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The Gospel Preacher

Vol. 1 No. 8

MLANG, COTABATO 0-117

Oct-Nov. 1971

TO YOUNG PREACHERS

Fred E. Dennis

It is my happy privilege to number many young preachers among my dearest friends. God knows I have love and encouragement for every true gospel preacher. For more than a quarter of a century I have been traveling among the churches. I believe that I can offer some observations that will be beneficial to all young preachers.

Preaching the gospel is the greatest work on this earth. Your preparation for this work must not end with a few years of schooling. You must be a student of the grand old Book always. Make it a daily practice to read and study the Bible. Try to know a little more about it today than you knew yesterday. Read the best books of the brotherhood. In the course of a year you should read many books. Read carefully our best gospel papers. Some of the best preachers of the brotherhood contribute their ripest thoughts to the columns of the religious press. You cannot afford to miss this great source of spiritual help.

Do not preach the gospel because of the financial remuneration you may receive for thus preaching. If you are faithful to the Lord the brethren will see to it that you receive sufficient money to keep yourself and love ones. Do not desire to much. Your living habits should be simple. Do not seek the best-paying places. The poor need the gospel. Jesus was poor. Do not forget that. Never turn a place down because the pay is not big. Try to really earn

what the brethren give you. If you cannot earn it, do not accept it. You cannot earn by lying in bed half the forenoon. Have regular habits. Retire at a reasonable hour. Rise at an early hour. Do not waste precious time. Make every hour count. Do not ape some "big" preacher. Be yourself.

Stay out of the kitchen! The sisters will appreciate that. They will get the meals and wash the dishes. It is not meet for you to leave the word of God to serve tables. Give yourself continually to the ministry of the word and to prayer. You can help your own wife in the kitchen. Do not be too friendly with women, especially the young women. Be discreet. Give the enemy no room to talk about you.

Tell no dirty stories and broad jokes. You may crack a few clean jokes, but do not be given to too much levity. Saving souls. Let them know you are really interested in their salvation. This interest cannot be feigned. It must be real. It will be real if you are a Christian.

Have no questionable habits. The church and the world are watching every move you make. Have no habits that you would not want your own child and the children of the brethren to follow or imitate. Do not use tobacco in any form. For your own sake and for the sake of dying souls you cannot afford to do this. One cigarette might

keep some poor soul out of heaven. They expect better things of a gospel preacher. That might cause an honest soul to stumble. You cannot afford to use tobacco from a financial standpoint. You have other and better uses for money. It is not treating the Lord and the brethren right. You have no moral right to use money given to you for preaching the gospel for any such purposes. You cannot afford to do it from a physical view point. Preaching is very tiresome and exacting. You cannot afford this extra drain on your physical stamina.

Be punctual. Get to the services on time. Greet folks with a warm handshake and a friendly smile. Let them know you appreciate their presence. Be appreciative of every act of kindness shown you. Do not take everything as a matter of course. The brethren are good to preachers. They give them the best they have. The least we can do is to let them know we really appreciate it. Do not cause too much bother in the homes. Make yourself congenial.

Preach the gospel. Do not preach your opinions too much. When you do express a personal opinion, be sure to put the right label on it. Do not take part in church troubles. If the gospel of Christ will not straighten out the trouble, there is not much you can do about it. Do not take sides. Preach the truth. Do not allow personal friendship to blind you to the truth. The best friend anyone can have is the one that will kindly and firmly tell him the truth. Do not forget that in most church troubles there are three sides - viz., "my side," "the other side," and the Lord's side. Try to stay with the Lord. Reason kindly with the brethren in the spirit of meekness. Remember that many folks are not as bad as they are painted, and many others are not as good as they are painted!

Pray much. Spend much time in prayer. Do not allow very many hours to go over your head without sweet communion with your heavenly Father. Work hard on your sermons. Have them well in hand before you go into the pulpit. Pray over them. Do not seek to please men in your preaching. Seek to please God. If you succeed in pleasing God, all good men will

will be pleased. You cannot help what others may think and say. Say what you believe the Lord would have you say. Do not be a moral coward. Be instant in season and out of season. Be firm in your preaching. Be kind. Do not be ashamed of your tears.

Do not be easily discouraged. Remember, there are always some who have not bowed to Baal. Do not be too much interested in "success." Be interested in being faithful. Do not try to excel yourself. Learn much by observation. Watch the one who have great influence for good. See where the secret of their power life and work.

Makes friend with the young. Try to help them over the hard places. Remember, that the little boy will be a man tomorrow. He will not soon forget the interest you took in him and the kind words you said to him. They will shape his destiny. Be doubly kind to the old. They do not have much longer to stay here. They can give you much good advice.

Be scrupulously honest. Owe no man anything. Make no financial obligations you cannot meet. Leave no debts behind you. This will kill your influence, and it ought to kill it. You have no right to be preaching if thus you do.

"Let no man despise thy youth; but be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity... Give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give yourself wholly to them; that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1 Tim. 4:12-16)

"In all things shewing thyself a pattern of good work: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." (Tit. 2:7,8)

May God bless you abundantly, my dear young brethren.

" OUR HEADLONG PLUNGE INTO LIBERALISM "

Cecil Willis

For several years now, our liberal brethren have been dolefully predicting that the " Antis " would bite and devour until they had destroyed themselves. Any amount of the "bite and devour" disposition is too much of it. However, must admit that there has been, and yet is, some of that cantankerous disposition among us.

However, the liberal are far more locked in "within-their-own-ranks " controversy than are those of us whom they slanderously label "the anti-cooperation faction " (R.D. Ice, BIBLE HERALD, December 1, 1970, p. 4). Perhaps many of our readers do not have access to many of the journals published by the institutional brethren. So I thought you might be interested in their conflicts so that you might better see where a little bit of liberalism ultimately leads. The "little bit of liberalism " very quickly becomes too much liberalism, but by then there is no way to turn back the tide.

" THE CHURCH WHICH GENERALLY GOES ALONG WITH..."

In the March, 1971 issue of Jimmy Lovell's paper named Action, Brother Lovell decried the " Legalistic procedures (traditions)" which divide the liberal brethren. Somewhat naively, he referred to "the church which generally goes along with the GOSPEL ADVOCATE, FIRM FOUNDATION, CHRISTIAN LEADER, CHRISTIAN ECHO, 20th CENTURY CHRISTIAN, CHRISTIAN CHRONICLE, DAVID LIPSCOMB COLLEGE, FRIED-HARDEMAN, HARDING, ABILENE, PEPPERDINE and many other publications and schools." Which church is that, Brother Lovell? I would like to see some church that can go along with that motley crew just named by Brother Lovell.

There are insoluble disagreements between those brethren to whom Brother Lovell referred as " the church which generally goes along with..." For instance, the Gospel Advocate maintains that charitable institutions (such as Boles, Potter, Mid-Western, etc.) must be under a board of directors and must not be under elders as

they function as elders. On the other hand, the Firm Foundation stoutly contends that charitable institutions (such as Maude Carpenter, Lubbock, and Tipton) must be under elders as they function as elders, and must not be under a board separate and apart from the elders of a church. Now would somebody please explain how these widely divergent groups can be said to "the church which generally goes along with " one another? The Gospel Advocate and the Firm Foundation are as diametrically opposed as the Baptist (who insists one must be immersed) and the Methodists (who maintains that one must not necessarily be immersed, but that sprinkling will do), and to infer that they "generally go along with " each other is as inconsistent as the Baptists and Methodists who pretend to "generally go along with " each other.

Everybody who can read knows that several of the papers named by Brother Lovell are crusading against the Christian Chronicle because of its liberalism. Several of those named by Brother Lovell affirm they are stoutly set against the church support of colleges, which is the open and admitted practice of David Lipscomb College. Yet they want to make some brethren believe they all "go along with" each other. Yet these are the very brethren who preach that the "Antis " are going to " bite and devour" one another. To imply that these brethren named by Brother Lovell "generally go along with " each other is either to admit blindness, or deliberate fabrication.

The liberal brethren are in serious trouble, and they know it. Their liberalism already has gotten out of hand. They thought they could control the situation by letting in just the accepted amounts of liberalism. But like the sea, liberalism when given the slightest opportunity to intrude, pushes its own way in. It is much like the story of the Arab who wanted to let the camel put just his head under the tent. Soon the whole camel was inside the tent, and the Arab was outside looking in. So it is with liberalism. It continues to push, more and

more, its way into those churches which would admit just a little liberalism.

THE 1971 ACO LECTURESHIP

During the 1971 Abilene Christian College Lectureship an incident occurred which has the not-so liberal-liberal stirring. I think it would be best to let some of the liberals tell you what happened. Gussie Lambert in his Lambert Book House Book News (March 1971) said, "At the close of the evening service Wednesday, February 24, 1971, at the Abilene Christian College Lectureship, brother Reuel Lemmons introduced Dr. Robert Shank and called on him to lead the closing prayer. The prayer was not offered in the name of Christ. Dr. Shank has written two books, LIFE IN THE SON and ELECT IN THE SON. Dr. Shank has since left the Baptist Church and is now preaching for an independent Christian Church in Missouri. . . . To Paraphrase the words of a former great gospel preacher-brethren we have drifted."

Brother W.L. Totty of Indianapolis also is quite worked up over this Abilene Christian College incident. In the Informer (March 28, 1971), Brother Totty said, "There is a disposition on the part of some of the ultraliberalists to unite the church of Christ with denominations by compromising the truth with error. Recently, Reuel Lemmons, a Texas preacher and editor of the Firm Foundation, asked a preacher of the Christian Church to lead in prayer at the Abilene Christian College lectureship in an audience of about 6,000. Also a teacher of the Bible in Abilene Christain College, J.W. Roberts, had an article in the March Mission which is just about as modern as one would expect to see from a denominational preacher. He undertook to prove that the Holy Spirit operates upon persons today separate and apart from the word of God. . . . It is lamentable that there are teachers in our Bible schools such as J.W. Roberts."

You will note that Brother Totty speaks of the "Ultraliberalists," and then immediately proceeds to criticize the action of Brother Lemmons. Keep in mind that

Brother Lemmons has maintained that he is a "middle-of-the-roader." A "middle-of-the-fencer" probably would be a more appropriate description of Brother Lemmons. Since Brother Totty spoke of "ultraliberalists," this implies that there are some liberals who are not "Ultra." Specifically, it would be interesting to know which brethren Brother Totty would call "ultraliberalists," and for which ones he would reverse the more moderate label "liberalists." Brother Totty also in 1971 has written an extensive critique of a series of articles by Brother Roy Lanier, Sr., Ace writer of the Firm Foundation. It seems that "middle-of-the-roader" Roy Lanier has taken about the same position on the Holy Spirit that the "lamentable" Abilene Christian College professor, J.W. Robert, has taken. Now keep in mind, these are the brethren who "generally go along with" each other, and remember, these are the ones who charge that the "Antis" will hack themselves to pieces.

AND A FEW WORDS FROM TEXAS

One of my old Florida College schoolmates, Andrew M. Connally, who has since college days turned liberal (or should I say "ultraliberal"?) has been quite stringent in his criticism of Brother Lemmon for calling on the Christian Church preacher Andy states. "We believe this violates New Testament teaching on fellowship and bidding Godspeed to teachers of false doctrine" (Springtown church of christ Newsletter, March 7, 1971). But Andy! Haven't you heard the liberal argument, "We do many things for which we do not have scriptural authority." Lemmons will really "fix" you with that! Andy needs to learn (and by now he already should have learned it) that the "violates New Testament teaching" argument will not do much to a liberal, even though he calls himself a "middle-of-the-roader." In fact, I thought Andy would heretofore have considered himself as a "middle-of-the-roader." If Lemmons is a middle-of-the-roader," he and I are not in the same road.

Connally continues, "For quite some time many have been concerned over what

is happening at Abilene Christian College. We believe this public display gives real ground for our concern. Abilene Christian does not occupy the same biblical ground she has occupied in the past. The action of President Stevens and Trustee Lemmons proves it. Such would never have happened even a few years ago. Now would be a good place to say, "We told you so, Andy," but in his frame of mind right now, it is doubtful whether he could appreciate such a remark.

TRUTH MAGAZINE, Vol. XV, Nos. 3,4,5,

May 13, 1971

STRANGE GOINGS-ON AT ABILENE "CHRISTIAN COLLEGE"

Wallace H. Little

ACC tried to keep you from knowing. They put much effort into preventing exposure of events at a recent mass preacher's Workshop there. Records and written reproduction of proceedings were prohibited. But I attended. Below is an accurate account. Advocated were:

"Limited fellowship" with "instrumental brethren" (use of instrument of music in worship only a "side issue" lacking enough importance to disrupt fellowship); mandatory altering mission of church from spiritual to social to improve racial equality and economic opportunity for racial minorities (social responsibilities of individual Christian and churches the same, becoming a Christian adds to man's social obligations, church needs more emphasis on material lot of man rather than preparation for life to come); plan of salvation no longer valid and God's church not relevant as it does not accommodate to current social "needs" (use "hippie music" when these attend); Christian may keep Law of Moses; knowledge of truth is relative, colored by subjectivity all possess (truth neither absolute nor attainable all instances, religion must be measured by "what is right" and we cannot say religious error is sin); distinguishing between "belief" (faith) and "knowing" (implying faith apart from God's Word); may take the Lord's Supper on other than Lord's Day; speaking in tongues today (may not dispute nor oppose those claiming to do it); anytime some from church meet for any purpose (even for supper and singing spiritual songs afterward) is a "church assembly" and women are to be silent; trans-

modern language usage rather than Greek text; revelation (Bible) is NOT primarily to restore man to his proper spiritual position before God; there are "Christians in other denominations" and members of some are brethren in Christ. You say this is denominationalism? You are so right!!! !! In fact a lot of those misguided folks won't accept some of this nonsense.

Webster defines a religious modernist as "...one who seeks to establish the validity of religion by human experience, rejects, the supernatural and denies the objective truth of God's revelation... It must be obvious these beliefs and practices for this definition.

I attended the "FIRST ANNUAL ABILENE CHRISTIAN COLLEGE PREACHER'S WORKSHOP - Jan. 11-13, 1971". It was initiated and controlled by the college. Even saying, "The has no desire to 'use' anyone nor have the Workshop construed as putting ACC in the position of 'speaking for the church'", since ACC called and directed it by its staff, selected speakers, subjects and chairman, at least part of the responsibility for that taught must fall upon the men who run the school.

Advocating these modernistic positions either in whole or part were: Carroll Pitts (preacher, LA, Perperdine College); Ray Chester (Trustee, MISSION magazine); Raymond Kelcy (Oklahoma Christian College); J.W. Roberts (Abilene Christian College Bible Department); Dwain Evans (preacher, Long Island, New York); W.J. Leach (preacher, San Angelo, Texas); Jack P. Lewis (Harding Graduate School of Religion); Roy Bowen Ward (Editor, MISSION magazine); John Allen Chalk (of MIDNIGHT COWBOY fame preacher, 5th &

Highland church, Abilene, Texas, which sponsors (HERALD OF TRUTH); Roy Osborne (Trustee, MISSION magazine). They call themselves saints. Christians after the N.T. order, members of the church of Christ-gospel preachers yet; They were one-third of the speakers. A number of session chairman and a large portion of the audience were in open sympathy with them. (The first night there were over 500 preachers by headcount. The following day I estimated 150 to 200 more.)

During one session a speaker from either the First Christian Church or Disciples of Christ made a pitch to "my non-instrumental brethren" to "tear down the middle wall of partition you erected by opposing our use of the instrument of music in worship so fellowship can be reestablished between us". One-third to one-half of more than 500 preachers applauded! Obviously these NO LONGER CONSIDER USE OF AN INSTRUMENT OF MUSIC IN WORSHIP TO BE SINFUL! Now, examine my conclusions:

1. Concerning today's liberal leaders:

a. Refusal to allow recorders at, or publication of Workshop proceeding was mostly for fear they would be justly blamed for this sorry mess.

b. Want to try and stop or slow apostasy, thus pretend nothing is wrong-welcome modernists into midst as brethren in good standing. Rather, need to mark modernists--Rom 16:17 -- for what they are.

c. Are completely aware of seriousness of their problems but don't know what to do--"running scared". The monster they created is eating them up!

2. In the church today there is a sub-culture intent on making it over into a denomination characterized by approximately the following creed:

- a. Faith exist apart from God's Bible.
- b. Unconcern for the oneness of God's church.

c. Silence on use of instrument in worship.

d. Fellowship with "other denominations."

e. Truth is neither absolute nor knowable. thus no condemnation of religious error.

3. This group essentially modernistic is carrying a large portion of the church into total apostasy:

a. The great bulk of brethren are not remotely aware today how far this apostasy has developed.

b. Much broader support exist now than in generally realized, particularly among younger preachers whose real positions are unknown either by the brethren before whom they preach or elders overseeing them.

c. Modernists are fully aware all they need do is wait and soon they will be running everything.

d. Many modernists are in teaching positions. They teach their beliefs, not school's stand. Thus support is growing and growth will accelerate.

e. Increasingly modernists will be appointed to the financially-important pulpits, editorships of religious papers, college department headships and school administrative posts--only manpower resources available unless someone wants to use "anti's" --highly unlikely.

f. The apostasy is unstoppable. Zealous to provide congregational funds for their idols, liberal leaders abandon Scriptural limits. Apostasy is a

logical extension of abuse of principle. Within few (10-15) years it will mature, completing denominationalization process much faster than First Christian Church did.

g. Public acknowledgment of denominational status will come later, after "prejudice" dies. But it will exist in fact even if formal recognition waits.

4. History will mark 1971 Workshop as the actual definitive beginning of this emerging denomination.

There is not space to prove each charge here. My files are open. Some might think I lied, exaggerated or misunderstood. 21 other "anti preachers attended and we heard the same things.

THE LEVITES LEFT

C.D. PLUM

For the Levites left their suburbs and their possession, and came to Judah and Jerusalem" (2 Chron. 11:14). This break with Jeroboam, prompted by sins of Jeroboam in departing from the Lord's way, was weary and costly, but it was made in order to be right with God. Sometimes some breaks have to be made today in order to be right with God. When such become necessary, are you willing to pay the price?...

WHY DID THE LEVITES LEAVE?

There are two reasons we shall name that prompted the Levites to leave Jeroboam;

1. Jeroboam and his sons changed the order of work. The Levites were deprived of their rightful work before God (2 Chron. 11:13-15). Even in the Old Testament it was disastrous if the Jews did not follow God's "due order of work" (1 Chron. 15:13; Jer. 17:5). Uzza lost his life by failing to follow God's due order of work (1 Chron. 13: 9-10). Brethren of the New Testament are, beware! The church

Their testimony is available. Surely we are not all wrong. Finally contact the men named--see if they will deny these things.-- I DARE YOU!!

What do your preachers and elders believe? Even if opposed, they fellowship those brethren who have accepted and are promoting them. 2 Jn 09-11 still applies. I'm not accusing you of membership in a denomination-- YET!! I beg you, while time remains, think and pray. Act so you won't lose your soul in Judgment. Come out from among them-- 2 Cor 6:17.

From "THE MARSHALL, TEXAS MARSHALLER"
(Church Bulletin Vol. 1 No.10
March 1971)

treasury support of missionary societies to feed the hungry, and the Red Cross organization to relieve the needy is NOT God's due order of work.

II. Jeroboam changed the worship of the true and living God to the worship of animals (2 Chron. 11:15). He was smitten of God for such disobedience.

These changes from the right order of work, and worship, were sufficiently good enough reasons or justify "the Levites to leave" such error. Paul considered similar errors sufficient reasons to "separate" the early Christians from those engaging in erroneous practices (Acts 19:8-9). And, the Holy Spirit, for like reasons, called upon Christians to: "Come out from among them, and be ye separate, saith the Lord, and TOUCH NOT THE UNCLEAN THING; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18). Dear liberal brethren, won't you come out? Leave like the Levites!...

MISSIONARY AND BENEVOLENT INSTITUTIONS

Cecil Willis

Religiously related human institutions are run by ambitious men. Hence, they constantly have an expansion drive on, necessitating the begging of more money. Too, they are forever expanding the function of the institutions so they may "serve the church" in ever new fields.

The United Christian Missionary Society of the Christian Church is a good illustration of this. Though started originally to promote exangelism, it now is active in nearly every phase of Christian Church activities. The United Christian Missionary Society now also operates homes for orphans and the aged.

The institutional descendents resulting from this and similar digressive thought have aped the UCMS in this respect. Nearly all of them have expansion programs underway, and the Board of Directors of the Boles Home currently oversees two benevolent institutions.

Now we are told that evangelistic work may be done through these benevolent boards. Just this week a defense of orphan homes was made ~~to~~ in conversation on the basis of the evangelistic work they do.

Boles Home recently said: "Support of homeless children at Boles Home has not been a tremendous work of mercy, but its evangelistic import is remarkable and staggering!"

The Christ's Haven (at Keller, Texas) "Home" paper comended a Dallas church thusly: "They have an extensive program of evangelistic work. They send \$100 a month to Christ's Haven. On their financial statement this contribution is listed under 'evangelism.' Preaching the gospel through benevolence is one of the most effective means of reaching the lost."

So benevolent institutions promoted by ambitious men not only have grown more numerous and larger, they also have

evolved from benevolent institutions into evangelistic institutions. The Christian Church owns and operates a benevolent Missionary Society, while the Churches of Christ own and operate about 31 evangelistic Benevolent Societies. Churches of Christ, who function through benevolent boards, are now admittedly not only doing benevolent work through a human board, but they now are also said to be doing evangelistic work through a human board.

RESTRICTED THEMSELVES OUT

In 1944 (December 28) the Gospel Advocate advised that churches put a restrictive clause in their deeds to protect their property. The clause stipulated that in "work and worship" only what is ordered and required in the New Testament, either by (1) direct command, or (2) approved example or (3) necessary inference" was to be practiced. This was before E.R. Harper had concocted his "principle eternal" to justify the Herald of Truth, or A.C. Pullias has announced "... There is no pattern" to justify institutional orphan homes and church supported colleges.

The church is further, according to the clause, to reject "all inventions and devices of men, such as the use of mechanical instruments of music in connection with worship," and any societies other than the Church of Christ in carrying out the work of God..."

Now either (1) orphan homes and church-supported Bible Colleges are not inventions and devices of men, and hence are divine; (2) or orphan homes and church supported Bible Colleges are not "societies other than the Church of Christ" and thus must be Churches of Christ; (3) or the

work done by institutional orphan homes and church supported Bible Colleges is not "the work of God" and should therefore not be given the Lord's money to do that which is not the Lord's work; (4) or the present day proinstitutional churches who followed the Gospel Advocate's advice and inserted the restrictive clause in their deed have restricted themselves "out of their own property.

(TM Vol. 1X, pp. 80)

* * * * *

A REVIEW OF "CARING FOR THE NEEDY"

An Open Letter to Gus Nichols

Gene Frost

The issue before brethren today is not the care of orphans and indigents per se, but upon whom has God laid this responsibility. Some contend that collectives of the Lord's people (local congregations) have been charged with this responsibility. Others contend that the mission of the church is spiritual, and any alleviation of physical distress is limited to its own constituency so as not to overburden the body with a secular charge and distract from its spiritual calling; individual as they have opportunity are to alleviate general distress. The issue is resolved: May churches of Christ (collectives of saints) expend their treasures in the care of indigents in general benevolence (in care of non-Christian)? There is only one possible way to answer this question rightly. What Does God Say?

In your attempt to produce authority for church-financed general benevolence, you cite a number of Scriptures, some not even concerning benevolence, some directed to the church, and some to the individual. In studying your fact, I have listed these scriptures according in order that we might analyze your usage of them and to determine if your conclusions be rightly drawn from the references (or whether the references are merely used in an attempt to justify your preconceived contention).

If these passages are not correctly catalogued, please call our attention, so that correction may be made.

NO (Particular) Benevolence	BENEVOLENCE or Physical Care	
	Church	Individual
1 Cor. 10:26	Acts 11:29-30	2 Cor. 12-14
Gen. 3:19	6:1	1 Tim. 5:4,8,16
2 Thess. 3:10	1 Tim. 5:9-10,	Mark 7:10-13
Matt. 5:17	16	Mark 14:7
Jas. 2:13	1 Cor. 16:1-2	Luke 14:31-14
Matt. 7:12	Acts. 2:44-45	Acts. 20:35
Matt. 6:19-20	Rom. 15:25-26	Gal. 2:10
Matt. 5:14-16	2 Cor. 9:1	Eph. 4:28
Eph. 2:10	2 Cor. 9:13	1 Jn. 3:17-18
Tit. 3:1		Rom. 12:13
1 Cor. 15:58		Matt. 25:41-46
Heb. 10:25		Gal. 6:10
Gen. 6		James 1:27

CHURCH BENEVOLENCE

Now to study the Scriptures referring to the benevolent work of churches. In order as presented in the tract-

- 1) Acts 11:29-30: "relief unto the brethren."
- 2) Acts 6:1 " the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected."
- 3) 2 Tim. 5:9-10, 16 " if she have diligently followed every good work..."
- 4) 1 Cor. 16:1-2: " Now concerning the collection of the saints..."
- 5) Acts. 2:44-45: " And all that believed were together, and had all things common..."
- 6) Rom. 15:25-26: " to minister unto the saints..."
- 7) 2 Cor. 9:1: " As touching the ministering to the saints..."
- 8) 2 Cor. 9:13: (12) " supplieth the want of the saints..." "distribution unto them," (saints in Judea)" and unto all (saints).

We call to your attention the fact that in every case of church-financed benevolence that the recipient is a saint! There is no controversy here. But since some have enlisted churches in a general benevolent program (a "social gospel" design), to finance the care of orphans and other indigents whom God left to the care of individuals we must have authority for this practice or we are obligated to oppose the unlawful!

Orphans to be visited by: (NO SCRIPTURES FOR CHURCH(ES) TO RELIEVE THE UNBELIEVERS. --RBA)

INDIVIDUALS

CHURCHES

Scripture James 1:27

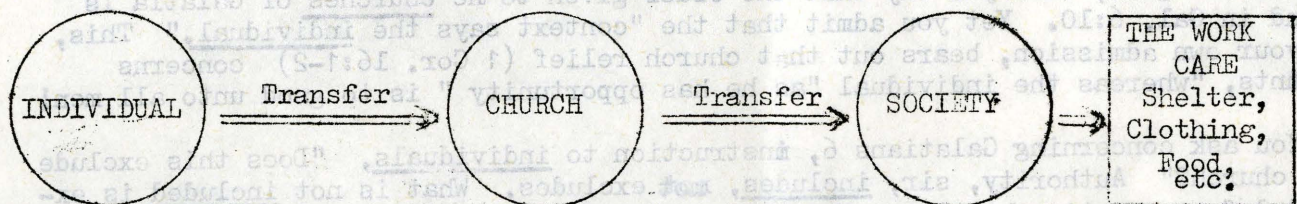
Scripture ? ? ? ? ?

(The reader will recall that you admit: "I know that James is discussing the individual when he mentions visiting the fatherless and widows. (James 1:27)" Where then is authority for churches? There is none!)

In every reference, the object of church relief is saint or saints! In an attempt to justify church-financed general benevolence you take directions given to individuals and transfer them to churches! And then you transfer this transferred direction to a human society!

James 1: 27
Gal. 6: 10

(THERE IS NO SCRIPTURE FOR CHURCHES AUTHORIZING SOCIETIES (AS AN INSTRUMENTS) FOR THEM TO DO THEIR WORK - PREACHING, EDIFYING, AND RELIEVING. --RBA)



(NOTE: RAY BRYAN, A LIBERAL "MISSIONARY" IN MANILA, IN HIS ARTICLE ENTITLED, "JAMES 1:27 - TO WHOM WRITTEN", ARGUED, THAT ACCORDING TO MR. BERRY, JAS. 1:26-27 COUPLED WITH JAS. 2:2, JAS. 1:27 IS WRITTEN TO, OR IS AN INSTRUCTION AND IS APPLIED TO THE CHURCH!! HE SAID THAT ACCORDING MR. BERRY, THE WORD "ASSEMBLY" IN JAS. 2:2 IS TRANSLATED "SYNAGOGUE", THUS, THE "SYNAGOGUE" IN GREEK MEANS THE CHURCH!! THAT'S WHAT MR. BERRY AND RAY BRYAN SAID!! --RBA)

Transferring From Individual to Church

In your attempt to transfer the directions given to the individual to the church you make three (3) arguments to which we now refer.

-1-

While admitting that James 1:27 is addressed to the individual you reason that since widows may be relieved by the church, then orphans may be, also. By what process of reasoning you so conclude, you fail to tell us. Your text showing church relief of widows (1 Tim. 5) proves opposite of your conclusion. Your **subtle** inference is, and your conclusion so states, that since some widows are the charges of the churches, then orphans are with all widows.

Notice that James 1:27 **authorizes** and charges the individual to visit widows without restriction. But 1 Tim. 5 restricts church care of widows! Paul says, "let not the church be charged" with all (just any and every) widows "that it may relieve them that are widows indeed," which widows are saints "well reported of for good works!"

INDIVIDUAL	C H U R C H
Any Widow	Any Widow
James 1:27	Scripture ? ? ? ?
Orphan	Orphan
James 1:27	Scripture ? ? ? ?
	Widowed Saints
	1 Tim. 5
	Orphan
	Scripture ? ? ? ?

The "transfer attempt fails -- you cannot find where the recipients of James 1:27 are ever transferred to the care of the churches! You cannot find any widow except a saint relieved by the churches!

-2-

In denying that church relief is restricted to saints you connect Gal. 6:10 to 1 Cor. 16:1-2 as "one of the places where Paul gave order to the churches of Galatia." Your contention is, then, that Paul gave order to the churches to do good unto "all men." Yet my Bible says that the "order to the churches of Galatia" **concerned** the collection "for the saints" (1 Cor. 16:1). Now what you say the order was and what Paul says are two different things!

Notice again, that you say that the order given to the churches of Galatia is found in Gal. 6:10. Yet you admit that the "context says the individual." This, by your own admission, bears out that church relief (1 Cor. 16:1-2) concerns "saints, whereas the individual "as he has opportunity" is to good unto all men!

You ask concerning Galatians 6, instruction to individuals, "Does this exclude the church?" Authority, sir, includes, not excludes. What is not included is excluded from practice by reason that it is not included (2 John 9). "Churches" are not included in the individual instructions. You say, then, "individual is to support the preachers (Gal. 6:6,10). Does this exclude the church? Must preachers be supported by individual members, and not by the church?" No, Gal. 6 does not exclude the church nor include it. Churches may not support preachers by authority of Gal. 6-- they are not here authorized. Does this mean they cannot

-11-

then? No, for they are authorized in Cor. 11:8, Phil. 4:15, etc.— and this authority does not "exclude" the individual nor include him. The truth is that churches are authorized to support preachers, and individuals also may "communicate unto him that teacheth in all good things." Churches may support the teacher — we have authority (2 Cor. 11:8, Phil. 4:15, etc.) Individuals may assist the teacher— we have authority (Gal. 6:6). Now, brother Nichols, for you to have church relief for "all men" you must find authority. We have ample authority for church relief of saints. Now where is authority for church relief of aliens?

Support of Preachers by Individuals	Relief of Saints by Individuals	Relief of Aliens by Individuals
Gal. 6:6	Gal. 6:10	Gal. 6:10
by churches	by churches	by churches
2 Cor. II:8, Phil. 4:15	1 Cor. 16: 1-2	? ? ?

-3-

Next we go to 2 Cor. 9:13. Here Paul speaks of the liberal distribution unto the saints in Judea (as you parenthesized) and unto all. "All" is an adjective and modifies the extent of those helped. To deny that the substantive is "saints," i.e. "all" saints including others besides in Judea, is to cause the passage to read that the contribution met the want of all the needy throughout the world! Who will affirm this? On the other hand, if the substantive be understood, then "all or any that are of the class indicated by the noun," in this instance being "saints," are the ones under consideration, viz. all of the saints besides those in Judea. (Page 491, Thayer's Greek-English Lexicon.) This certainly makes sense: the Corinthians assisted and supplied aid for needy saints in Judea and elsewhere; but hardly could we conceive of a church supplying the wants of the needy everywhere!

It is most labored effort to try to find general benevolence in 2 Cor. 9:13! It is contrary to the facts every place else stated in no uncertain language. The churches assisted "saints"; where is the passage that shows any general benevolence of churches?

Church Work Transferred to Human Societies

After assuming a transfer of individual responsibility to the collective (local church), you attempt to transfer the church's assumed work to human societies. Your excuse for doing this is, "The church is its own missionary society, but the church is not its own caretaking institution," In this you are mistaken, Using "caretaking institution" in parallel with "missionary society," the church does provide care for its own! Reference: Acts 6:1-6. This is the church at work!

Of course, we realize that you shift terms from the society to that which is provided by the society. But to parallel, the product of the missionary society is, let us say, a tract. The product of the caretaking society, i.e. that provided by the society, is the house (incl. shelter, food clothing, etc.) In both instances the church is its "own society"— The church can both provide for its indigents (1 Tim. 6:16) and can produce its own tracts. To say that the church is not its own "caretaking institution," meaning house (shelter, food, etc.), is to shift from the society itself to what it provides, and is equivalent to say that the church is not its own tract!

(NOTE: PLEASE SEE CHART OR ILLUSTRATION ABOVE OF PAGE 14!)

-12-

After removing the sophistry the contention itself is removed. But one further point just here. Since you transfer James 1:27 to the church and support a separate society in "visiting," tell us does Matt. 25:36 work as well? Does "visit" here authorize a hospital society to be supported by churches of Christ in discharging the individual's responsibility transferred to the churches? Don't you see, without authority and in this transferring nonsense there is no stopping place!

Authority

In case there is authority for your advocacy not mentioned in your tract, please let us have it. We cannot go beyond what Christ has authorized (Matt. 28:18,2 John 9).

Bro. Nichols, we are sincere in our request and most willing to do what God authorizes—but without authority we cannot go with you in apostasy and we plead for you to return.

(TM Vol. 1X, pp. 31-33)

* * * * *

"FELLOWSHIP" AS THE WORD IS USED IN THE NEW TESTAMENT

Luther W. Martin

Twelve different times in the King James Version, the word "fellowship" is taken from the Greek "koinonia," which according to Thayer's Lexicon, means: "1. The share which one has in anything, participation" . . . 'fellowship of the Spirit' (Phil. 2:1). 'The fellowship of his sufferings' (Phil. 3:10). 'The fellowship of ministering to the saints' (II Cor. 8:4). 'To make all men see what is the fellowship of the mystery . . . (Eph. 3:9). 'Ye were called into the fellowship of his Son Jesus Christ our Lord' (ICor. 1:9).

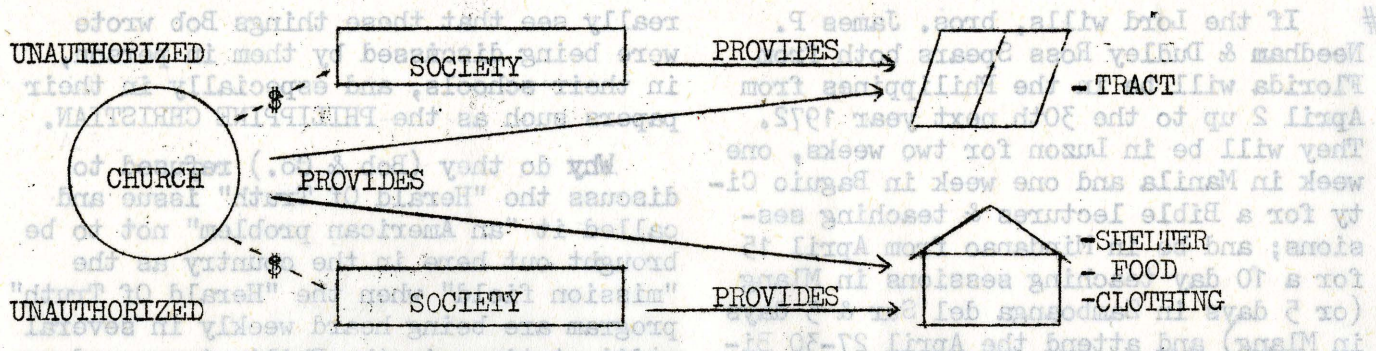
"2. Intercourse, fellowship, intimacy" . . . 'they gave to me and Barnabas the right hands of fellowship . . . (Gal. 2:9). 'for what fellowship hath righteousness?' (II Cor. 6:14). 'they continued stedfastly in the apostles' doctrine and fellowship, . . . (Acts 2:42). 'For your fellowship in the gospel from the very first . . . (Phil. 1:5). 'that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ' (I John 1:3). 'if we walk in the light, as he is in the light, we have fellowship one with another . . . (I John 1:7). See also I John 1:16.

"3. A benefaction jointly contributed, a collection, a contribution. . . " See 2 Cor. 8:4 as referred to under No. 1 above. 2 Cor. 9:13 renders the word "liberal distribution," Heb. ;3:16 uses the term "communicate."

The word "koinonia" is actually used some twenty times in the New Testament, but is translated "fellowship" only twelve times. In the other instances, it is translated "communion," four times; "communication," once; "contribution," once; "distribution," once; and by an inexact translation, according to Thayer, is rendered "to communicate," one time.

Thus . . . "KOINONIA" refers to our relationship with God, with Christ, with the Holy Spirit, with one another . . . but in each instance it is used in reference to the work and worship of the Lord. In no instance does the word refer to a gathering for entertainment or recreation. (NOTE: HAVE YOU READ THE "INTERCHURCH WORKERS FELLOWSHIP" OF RAY BRYAN & E.M. LACUATA? --RBA)

(TM Vol. VII pp. 108-109)



* * * * *

TRUTH DOES NOT FEAR INVESTIGATION

Donald R. Givens

"For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God" (John 3:20,21).

Error is usually a coward when it comes to honest investigation. The individual who realizes that he stands on shaky ground will not want to "come to the light" to have his belief and practices thoroughly investigated. But such is not so with the lover and doer of truth. Truth has absolutely nothing to fear from an honest investigation. The man who has built upon the rock will never fear discussion, argumentation or debating of his beliefs and practices. The rain and storms may come but he shall withstand them. He is always ready and willing to "contend for the faith." He is set for a defense of the Gospel and is never ashamed of it. The truth-lover stands for Christ and his Gospel under all circumstances. He will not compromise for the sake of peace or popularity. Though he is lover of peace and unity, he will not forsake truth to obtain them. He realizes that we can have peace and unity with the devil. The truth lover understand that peace and unity must have GOD'S WORD as its basis.

discuss with one what they believe. They shy away from contending and debating their beliefs. They are not "ready to give answer to every man that asketh them for a reason for the hope that is in them." They are not "set for a defense" of the Gospel. They will not contend for the faith" or fight the good fight of the faith." Reproving or rebuking is contrary to their idea of "peace at any price." They are spiritual cowards and deserters of God's army.

Anyone, whether it be person or paper, who is not willing that his position be thoroughly investigated and compared with the Bible-- is either a coward or realizes that he stands on sand. Anyone who believes that he has the truth will not be afraid to thoroughly discuss what he believes with any and every dissenter. When a person closes his mind or a religious paper closes its pages to honest discussion of both sides of a controversy, then that person or paper is being dishonest, unfair and following the censoring of Catholicism. It is a sad day when persons and papers begin to close their minds to investigation. TRUTH has NO FEAR of the light of investigation! Error, on the other hand, will run and hide itself in the darkness. The light of investigation makes truth shine brightly, but error is shone for the evil it truly is.

Sadly, there are many people who claim to be Christians but they will not even

(continue to page 18)

If the Lord wills, bros. James P. Needham & Dudley Ross Spears both from Florida will be in the Philippines from April 2 up to the 30th next year 1972. They will be in Luzon for two weeks, one week in Manila and one week in Baguio City for a Bible lectures & teaching sessions; and be in Mindanao from April 15 for a 10 day teaching sessions in Mlang (or 5 days in Zamboanga del Sur & 5 days in Mlang) and attend the April 27-30 Bible lectures in Lambayong where bro. V. Villamueva & Laureano Agduma preach.

Final and specific schedules and programs will be made later. This announcement will serve as an advance invitation to all the brethren including the American liberals here in the country. We send them this cordial invitation for a courteous and honest discussion with any of these two faithful Americans coming on April - to see if they could really defend before the brethren what they really teach in their church-supported schools or colleges and in their papers. The scriptures says that we must "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15) and "that ye should earnestly contend for the faith which was delivered unto the saints", (Jude 1:3). Let's see!

Bob Buchanan, then editor of the Philippine Christian in Baguio City wrote me April 11-70, with regards to the coming of bros. Roy E. Cogdill & Cecil Willis. I quote of portion of Bob's letter.

"I have nothing to discuss with them if they come. Would they want to discuss the "Herald Of Truth"? This is a mission field where we are not concerned about that American problem... Would they discuss the Orphan Home? We have none in the Philippines. Do they want to discuss the Bible school (PBC-rba) here in Baguio? That would be foolish."

A right thinking person can really see that this is a nice excuse for Bob or any of the American liberals here for being unable to defend what they really teach and practice, although anyone can

really see that these things Bob wrote were being discussed by them in person, in their schools, and especially in their papers such as the PHILIPPINE CHRISTIAN.

Why do they (Bob & Co.) refused to discuss the "Herald Of Truth" issue and called it "an American problem" not to be brought out here in the country as the "mission field" when the "Herald Of Truth" program are being heard weekly in several radio stations in the Philippines; and why do they called "an American problem" (instead of "church problem") when these American liberals are coming in and out from the country talking all these issues among their own brethren but refused to have them discuss in the open with their American brethren.

On the Orphan Home issue, they said we have none in the Philippines. But you see, it appears in the PHILIPPINE MISSION NEWS Vol. 9, No. 5 Oct. 1966 published by their (PBC) sponsor church in California, that they were proposing a CHURCH CAMP and an ORPHAN HOME in Mamburao, Or. Mindoro, a "58 hectares" costing "\$8,800.00" being sold by a lawyer Atty. Carlos Bareng.

Kenneth J. Wilkey writes: "...It will be ideal for an orphanage. The plot contains 58 hectares and will cost us \$8,800. Then Carlos Bareng will throw in two more hectares and give us two mature (3 year old) cows to start a herd... We do think it would be a wise purchase but lack a sponsor... The land would grow rice, corn, coconuts and vegetables... Two congregations have said they would help, but we do not have a sponsor".

Now here is a proposed "Orphan Home", a benevolent society for orphans to be supported by churches. But they lack a "sponsoring church" through which churches pool their funds and do their work in benevolence, and such "sponsor" church will oversee this project or works of other churches. Remember, two congregations are ready to help in this work, but no "sponsor" through which they do this work. They need "an instrument-church"!! Further more, these churches must be engaging in a money making business from the "two cows" to start a herd or a ranch, besides farming business of these churches!!!

And yet they say, they don't want to discuss this issue because they have no Orphan Home organization in the country.

They said it "foolish" to discuss the Philippine Bible College (PBC) in Baguio City. But President K.J. Wilkey of PBC spoke (and even wrote an article "In Defense Of PBC") during the Fil-American Lectures in Angeles City (Clark Air Base) a few years ago about PBC of which bro. Wallace H. Little tape-recorded it and took a reduction of his speech, made it into 16 propositions and sent it to Bob or a written discussion (or any of PBC) between them. Bob refused. And yet Bob said we are all scared to debate him or them, and LeCroy wrote in the CHALLENGER that the cause of the "antis" in the R.P. is weakening!!

In all these, you can see that whether their innovations or church-supported human (they called "Divine") societies are found in the country or not, they simply ignore the issues with alibis & excuses unable to defend them among the brethren in an open discussion anywhere anytime and any of the current issues!!

Incidentally, the liberals are to hold their lectureship in Tacurong, Cotabato on the last week of April, possibly about the same date the Lambayong brethren had another lectures. Tacurong town is 33 kilometers distance south of Lambayong.

Will any of the American liberals in the country want to discuss any of the 3 issues- Orphan Homes, Herald of Truth, & PBC with any of the two Americans coming on April. We shall see and wait. Even E.M. Lacuata refused to have these "Herald Of Truth" & "PBC" issues mentioned or brought in his debate with bro. J.T. Smith.

In one of the editorials of Bob Buchanan in the PHILIPPINE CHRISTIAN, he wrote that we, the "anti-liberalism", do not know the basis and concept on how the Philippine Bible College in Baguio city was founded. Incidentally, Bob is not the founder of PBC. It was Ralph F. Brashears - first, it was a Bible school in Tayug, Pangasinan, then it was moved to Baguio City, I think in 1952 and called it "PHILIPPINE BIBLE COLLEGE".

Again, from the Philippine Mission News Vol. 3, No. 2, June 1960, published by the Southwest Church of Christ, Los Angeles California, Ralph F. Brashears wrote an article captioned, "Philippine Student Occupying New Building", we quote:

"The Catholic Church has 600 schools in the Philippines and are more building more fast. Also, the denominations have many powerful institutions of education. We cannot hope to succeed, it seems, without one good Bible School to train leaders for the church of Christ". (GG Vol.12p451)

Imagine brethren, the Lord's church cannot succeed without these church-supported Bible Colleges - that's the liberal's "concept" why they have the Bible schools! And their "basis" of erecting one or two or more of these what they called "Divine" institutions, was due to the fact that "the Catholic Church has 600 schools" & "the denominations have powerful institutions of education". No scriptures!!

This will remind us of Israel of old, when they refused to be judged by the last judges that rule over them; called Samuel and asked for them a king, "a king to judge us like all the nations"; (1 Samuel 4:4-20) This "displeased Samuel when they said, "Give us a king to judge us"; "the Lord said to Samuel, hearken to the voice of the people... for they have not rejected thee but they have rejected me, that I should not reign over them". Samuel told them the manner or what they expect from having a king; but "they said, Nay, but we will have a king over us, that WE ALSO MAY BE LIKE ALL THE NATIONS; and that our king may judge us and go out before us and fight our battles".

Israel wanted to change God's arrangements of ruling them; they wanted a king like the many nations round about them. They have rejected God- the consequence of this was later shown - Israelites were divided into two kingdoms with each kingdom having each own king.

The liberal brethren wanted to change God's way of doing things as revealed in his book - New Testament. They wanted to establish human organizations - Bible Colleges, Benevolent Societies etc., unknown in the New Testament times. They wanted to be like the MANY DENOMINATIONS ROUND about them. THE CHURCH WAS DIVIDED!!!

Sometime last June, President Kenneth J. Wilkey wrote bro. Alfredo Agbisit of Narra, Palawan, asking him (as told by Charles Davis and others) that his name is now being associated "with a group of false brethren" - Romulo Agduma, Julian Felix etc. Bro. Agbisit wrote me July 10/71 and had sent me a copy of Wilkey's letter to him to me. Wilkey wrote Agbisit that he (Wilkey) cannot believe him to agree with our condemnation of PBC, and our endorsing "negative and condemning attitudes". He branded his "anti-liberal" brethren as "parasitic", "bitter men", "actions and attitudes are not of love - seeking to destroy the body of Christ", "some men as worldly" "they came late, not to convert but to parrot"; Wilkey further said that he cannot "fellowship" of "such men with bad characters"; he wanted to know why Agbisit had identified himself with the "antis". He also said, "I believe this movement will die or remain weak just as it is in America", then concluded his letter to bro. Agbisit, "If we are still brethren I hope to hear from you".

One could really see from this letter written by Wilkey to Agbisit that he is trying to gain back bro. Agbisit by dealing on personalities and talking falsehoods. We are not surprised to know that this is the kind of (liberal) men - both American and Filipino preachers for being so terribly disturbed by the things being done of those whom they oppose. Wilkey cannot believe bro. Agbisit to agree and to identify himself with the "anti-liberals" - thus, we can see he had a high respect on Agbisit. But if he cannot get Agbisit back to their fold, you will see that Agbisit will be one of his bitter enemy and cease calling him "brother". Yes, these brethren don't want us to be their brethren - certainly so you are their brethren if you align yourself with them!

To answer all these quibbles that Wilkey wrote would only cost me much in the printing and mailing expenses. What we do for the cause of TRUTH & RIGHTEOUSNESS at the present time will only prove Wilkey's allegations and accusations to be false! Notice what he said that "this movement will die or remain weak just as it is in America". It is just shameful for one like the president of PBC to tell and gain anyone to their camp by telling lies.

Now read this, from a letter of bro. J. Felix dated April 13/71, we read a portion.

"We visited bro. Wilkey surprisingly in his office. After the pleasantries he began the discussion on two of the issues. I was his main target as he seemed irked by my letter to bro. LeCroy rebuking him of his falsehoods he reported to a paper, "THE CHALLENGER" to America (that the 'anti' are weakening in R.P. rba) but Lecroy was out then. The discussion lasted about 20 minutes which drew more than 10 students much to the dislike of the seemingly angry president. But I talked intentionally loud enough to attract the students. They crowded at the door with eyes wide open. I asked bro. Wilkey twice if he would permit us to study, discuss, and debate the issues inside PBC but he snapped "NO" twice. We then bade them goodbye". - JCF.

I don't think bro. Kenneth J. Wilkey is a coward man, being the president of PBC. But certainly, he is great coward and as coward as a rat if he tries to continue comforting and inducing men to believe him and getting them to their liberal fold and does not want to appear and respond to our kind invitation to discuss the issues among us with any of the two American brethren coming on April - that time is still far and he has sufficient time to prepare his subject either about PBC, Herald of Truth or the Orphan Homes issue. He may pick up any of his American liberal brethren here in the Philippines or even invite one from the States - we are anxious to know. Brother Wallace H. Little wrote me, he is preparing to come to the Philippines in 1973. I know that PBC brethren believes in debates. I already made and extended my kind and cordial invitation twice - every time a pair of American faithful brethren comes to the country, and bros. J.P. Needham & Dudley Ross Spears is the 3rd pair. No, we are not "hungry" of debates, but the present controversy necessitates that each views and position must be fully investigated. It is no use to be "biting" each other on personalities - the question is WHO HAS THE TRUTH. "TRUTH DOES NOT FEAR INVESTIGATION" Read this on page 14.

(Cont'd from page 14)

What so you believe brother? Did you learn it from the Bible? If so, then fight for the truth with all of your might; teach it; preach it; debate it; argue for it; contend for it; stand up it at for all times and under every circumstances!. But, on the other hand if you can find NO Bible for what you believe, then I can understand why do you want to come to the light of investigation, I can see why you are a coward and work "behind the scenes" to ensnare people in your philosophies; I can understand why you do not want to debate your beliefs; yes, anyone can see why you are afraid of investigation. After all, error hates the light and loves the darkness.

These are serious matters. I plead with you to search your heart and soul and see if you are in accord with the Bible. Study God's Word and believe ONLY what is found therein. Leave aside all of your pet opinion and projects and innovations and **CONTEND** for the faith.

Let us "PROVE all things, and HOLD FAST that which is good," that which **GOD APPROVES!** --DRG

(TM Vol. 1X page 49)

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(NOTES & NEWS REPORTS - Cont'd)

CORRECTION

In one of the weekly issues of the TRUTH MAGAZINE (sorry, I misplaced the paper) there appears an article written by C.W. Adams stating that I came from the Philippine Bible College (PBC), it should be "from the Zamboanga Bible College (ZBC). I am 43 last Sept/71, not 40. -RBA.

It does not matter to us if the liberal brethren do not call us "brother"; they severed their relationship with us as "brethren". But we still call them "brethren" - or "erring brethren" (1 Tim. 6:21) or brethren who are "being led away with the error of the wicked" (2 Pet. 3:17). The apostle Paul admonished us that we must "avoid them" or "turn away from them" those that cause offenses and divisions, (Rom. 16:17-18).

In some of the articles published by the American liberals at Baguio City & Manila you will notice that there is a distinguishing mark (or maybe -ranks) the writers placed between the American liberals and their Filipino co-workers here in the country. Did you notice the word "missionary" or "missionaries" from the word "preacher", and a Filipino preacher?

During the Smith-Lacuata debate here in Mlang last May/71, bro. E.M. Lacuata justified his position by saying that we are calling the liberals as "Mister" (Mr.) and not "brother", thus, he said, we are the ones who departed from the Faith. But in cross-examining bro. Lacuata, bro. Smith read Lacuata's letter to him, greeting him as, "Dear Mr. Smith". Lacuata replied that "Mister" (Mr.) is a title. Smith quickly asked, "Who told you that "Mister" is a title? At this point bro. Lacuata just smiled - that's his answer!

Notice, those "foreign preachers" who came to the country by crossing an ocean is called by the liberal brethren as "a Missionary", and those of us here that travels and go across a river is simply "a preacher"! Now when a Filipino preacher in Luzon comes to Mindanao, I guess that preacher is called a "Semi-missionary". So those of you who have not gone across a sea, you can go one step upward if you just try - even once! They are even sending their "delegates" or "representatives" from churches to attend their "conference" or "Philippine Annual Lectureship Of The Churches Of Christ"!

Please don't forget bros. James P. Needham & Dudley Ross Spears will be coming on April/72; they will be here in the Philippines for one month from April 2 to 30. They will attend the first two weeks Bible lectures & teaching sessions in Manila & Baguio City and the last two weeks in Mindanao. Prepare and make your plans, invite your friends, the faithful brethren in your place. We extend also our kind & courteous invitation to the American & Filipino liberal brethren to attend these meetings.

BARTOLOME A. FLORES, age 32, a head public school teacher in the municipality of Ampatuan of this province was one of the 12 men killed in an ambush by lawless elements in the western provincial road last November 3/71 exactly on the same place where the late brother Santos Sadorra with 3 others in his own truck ~~not death~~ ~~early last~~ January.

Bartolome spent much of his boyhood in Mlang being the first child of 5 children (or 6 including an adopted girl) of bro. & sis. Severo Flores who became christian sometime in 1942 and being the original members of Mlang church with the Reynos, Sacayanans, A. Callo my wife and a few others.

Sister Pricilla, the widow-wife of Bartolome (also a public school teacher) has been a faithful christian since both accepted the Truth. She promised she will never forsake the Lord so she will be with her husband together in that Eternal Home when God calls her. Bartolome left no "fruit" with her except their healthy young adopted boy, Samuel, age 2.

I have been well acquainted with Bartolome, but never called him as one of the liberals although he had been with E.M. Lacuata in his home during his college days at MIT in Kabacan. I have appreciated and admired his open-minded manner and extensive and careful study both sides of the present problem, although he know well his parents and brethren and his wife Precilla are strong "conservative" before he finally accepted the whole truth confessing his error several months before his death. Besides being a school teacher, he preached his own place in Esperansa, Ampatuan and started the Camasi church and helped much in the putting up their building. He preached also in Mlang congregation at times when they visited us with their love ones in Mlang.

Incidentally, like the late brother Santos Sadorra who made known his position to finally stand with the "conservative" brethren relative to the issues during the Mlang Bible lectures in May/70 at the coming of bros. Roy E. Cogdill & Cecil Willis, the late bro. Bartolome Flores was one of the 2 preachers that

came forward, confessed his errors and stood with the faithful brethren last May/71 during the Mlang debate & lectures at the coming of bros. Connie W. Adams and J.T. Smith.

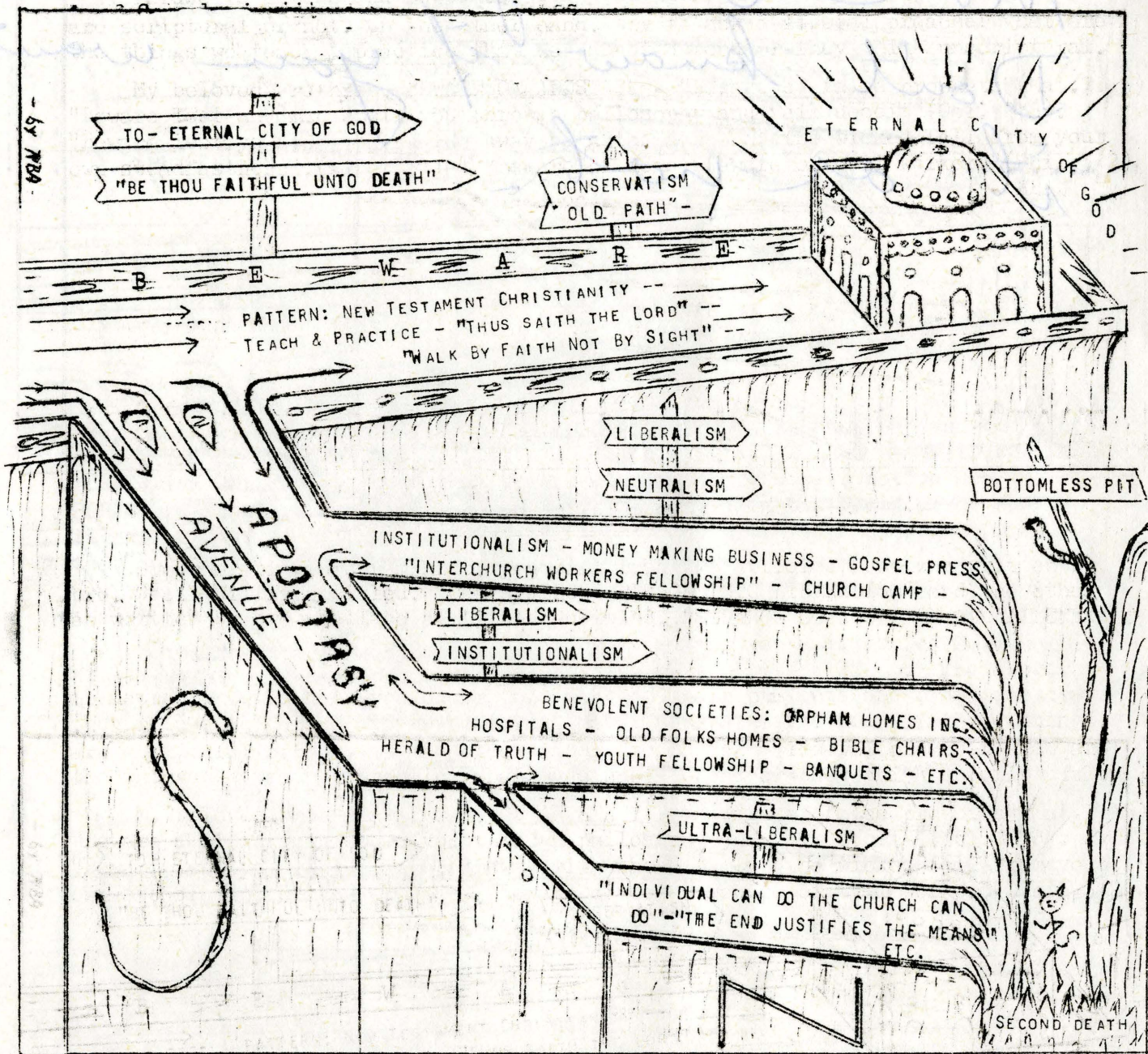
It is sad to note that this unexpected episode and unhappy incident in the case of these two brethren, is being used by Laureano N. Belo & some of his brethren as a case of proof in justifying their liberal position and inducing the faithfuls in Lambayong and elsewhere to go back to liberalism, "or else they will meet the same fate" these two brethren have taken.

This will only show how childish and ignorant L.N. Belo is and his cohorts of God's Word & power, that his death-appointment can be anytime, anywhere or maybe in the same manner or fate these two brethren met; and no right thinking person would accept and believe such a ridiculous tactics Belo had in dissuading the faithfuls in Lambayong and elsewhere to damnation!!

He seemed he had been so happy and gay when he heard that another "anti-preacher" was killed like a **beast**. I had thought the Devil had answered his heart's desire and prayer that all "anti-liberal" people must cease to exist!! Shameful !!!

It is also worthy to note that L.N. Belo, C. Alegre and nearly all the liberal preachers here in Mindanao are teaching and advocating that ONE independent or individual christian is also called a "CHURCH". I don't think that you brethren at PBC endorse this "strange view". The liberals are forced to admit this view together with the "strange theory" that "whatever the individual can do the church may or can also do" in justifying their false doctrines. Another "modern" or strange theory they had is, "the end justifies the means" which is dangerous and which lead the church or churches to do unscriptural practices that divides the Lord's church.

All these strange and modern theories they have taken have led them more farther and farther from the Truth until they fight among themselves especially on HOW to do benevolent work of the church. Pat Boone and many others got the theory of speaking of tongues and other miraculous gifts; Reuel Lemmons is a middle-of-the-roader! See opposite page --RBAgduma



BEWARE OF APOSTASY

Somewhere in this pamphlet, you will read two articles, one was written by bro. Cecil Willis entitled, "OUR HEADLONG PLUNGE INTO LIBERALISM" and the other was written by bro. Wallace H. Little entitled, "STRANGE GOINGS - ON AT ABILENE 'CHRISTIAN COLLEGE'". Read that again, please, and you will notice HOW the LIBERAL brethren are fastly going and drifting away from the Truth. The above illustration will help you understand many of their projects and practices that they refuse to defend and to be investigated before the brethren if these things are scriptural or not. On the other hand, try to ask a liberal preacher what are the things we teach & practice that we cannot defend or they think unscriptural.

My beloved brethren, BEWARE OF APOSTASY - "Beware of false prophets"(Mat.7:15)
 "Beware lest any man spoil you through philosophy and vain deceit"(Col. 2:8).
 "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness", (2 Pet.3:17) "Beware of dogs, beware of evil workers"(Phil 3:2).