law, TLCC (Thailand Christian Church, B.L.) is being under the district 6 of the Church of Christ in Thailand (CCT). The CCT is one of the five main Christian organizations that recognized by the Thai government". Let me point out that the "Church of Christ in Thailand" is not what is known as the Church of Christ in the U. S. It is simply a conglomeration of several church groups of differing denominations that have joined together to form an organization in order to be recognized by the Thai government.

We, as independent Baptists, have refused to join any such organization. We have refused to work with or work under any such organization. We will not compromise Biblical truth in order to gain Thai government approval or recognition. While there are certain advantages allowed by the Thai government to those who work under such organizations as discussed above, we have chosen the disadvantages rather than sacrifice Biblical principles.

In this same email the "Chairperson" also informs Bro. Camp and me that "the Thailand Lahu Christian Church also has a plan to register as its own district in nearly future". This simply means that once they have formed their own district or foundation, and have paid the Thai government a large sum of money, they will no longer work under the "Church of Christ in Thailand", but as a separate, government sanctioned organization.

Also let me point out that the "Thailand Lahu Christian Church," which claims to be "a congregation of 28 local churches" does not even make a pretense of being Baptist. But yet they seem to be eager to work with Baptists when it is to their gain. The shame of it is that some



NEW CLASSROOM IN BUILDING COMPLETED LAST TERM

Baptist from the U. S. are equally eager to work with them when it is to their advantage.

In our work in Thailand we not only have to contend with the evils of spirit worship and the errors of the Buddhist religion, we also have to deal with the false doctrines and hypocrisy of "Christian organizations" and those who are associated with them. It is very difficult for those in the village churches to understand why we as Baptist believe in independent, local churches and other Baptists from the U. S. are affiliated with organizations that teach a universal view of the church.

Many times during the past several years a new church would be organized and the people would not have land or a building in which to meet. And if there were a period of time that we did not have the money to help them with their needs, they would be contacted by one of these organizations. The new church would be told if they joined their organization, the organization would build them a building. They always seem to have a desire to entice young Christians and new churches with money.

I am thankful that, for the most part, the people in the villages recognize the hypocrisy of these organizations and those associated with them. Even the new Christians know that these organizations and their churches are teaching doctrine contrary to the Scriptures. Hypocrisy is not as easily concealed in Thailand as it is in the

U. S.

Also there are churches that were originally a part of these organizations that are now fellowshiping with us. Invariably they express a sense of freedom when they learn the true order of the Lord's church. Many of these have told us that as long as they were a part of these organizations, they always felt as if they were in bondage to these organizations.

Beginning with our first trip to Thailand in 1997 we have taught and preached the doctrines of grace and church truths in the villages of northern Thailand. We repeat these teachings over and over again on each trip. For not only was the true doctrine of the church unheard of in northern Thailand but the true doctrine of salvation was not being taught either.

This is only one of the reasons that the school we have established is so important. Bro. Camp spends four months each year systematically teaching true Bible doctrine to the pastors and other students. Bro. Camp is grounding those whom he teaches in Biblical truth. As these students learn and understand more and more, they are then able to carry back to their churches and villages what they have been taught. We truly believe that this is Bible order. The Apostle Paul wrote these words to Timothy; ***"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."*** *II Timothy 2:2.*

This is exactly what we are doing in northern Thailand. We seek to do this during every trip we make to Thailand. This is what Bro. Camp does every time he stays in Thailand for a school term. And we are now seeing the results of this teaching among the pastors and churches. The Biblical knowledge they are obtaining is not only causing them to be grounded and settled in the truth, but it is also enabling them to recognize the errors and false doctrines of the many religious organizations of Thailand. They are making stronger and stronger stands each year for Biblical truth. Their growth in Biblical knowledge is enabling them to stand firm against the many wiles of the devil.

Knowledge is a wonderful thing, but it usually

comes with a cost. And I am not speaking about a monetary cost, although that certainly is involved here. I am speaking of the dedication and sacrifice of the pastors and other students who attend the school. These dedicate themselves to four months of Bible study at the school. They leave their families and homes and come to the school to attend classes each week for the four-month school term. They are able to return home to be with their families and churches on Sunday and then they return to school. Most of these students are married with families, yet for four months they come to the school to learn God's Word.

This places a great burden upon their families back in the villages, but the wives, families and churches are very supportive of these students. They are willing to do the extra work that is necessary for their husbands, fathers and sons to be able to attend the school. There is a dedication here that should be admired by all.

The students, their families and churches all know that God has made available unto them a great opportunity. They are very appreciative of Bro. Camp and his willingness to come and teach them. They also know that it is the dedication, love and support of many individuals and churches in the U. S. that make the school possible.

And let me urge you to continue to pray for Bro. Camp as he teaches in the school. This is by no means an easy task. To teach in a classroom with students from differing cultures and language is an awesome task. Much preparation as well as patience is needed to conduct these classes, but Bro. Camp is well suited for this task. He has dedicated himself to teaching the Word of God to these students, being persuaded that this is the ministry the Lord would have him to do.

As most of you know, Bro. Camp and Ruth are now members of Central Baptist Church. I would ask that all support for Bro. Camp, the school and the Thailand work in general be sent to:

Central Baptist Church
P.O. Box 876
Grenada, MS 38902

This report is continued on the next page.

If you already supporting this work we want to take this opportunity to thank you for your much needed help. God is using all of us working together to carry the gospel of Jesus Christ into this part of the world and to train and equip these students to minister to their own people.

If you would consider the support of Bro. Camp and this school we would appreciate it. The living expenses of Bro. Camp and Ruth living in Thailand for four months must be met. We must house and feed the students while they are there, as well as provide the materials needed for the classroom. During the last school term there were forty-four students enrolled. As you can imagine, there is quiet an expense involved in feeding forty-four adults three meals a day for four months. Bro. Camp will be doing a lot of travel among the villages while he is there, teaching and preaching in the churches and this will involve further expenses. If you do send support for the school, please designate on your check that it is for the school. If you do send support for Bro. Camp and his expenses, please designate on your check that it is for Bro. Camp's support. Again let me say to all of you who are helping us in this work, THANK YOU! We appreciate both your help and confidence in this work. Our prayer is that our God will continue to bless each of you, as we are all laborers together with God.

The Lord willing, Bro. Camp, Ruth, Bro. Jack Duplechain and I will leave for Thailand on October 17. Bro. Duplechain and I will return to the U.S. on November 2. Bro. Camp and Ruth will remain in Thailand until the first of March. We ask for your prayers as we make this trip. We are aware of the many dangers that are now in the world, especially as Americans travel overseas. But we are even more aware of the sovereignty of our God who rules over all. We are just thankful for the opportunities that our God has given unto us and let me say once again that we are thankful for each of you.

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For more than ten years I have used as my main address Rwcamp@cris.com but this account will be closed at the end of October because this provider does not have a server in Grenada where I will be living when I return from Thailand. Please change my address in your address book and if you wish to receive the reports indicate that in an e-mail with your e-mail address in the letter.

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FOUNDATION STONES OF THE FATHERS STUMBLING STONES FOR THE SONS

Part 3

By Wayne Camp

In our past two issues we considered the subject, FOUNDATION STONES OF THE FATHERS, STUMBLING STONES FOR THE SONS. In those articles we showed that unconditional election is a Biblical doctrine and has also been a Baptist doctrine down through the ages. We centered on the doctrine of unconditional election, but those who believe this doctrine will have no problems with the other related doctrines. We began giving evidence that during the first eighty years of its life, the Southern Baptist Convention was led by men who held to this glorious doctrine and were concerned when they began to be infiltrated by those who denied it. We continue this portion of the study in this issue.

Charles Dutton Mallary was another of the founding fathers of the SBC. Mallary was on the committee to prepare an **“Address to the Public”** setting forth the reasons which led to the formation of the SBC. That was 1845 A. D. In that year the SBC named A Board of Managers for Foreign Missions with J. B. Jeter of Virginia as President and C. D. Mallary as corresponding secretary. In a sermon delivered by request of a group of preachers, Mallary spoke on the subject, **“The Doctrine of Election.”** In that sermon he defined what he meant and what he believed about election as it relates to the salvation of individuals. He said,

Election . . . is God's free, sovereign, eternal and unchangeable purpose to glorify the perfections of his character in the salvation of a definite number of the human family by Jesus Christ. without regard to any foreseen merit or good works on their part, as the ground or condition of this choice . . . The substance of our argument is this: man is corrupt, fallen, totally depraved; if a sinner ever becomes willing, it is because he is made willing in the day of God's

power: the Lord of hosts must save him, and without reference to any foreseen good work or holy volition as the cause why he is made the object of divine favor rather than another. But if the Lord saves one rebellious sinner, he intended to do it; if he intended to do it, there never was a time when he did not purpose thus to do—he intended from eternity to save him, since all his purposes, as we have seen, must necessarily be eternal. Hence, then, we are driven, by the doctrine of human depravity into the doctrine of **SOVEREIGN, PARTICULAR, UNCONDITIONAL AND ETERNAL ELECTION** . . . We think it evident from the scriptures, that the Father was pleased in the exercise of his own right and sovereign good pleasure, to give to the Son a **portion of the human family**, of whom he was to be the spiritual head, who should share with him his ineffable joy and glorious exaltation, and who were to constitute an essential and important part of his divine reward . . . Some, therefore, have absolutely been given to Christ as his inheritance . . . It is said that the execution of an eternal purpose of election would destroy the free-agency of the creature and reduce him to a mere machine. This is a great mistake. We may not be able to understand the harmony between the sovereign purpose of God and the free-agency of man, but the scriptures that assert the one, maintain also the other. They must, therefore, in the divine mind, appear perfectly consistent: and if **infinite wisdom perceives their harmony, it seems rather presumptuous for infinite ignorance to assert that this cannot be** . . . But is not God partial and unjust in determining the salvation of some and leaving others to perish: this objection originates in the

want of a full and proper conviction that all men, in consequence of sin, deserve the wrath of God. If all merit destruction, what ground is there for the objection? If we deny this position, then the doctrine of salvation by grace is utterly overthrown; for there can be no grace in saving those whom it would be unjust to destroy. Let us look once more at the condition of mankind. They have all sinned, and the just wages of sin is death. God has found a ransom equal to human guilt, sufficient as to its own inherent worth to save any, to save all . . . Election harms no man,—election damns no man. It does not pursue the criminal and force him down the precipice of ruin; but it plucks multitudes from that fatal brink and plants them on the rock of ages. In the execution of its merciful and eternal designs, it gathers out from the guilty, polluted, dying mass, an hundred and forty-four thousand, nay, a great multitude which no man can number, of all nations, kindred and people and tongues; sweetly draws, graciously subdues; washes out their stains in the blood of the Lamb; guides them safely through all their perils and conflicts, and with them peoples the shores and fills the thrones of the celestial Canaan. If all had been left to perish, God's throne had been guiltless; that some are saved, shall redound to the honor of his name, and proclaim the riches of his grace through eternal ages. **Why quarrel with that purpose which results in blessings like these?** Why fall out with that arrangement which unfolds nothing but pure, unmixed, and effectual mercy, and without which not one ray of saving light had ever pierced the dark night which sin has rolled upon the prospects of mortals? **Why one culprit should be savingly pitied rather than another, may never be fully explained to finite minds; but infinite wisdom has the best of reasons for all its acts: let mortals bow in holy adoration, and exclaim, "even so Father, for so it seemeth good in thy sight" (Emp. mine, RWC).**

Near the end of the message Mallery expresses a fear that there was creeping into the SBC and its churches an evil doctrine that

would cause them to "fritter down the doctrine of grace, and give countenance . . . to self-righteous presumption." (The sermon from which I have quoted was reprinted in 1988 by Kosmodale Baptist Church, 7012 Shipley Lane, Louisville, KY 40272, Phone (502) 937-5234).

Another early leader in the SBC wrote a book directed at the same evil of Arminianism to which Mallery alluded near the end of his message. This man, Patrick Hues Mell, was president of the SBC for 17 years, before and after the Civil War (1863-1871--1880-1887). In 1851 the Southern Baptist Publication Society published **PREDESTINATION AND THE SAINTS' PERSEVERANCE STATED AND DEFENDED**. This was written by P. H. Mell. In that he defines and declares the doctrine of unconditional election.

In reference to men, predestination is divided into two parts: 1st, as it relates to the elect, and 2nd, as it relates to the non-elect. Having decreed to create the world, and to people it with beings who would voluntarily sin against him, he determined from eternity to save some, and to leave others to perish in their sins. "Willing to show his wrath and to make his power known," he "endured with much longsuffering" these as "vessels of wrath fitted to destruction: and that he might make known the riches of his glory on" those as "the vessels of mercy which he had afore prepared unto glory." Rom. 9:22, 23.

To carry out his purpose of grace, he chose some to holiness and eternal life, entered, for their sake, into the Covenant of Redemption with the Son and the Holy Ghost, appointed his Son as their substitute, to suffer in their stead, and having died to rise again, and appear as their advocate before his throne, appointed all the intermediate means necessary, and, by an infallible decree, made their salvation sure. Those, "whose names are not written in the book of life" (Rev. 20:15), who are "appointed to wrath" (I Thes. 5:9), who were before of old

ordained to condemnation" (Jude 4), who would "stumble at the word, being disobedient, whereunto also they were appointed" (I Peter 2:8), he determined to leave in their sins, and to endure them with much longsuffering as vessels of wrath fitted to destruction.

While, by an immutable decree, He has made all things in time fixed and sure, all this occurs in perfect consistency with the free agency of the creature, and God is not the author of sin.—The elect are, by the influence of sovereign grace, made willing in the day of God's power and those not elected have no active principle of disobedience imparted to them, and feel no restraint upon their wills—they are simply passed by, and permitted to follow the inclinations of their own hearts (*A SOUTHERN BAPTIST LOOKS AT PREDESTINATION*, Pp. 7-8 quoted from *PREDESTINATION AND THE SAINTS*, Pp. 26-27).

In both of the books mentioned, Dr. Mell strongly declared his belief in the doctrine of unconditional election and predestination. He also expressed alarm that Arminianism was beginning to be embraced by some Southern Baptists. Here is a man who was one of the original delegates present at Augusta when the SBC was first organized in 1845. He was president of that same convention for 17 years. On December 12, 1887 he preached his last sermon. His text in this sermon, which was upon the doctrine of Divine Election, was II Thes. 2:13, 14. ***"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."*** His desire for the book, *A SOUTHERN BAPTIST LOOKS AT PREDESTINATION*, was stated by him thusly,

Should this publication have the effect to confirm my brethren in the faith once delivered to the Saints, and serve, in any degree, to

counteract the tendencies, in our midst to Arminianism, I shall have accomplished my main design in writing.

It is unquestionably clear that this delegate to the formative meeting of the SBC and distinguished president of that organization for 17 years believed the doctrines of grace, which include unconditional election. It is equally clear that he considered this to be an aspect of that faith which was once delivered to the saints. It is very obvious from his book, and others that we have cited thus far, that the leadership of the SBC held with Mell, Mallory, Gambrell, Boyce and others, in this doctrine. It is also very evident from two of our sources that Arminianism, which denies the doctrine of unconditional election, was just beginning to show its ugly head in the SBC. Finally, it is clear that these leading brethren considered this an evil that was to be withstood. To Mell, unconditional election was a FOUNDATION STONE of the faith once delivered to the saints. Present day leaders such as Adrian Rogers would cry out against Mell and the leaders of the first 80 years of the SBC as liars and false teachers. These men held to the doctrine of election and effectual call. Rogers, concerning effectual call, said, "Don't you believe it, its a lie!" **THE FOUNDATION STONES OF THE FATHERS ARE STUMBLING STONES TO THE SONS** in the SBC.

Basil Manly, Sr. was one of the founders of the SBC. He was the pastor of J. P. Boyce for the first ten years of Boyce's life. He believed in the doctrine of election and declared,

My brethren, however mysterious and incomprehensible it may be, that God chose a poor sinner like me, justified me, and will glorify me—I will rejoice in the truth, and thank him for his free grace! O, where is boasting, then? Not at the feet of Jesus; not at the cross. It belongs not to that position (Selph, p. 35).

W. B. Johnson, first president of the SBC, "summarized the Baptist doctrine of salvation by affirming . . . the denomination to which I have the honor to belong holds . . . the sovereignty of God in the provision and application of the plan of salvation . . . interest . . . in the benefits of the

atonement are imparted according to the righteous and sovereign will of God, and indeed Christ died actually to redeem and introduce to glory . . . all who are his people". (*Ibid.*, P. 36-37.

The second president of the SBC was R. B. C. Howell who said,

Now if in Christ Jesus you were from the beginning chosen, to salvation, and to secure it you have been actually called, and endowed with faith, and sanctification; if through him you have been pardoned and the claims of the law against you fully satisfied; if your are recognized, and proclaimed heirs with Christ of the heavenly inheritance; if you already have everlasting life; and have his glorious promise--"Because I live ye shall live also;" what can we conclude but that your connection with Christ secures effectually, your final and complete salvation (*Ibid.*, P. 45).

Among Southern Baptist scholars few have exceeded the scholarship of Dr. B. H. Carroll. He was the founder and first president of the Southwestern Baptist Theological Seminary. His most notable, published, and republished work is ***AN INTERPRETATION OF THE ENGLISH BIBLE***. This work was first published by Fleming H. Revell Company in 1913. Broadman Press, the SBC press in Nashville, TN, bought the copyright in 1942. When this editor purchased his copy in 1979 the Baker Book House had printed the work three times with the permission of Broadman Press. Carroll was "a Southern Baptist preacher who was educated at Baylor University. After a pastorate at the Baptist Church at Waco, Texas, he served in succession as Principal of the Bible Department and Dean and Professor of English Bible at Baylor University, and as President at Southwestern Baptist Theological Seminary."

What was the position of this astute and influential SBC preacher and educator on the doctrine of election. In interpreting Acts 13:48, ***"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed,"*** Dr. Carroll wrote,

The last clause of verse 48, which reads thus: "As many as were ordained to eternal life believed," needs some explanation. When I was a

young fellow and had not imbibed the doctrine of predestination I wanted that to read, "And as many as believed were ordained to eternal life." Perhaps that is the way you want to interpret it. Dr. Broadus said, "Let the scripture mean what it wants to mean," and you let that passage stand—ordination to precede eternal life. Ordination to eternal life takes place in eternity. Paul, in Romans 8, gives us the order. Many modern people do not believe it. We seldom ever hear anybody preach a sermon on it. I heard a strong preacher once say, "I just can't believe it." Romans 8:29 reads, "For whom he foreknew, he also foreordained to be conformed to the image of his Son . . . and whom he foreordained, them he also called: and whom he called, them he also justified." Justification comes at believing. So unless that passage reads, "As many as were ordained to eternal life, believed," it would break Paul's chain all to pieces.

Settle it in your mind that salvation commences with God, and not with man.

If you put it the other way, "As many as believed were ordained to eternal life," then you put the man ahead. It is the question after all, Is salvation of grace or of works? (Vol. 5, P. 253).

When Carroll was discussing the first 14 verses of the book of Ephesians he titled the chapter ***ELECTION, FOREORDINATION, ADOPTION, GRACE—SALVATION CORNERSTONES***. There is absolutely no doubt that this early SBC educator considered the doctrine of unconditional election to be a FOUNDATION STONE of God's scheme of salvation. In fact he says that the doctrines of election, foreordination, adoption, and grace are salvation CORNERSTONES. In this chapter Dr. Carroll writes,

Salvation, from its incipency in the divine purpose before the world was created, to its consummation in glory, is all of grace . . . The salvation is according to a well-ordered plan, and worked out without accident or confusion to a glorious end. What love desired, that wisdom planned, intelligence chose, will decreed, and Providence worked out, making contributory

thereto the whole universe with all its material laws and spiritual intelligences. No detail is left to chance; all means are included. whether friendly or hostile. Each link of the chain is forged by infinite wisdom and power, and the whole chain, infallibly strong in all its parts, extends from eternity to eternity.

In his analysis of verses 3-14 of Ephesians 1, Carroll says,

We want to analyze it as follows: Place where he blessed us? He blessed us in heavenly places. Time when he blessed us? Before the world was. In whom he blessed us? In Christ--we were not there personally. In what he blessed us? In all spiritual blessings; temporal blessings are not taken into account at all. How did God bless us then and there, that is, in heaven before the world was? In election, foreordination, and grace. That is how he blessed us before we existed; in his purpose of election, in his foreordination, and in his grace. We notice how frequently he brings in both foreordination and election, and therefore as he blessed us in election and foreordination we want to see what those words mean.

I take up the first one--election. What is it? Abstractly it means choice. Concretely there may be an election of a nation, like Israel, for a national or typical purpose, but that is not what he is discussing here. He is discussing the election of individuals, or persons. When did election take place? Before the world was. As it took place then, and as we were not existing then, in whom did it take place? We were elected in Christ. To what end were we elected? That we should be holy and without blemish in love. That is what the text says about the election.

The other term used is "foreordination." First, what is it? It is a decree beforehand. To obtain (sic. ordain) is to decree, and foreordination is a decree beforehand. Who were foreordained? The individuals that were chosen. Unto what were they ordained? Unto adoption as sons. Through whom were they adopted as sons? Through Christ. According to what was this foreordination

of the adoption as sons through Christ? According to the good pleasure of his will. It could not be according to anything in us; it was anterior to our being. To what end was the foreordination? To the praise of the glory of his grace . . . In heaven, before the creation of the world, he blessed us in all spiritual blessings, but he blessed us then in election, foreordination, and-grace. Later the election, foreordination, and grace fruited in adoption. He elected us, foreordained us unto adoption as sons through Christ unto himself, according to the good pleasure of his will (*Ibid.*, Vol. VI, Pp. 74-77).

If the reader still has any doubt about Carroll's position on the subject of unconditional election let him notice a short excerpt from his discussion of II Thes. 2:13-14.

1. "God chose you." What then is the first element of the plan? Election.

2. "From the beginning." When did he choose you? In eternity.

3. Unto what did he choose you? Salvation.

4. What the means? "Through sanctification of the Spirit and belief of the truth," i.e., that through which we get to salvation is faith in the gospel and the renovating power of the Holy Spirit . . . Away back yonder in eternity, God chose a man, and we do not know anything about it. Down here in time God calls the man that he chose. How does he do it? Someday that man hears a gospel sermon preached, and the Holy Spirit reaches his heart just as if a voice said to him, "Come with me! Come to me now!" That is his call (*Ibid.*, Vol. V, Pp. 120-121).

For the sake of brevity we will make only short quotes from some other early preachers and writers of the SBC to further establish that the doctrine of unconditional election was a FOUNDATION STONE to the founding and early leaders in the SBC.

John A. Broadus was another leading Southern Baptist preacher, writer and educator. He said, "From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure."

W. T. Conner said, "The doctrine of

election means that God saves in pursuance of an eternal purpose . . . The doctrine of election does not mean that God decrees to save a man irrespective of his will. It rather means that God purposes to lead a man in such a way that he, will freely accept the gospel and be saved."

J. W. Porter declared, "1. Election took place in eternity. 2. It was an individual election. 3. It was based wholly on the good pleasure of God, and not on the foreseen merit of the elect."

R. A. Venable said, "I cannot agree with them (Methodists) as to the doctrine of election and predestination. They hold that God's election unto salvation was based-upon his foreknowledge; that God foreknew that some would believe and as many as he knew would believe he elected to salvation.

J. B. Moody wrote, "Election to salvation is sovereign, eternal, unconditional, with predestinated means and agencies . . ."

We have now seen that for the first 80 years of its history, the Southern Baptist Convention was led by men who held to the doctrine of unconditional election. They did not hedge on the matter. We have also seen that early leaders expressed alarm and concern when those who opposed unconditional election and other related doctrines began to creep into the convention and propagate their opinions. The new thing in the SBC was to preach against the doctrines of grace. The old paths called for preaching and believing them. The fact that this was the stand of those founding fathers of the SBC shows that the old Triennial Convention from which they came also held these views. I have shown conclusively and incontrovertibly that UNCONDITIONAL ELECTION WAS A FOUNDATION STONE TO THE FATHERS OF THE SOUTHERN BAPTIST CONVENTION. Yet, today, many of the leading SBC preachers and educators hold that the sovereign will of God has nothing to do in deciding his electing grace. They believe that election is based on

the foreseen faith of the sinner, if they believe in an election to salvation at all. This I believe to be contrary both to reason and revelation. Sadly, sorrowfully it must be declared that this FOUNDATION STONE OF THE FATHERS has become A STUMBLING STONE TO THE SONS.

WOULD YOU LIKE TO RECEIVE E-MAIL REPORTS FROM BRO. CAMP WHILE HE IS IN THAILAND?

If so, and you are not already on the list, please send your address to Wayne Camp at one of these e-mail addresses: rwcamp@camps-computer.com or rwcamp@gpp-5grace.com

For more than ten years I have used as my main address Rwcamp@cris.com but **this account will be closed at the end of October** because this provider does not have a server in Grenada where I will be living when I return from Thailand. Please change my address in your address book and if you wish to receive the reports indicate that in an e-mail with your e-mail address in the letter.

I will receive your e-mail in Thailand.

PRAISE THE LORD AND GLORY TO GOD!!

These are expressions that some "spiritual" people use rather freely and yet, they really do not praise nor glorify God. They just compose a spiritual façade that sounds good to the one using them but mean little if anything to the hearers. C. H. Spurgeon wrote, "**Facts about God are the best praise of God.**" The Psalmist wrote, "**Praise him for his mighty acts: praise him according to his excellent greatness.**" When Biblical writers wrote of glorifying and praising God they did so by speaking of his wonderful attributes, his mighty works, his marvelous grace and mercy, his loving kindness to men, and his wonderful, all-sufficient saving power through the Lord Jesus Christ. If you would praise and glorify God remember the words of Spurgeon,

"Facts about God are the best praise of God."

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THE CHURCH AT LOWER DUBLIN Organized in 1687 A. D. IN THE COUNTY OF PHILADELPHIA, PROVINCE OF PENNSYLVANIA

By the providence of God, several persons from Radnorshire, in Wales, being baptized, upon profession of faith, members of a meeting, in the parish of Llanddowri, Henry Gregory, pastor, came over into this province and settled near Pennepek Creek. In the year of our Lord 1687, came Mr. Elias Keach, son of Mr. Benjamin Keach, of London, and preached unto the people there and at parts adjacent; at or about which time the above said persons, by name John Eaton, George Eaton, Samuel Jones, and John Watts, with others baptized by the said Elias Keach, agreed, by the advice of the said Mr. Keach, to set a day apart, and by fasting and prayer to settle themselves in a church state; which when they had solemnly accomplished, they made choice of the said Keach to be their pastor. (Taken from P. 11, *Minutes of the Philadelphia Baptist Association from 1707 to 1807*, published in 1851).

Now notice what is said about the manner of this church's constitution. This group of baptized believers, ***"by the advice of the said Mr. Keach, to set a day apart, and by fasting and prayer to settle themselves in a church state; which when they had solemnly accomplished."***

Some brethren continue to pronounce as heresy the doctrine that a congregation of baptized believers may settle themselves into a church state. The date of the self-constitution of this church is 1687. This happened about 318 years ago. Is this a "new theory" when these accounts date it back over 300 years?