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## **Gospel Preacher, Volume 1, Number 7 (1971)**

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# The Gospel Preacher

Vol. 1 No. 7

MLANG, COTABATO 0-117

Aug.-Sept. 1971

## THE SMITH-LACUATA DEBATE

Connie W. Adams

From May 11-14 J.T. Smith of Louisville, Kentucky engaged Eusebio M. Lacuata of Kabacan, Cotabato, Philippines in debate. The debate was conducted in the meeting house of the church at M'lang, Cotabato on the island of Mindanao. Romulo B. Agduma is the preacher there. The two propositions covered areas of difference between brethren generally referred to as liberals and conservatives touching the subjects of church benevolence and sponsoring church arrangements.

The debate was unique in several ways. It matched an American and a Filipino in conflict. The issues are being vigorously fought in the Philippines. Brother Lacuata is one of a dying breed among the liberals. His counterparts in the United States have about quit debating with anyone on anything. The debate came about because of a tract brother Smith wrote several years ago called Institutionalism - Why I Changed. The tract was circulated in the Philippines and brother Lacuata sent two signed debate propositions 9,000 miles to brother Smith who really signed them and began making arrangements to go. Another unique aspect of the debate was the interrogation period. Each man got to question the other for five minutes just after his thirty minute speech. This left no room for dodging or hesitating and the audience puts much stock in a man answering directly.

Eusebio M. Lacuata is 61 years old and has been preaching for many years. He is slight of build, rather weak of voice and unimposing in appearance.

Having read some of his materials on the issues discussed in the debate, it is this reporter's judgement that he is a far better writer than he is a speaker. He appeared rather naive on some points and did not seem to realize what difficulty he was getting into until it was too late. He conducted himself in a gentlemanly fashion throughout the discussion.

Brother Smith is 37 years old and in the height of his strength as a preacher and debater. He speaks enthusiastically, makes arguments that are easy to follow and has the ability to reduce a false argument to simple terms which often take on a humorous appearance to the delight of the audience and the embarrassment of his opponent. He, too, conducted himself as a Christian should and the debate was pleasant from that standpoint.

### FIRST PROPOSITION - CHURCH BENEVOLENCE

This proposition read "Resolved: That in benevolence, the church may also relieve needy non-members from its treasury, according to the Scriptures." Lacuata affirmed this and Smith denied it.

Brother Lacuata read a number of passages where the word "you" is found in various epistles addressed to a church stated that the plural form was used, and argued that whenever the plural "you" was so used that it concerned church action. He built the bulk of his argument on 1 Thes. 3:12 (love abounding toward all men), 1 Thes. 5:15 ("follow that which is good... to all men"), and 2 Cor. 9:13 ("your liberal distribution unto them,

and unto all men"). He applied Gal. 6: 8 to the church treasury (sowing bountifully). He had a chart showing that may be shown by ministering (2 Cor. 8:24 Heb. 6:10), that ministering involves money (2 Cor. 9:1-6; Rom. 15:25-26) and that love unto all men therefore involved the use of money.

Lacuata argued that the individual and the church had the same responsibilities in benevolence and that whatever one may do in that work the other may do.

Smith exploded his rule on the plural word "you" by showing that in 1Thes. 4:3 the plural "you" is used in commanding that they abstain from fornication. He asked Lacuata if that prohibition was fulfilled individually or collectively. He then showed that although the plural "you" may refer to all members of the church, yet there are some requirements made of them which are fulfilled distributively. He then distinguished between the church distributively and collectively and pointed out that the debate was about what the church could do acting collectively through its treasury, not about what the church distributively did as each member acted privately.

On 2 Cor. 9:13, Smith showed that the distribution "unto them and unto all" referred to the distribution of the brethren at Corinth unto the brethren in Jerusalem for whom this particular contribution was made and unto all other saints. He then showed that verse 14 proves that whoever "all men" included, they were on praying terms with the Lord and asked Lacuata if sinners could pray. Lacuata responded to that by arguing that sinners can pray and cited Mt. 5:13-16 where disciples were told to let their light shine before men that they might see the good works and glorify God. Smith showed that here was a man who did not know the difference between alien sinners and Jews who under the law were the children of God.

Lacuata had much to say about the "saints only" position and paralleled it to the denominational position of "faith only". Smith asked him if he taught that we should "sing only" and

he admitted that he did. He also asked him if he baptized believers only, and he said he did. Smith then showed that in benevolence in the New Testament when the church acted collectively it only was said to relieve saints. Smith also applied Lacuata's rule on the sameness of the responsibility of the individual and the church collectively in benevolence to Eph. 4:28 where the individual is taught to work with his hands to provide for those who have need. He asked if the church could engage in business enterprises to earn money just as the individual can. Lacuata never was able to get out from under that.

Smith showed from Mt. 18:15-17 and 1 Tim. 5:16 that the act of an individual was not the act of the church collectively and that even was true when more than one combined efforts as in Mt. 18:15-17.

Smith pressed Lacuata to tell if he believed in limited or unlimited benevolence. He was forced to the position of limited benevolence even among saints based on 2 Thes. 3:10. He also pressed him on the word "all" as what determines its bounds. Lacuata asserted that "all" is unlimited. Smith asked him in the interrogation period if he limited the scope of the word "all" in Joel 2:28. Lacuata did limit that word and said that context determines it. Smith then showed that the same principle was true in the matter of 2 Cor. 9:13.

Smith also showed from Acts 5:4 the distinction between the money that belongs to the individual and that which is placed in the church treasury.

## SECOND PROPOSITION-- COOPERATION OF CHURCHES

This proposition read "Resolved: That in benevolence and evangelism, a church or a plurality of churches may send relief or the preacher's support through another church, according to the Scriptures."

Lacuata affirmed this and Smith denied it.

In his first speech on this, Lacuata said he refused to discuss the Herald of Truth and the Philippine Bible College, both of which are operated on the sponsoring church basis which his proposition

was intended to defend. He thus refused in the first speech to face the real issue in the Philippines on this question. He even threatened to quit the debate if Smith brought these up. Some good-humored moments grew out of this unreasonable demand. When Smith got ready to apply the principles of this proposition to those issues, he simply referred to the practices as "that which I am not supposed to mention." This proved to be a delight to the audience and an embarrassment to Lacuata. This refusal to defend the actual practices which divide the brethren in those islands likely hurt the liberal cause as much as anything which happened in the debate.

Lacuata argued from a chart that benevolence may be sent directly to a church in need as in the case of Corinth Macedonia and the churches of Galacia sending to the church at Jerusalem. Then he argued that it may be sent indirectly and gave Acts 11:27-30 as his case in point. He argued that Antioch sent to the elders at Jerusalem for them to send it on to Lydda, Joppa and Emmaus and said that he knew this was how it was done because (1) Jerusalem was the only church in Judea at that time which had elders; (2) Paul and Barnabas returned from Jerusalem when the relief was distributed and (3) Paul was yet unknown by face to the churches of Judea (Gal. 1:22).

Smith asked Lacuata in the interrogation period what passage proved that Jerusalem had elders before Acts 15. Smith pointed out that he was not denying they had elders since Acts 14:23 shows that it is God's order for elders to be appointed everywhere. The question caught Lacuata by surprise and he floundered trying to recover. He finally said he knew it was so because of Acts 6 and the seven chosen. When asked if they were elders, he said "well, no" that is not why he brought it up. He then tried to prove it from Acts 11:27-30 but that passage does not identify the elders with the church at Jerusalem. Smith also showed that because they returned from Jerusalem after the relief was distributed did not argue that Jerusalem was the only place they visited.

Then he showed from Gal. 1:21-22 that it was when Paul was in the region of Syria and Cilicia that he was unknown by face to the churches of Judea and Lacuata conceded that point.

Lacuata had a map of the Bible lands and identified on the map the places he had mentioned in his chart. Smith then showed that the brethren in Antioch sent the relief right past Lydda, Joppa and Emmaus to get it over to Jerusalem. Lacuata took the position that the Jerusalem elders were not really "over" that money and Smith questioned him as to what they did with it. Lacuata did not think they did anything with it and Smith charged that he was actually teaching that they sent the relief right past through and then sent it back the same way to get it to the place where they needed it. The audience became greatly amused over this turn.

On the last night undertook to prove that evangelism the churches at Berea and Thessalonica sent money to Philippi for them to send to Paul. In this effort he sought to merge 2 Cor. 11:8 where Paul took "wages of other churches" with Phil. 4:15-16 where he said "no church communicated with me concerning giving and receiving" except the church at Philippi. Lacuata concluded that this meant that Philippi received from these other churches mentioned in 2 Cor. 11:8 and forwarded the money to Paul. Smith again asked if they were "over" that money and he said "no". Lacuata had his map again and identified these places. Smith showed that according to Lacuata's argument churches south of Philippi had to send their money north to Philippi to elders who would not be over anyhow, for them to send it right back past the same places in order to get it on down to Paul at Corinth. More amusement for the audience. Smith then showed from the context of each passage that these were separate incidents separated by several months. Phil. 4:15-18 shows that Philippi sent at least twice to Paul while he was at Thessalonica and sent it by Epaphroditus. In 1 Cor. 11:8-9 this contribution was sent to him by "brethren who came from Macedonia". They were not the same cases and were not brought by the same messengers.

RESULTS

Some thinks debates do no good. The weakness of the cause of Lacuata was evident to any honest speaker. There were times when I actually felt sorry for him. Only a handful of friends came to support him. Some brethren came from other places who wanted to know the truth. The American "missionaries" deserted him. They came to Mlang the week before the debate and then returned the day after we left, but they did not come to give Lacuata support. They are unwilling themselves to engage in such debate.

A lecture program continued at Mlang two days after the debate. At one of these services, two preachers came forward to publicly acknowledge that they had been in error on these issues and to take their stand with the conservative-minded brethren. One of the preachers had been a co-worker with Alegre, the moderator for Lacuata in the debate. He has since started a faithful congregation in that town.

Later, there were 44 liberal brethren (plus 3 RBA) from nearby congregations who have left them to stand with the conservative brethren, including two more preachers. We have reports of 24 baptized (plus 13 during the debate --RBA) as a direct result of the debate. These were people who live in places where there were two congregations and who do not know who was right on these questions. The debate settled it for them. We continue to receive reports of others turning from the liberals. Their cause is suffering in Mindanao. I predict that the liberals there will do as they have here -- they will decide to quit debating. In spite of the evident victory for truth, some of the liberals there have been telling that Smith and his cause were badly defeated. Then how do they explain all these defections?

It was the writer's privilege to moderate for brother Smith in the debate. C. Alegre served in that capacity for bro. Lacuata. The debate is now being taken from the tapes and will be printed in paper back form for wide circulation. --- CWA

\* \* \* \* \*

From bro. Connie W. Adams' letter to me dated Sept 30, he wrote this portion:

"You will be interested to know that J.T. Smith and I have been working quite hard lately to get the debate off the tapes and accurately on paper... This has taken lots of time and trouble because the tape is not clear in some section and brother Lacuata's accent further complicated the matter so that we had to play over and over again many sections of his speeches to accurately determine what he was saying. As soon as we can get the last speech transcribe. J.T. is going to send Lacuata's speeches to him for correction. He is going to allow three weeks for the material to reach him through the mail, then give Lacuata one month to complete his corrections of the manuscript and then allow 3 more weeks for this to return, so you can see even after the manuscript is completed we are faced with a three months delay before we can print it. If he does not return the corrections within that time, which we feel is an ample time, we are going to print the debate anyhow and attach a note to the effect that Lacuata did not choose to make any corrections. We believe this is fair and honorable and that no right thinking person would be able to criticize the matter. We are going to print 2500 copies and hope to make available as many as are needed to be used in the Philippines to be given away to liberal preachers and members who will fairly read and consider the debate... At any rate, it appears that the very best we can do, it will be probably be June before we can have these books printed." - C. W. Adams.

\* \* \* \* \*

(NOTE: Before the debate started, one of the condition reached and agreed upon between brother Smith and brother Lacuata was the printing of their debate in book form for wide circulation - witnessed by bros. Adams, Tibayan, C. Alegre, M. Funtanilla, R.B. Agduna when the conditions & arrangements of the debate was made between the disputants last May 11/71 in the morning in the Fronda's Place (Hotel)

## THE "INTERCHURCH WORKERS FELLOWSHIP"

From time to time some brethren made request that I would print or reproduce the copy of the "Interchurch Workers Fellowship" with its officers and program that was published by brother E.M. Lacuata who is one of its founders.

### What Is The Interchurch Workers Fellowship?

It is a religious human organization which compose of several religious denominations including the "new church of Christ denomination" of which bro. E. M. Lacuata, bro. Ray Bryan, L.N. Belo, C. Alegre and many other liberal brethren not only in Kabacan, Cotabato where it was founded but in many parts of the country that recognized and accepted its teachings & practices.

### Officers of the Interchurch Workers Fellowship of Kabacan, Cotabato:

**CHAIRMAN:**..Fr. Lorenzo R. Garcia; of the Philippine Episcopalian Church.

**VICE CHAIRMAN:**..Bro. Eusebio M. Lacuata of the Church of Christ

**SECRETARY:**.. Fr. Cesar Villagomez; of the Philippine Independent Church

**TREASURER:**.. Bro. Benjamin Quiñones; of United Church of Christ Philippines

**AUDITOR:**.. Rev. David Williams; of the United Methodist Church

**P.R.O.:**.. Rev. Saturnino P. Garcia: of the Wesleyan Church

**BOARD OF DIRECTORS:**...One from each group

This is copied from the back cover of the program, page 7. In the front cover, we read these phrases: "fine fellowship"; "uplifting choruses"; "challenging sermons"; "ask Bible-related questions"; "Help promote lasting unity"; "win a Bible or a New Testament".

The "Interchurch Workers Fellowship" held a 6-day program at the Mindanao Institute of Technology in Kabacan April 1-6, 1969 every evening in which brother RAY BRYAN (then) of PBC in Baguio City was invited as the main speaker during the six nights. This program was held in connection with the Catholic "Holy Week" celebration and also held the

the Sunday "Easter Sunrise Service" on the sixth night and Ray Bryan on "The Power Of The Resurrection". The program was made and typewritten by E.M. Lacuata:

**PROGRAM:** April 1, 1969(Tuesday) 7:00

1. Opening Remarks... Fr. Lorenzo R. Garcia; Chairman, Inter. Wkrs. Flps.
2. Opening Prayer...Rev. Francisco F. Bauson (Methodist -rba)
3. Congregational Singing... Bro. Higinio Dapun, leader (christian liberal)
4. Introduction of the Speaker...Bro. Miguel Q. Martinez(Catholic -rba)
5. Chorus...Representatives, United Methodist Church
6. Sermon... Bro. Ray Bryan, Church of Christ Missionary to the Philippines(Baguio City and Manila)
7. Chorus... Representatives of the United Methodist Church (Kabacan)
8. Congregational Singing... H. Dapun
9. Closing Prayer...Rev. David Williams

The above is just the first night of the 6-nights program, and it is almost the same, except the the 3rd & 6th nights the Church of Christ of Kabacan presented an Octet. Twice on the 3rd, and twice on the 6th nights; it reads:"Octet... Church of Christ, Kabacan"(4 times), and the Wesleyan Bible Students presented some choruses. There were several men called "Reverend" & "Brothers" as bro. E.M. Lacuata called them who offered their opening & closing prayers. All the messages of Ray Bryan was all preceded and followed by prayers of these "Reverends" and also preceded and followed by "uplifting choruses" by these several religious denominations of these what they called "fine fellowship".

On the second nights(or page) of the program, bro. E.M. Lacuata quote a passages on Psalm 133:1:

"Behold, how good and how pleasant it is for brethren to dwell together in unity".

In all these 6-page program, Bro. E.M. Lacuata called several denominational workers as "brothers" who "promote lasting unity" together with the liberal brethren, BUT NOT SO WITH MR. AGDUMA!!

THE "INTERCHURCH WORKERS FELLOWSHIP"  
BEING DEFENDED BY THE LIBERAL BRETHREN:

I wanted you to note my beloved brethren that Ray Bryan recognized and accepted this kind of "new" FELLOWSHIPING of the church of Christ with the religious denominations and together with their workers. Bro. Ray Bryan had made his own advertisements with his own picture appearing in a small thick sheet with the subjects he chose to speak during that 6 nights meeting. - This religious organization had to meet from time to time with its own speakers being also picked up by them from other denominations. They have binded themselves together to "promote lasting unity"; they are "brethren", yes, they called it a "fine fellowship"!

In the article of bro. Eusebio M. Lacuata, entitled, "WHAT THEY SAY AND DO No. 3", page 7, he used and cited some scripture passages to defend the "Interchurch Workers Fellowship", such as 1 Cor. 9:20-22; which said, "To the Jew, I became a Jew,, to those outside the law, I became as outside the law... to the weak, I became weak", in order, he said to win the Jews, those outside the law and those who are weak. He commented from this passage that "Paul temporarily permitted some degree of allowance for the religious errors of the people of his day because by his tolerance of and participation in the people's practices, he hoped to eventually win them to Christ".

In other words, E.M. Lacuata, Ray Bryan, the church of Christ liberals and their preachers must allow themselves temporarily to participate in the "religious errors" of the people - the Jews, the Gentiles, the weak, those that are in errors, or the sinners, with the hope to "eventually win them to Christ". And certainly this is the LIBERAL STYLE! They "tolerate themselves to participate in the religious errors of the weak and sinners" with the hope to bring them to Christ! They have to "fellowship" with darkness, sin a little with them, please them, worship with them, they "dwell together in unity" - "fine fellowship!!!

Since he made the program, he requested the "Reverends", "Pastors" and his "brothers" to lead the prayers and the singings!

Another passage that bro. Lacuata used to defend his "Interchurch Workers Fellowship" is Acts 13:13-43, where we read about Paul entering the Jewish synagogue, and said, he sat down with the unbelievers and shared worship with them. But my Bible said that Paul, "as his manner was" was to enter the synagogue to "reason" or dispute, debate the Jews during Sabbaths days, until the "the congregation was broken up" (13:43) and many followed Paul & Barnabas. But Lacuata said, Paul worship with them!

Obviously, this is the reason why Ray Bryan, Lacuata and the liberal brethren can worship with the alien sinners in their "synagogues", like they do in their "Interchurch Workers Fellowship" programs. Moreover, Lacuata had contended that alien sinners can or may pray and glorified God. He said this during his debate with bro. J. T. Smith interrogated him if the sinners can pray and glorified God with reference to his given passages of 2 Cor. 9:12-13.

I had a letter from bro. Lacuata which he sent to me recently that he wanted to discuss with me in a written discussion about his "Interchurch Workers Fellowships" This means that he still defended it. I wanted to meet him in person to arrange the written discussion, but he said he will go somewhere this November & December, so we will see. He gave me several conditions but I want this will be arranged between us personally, the same way they did between him & Smith in the hotel - in person.

He wrote in his article defending his "Interchurch" organization these words, "Is it wrong to associate - to fellowship with denominational people in order to convert them?"

Now you see, he is begging the question. That is **not** the point of issue. Eusebio M. Lacuata must know that he is the VICE CHAIRMAN of this "religious organization" which compose several religious denomination including the "new" church of Christ where he work and preach. The Lord's church(?) in Kabacan is affiliated or tied together in one RELIGIOUS ORGANIZATION, and that is

the "INTERCHURCH WORKERS FELLOWSHIP" organization. The church of Christ of Kabacan is involved; they offered 4 Octets singing in 2 nights as shown in their program; the United Methodist did too; the Wesleyan Bible students also gave songs; several American & Filipino "Reverends" & "Fathers" prayed for the messages of Ray Bryan for all 6 nights; they prayed for unity - "denominational unity" I guess. This is an undeniable fact that I don't think he has the courage to admit he is in error in this case. He has that right though, even to claim he won and gained victory over Smith in the debate, despite the 47 precious souls who walked out from them.

And so my beloved brethren, wake up and examine yourself if you are in the faith or not. "Whatsoever is not of faith is sin", (Rom. 14:23; 2 Cor. 13:5)

#### BIBLE MEANING OF "FELLOWSHIP":

FELLOWSHIP with the (a) Father; with the (b) Son (Christ) and (c) Apostles:

"...that ye may also have fellowship with us (apostles) and truly our fellowship is with the Father, and with his Son Jesus Christ", (1 Jno. 1:3) ver. 6-7, "If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth: But if we walk in the light as he is in the light, we have fellowship one with another..."

FELLOWSHIP with the Spirit: "...If any fellowship of the Spirit... Fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind", (Phil. 2:1-2).

From the above passages (read that in full in your Bible) we learn that God Christ and the Spirit is the light and there is no darkness at all. Therefore, if we walk together in the light, with God, we have fellowship with one another even with the apostles.

You notice in chapter 2 of 1 Jno. John the apostle uses the word "us" or "we" referring to the apostle(s) and the "little children" (of God) who walk and abide in the doctrine of Christ, and have fellowship with one another in Christ.

The apostle John said, (2:19) "They went out from us, but they were not of us; for if they have been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us".

This passage is being misapplied by bro. Lacuata, because of the fact that many brethren have defected from their liberal group to the "conservative" churches. John said, "they went out from us". The word "US" here means the apostles and those that walk in the light with God, and those who abide in Christ's doctrine, or in the "apostolic doctrine". It does NOT mean that we, the "conservatives" went out from the apostles doctrine. But those that went out from the apostles teachings were the liberal brethren like Eusebio M. Lacuata, Ray Bryan, Belo, Alegre, Buchanan, Gunselman and many other liberals elsewhere in the world.

The fact that they have been "fellowshipping" with other religious denominations prove they "went out from the Faith, or they went out from the Truth and they bind themselves with the (liberal) church with man-made religious organization = forming themselves into a society, called "Interchurch Workers Fellowship".

Note the words, "Interchurch" and "Fellowship". The apostle Paul said, "And have no fellowship with the unfruitful works of darkness, but rather reprove them", (Eph. 5:11), But Lacuata, Ray Bryan and their own brethren have fellowshiped with this unfruitful works of darkness. Therefore, they "went out from us" - the apostolic of New Testament teachings.

They have caused the division among God's people and caused offenses contrary to the doctrine we learned from the Bible. Therefore, Paul said to us, "avoid them", or "turn away from them". The word, "them" here refers to the liberal brethren who have been fellowshiping religiously with other denominations who do not walk in the light but in darkness, (Rom. 16:17-18).

"For what partnership have righteousness and iniquity? Or what fellowship has light with darkness? Or what has a believer in common with an unbeliever? Therefore come out from among them and be ye separate said the Lord", (2 Cor. 6:14-18) - R. B. Agduma



In conclusion, I want to appeal to my beloved readers not to ignore this matter that the liberal brethren have in practice. In 1947, the United Church of Christ was founded under Mr. Sobrepeña. It is a religious organization known as UCCP but now having many local churches. The "Interchurch Workers Fellowship" is religious in nature and is recognized & accepted by Eusebio M. Lacuata, Ray Bryan and the liberal brethren to be an scriptural organization. Remember that the church where Lacuata preach is affiliated to this organization, including "workers" of the liberal churches that Belo, Alegre and other liberal preachers here in Cotabato have attended in some of its programs. They prayed, sang and worshipped with these denominations. Yes, they have been fellowshipping with them!

Do not think that this is "a fabrication" brethren. The Cotabato preachers especially the liberals where bro. Lacuata preaches now very well knew this. I have the original 7-page program with its officers listed in it, that Lacuata made and printed. I have also the sheet smaller in size that Ray Bryan printed with his picture in it that he had distributed which also serves as an invitation to the public. Yes brethren, They called that a "fine fellowship", that "promotes lasting unity"! No doubt, here comes a new church of Christ denomination that emerged among us. But you see, they

still defended it. Paul said, "And what concord hath Christ with Belial?" But that is the kind of "fellowship" they had. They thought they all have been "walking in the light" in God, Christ & the Spirit and apostles' doctrine. They are NOT "ANTI" to that. Are they not the ones who departed from the faith? Brethren, this is just one instance, a case where Eusebio M. Lacuata, Ray Bryan & Co. are found in the wrong road - the apostate church - a new church of Christ denomination.

Bro. Foster L. Ramsey Sr. wrote in the Gospel Advocate of Jan. 9, 1969 an article "What Is Liberalism?", in which he listed 18 description of a liberalist. He wrote:

"A liberalist thinks the church of Christ should meet denominationalism halfway for the sake of ecumenical unity".

"A liberalist is willing to stand with the men of the denominational world and extend to them the right hand of fellowship".

Then bro. Ramsey (a liberalist himself) concluded:

"Liberalism has taken many people away from the church of the Lord and caused them to align themselves with various segments of denominationalism. Surely this very apostasy will point up the danger in this movement."

My beloved brethren, "TURN AWAY FROM THEM!", "COME OUT FROM AMONG THEM AND BE YE SEPARATE said the Lord". -Romulo B. Agduma

\* \* \* \* \*

A REVIEW: "ANTIS' PREACH ONE THING BUT DO OTHERWISE" -BY E. M. LACUATA

Together with the reproduction of the "Incorporation" papers that were offset printed and circulated among the brethren, are 3 articles, two of which are written by Ray Bryan and the other one, entitled, "Antis' Preach One Thing But Do Otherwise" written by E.M. Lacuata.

In his 3-page article, includes a reproduced 1-page, page 490 of the Gospel Guardian paper dated Dec. 4, 1969 of which about 40 names and addresses of whom he called "anti" preachers are listed. You notice that in the first column of the published list, are 4 preachers whose

address is not known, and since the names of these 4 preachers was submitted by bro. Rufo Samodal, it appears in the list that below their names are placed "care of" (c/o) Rufo Samodal, which means that any interest church or christian who may support these 4 preachers may write the 4 preachers or any of them, whose addresses are in "care of" (c/o) Samodal's name & address.

That was 1969, and these 4 preachers were not supported then, and only E. Cañon & L. Uñgaya had their support only this year. When I recommended brethren Cañon & Uñgaya's support, I gave their specific

addresses, and their mails with supports from their own respective supporters are received by them in their respective postal addresses, and not through Samodal.

Now what has Eusebio M. Lacuata said about the "antis" when he noticed the names of these 4 preachers under the "care of" of Samodal & address? Lacuata thinks that these 4 preachers were then supported and that Samodal had to open the letters with the checks and distribute them to the preachers, therefore, Lacuata concluded, the "antis" do not practice what they preach - sent support directly to the preacher.

#### MY ANSWER:

Sometimes it is really amazing to know the present situation and attitudes of the liberal brethren especially L.N. Belo, C. Alegre and E.M. Lacuata, etc, & sometimes it also sadden us to know and feel how worried they are now when they see that their members are still vacating their liberal group. I could clearly imagine our brother Lacuata like the drowning man crying so desperately trying to grasp something even a weed or a piece of stick to hold on which is not there. With all the catastrophe he has experienced in his fight against the Truth or "anti-errors" he has no other way to console himself and his brethren but to resort to personalities, allegations and even with gross misrepresentations.

Now look at that, he had fished out a page in the Gospel Guardian paper with names of preachers; found the 4 names of preachers "c/o Rufo Samodal of Zamboanga del Sur. All these 4 men preach in the areas around Margosatubig in Zambo. Sur. Now let us try this:

Mr. Juanito N. Bautista  
c/o Eusebio M. Lacuata  
Kabacan, Cotabato C-109

Following the assertions of bro. Lacuata against the 4 preachers, he has the right to open Mr. Juanito N. Bautista's letter and if it contains a check, he may get and cash it; and if there are 4 of this kind of letters with checks, because he is under his "care off", he would cash them and give the amount he wish to give

to each of the 4 of them. This is the way he meant in his article. I wanted to tell bro. Lacuata that we are not doing this way; and if this is the practice of the liberal brethren, why, this so dangerous practice. We understand that the letter is under the care of Lacuata sent to his address, but I don't think he has the right to open Mr. Bautista's letter. Mr. Bautista can easily charge him with stealing when he opens the letter and cash the check that comes from the States.

In the case of the 4 preachers whose addresses are in "care off" Rufo Samodal, it is understood that Samodal only serves as a "messenger" or a care-taker of that letter and he must deliver them to the addressee. By this way, we still believe that the mails are sent directly from the supporter to the preacher in the field, that is, if the address of the addressee is not known, and/or if the addressee is living in the remote places and any "messenger" or authorized person may deliver the mails to the barrio.

With regards to supports of preachers, all supports from churches or individuals are sent directly to the preacher. The postal agencies and their authorized persons serve as "messengers" to deliver the mails even registered mails.

Bro. Lacuata admitted that Paul's supports from the church at Philippi was sent and carried by their "messenger", "Epaphroditus", (Phil. 4:15-17)

Mr. Apostle Paul  
c/o Epaphroditus  
Thesalonica, Macedonia

E.M. Lacuata wrote in his article this portion:  
"Under that circumstances we venture to say that at one time or another the letter and/or support of anyone or all of the four preachers mentioned passed through the hands of Rufo Samodal...What is meant by 'care off' and what actually takes place under this 'care off' arrangement?". The above explanation is clear. Actually, now, Cañon & Uñgaya get their support without "c/o R. Samodal" but directly from their supporters. But Lacuata & Co. open letters under their "care of" like the letter of Mr. Juanito N. Bautista! That's dangerous!!

- R.B. Agduma

A REVIEW ON: "JAMES 1:27 - TO WHOM WRITTEN?" -(by Ray Bryan)

Recently, an article entitled, "James 1:27 - To Whom Written?" has been in circulation, together with another offset printed article, "To Whom Galatian 6:6 Speaks?" both written by Ray Bryan of Manila. I want to take time making a review on these articles, although I know these has been discussed in the previous years in my pamphlets and in other tracts. It is the same old story that divides & confuses the brethren in an effort to justify their unlimited church benevolence and their promoting their church supported benevolent societies.

You notice that the above article contains reproductions of the passage of James 1:26-27 in Greek-English New Testament portion. It also contains portions of bro. J.T. Smith's tracts on "Institutionalism - Why I changed" and portions of my writings with reference to the above passages and others that we believe are individual in application.

One great error of Ray Bryan, Lacuata and the liberal brethren is that they misunderstand and cannot distinguish the difference between the individual action of doing things from that of the church collective action of doing things. They tried to mix this together in the same application. So that they have established a theory that "whatever the individual can do, the church also can or may do".

Ray Bryan wanted us to understand in his article that the writer James wrote his book to the church - "the twelve tribes which are of the dispersion" or what he called "synagogue" which he meant the "church". Therefore, he said, all the instructions or versés in the books of James are instructions or command and applied to the church collective.

He tried to reproduce the Greek words and spellings or letters of James 1:26-27 to prove his teachings and theory. But we believe that he is no better than the best Greek scholars that had translated hundreds of versions of the book of James. He may display and reproduce all the Greek words of the passage, but the very

substance and meaning of James 1:26-27 remains forever. He can never change the word, "MAN", "HIMSELF" in these passage into the word "CHURCH" with reference to their meaning. Let us quote the passage.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world", (Jas. 1:26-27)

Now why does Ray Bryan (& the liberals) use this passage for the churches to establish Benevolent Societies for widows and orphans. Because the words, "fatherless (orphans) and widows" is mention in this passage, whether they maybe believers or unbelievers. But let us ask again, in this passage, who does the "visiting" or caring or relieving in order to have "pure & undefiled religion". Why, of course, the passage says, the "MAN among you" must not "deceive HIS OWN HEART" so this "MAN'S RELIGION" be not in vain. This "MAN" must keep "HIMSELF UNSPOTTED" from this world.

But you see, Ray Bryan is trying to deceive his readers by trying you to believe that the "MAN among you" here is the "CHURCH" collectively, so they said this authorize the "church" to care for the widows & orphans. Think it over, if "man" does not mean "man", then language means nothing. If "man" is the "church" and the "church" is "man", then we can say that the "church" was founded in the garden of Eden, (Gen. 2:7)

Beloved brethren, please get your Bible and read the book of James the 1st chapter, try to read it and count the word "man", "any" or "himself". You will notice that the context of the passages suggest that Jas. 1:26-27 is individual in application. This is an authority for every individual christian (not the church collectively) to practice "pure religion" by caring or relieving the widows & orphans whether they maybe believers or not.

Again you notice my brethren bro. Ray Bryan's article, "JAMES 1:27 - TO WHOM WRITTEN?", why, we are not blind! Read verse 26 - the preceding verse, "if any MAN among you" - this passage talks about an individual christian, what he has to do with "widows & orphans". He has to practice "pure religion" and to keep HIMSELF unspotted from this world" otherwise HIS religion is in vain" - EVERY "MAN" or individual will be judged according to HIS work in the judgement day & NOT THE CHURCH COLLECTIVE!!

Bryan also quoted what the Prophet said, "Speak Lord thy servant heareth, command and I will obey". "I", is NOT church!

You may ask, can the church practice "pure religion"? Oh yes! but not Jas. 1:26-27. The church practice "pure religion" in (a) evangelism; (b) in edification; and (c) in benevolence, (Eph. 4:12)

The church practice "pure religion" in evangelism - Phil. 4:15-17; 2 Cor. 11:8; in edification - Eph. 4:16; in benevolence - Acts 2:44-47; 4:32-35; 6:1-7; 11:27-30; Rom. 15:25-31; 1 Cor. 16:1-3; 2 Cor. 8 & 9 chpts. & 1 Tim. 5:16.

Bro. Ray Bryan wrote, "Is the passage in James 1:26-27 being perverted and misused as alleged by these men? Is it sinful and wrong for Christians to engage in collective action because of what is said in this passage?"

No, we are not perverting and misusing this passage bro. Bryan, but you must first prove that the "man" here in this passage is the "church" for it to practice unlimited benevolence to those other than saints. Now you see, to your next question, you are begging the issue. Not all "collective action" of christians is church action. Christians can engage and act collectively in commercial business or enterprise; in wholesome recreation, but that is not the church acting in that capacity! There is where you and the liberal folks are wrong that two or five or 10 or 20 christians act in group or in collective sense, you ALWAYS call that a "CHURCH" doing it. Many of you denied that the PBC BIBLE CAMP at Quezon City is NOT church activity. You brethren must the local church acting collectively from that of other "get-together" activities.

In his desperate effort to prove that the book of James was written to the church, to prove that Jas. 1:26-27 is a command or an instruction to the church collectively, he used and cited James 2:2, where the word "assembly" is found, and thereby using the Greek Lexicon to prove that the word "assembly" in Jas. 2:2 means "synagogue"; and as we read in the Greek Lexicon meaning of the passage (Jas. 2:2) it says, "the name is transferred to an assembly of Christians formally gathered for religious purposes".

Now let us quote James 2:2: (KJV)

"For if there come unto your assembly a man with a gold ring, in good apparel and there come in also a poor man in vile raiment".

Note the word, "assembly". The RSV renders "assembly". The Philips Modern English renders, "Suppose one man comes into your meeting". The New English Bible renders, "... may enter your place of worship".

It is clear therefore, that the word "assembly" in Jas. 2:2 is a meeting place, a place or worship with christians gathered together. So that James said, "if there come unto your assembly (not your church) a man with a gold ring...there come also a poor man... and say unto him, sit thou here in a good place, and say to the poor man, stand thou there or sit here under my footstool". (verses 2-3)

Bro. Ray Bryan used the N.T. Expository Dictionary of W.E. Vine to prove that the word "assembly" here in Jas. 2:2 is "synagogue" in the Greek Lexicon. But Bryan ought to know that the word "synagogue" in the Vine Expository (I have one here) has various meanings and the word "synagogue" (Gr. SUNAGOGE) is never meant or translated "church" (EKKLESIA).

Now notice that he ask, "James 1:27 - To Whom Written?" that is the title of his article. To prove his contention, he want to put the word "synagogue" in Jas. 1:26-27. And since he said that word, "synagogue" means the "church", therefore, he said, James 1:26-27 is written to the "synagogue" the church. Is that not a clear cut perversion of the Word of God brethren? Note the "MAN" in Jas. 1:26-7 and the "MAN" with a gold ring entering "YOUR SYNAGOGUE"-the church or "your church" according to Bryan!

From the foregoing discussion, Ray Bryan has never established his proof that James 1:26-27 is a command or an instruction to the local church, and for the local churches to establish Benevolent Societies or Corporations for the Old Folks Homes, Orphan Homes, Hospitals and other human organizations like secular education, farming, business enterprise for these so called orphan children as they are growing older. He said that, "Everything that the Christian may provide, the Church may provide", but no book chapter & verse. This is false. A Christian may provide secular education and recreation for his children but the church cannot pay or send your children to secular schools and provide them with wholesome recreation & entertainments. I wish Bryan can show me the book chapter & verse for this, even basing from Jas, 1:26-27 - referring to the orphan children & widows.

Bro. Bryan, the point of issue is NOT "To Whom James Wrote His Letter". We grant that James wrote his letter to the Church, do you want us to understand that the command and instructions in all the passages of the book of James are applied and is an instruction for the church collectively and NOT to any individual christian, because of your assertions or claims that it was written to the church? How about the book of Hebrews? How do you determine the applications or to whom are the instructions given, when in fact, you cannot read even in the beginning of the 1st chapter to whom was it written? How about the Four Gospels - Mat., Mk., Lk., & Jno., since there are principles that we follow therein, how do you determine the application of the passages? How about the book of Galatian letter. It was written to the "churches of Galatia", do you mean all the passages in this book are applied to the PLURALITY OF CHURCHES, acting collectively and there is no one verse or passage that is an instruction or command or applied to an individual christian? Please think that over!!!

I understand that an application or instruction of a given passage or passages is determined by the context of the passage or passages. - whether the passage

is applied and is an instruction to the individual christian, or to the church collectively. Unless you cannot distinguish the difference between the (a) individual action; (b) plurality of individual action and from that of the (c) church action we cannot come to the understanding of the Truth. Read Matt. 18:15-17).

Ray Bryan also quoted my statement in my BIBLE REFUTATION No. 3 page 15 at the bottom, in which I said referring to Mat. 5:42-47, a passage used by the liberal brethren to justify their UNLIMITED CHURCH BENEVOLENCE - to all men - to every one where God sendeth his rain and sunshine; "Is Christ speaking about church benevolence to all needy men, or, was he speaking of God's love - gospel salvation to all men, not only to the Jews but also to the Gentiles".

Bryan refuted this that it also involved physical support to all men, he said. Yes, I agree with him that it also involved physical support to the needies. But that is not my point. He should have quoted the preceding statements upon which I said this one which he quoted. I shall quote:

"In their desperate effort to justify that the church is also responsible in relieving all needy people of the world, the liberal brethren cite Mat. 5:42-47, where they said, "God love all men by sending his rain and sunshine to the just and unjust, and therefore, the church from its treasury must relieve all the needy wicked and the righteous".

I did not say that God's love is limited only to the "gospel salvation" to all men. The whole 5th chapter deals on moral, physical and doctrinal cases. But my point is this, because of the fact that God send his rain & sunshine to all men - both the wicked and righteous, does this follow that the church from its treasury is also responsible in relieving the wicked & just? Certainly NO. True, God loves all men, the wicked and the righteous, not only by sending them rain & sunshine anywhere in the globe, but he love them by sending his Son, and by believing and obeying His Will, they will be saved - gospel. In this, God's love is unlimited, but nowhere in the Scripture we can find that the church will relieve all these wicked & righteous?

ON RAY BRYAN'S ARGUMENTS ON ORPHAN HOME:

In the last page of his 7-page article, "James 1:27 -To Whom Written?" he tried to draw a parallel between a family home and an orphan home organization. He said that because of the fact that a family home is an organization of father mother & children, then he argued that an orphan home organization is also scriptural.

Whether knowingly or unknowingly, bro. Bryan is trying to be deceived if not to confuse his own readers. He knows the family home (father, mother & children) is not parallel to the Orphan Home (Board of Directors, Secretary-Treasurer etc., etc.) although both are organizations. He is simply saying that if a family home does exist then, he says an Orphan Home can exist also.

Now that is that the point bro. Ray Bryan. We are talking about the Orphan Homes established and maintained or supported by the churches. Does the church or do churches establish (create) and support family homes? That is the point of issue. No one denies that these two organizations can have the right to exist.

Now let us quote Bryan's statements.

"Does the fact that an orphan home (or old Folks home) has an organization make it unscriptural? No, for every home has an organization according to the N. Testament with husband as the head of the house, the wife and children being in subjection. But could not the Elders of the church place orphans in the homes of the members of the church where they could oversee them? No, the Elder could not oversee the church, and as an Elder can not oversee any other institution, the Elder cannot oversee the home."

From the above statement of Bryan, you notice that he is saying that an Elder cannot oversee any other institution, he "cannot oversee a home". If the Elders then, cannot oversee "any other institution" except the church over which they are Elders, why do they (liberal churches) establish and maintain or support from their treasury INSTITUTIONS like the PBC at Baguio City that he said the Elders cannot oversee??

And why do the churches in the States keep on supporting these Benevolent Societies, like the Orphan Homes Inc. & Old Folks Homes, or Homes of The Aged etc, and have their Elders oversee these Institutions, if it is true what Bryan said that Elders cannot oversee "any other institutions. Of course, it is true that Elders cannot oversee any other institutions except the local church over which they are elders.

Now there is one thing here that I would like you to notice my brethren, Whenever these liberal writers or preachers discuss the Orphan Home issues, please do not be deceived by them and be confused, for, they try to mix up the word "HOME" or "Homes" like what Bryan did here in his article.

Sometimes they used the word "homes" referring to the family relationship; then they sometimes used as the material building to house the orphan children; then they try to use the Orphan Home Inc. or organizations. One way to notice this, is that they don't capitalize even the name of the institution itself although they really do that in some of their papers to show that it is a real society or institutions. They try to mix all these up put them together in their arguments, and as the "home"-material building" or the "home"-family relationship does exist, and is scriptural in its existence as a divine institution, then they lead you to conclude that these Benevolent Societies such as Orphan Homes are also scriptural in their existence. I would like to discuss more on the Orphan Home issue in separate articles in another issues of this paper.

You notice also that Bryan used 1 Tim. 5:16 where the church has to care for the "indeed widows" to justify that the local church too can care the "widows" and the "fatherless" in James 1:26-27. This is another twisting of the scriptures. 1 Tim. 5:16 deals for the church to care for the "indeed widow" saints. While Jas. 26-27 is a command for the individual (any man) and not the local church to relieve any unbeliever or believer widows and/or orphans that are in need. It is sad to note that Bryan used "Berry" as an authority, not the Bible for Jas. 26-27.

A REVIEW ON, "TO WHOM GALATIANS 6:6 SPEAKS?" - by Ray Bryan

Another article entitled, "To Whom Galatians 6:6 Speaks?" has been circulated together with his other article that is discussed in the preceding page - "Jas 1:27 -To Whom Written?". These two articles are rather a "review" on what I have written in my papers, such as "Bible Refutation Of A False Doctrine No. 3"

Ray Bryan quoted my statement made concerning Gal. 6:6 & 1 Cor. 16:1-2, in which I said that these passages are not the passages that authorized the local church to support a preacher, but I said, it is 2 Cor. 11:8 & Phil. 4:15-17.

But bro. Bryan showed in this article (See above) that Gal. 6:6 & 1 Cor. 16:1-2 authorize the local church to support the preacher. Let's quote Gal. 6:6.

"Let him that is taught in the word communicate unto him that teacheth in all good things" -KJV. Let's see other version.

"Let him who is taught the word share all good things with him who teaches." -RSV.

"To whom Gal. 6:6 speaks? Bryan said, Paul speaks to the local church, but his Bible said, the "HIM"(man) must share with "HIM"(another man) who teach him the word. You can readily see that his own arguments in this is just the same as of Jas. 1:26-27 where Bryan want to show that the "man", "himself" in that passage is the local church, by using Jas. 2:2 making the word "assembly" as "synagogue" which according to Mr. Berry he said, is the local church.

Again, I say that we are not blind to see that "man" or "him" in Gal. 6:6 is one single individual person sharing good things from the "him" or "man" that is taught! A grade I pupil can simply understand that; unless Bryan also believe and teach that one man (a christian) is a "church" according to L.N. Belo, C. Alegre and all their members where they work here in Cotabato-Zamboanga provinces!

Bro. Bryan's support of his contention that Gal. 6:6 is written or it speaks of the local church is Gal. 1:2 where Paul wrote - "unto the churches of Galatia", in which Bryan wanted us to understand that all the passages of the Gala-

tian letter is a command or an instruction (or applied to) the collective church or congregation - collective action. And this is where he and his brethren are wrong.

Paul speaks of "circumcision" in Gal. 6:13, why this speaks only for the individual man, not the church to be circumcized, not even a woman. In Gal. 3:26-27, it speaks of one being baptize have put on Christ, but it does not refers to the "church collectively" to be immersed(collectively)

Paul wrote his letter to the Ephesian, but speaks about "wives", "husband", "children", giving command or instructions to particular persons although he wrote it to the church. He intructed the "man" (or woman) and who says that whatever the individual "man" or "woman" does, or is doing, the local church also does or may do?

And so "to whom Galatians 6:6 speaks?" Brethren, read your Bible - that passage again, the word "church" is not there and don't be deceived.

Concerning 1 Cor. 16:1-2: I stated in my article that 1 Cor. 16:1-2 is the "divine pattern for the local church to obtain its financial resources and for it to finance its own work of preaching the gospel; edification and benevolence to needy saints.

But Bryan argued that 1 Cor. 16:1-2 is the passage that authorize preacher's supports. Let's us again:

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let everyone of you lay by him in store..."

Is this an instruction for the church of Corinth & churches of Galatia to support a preacher or preachers? Why, again, a grade I pupil can understand that "every one", or every member of Corinth church (that is individual christian) is instructed upon the first day of the week to lay by HIM (from his pocket) in store; and this, he ~~orderd~~ also the Galatian churches that "every one of their members" must do the same - every member must give their means or prosperity to the church treasury. That is what it means, so that "there will be no gathering when Paul comes.

Now here is the word or phrase "every one", "lay by him", since Paul wrote this letter to Corinth church, then according to Bryan, 1 Cor. 16:1-2 is a command or an instruction to the church collectively at Corinth and to the churches of Galatia. Therefore, according to his own arguments, when the word "man" "him" or "everyone" is found, that is the church collective, and therefore, he wanted us to understand that "EVERY LOCAL CHURCH" must have to assemble every Lord's day to give collections from their treasuries and they must have an "INTER-CONGREGATIONAL TREASURY"!! Now can you see the fallacy of his arguments and falsity of the liberal's doctrines!!

Now you notice again my brethren Bryan uses Greek grammar such as mentioning "present, active, participle, masculine, dative, singular, imperatives" to justify his Gal. 6:6 and like what he did in Jas. 1:26-27. No amount of Greek translations can change the word "MAN" "HIM" or "HIMSELF" into the word "CHURCH". It is only Bryan and his brethren who wanted to justify their false teachings that confuse you by using Greek. (Not to brag, I know a little Greek. I took Greek for two years)

Now back to Gal. 6:6. You see, he admitted that the "him" there is the "individual", saying, that "everyone who is instructed in the Word is to share with the one doing the instructing." Then he further said, I quote:

"This involves every member of the church ... As this involves every member of the church then this command is given to the church. Can there be a command given to every member of the church and not be given to the church?"

Yes sir! there are a number of passages in the scriptures that are instructions to the individual members of the church that are not given to the church collective, or to the local church. I quote:

"If any man or woman that believe have widows, let them relieve them, AND LET NOT THE CHURCH BE CHARGED; that it may relieve them that are widows indeed".

That is self-explanatory bro. Bryan! "Let NOT the church be charged". 1 Tim. 5:16,

You see just following Bryan's statement, he quoted Eph. 4:28, I quote:

"Let him that stole, steal no more but rather let him labor working with his hands the thing which is good. that he may have to give him that needeth".

We read also 1 Thes. 4:11-12:

"And ye study to be quiet and to do your own business, and to work with your own hands as we commanded you..."

Now bro. Bryan, this involves every member of the church, does these commands also given to the church so that the church must engage in the money making business? Well, to you liberal brethren believe the church may engage in such a business enterprise to finance the work of the church. But we believe this is a violation to the principle of the Word of God. We believe it is not the business of the church to engage in business "that it may give them to those that needeth".

So here you notice that NOT ALL THE COMMANDS GIVEN TO THE INDIVIDUAL MEMBERS OF THE CHURCH IS GIVEN TO THE CHURCH!!

Space here does not permit me to give the passages that contradict your theory that "whatever the individual member can do, the church can also do"; such is the one he (and his liberal brethren is) contending in his articles.

Again, let us quote another statement of bro. Bryan:

"The command to every individual in Gal. 6:6 to share with the teacher is a command to the church to support those that preach the gospel preacher".

Now you see brethren, can he applied this rule to other passages or command to individual and that it is also a command to the church. From the foregoing discussion, we can see the errors or fallacy of the liberal brethren have been teaching.

"Bodily exercise" (1 Tim. 4:8) or wholesome recreation & entertainments are not the work & function of the church. Every christian is subject to its respective government as a citizen and as a christian but the local church cannot be related and do all what the government requires for it to do. The liberal brethren must know the difference between the individual action and the church action.



Bro. Bryan wrote: "Romulo B. Agduma is not supported by those he teaches where he preaches, because his support comes from the United States. If the passage in Gal. 6:6 is intended for the individual christian only, then those whom he teaches should be the ones to support him; and because they are not, they are committing sin, and he as their teacher is permitting them to do so. Next, as Romulo B. Agduma is receiving support from a church in United States, he is receiving financial support from people that he is not teaching. If Gal. 6:6 refers to the individual christian only, he is then encouraging those that support him to sin by ignoring the command in Gal. 6:6"

My answer to bro. Bryan: Ray Bryan thinks and teaches that Gal. 6:6 is a command to both to the individual christian and the church. Since this is a command, and since Bryan is teaching the individuals and the churches here in the Philippines, IS HE REALLY SUPPORTED BY THESE INDIVIDUALS & CHURCHES HERE IN THE PHILIPPINES? Then, (taking his word back to him) "they are committing a sin and he as their teacher is permitting them to do so".

But Ray Bryan is also supported from the United States - from churches & individuals there, IS BRYAN TEACHING THEM PRESENTLY? No sir! Again, taking his word back to him, "he is receiving financial support from people he is NOT TEACHING". So there you are. He thought he got me in his hole, but found himself right in his own hole!! Hello Ray!!!

Now I would like to clear up Gal. 6:6 When I teach a person or a christian, the christian may share me any good things he can afford, even pray for me, give me any material assistance or any good thing he know I can have, and not necessarily a support or money. If I teach a group of individual christians in a Bible study class, each of them may do the same according to the ability of everyone. They must have to share me directly whatever they wanted to share -materially or financially and spritually. This is a matter between the teacher and the one that is taught of the Word of God.

But in 1 Cor. 16:1-2, it is different. It is a command to every individual christians to give their means or prosperity upon the first day of the week - "lay by him in store". This is the specific method for the church to obtain its financial resources in order for this church to carry on its work of preaching the gospel (or supporting the preacher) in edification and for the benevolent needs of the poor saints.

And once it is collected from the individuals into the treasury, the treasury or collections is own by the church. The church then must do its own work by using its treasury. It may support the preacher, to preach the gospel to the sinners and edify the weak and to edify its members to help those needy saints and unbelievers from their own financial means.

Paul said, "I robbed other churches taking wages from them to do you service" (2 Cor. 11:8). This is a case of plurality of churches supporting Paul at Corinth. You may ask, where did these churches or HOW did these churches obtain-their money to support Paul. Answer: By necessary inference, as shown by the gathering of collections from the individual members upon the first day of the week. Of course take 1 Cor. 16:1-2.

This is in the same case of Philippi church supporting Paul - Phil. 4:15-17. You may ask, how did Philippi church obtain its money to support Paul? Why, 1 Cor. 16:1-2 teach the church HOW - from the individual members!!

Some brethren teaches that 1 Cor. 16:1-2 is just an "emergency case" when there was a great need of the poor saints in Jerusalem. Do they mean to say that before and after Paul wrote 1 Cor. 16:1-2 there was no more collection gathered upon the first day of the week? And why shall we gather then on the first of the week and ALWAYS give our means or prosperity?

And so the duty of every christian to give their collection on Lord's day - for the church (1 Cor. 16:1-2) is one thing - that duty ends up there. Then let the church act and do its work - it may support the preacher - his supports comes from the church. But when using Gal. 6:6, my "share" comes from one or more individuals, and not from the church. - R. B. Agduma

REPORTS ON - BAPTISMS; RESTORATIONS; GOSPEL MEETINGS & NEW CHURCHES:

BAPTISMS & RESTORATIONS:

Bro. Arcadio Ambag of upper Saging and preacher of the new church in Sumbac, Makilala, reports 11 baptisms of October 3/71. This is the results of his personal work in that area. The Sumbac church has 35 members worshipping. Last Aug. 30 & Sept. 2, another 3 & 2 souls were baptized into Christ in Upper Saging.

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Brother Isidro Manibog of Ginatilan Kidapawan also baptized a total of 14 precious souls as a result of his personal work in that area, in several meetings from September to Nov. 7/71.

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In Pagadian City, bro. Eddy Ramiro reports 1 restored in Pagadian; 3 baptisms in Lindoñgan and 4 baptism in Tukuran.

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Bro. Ricardo dela Cruz of Balite-lagao church, Gen. Santos City, reports 2 baptisms in August and 1 baptism in October 3/71. He has already purchased a lot in Balite Subs. for their church building. An initial amount was already given to start a new church building in that City. They are increasing in number especially when the brethren from Catil, Colombio placed their members at Balite.

\* \* \* \* \*

Also brother Eustaquio Lampa reports 2 souls & 3 souls he baptized in Aug. 22 & 29 respectively. He preach in Paatan, Katid Tuan and also in Kabacan.

\* \* \* \* \*

Brother Limoran Ungaya of Luanan, Kumalarang, Zbga. Del Sur, gave his be-lated reports of 3 baptisms in April & 1 in July. He also converted 1 soul in Aug. 6 and another 1 last Sept. 5/71.

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Ben Libertino of Midsayap and who work in Pigcawayan & Dado churches, reports 3 baptisms in August 28/71. He, bro. Valentin Guleng & Efrelo del Rosario preach together in Midsayap areas. Bro. E. del Rosario reports 1 baptism in Aug 7 in Bo. Rizal, Digos, Davao. Bro. Del Rosario has been preaching in Digos area and with the church in Rizal (Kapatagan) with Alberto Ramos.

Two souls were restored by bro. Benjamin Libertino & V. Guleng.

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Brother Linghanan Sendil of Buug, Zbga. del Sur, reports 5 baptisms last July and one soul recently. They have erected their good building in Buug. He reports that the liberals are becoming few in number in Buug.

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In Bo. Tagabaca, Magpet of Cotabato, bro. Joaquin Bautista reports 2 baptisms last July, another 2 last Aug. and 1 in Sept, a total of 5 souls converted to Christ, and another 1 baptism & 1 restored on October. He and Danilo Berioso preach in Tagabaca area and with the church there.

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Bro. Domingo Sumagaysay of Marbel, Kor. S. Cotabato reports 1 baptism last Sept. 29 & another 1 last October 3/71.

\* \* \* \* \*

Bernardino Facunla baptized 3 last August and restored 2 souls. He preaches in Marbel, Kor. S. Cotabato.

\* \* \* \* \*

Bro. Francisco Fallorin who work in Labangan, Zbga del Sur reports 3 baptisms last Sept. 5/71.

\* \* \* \* \*

Brother Ernesto Cañon have 4 baptisms in Cogon, Margos, Zbga del Sur. The church there where he preach is putting up their meeting house.

\* \* \* \* \*

Rufo Samodal & bro. Lagnason report 5 baptisms in Sacugan where Lagnason works.

\* \* \* \* \*

Federico Caduñog of Tabuan, Tukuran Zbga del Sur reports 6 baptisms last Sept. and 2 last Nov. He reports also that the liberals (Bueno & Bughao) 6 of them were restored and identified with the conservative in that place.

\* \* \* \* \*

Bro. Santiago Ramos gave his reports of 1 baptism the 29th of Sept. in Kabacan. Bro. Ramos is now working in New Corella Davao del Norte. Their church building is being constructed there now. He comes & visits Cotabato once in a while.

BAPTISMS: (cont'd)

In Lambayong, with the joined efforts of the 3 preachers there, they converted and baptized into Christ 13 precious souls during the month of August & September. They have another 2 baptisms and 4 restorations last October. These preachers are Virgilio Villanueva Laureano Agduma & L. Celso & Z. Agduma.

\* \* \* \* \*

Also bro. Zosimo Agduma reports 3 baptisms last August. He preaches in the small church in Mintapok area.

\* \* \* \* \*

Brother Manuel J. Enoch reports he converted and baptized 15 souls last Oct. 2 and on the 11th of same month another 3 souls were baptized in the same place - Sudapin. These new christians are of the cultural minorities and were formerly members of the Christian Church

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In the new church in Cuyapon where bro. Narciso B. Bigsang works, are 11 members there worshipping. Bro. Bigsang restored 6 souls in that place.

\* \* \* \* \*

Bro. Primitivo Repollo reports 3 souls baptized in Bo. Magsaysay, Marbel, Kor. S. Cotabato. He established the new church in that area. He also works in Marbel town with B. Pacunla & D. Sumagaysay.

\* \* \* \* \*

Brethren B/ Libertino, V. Guleng & E. del Rosario reports 4 baptisms in Midsayap, Cotabato last November.

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Bro. Camilo Lagrason of Zamboanga del Sur also baptized into Christ 5 souls last September 9/71

\* \* \* \* \*

Also in Ipil, Zbga. Sur, bro. Romeo Quesada reports 5 baptisms Sept. 28/71.

\* \* \* \* \*

Brother Reuben C. Notarte reports a total of 68 baptisms mostly of the Bilaan-Manubo tribes (of the cultural minorities) in 4 barrios of Magsaysay, Davao del Sur province during the month of October 3 to Oct. 31 as a result of personal work & gospel meetings - 40 in bo. Malawanit; 12 in bo. Tablalang; 15 in Botilen; and 1 in Marbar; total= 68.

GOSPEL MEETINGS:

(1) A three nights gospel meeting was conducted in Makilala town in Cotabato. It was held in the public market area where bro. Rodrigo Diego live & preach. He preach in the small church in Makilala. Present in this gospel meeting were bros. M. Enoch, J. Balbin, G. Metilla, Licayen; R.C. Notarte, J. Jabuñgan, who spoke during the gospel meeting. Great interest was done and 7 (seven) precious souls obeyed baptism into Christ.

(2) After a few days following this gospel meeting in Makilala, another gospel meeting was held in Toril, Davao City for 4 (four) nights and the results was; two (2) souls obeyed the gospel. The same preachers were the speakers (mentioned above).

(3) Last Oct. 20, another gospel meeting was held in Bansalan town where bro. Glecirio Metilla live & preach. Bros. J. Jabuñgan & E. Licayen, formerly preachers of the denominational groups) preach & live in Bansalan town. Licayen have been doing work in Libertad a barrio of Bansalan. Bros. Diego, M. Enoch & R. Notarte again preached in this meeting. There were 10 (ten) precious souls that obeyed the gospel.

(4) Last October 28-31 another gospel meeting was held in the barrio of Malawanit, town of Magsaysay among the Bilaan natives. The same preachers mentioned above with L. Celso & L. Agduma spoke in this meeting. This gospel meeting includes the two neighboring barrios of Tablalang & Butilen.

The results of this 4-days gospel meetings & personal work in homes in these 3 barrios were very encouraging. There were 12 souls that responded the gospel and were baptized in Bo. Malawanit; 12 souls in Tablalang & 15 souls were also baptized in Butilen on the last day 31st of Oct./71; a total of 39 souls that responded and obeyed the gospel. The C. M. Alliance Church and the Christian church whose members in these three places belonged to these groups and were all turned to the New Testament church of Christ, thus there are now 3 new churches that are established in this area.

(NOTE: Bros. R. Notarte & M. Enoch, formerly workers & well known among these Bilaan groups are most credited to the results of the gospel meetings in Sudapin, Malawanit, Tablalang & Butilen areas).

## NEW CHURCHES STARTED:

In the municipality of Magsaysay, Davao del Sur, three new churches have been established; 1) Malawanit church with 31 members; 2) Butilen church with 15 members; 3) Tablalang church with 12 members as of the month of October. Bro. Ruben C. Notarte has been working in this area and where he has been in the previous years among these denominational groups and where he lives with his family.

Also in Davao del Sur, the Matina church composing the Sadorra family & others was started a few months ago. Bro. M.E. Dawi also preach here. Matina is in Davao City. Another new congregation in Davao city area is Bo. Binuwang, Bunawan church, bros. Dawi, del Rosario & Metilla preach in this area at times. This is besides the church at Jacinto St. (Acacia) in Davao city proper.

In Tagum town and in Calinan, two not well organized churches has been started mostly from the brethren in Sudapin, Kidapawan, Cotabato. Bro. Manuel Enoch is now working in these areas.

Bro. Romegio Flores of Zamboanga del Norte reports two churches now established in Mulos and in Salug. in that province.

Bro. Metilla reports a newly started small church in Kibawas, a barrio of Malilita, Davao del Sur.

And bro. P. Repollo started a new church in Bo. Magsaysay, town of Marbel, Kor. South Cotabato.

## HEART TO HEART TALK - A REMINDER:

It is not enough that we have to obey the Lord's command - "Go", "teach", and "baptize" (then make your reports) Matt. 28:19-20. Don't forget that a greater responsibility lies ahead - to make the newly converted christian to become faithful - grow in the grace and knowledge of Jesus Christ; as you notice verse 20 - "Teaching them to observe ALL THINGS whatsoever I have commanded you...". It has been said that the amount of work done by anyone does not show in the number of baptisms reported. But on the other hand it is hard to believe that a full time preacher cannot bring or convert one soul or more per month.

It is all being hope to see that all these reported newly converted christians are always found active and faithful till the end. God (and the churches that has been assisting us in the work) have expected us that those churches we have established in the past are growing in numbers (or are they dying or dead?) and every christian we have brought to Christ are faithful and grounded in the Truth and bear fruit. **Examine yourself!**

Our home libraries are not purposely for display or decoration. Are you really reading and lending those books to those who are interested to read them. As preachers we must have a regular (even little) time to study them and use them in our work, or lend them to others for them to help them know the truth - but not lock them for display.

Also, we must not forget that those songbooks, English & dialect Bibles or Testament sent to us are purposely to be given to brethren who cannot afford to buy Bibles or songbooks.

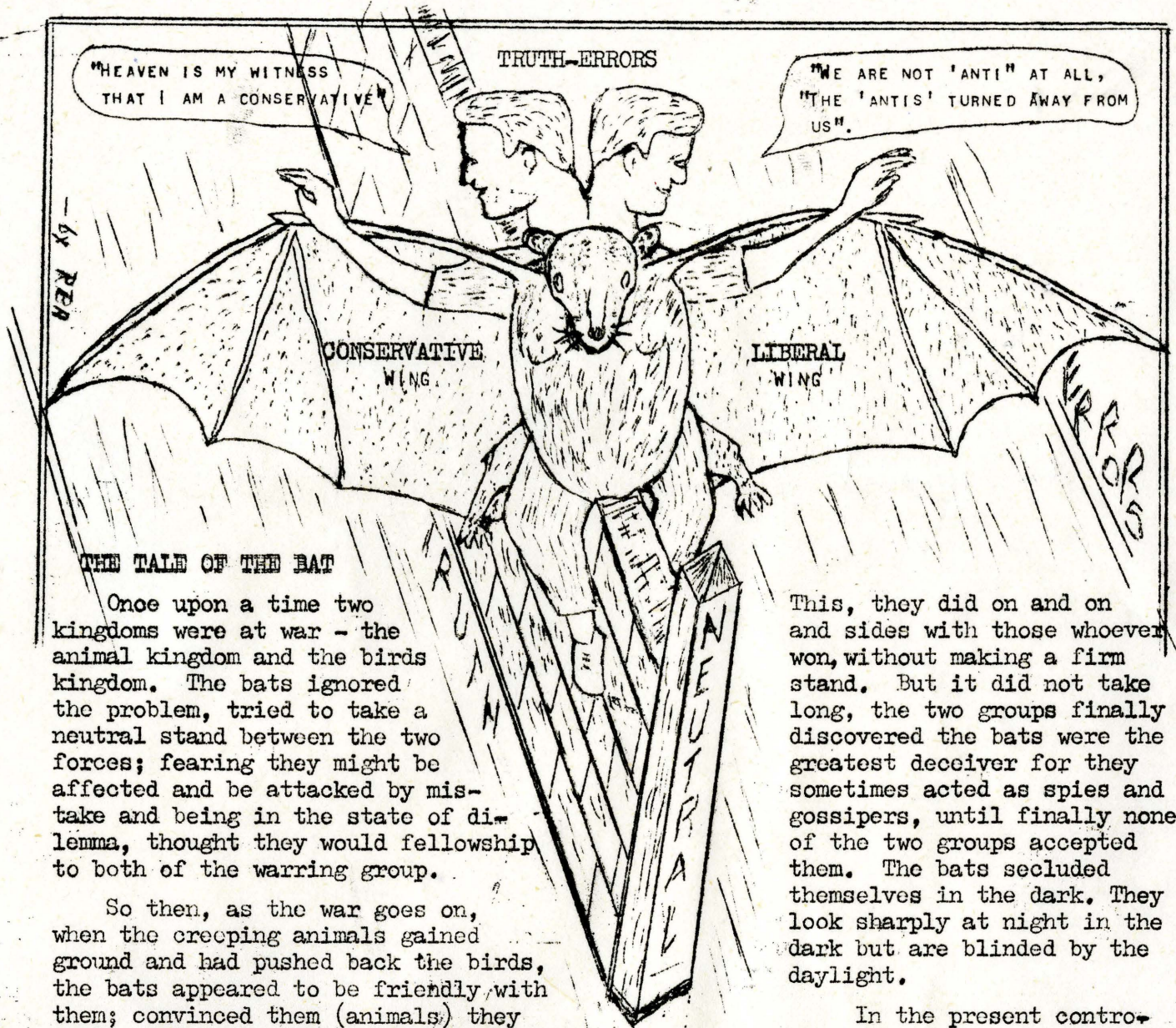
## NOTES & NEWS REPORTS:

Latest letters I received from USA, bros. James P. Needham of Winter Park FLA, and Dudley Ross Spears of Orlando, Fla. are coming to the Philippines on April 1 next year. They will attend the two weeks meetings, 1 week in Manila & 1 week in Baguio city. They will be in Mindanao on the 15 or 16 of April and attend the Bible lectures in Lambayong on April 27-30 and the 3rd week maybe in Mlang or in Zamboanga del Sur. So we extend our cordial invitation to all brethren, including the American & Filipino liberal brethren.

The Lambayong (conservative) brethren about 100 members or more started worshipping in their new beautiful and large building last Dec. 5/71 - Their building is worth P10,000 or more.

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More BAPTISMS: Three were baptized in New Rizal, Mlang. bro. Benjamin de Guzman preach there. We have three baptisms here in Mlang too, all in Oct. & Nov.

PREACHER'S TRAINING will be held again on Jan. 17 to 22/72 here in Mlang. We invite you to please attend. We hold every quarter. Bring your daily (5-day's) needs.



**THE TALE OF THE BAT**

Once upon a time two kingdoms were at war - the animal kingdom and the birds kingdom. The bats ignored the problem, tried to take a neutral stand between the two forces; fearing they might be affected and be attacked by mistake and being in the state of dilemma, thought they would fellowship to both of the warring group.

So then, as the war goes on, when the creeping animals gained ground and had pushed back the birds, the bats appeared to be friendly with them; convinced them (animals) they were relatives to the mice and squirrels. But when the animals were pushed back by the birds, the bats had to fly to the other camps, presented themselves and convinced the birds they were cousins to the crows showing their dark large wings.

This, they did on and on and sides with those whoever won, without making a firm stand. But it did not take long, the two groups finally discovered the bats were the greatest deceiver for they sometimes acted as spies and gossipers, until finally none of the two groups accepted them. The bats secluded themselves in the dark. They look sharply at night in the dark but are blinded by the daylight.

In the present controversy, there are christians that are like BATS. They have the "yes-no", "black-white", "hot-cold", "TRUTH-ERROR" and hypocritical attitudes & tried to fellowship with both those of the TRUTH & ERRORS.

**ARE YOU A BAT?**

My beloved brother, are you a BAT - a fence-straddler, a double-faced christian, a middle-of-the-roader" or a neutralist etc.? It has been our heart's desire and prayer to God that you study the real current issues and take a sure and safe stand with those that follow the "thus saith the Lord"-book chapter & verse, in matters of faith in practice. Take an extensive study both sides of the question. Don't ignore the present problem; don't be a hypocrite or a straddler. Be sure of your stand and never entertain any doubts in your convictions. Remember, there is NO TRUTH IN THE MIDDLE GROUND. And BE SURE YOU ARE NOT A BBBAAATTT!! -Or- ARE THERE BATS IN YOUR CAMP?! - RBA