

# Seek The Old Paths

*"Stand ye in the ways, and see, and ask for the old paths...and walk therein."*  
(Jeremiah 6:16)

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## QUESTIONS ABOUT "THE CHRISTIAN CHURCH" DENOMINATION (2)

*Roger D. Campbell*

***To their shame, some congregations  
of the church of Christ practice these very same things!  
Such practices are without Biblical authority.***

**"A**n interview with a former preacher of the Christian Church" would be an accurate description of last month's article. We printed sixteen questions asked of brother Kent Bailey about the teachings and practices of the Christian Church. Brother Bailey's answers were both interesting and eye opening. Let's now consider his answers to ten additional questions. Following the last question and answer we will make some needful observations.

17. *What do they teach that one must do in order to be saved (receive the remission of sins)?* A: The ICC mainstream states that they teach Faith, Repentance, Confession, and Baptism for the remission of sins. However, they do not consistently practice such. They say one thing, but when pressed on the matter, most also teach that one can be saved without baptism for the remission of sins. The few conservative splinter groups oppose the ICC on this and insist on rebaptizing most that come over to them from the mainstream of the ICC. Again, these splinter groups

are the exception and not the rule. Most of these splinter groups have either converted to the truth, died out, or reconnected to the ICC mainstream.

18. *Do they believe in premillennialism?* A: The majority of the ICC are Premillennialists. What few splinter groups remain usually oppose such, but a few are Premillennial as well.

19. *Do they have "special music" with choirs and soloists performing in worship?* A: Both the ICC mainstream as well as the few splinter groups use choirs, quartets, solos and various forms of "special music."

20. *Do they believe in once saved, always saved?* A: No, the ICC rejects the doctrine of the Impossibility of Apostasy.

21. *Do they use/distribute denominational literature such as "The Upper Room?"* A: The ICC mainstream uses all sorts of denominational literature; the few splinter groups oppose such.

22. *Do they raise funds through auctions, cake sales, and similar means?* A: Some of the ICC engage in

bake sales, etc. to raise money, while others oppose such. The splinter groups would be part of the opposition.

23. *Is it common for them to build gymnasiums/family life centers on church property with church funds?*

A: The ICC mainstream has no problem with church sponsored entertainment, so they are heavily involved in Family Life Centers, etc. The splinter groups generally oppose such with a few exceptional cases approving them.

24. *Do they believe in the direct operation of the Holy Spirit?* A: The ICC mainstream for the most part believes and teaches a direct operation of the Holy Spirit, with a few in the mainstream opposing such. For the most part, the few splinter groups oppose the direct operation position on the alien, however they teach a direct operation on the child of God. Many in these splinter groups also anoint the sick with oil.

25. *Do they practice tithing?* A:

*(Continued on page 54)*

**Questions...**



Guest Editorial  
**SAVING FAITH**

**"UNDERSTANDING EPHESIANS 2:8-10"**

Jack Simons

***I am sick and tired of those among us who lollygag around saying "works play no part in our salvation," yet every time they preach they exhort their listeners to do something.***

The above title was the heading of an article written by **Yale Canfield**, minister for the **Skyway Hills Church of Christ** in Pearl, Mississippi as it appeared in **HEART MATTERS**, their bulletin, dated April 28, 2002. By his own admission as stated in his article, he made it abundantly clear that he does not understand Ephesians 2:8-10 or how grace, faith and works work together to save us!

Brother Canfield began his article as follows, "*I am not a theologian — but I have spent more than thirty years trying to understand grace, faith and works so I could rightly divide the word of God.*" I accept his confession that he certainly is not a theologian, but I am made to wonder at his open admission that he has spent more than thirty years "*trying to understand*" the relationship between grace, faith and works in saving man. What is so difficult about it? Is God the author of confusion (1 Cor. 14:33)? I have preached the Gospel of Christ for almost 45 years and I would have quit long ago if I couldn't understand the relationship of grace, faith and works in saving us, because that is the essence of how we are saved! If a preacher can't understand that, he can't tell people what to do to be saved, therefore he can't preach the soul saving Gospel of Christ, and therefore he ought to quit preaching! What in the world has he been preaching for 30+ years? And, was he unsure of it as he did?!

After this 30+ year struggle, does brother Canfield now understand how grace, faith and works interact to save us? Evidently not! Consider

what he says about it in his article. First he says, "*I am saved by God's grace. I no longer have to feel like I must place some sort of works disclaimer to that!*" How does associating works with God's saving grace disclaim it? The answer to this depends, of course, on what kind of works we are speaking of! The Bible refers to several kinds of works. Consider just a few of them:

1. The wonderful works of God (Acts 2:11).
2. Works of the law of Moses which will save no man (Rom. 3:27; Gal. 2:16; 5:4).
3. Unfruitful works of darkness that endanger our souls (Rom. 13:12; Eph. 5:11).
4. Works of the flesh that will keep us out of the kingdom of God (Gal. 5:19).
5. Wicked or evil works (Col. 1:21; 2 Tim. 4:18; 1 John 3:12).
6. Godliness professed with good works (1 Tim. 2:10; 5:10).
7. Works of human righteousness (Titus 3:5).
8. Dead works (Heb. 6:1).
9. The work of the Lord (1 Cor. 16:10).
10. Works of faith (1 Thess. 1:3; 2 Thess. 1:11; James 2:17-26).

We most certainly agree that we are not saved by works of merit or human righteousness, for this would negate God's grace! Nor are we saved by evil, wicked, dead works or works of Moses' law. However, there are

works we must do or we will be lost (Matt. 7:21; James 1:21-27, esp. vs.22-25)! In the very context of Eph. 2:8-10, two types of works are mentioned: works of merit that have nothing to do with our salvation (vs.8-9), and the good works unto which God has created us in Christ Jesus and ordained that we should walk in them (v.10). The word "ordained" (*proetoimasesen*) means, "To prepare before, or make ready beforehand," implying something mandated by plan and purpose. Seeing that God has prepared beforehand for all who are created in Christ Jesus to do and walk in good works, what if we do not do or walk in them? We will be lost! Do they not therefore play a part in our salvation? Multitude are the passages that admonish us to maintain (Titus 3:8), abound in (1 Cor. 15:58), be an example of (Titus 2:7), and be ready unto good works (Titus 3:1)! Why have these admonitions if works play no part whatsoever in our salvation?!

The Bible makes it very clear that we will be judged by our works (1 Peter 1:17; Rev. 12:3; 20:12-13; 22:12)! Doesn't this clearly show they do play a part in our salvation? We are exhorted in Phil. 2:12, "Work out your own salvation with fear and trembling." James 2:17-26 makes it abundantly clear that "faith without works is dead" (v.20). "Ye see then how that by works a man is justified, and not by faith only" (v.24). "For as the body without the spirit is dead, so faith without works is dead also" (v.26). How can anyone read these passages and deny that the proper kind of works have anything to do with our being saved?

When the people on Pentecost were cut to the heart with Peter's message that convicted them of the death of Christ, they asked Peter what to do to be saved (Acts 2:37). He didn't answer them by saying, "NOTHING!" Rather, he told them to repent and be baptized and with many other words exhorted them to, "*Save yourselves from this untoward generation.*" Those that believed, gladly received his words, obeyed, and were saved (Acts 2:37-40)! Does this not clearly establish that we have a part in our salvation and that there is something we must do to be saved?

When the Philippian jailor asked

Paul and Silas, “Sirs, *what must I do to be saved*” (Acts 16:30), they did not answer him by saying, “*You don’t have to do anything!*” Rather, they told him to believe on Jesus and; therefore, taught him the word of the Lord. He and his household believed and responded by being baptized (Acts 16:31-33).

Hebrews 5:9 declares that Christ is, “The author of eternal salvation unto all them that *obey Him*.” What if we refuse to obey Him? Is it not clear that we *must obey Him* to be saved? And if so, does this not mandate that we must DO something to be saved? And if so, does not “doing” require action or works? And if so, do not the proper kind of works play a part in our salvation? If not, why not?

Ah! But no! In his 30+ year struggle to understand the inter-reaction of grace, faith and works in our salvation, brother Canfield writes, “*God’s choice for cleansing for Christians is the blood of Christ only — nothing added. Shall we add any work of our hands to be saved? Shall we offer anything at all we do with our hands as atonement for sin? Not me. By grace are we saved.*” He dearly wants to say it, he clearly implies it, but he hedges on flat out saying, “We are saved by grace alone!”

Certainly we need add nothing to the blood of Christ to be saved, for only He could shed His blood to wash away our sins (John 1:36), and only His blood will take away our sins (Rev. 1:5)! However, how do we appropriate that precious blood to the cleansing of our soul? Romans 6:1-18 explains this as it tells us how our regeneration in Christ is effected by being baptized into His death (thereby we come into contact with His blood), that we might rise with Him to walk in newness of life having put off our old man of sin, and having put on a new man recreated in Him to do the righteousness of God. Remember what Ananias told Paul to do to wash away his sins? Consider Acts 22:16, “And now why tarriest thou? Arise, and be baptized, *and wash away thy sins*, calling on the name of the Lord.” How did Paul wash away his sins? Not by taking a physical bath in water, rather it was by the answer of a good conscience toward God (obedience to the Gospel) and by the resurrection of Jesus Christ consummated in baptism (1 Peter 3:21).

Our brother sinks deeper into his dilemma as he further writes, “*What is the value of faith? Faith accepts God’s grace. We raise empty hands to God and accept the Lamb’s blood who was slain from the foundation of the world (Rev. 13:8) in baptism. Faith is even a gift from God — created by the power of God through the convicting power of the Spirit of God (John 16:5-11).*” His concluding statement is, “*Receive Jesus through faith. Be changed. Be at peace. Be clothed (Gal. 3:26-29). yc*” Again, he dearly wants to say it, he clearly implies it, but he shies away from flat out saying, “We are saved by faith alone!”

Brother Canfield dearly wants to say we are saved by grace alone and faith alone, but he hedges on it! He throws baptism in there to try to distract us from the impetus (force) of his article — you don’t have to do one thing to be saved, but it won’t work! He knows better than that and so does any faithful student of God’s word. Brother Canfield says, “We lift up *empty hands* to God,” in accepting the blood of Christ unto salvation. That is not what I read in God’s word. First Timothy 2:8 admonishes us to lift “*Up holy hands*, without wrath and doubting.” What is the difference between “empty hands” and “holy hands?” In this case, it is the difference of truth and error and the false teaching of “no works” verses “godly works” in securing our salvation. Holy hands implies the necessity of doing that which is holy and godly. Empty hands implies that we need not do anything! The two are diametrically opposed! I’ll stick with the word of God thank you.

Brother Canfield would also have us believe faith is a gift from God. IT IS NOT! Grace is God’s step toward man. Faith is man’s step toward God. God has freely taken His step in offering us His saving grace and we freely take our step in accepting that grace by offering Him our faith. Faith is a matter of personal choice not selective and partial Divine imposition! The word “whosoever,” often employed by the Holy Spirit in inviting or encouraging men to be saved, proves this (See John 3:16; Acts 2:21; Rom. 10:13; Rev. 22:14). Faith comes by hearing God’s word (Rom. 10:17), not by an arbitrary impartation in a selective manner by God. God is no respecter of

persons (Acts 10:34; Rom. 2:11; 1 Peter 1:17)! Faith is not God’s gift to man, it is man’s gift back to God in response to His grace (Eph. 2:8). “For by grace are ye saved *through faith!*” Faith must then be coupled with obedient works of God’s righteousness (Rom. 6:17-18; James 2).

Tossing baptism into his article does not justify his denial that no kind of works play any part in our salvation, nor does it justify his inference that we are saved by grace alone or faith alone. Make no mistake about it, he clearly makes such implications! Baptism is not even compatible with these erroneous teachings. In fact, his incidental closing reference to Gal. 3:26-27 undermines the premise of his entire article. This passage declares, “*For ye are all the children of God by faith in Christ Jesus. For as many of you have been baptized into Christ have put on Christ.*” We become the children of God when faith motivates us to do something — be baptized into Jesus and thereby put Him on! We must do something to enter into Jesus — be baptized (See also Rom. 6:3-4). WE do that! God doesn’t do it for us! That is our action, not God’s! God’s action is to keep His promise to wash away our sins in the blood of His Son Jesus when we obey from the heart His command to be baptized (Rom. 1:17-18; Acts 22:16; Rev. 1:5). After this, God adds us to the church, numbering us among the saved (Acts 2:47). Baptism is an obedient act on our part from a convicted believing heart prompted by faith in God which is acquired by hearing the Gospel (Rom. 10:17). That is how every conversion mentioned in the New Testament is explained. And, that is how every saved person this side of the cross of Jesus was, is, or will be saved.

The struggle to understand the role of grace, faith and works in saving man need not take 30+ years for anyone, especially one who claims to be a preacher. All it takes is to: 1) **Hear the Gospel**, the power of God to save all men (Rom. 1:16), 2) **Believe on the Christ** it proclaims (John 8:24; Heb. 11:6), 3) **Repent of our sins** (Luke 13:3,5; Acts 2:38; 17:30), 4) **Confess the precious soul saving name of Christ** before men (Rom. 10:10; Acts 8:37; cf. Matt. 10:32-32; Acts 4:10-12), and be 5)

**Baptized in water** — into Jesus — for the remission of sins (Mark 16:16; Acts 2:38; Gal. 3:26-27; Rom. 6:3-6,17-18). Thereby, we are “born again” to become the servants of God’s righteousness (1 Peter 1:22; Rom. 6:1-18).

Though we can never merit salvation by anything we do, we cannot be saved unless we do the will of God (Matt. 7:21; Heb. 10:36; 1 John 2:17), obey the Gospel of Christ (2 Thess. 1:8; 1 Peter 4:17), and continue to abound in the work of the Lord, knowing our faith in Him is not in vain (1 Cor. 15:58).

The very text brother Canfield chose for his article would clarify the issue for him (and everyone else) if he would, “rightly divide” it, as he claimed he aspired to do. It teaches us that we are saved by grace through faith unto good works! It disclaims our meriting salvation through works of human righteousness, but it ordains us with divine purpose and plan in Christ to do good works! Read it and see!

Consider these last words of admonition from our Lord written in Revelation 22:14, “*Blessed are they that DO His commandments, that they may have right to the tree of life, and may enter in though the gates into the city.*” Does that sound like works have no part in our salvation? I dare Brother Canfield to stand up and preach and encourage his members not to do anything to be saved or remain saved. He won’t do it! In fact, I suspect every time he preaches, he

encourages his listeners to do something! If works have nothing to do with our salvation, why do anything? He doesn’t believe what he preaches on the necessity of works concerning salvation and he doesn’t practice it either, or he would quickly lose his job — that is, if he actually did nothing physically or spiritually he would soon be fired!

I am sick and tired of those among us who lollygag around saying “works play no part in our salvation,” yet every time they preach they exhort their listeners to do something. That is what preaching is all about — exhorting people to quit doing what is wrong and to do and keep doing what is right (cf. 2 Tim. 4:2).

A question for brother Canfield, does our “laying by in store” and giving on the first day of the week purchase our salvation? Can we buy salvation with it or in some way bribe God to save us with it? Of course not! However, does this mean we do not have to give anything to God? Again, of course not! We will never merit or purchase salvation with our giving, but it is mandated that we cheerfully give as prospered or we will be lost (cf. 1 Cor. 16:1-2; 2 Cor. 9:6-7). Giving plays a part in our salvation, but it does not negate God’s grace! He can easily understand this, because he couldn’t pay his bills if his members quit giving! There would be no money to pay his salary with. I dare him to stand up and preach that giving plays no part in our salvation and

that saying it does would negate the grace of God. In fact, it is one way we can abound in God’s grace (cf. 2 Cor. 8:7). If he can understand this, why can’t he understand the importance of godly works coupled with God’s grace in the process of our salvation?

Thank God for His amazing grace. By it we are saved (Eph. 2:8). Thank God for His powerful Gospel. By it we are saved (Rom. 1:16; 1 Peter 1:22). Thank God for the faith that comes from hearing the Gospel. By it we are saved (Mark 16:16). Thank God we can become His children through faith that motivates us to baptized and have our sins washed away in the blood of Christ. By it we are saved (1 Peter 3:21). And, thank God for the wonderful works of His righteousness that His grace and word produce in us by faith. By them we are justified (James 2:26). Amen and amen.

Grace, faith and works all working together to play a part in our salvation. Not any one thing alone, but several things accompany salvation (Heb. 6:9)! Now what is so hard about understanding that? I am 61 years old and began preaching when I was 17 (1957), and from the first sermon I ever preached, I preached the same truth on how grace, faith and works work together to save us that I still preach today. It didn’t take me 30+ years to understand it and it shouldn’t anyone else either! Read Ephesians 2:5-10 and rightly divide it!

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## CALLING NAMES

*Fred E. Dennis*

***Christ called names.... By doing this, all knew of whom he spoke.  
He did not speak in uncertain terms.***

We have some “softies” among us today who seem to think it is an almost unpardonable sin for a preacher or writer to call the names of false teachers and hypocrites; but it seems to me we have some mighty good precedents for this in the New Testament. However, the motive back of the name calling might enter into

it. Our motives should be absolutely pure in every act and word. If we call names simply to ridicule or get “smart” or something of that kind, of course that would be sin; but if we are trying to save souls, why not point out the erroneous teaching and who it is that teaches that? But some will say that just preaching the truth

would be sufficient, and that we should leave others alone. The preachers and writers of the New Testament days did not thus act. They preached the truth and then contrasted error with the truth.

John the Baptist was very personal in his preaching. King Herod was living with another man’s wife.

He was living in adultery. John knew this. He knew that it was not lawful for the king to live this way. I suppose John could have preached on a hundred other things without offending Herod and the woman with whom he was living. But why preach on other things and refuse to preach on the very thing the king needed? So John just “approached” a bad situation and told the king in plain words. Of course for this plain preaching he lost his head. Some today would lose their heads if they were to tell some in “high places” of their sins, and not just hint at them. Sin is sin, and should be condemned in the severest terms. If we know of members of the church who are living in open adultery in defiance of the laws of God and the laws of man, we ought to tell them. We ought to let them know that such characters cannot enter the kingdom of God. These dirty situations will not right themselves. It takes the Gospel of Christ to do it.

Christ called names. Two of the most bigoted sects of his day were the Pharisees and Sadducees. They were hypocrites. Time after time Jesus told them this, calling their names. Read his scathing denunciation of them in Matt. 23. Would Jesus have been true to his trust if he had refused to have so spoken? Did he do wrong in thus calling their names? By doing this, all knew of whom he spoke. He did not speak in uncertain terms.

On the birthday of the church, Peter was preaching to the betrayers and murderers of God’s Son. He told them so. He did not preach a “soft” sermon on sin and tell them that there were some murderers in the world, and that it was not becoming to live that way. Listen: “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:36). Earlier in the sermon, when he was “approaching” them, he had said, “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain” (Acts 2:23). That kind of preaching brought results. They could see that the innocent blood of God’s Son was upon their souls; it was dripping from their hands. What were the results? “Now when they heard this, they were

pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do” (Acts 2:37)? What brought them to a sense of their lost condition? The truth had been preached and the application made. Peter let them know that he was preaching to them. So many today preach “pretty” little sermons, and folks go to sleep and do not know of whom the preacher is preaching. And, the preachers seem just a little timid for fear some might find out!

Simon, the sorcerer, thought he could buy the gift of God with money. Listen to the inspired preacher: “*Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity*” (Acts 8:20-23). I guess Simon would not have much trouble understanding where he stood in the sight of God. Peter boldly preached the truth and made a personal application. From that kind of preaching, Simon would not get the idea that his sin was not so bad after all. And, it brought results! “*Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me*” (Acts 8:24). After all, we are trying to get sinners to repent when we preach to them. This they will never do until they are brought to a realization of their sinful condition.

One time, Mark got discouraged a little too easily and turned back when the going became difficult. Paul did not think much of this. So on another trip he refused to take Mark with them because he had not gone with them to the work. The contention between Paul and Barnabas over this was sharp. Mark had done wrong in turning back. Paul rebuked him sharply for this. God thought enough of this to make it a part of the divine record. Read it in the latter part of Acts 15.

Peter ate with the Gentiles; but when certain of his Jewish brethren came on the scene, he separated himself, fearing them which were of the

circumcision. Even Barnabas was carried away with their dissimulation. Did Peter do right in this? No, he was to blame, and Paul told him so. And, that is a part of the divine record recorded in Galatians 2. Paul withstood him to the face. That is where it should be done, not behind the backs of the ones who should be withstood to the face.

Paul wrote to the church at Corinth. He had some bad reports concerning them. Paul told them where he got the report. “*For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you*” (1 Cor. 1:11). Paul seemed to think it was the right thing to do to tell where he got his information.

Paul talked about some who had made shipwreck. This is the way he wrote about two of those fellows: “*Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme*” (1 Tim. 1:20). My, is not that plain? These brethren had been delivered to Satan until they would learn not to blaspheme. Paul did not think it would be all right for them to go elsewhere preaching their pernicious doctrine. They must be stopped.

“*This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes*” (2 Tim. 1:15). Pretty personal, do you not think? “*For Demas hath forsaken me, having loved this present world*” (2 Tim. 4:10). This brother had forsaken the old apostle, and Paul said so, and gave the reason why Demas had forsaken him. And, listen to the peerless apostle just before he lies down to rest: “*Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words*” (2 Tim. 4:14-15). Almost with his dying breath, the apostle was warning Timothy against bad men and false teachers. Did he do wrong in this? Of course not. He loved the church. He was jealous over it with a godly jealousy. And so should we be. We should mark and name them that cause division (Rom. 16:17).

from Gospel Advocate,  
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## Questions...

(Continued from page 49)

For the most part, just about all of the ICC (both mainstream and splinter groups) teach and practice the doctrine of tithing.

26. *Can you name any other areas in which the Christian Church violates the Scriptures?* A: The ICC (both mainstream and splinter groups) do not understand the concept of New Testament authority. While the few splinter groups are much closer to the truth than the mainstream, even they do not fully understand the authority principle. Such is demonstrated by their inclusion of mechanical instruments of music, special singing groups, etc. On the other hand, the mainstream of the ICC is nothing more than a denomination among denominations and has no clearer concept of the New Testament pattern or the New Testament church than do the Baptists.

### SOME OBSERVATIONS ABOUT THE CHRISTIAN CHURCH DENOMINATION

Based on the answers that brother Bailey supplied to my questions, plus other available information, we note the following:

1. There is a great diversity among the beliefs and practices of the Christian Church. Thus, in the interest of fairness and honesty, rather than stating, "Every group of the Christian Church teaches such and such," it would be necessary to first ask specific questions of those in a particular congregation of the Christian Church to find out just what that congregation teaches and practices.

2. While there are indeed a number of areas in which the beliefs and practices of the Christian Church are unscriptural, it would be incorrect to say that they are "off" on "about everything" they teach or do. For example, they do have the scriptural practice of breaking bread each first day of the week (Acts 20:7). They also have elders and deacons in their congregations, and such is in harmony with what the New Testament teaches (Phil. 1:1). Furthermore, they do reject the doctrine of the eternal

security of believers ("once saved, always saved").

3. Brother Bailey noted that the group known as the "Disciples of Christ" is more liberal in its theology than other groups that identify themselves as the Christian Church. A number of years ago I was speaking with my uncle, who at that time was an elder in a local Christian Church. I asked him if that group where he was a member was identified with the Disciples of Christ. He immediately and forcefully said, "No, they're the liberals." I then asked him if his group was associated with Don DeWalt and others of the Conservative Christian Church that worked out of Joplin, MO. He said that he had never heard of them. His answers made it clear that he recognized a vast difference in the teachings and/or practices of various groups that identify themselves as the Christian Church denomination, and at the same time he was unfamiliar with at least one group that might be more well known to some of us.

4. Perhaps in the past, you have heard or even stated yourself that the only difference between the Christian Church denomination and the church of Christ is that the Christian Church uses mechanical instruments of music in worship to God, but the Lord's church does not. That the Christian Church uses such and the Lord's church does not is an obvious difference. But, from what you have read in brother Bailey's answers to these 26 questions, you've seen there is more — yea, a whole bunch more — that separates the Christian Church denomination from the church about which we read on the pages of the Bible?

The Christian Church's (CC) missionary societies are unauthorized by the Scriptures, and thus wrong (2 John 9). The CC's use of women preachers in mixed assemblies is a violation of 1 Timothy 2:11,12. Having women elders, as some in the CC do, is out of harmony with the teaching of 1 Timothy 3:2 ("husband of one wife"). Having fellowship with denominations, as some in the CC do, is bidding Godspeed to sin, and thus is wrong (2 John 9-11; Eph. 5:11). This list could be expanded to include other items, but if you will take time to go back over the

answers which brother Bailey presented, you will see for yourself that it is totally inaccurate to say that the mechanical instrument of music is "really the only thing that separates us."

5. In considering the beliefs and practices of some liberal congregations of the church of Christ, it is disheartening to see and admit that in a number of aspects, they more closely resemble the modern-day Christian Church than they do the Lord's church! How sad. The similarities between some liberals in the church and the Christian Church are as plain as the proverbial "nose on your face" to those who will consider them with an open mind. Please remember that in some cases, the Christian Church practices the following: observing religious holidays, observing the Lord's supper at times other than the first day of the week, having special music in worship, having open fellowship with denominations, and openly accepting those into their fellowship that were baptized into a denomination. To their shame, some congregations of the church of Christ practice these very same things! Such practices are without Biblical authority. We can give no support to such (2 John 10,11).

It is not our intent to be unkind in our dealings with anyone. It is due to our love for the brotherhood (1 Peter 2:17) that we make this plea to our brethren who are in a number of ways basically "look-a-likes" with the Christian Church in their beliefs, speech, and action. If you have no intention of returning to and once again following the New Testament pattern, then would you please just go ahead and take down the "CHURCH OF CHRIST" sign in front of your meeting place and hang up a "CHRISTIAN CHURCH" sign in its place?

[Editor's Note: At least two other preaching brothers who left the "Christian Church" have written about why they left that denomination. You can read Robin Haley's writing on this in "...Why I Left..." (2nd Annual Central Oklahoma Lectureship, pp.52-62). Also, brother Dan Goddard's briefer message on the same topic can be found at [www.garden-city-coc.org](http://www.garden-city-coc.org).

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## CONTRIBUTIONS

Claude Andrews .....	\$10
Chuck & Nancy Verkist .....	\$50
Kay Barron.....	\$10
Louise Welch .....	\$50
Jackson Street church of Christ, Alexandria, LA .....	\$100
M/M Ronald H. Allen .....	10
Hurschel Ray .....	\$20
W. A. Washington.....	\$100
Jimmy Clark .....	\$10
Vance Parr.....	\$20
Land Between the Lakes church of Christ, Dover, TN.....	\$100
Rowdy Kincade & family .....	\$20
Joseph C. Britt, Jr.....	\$50
M. L. Hall .....	\$5
Wong Yu Chung.....	\$400
Beulah Stelmach .....	\$50
Anonymous.....	\$5
Anonymous .....	\$300
Anonymous .....	\$60
Anonymous .....	\$160
Anonymous .....	\$3,000
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Robert Price (booklet maker) ....	\$200
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### LECTURESHIP BOOK INFORMATION:

\$5.50 pre-publication price if post-marked by July 31, 2002. \$6.50 beginning Aug. 1, 2002. Please include postage and handling: 1 book \$1.50, add 50¢ for each additional book. Make checks payable to "Old Paths Publishing" and mail to: PO Box 97, Nettleton, MS 38858. These books are not sold by the church.

The latest schedule and information can be found at [www.eastcorinth.org/lect2002.htm](http://www.eastcorinth.org/lect2002.htm)

## 17th Annual Seek The Old Paths Lectureship

July 28 – August 1, 2002 (Always the 4th Sunday in July)

### D I V I N E A U T H O R I T Y

(Leadership in the church, home, government)

#### SUNDAY, JULY 28

9:30	Nat Evans.....	Faith is essential in good leadership
10:30	Garland Robinson .....	Respecting the Silence of the Scriptures
7:00	Jimmy Young .....	Eccl. 8:11, Leadership through discipline
8:00	Charles Blair .....	God still rules the world

#### MONDAY, JULY 29

9:00	Milton Mathers .....	False standards of authority
10:00	Richard Carlson .....	Who is on the Lord's side?
11:00	Richard Guill .....	Responsibility to church and state
1:30	Virgil Hale.....	Exodus 18:19-22 and Leadership
2:30	Alan Adams.....	Qualified elders
7:00	Terry Joe Kee .....	Watchmen over the flock (Ezek. 3:16-20)
8:00	Gilbert Gough.....	Preachers of truth and principle

#### TUESDAY, JULY 30

9:00	Randy Kea .....	Prov. 29:2
10:00	Roger Campbell .....	The challenge for parents to rear godly children in an ungodly world
11:00	Dwight Fuqua .....	Effective and ineffective leadership
1:30	Don Tate.....	Leadership and evangelism
2:30	Ken Burleson .....	Training qualified leaders
7:00	James Boyd.....	Eli and Samuel as leaders
8:00	Tom Bright .....	The authority of the Scriptures

#### WEDNESDAY, JULY 31

9:00	Ray Penna.....	Leadership and teaching
10:00	Ed Floyd .....	Leadership in worship
11:00	Jimmy Bates.....	Leadership and the necessity of vision
1:30	Robert Oliver.....	Leadership and women
2:30	Douglas Hoff.....	Take heed unto thyself
7:00	Ed Casteel.....	Joshua as a leader
8:00	Tom House.....	Threats to God approved leadership

#### THURSDAY, AUGUST 1

9:00	Darrell Beard .....	Achieving and maintaining Bible unity
10:00	Everett Spencer .....	Leadership and subjection
11:00	Rick Knoll .....	Keeping the saved, saved
1:30	Jarred Knoll .....	Designation of elders
2:30	Victor Eskew .....	Leadership in benevolence
7:00	Raymond Hagood.....	Leadership and the home
8:00	Gary McDade .....	Let us rise up and build

The lectureship will be held at the East Corinth Church of Christ, 1801 Cruise St., Corinth, MS 38834. Ph. 662-286-2040 (voice and fax) or 662-286-6575. Corinth is located in Northeast Mississippi on the Tennessee border at the intersection of US Highways 72 & 45.

#### MOTELS:

Executive Inn – 800-354-3932 / Comfort Inn – 800-228-5150 / Hampton Inn – 800-426-7866 / Holiday Inn Express – 800-465-4239 (Tell them you're with the Lectureship)

Limited housing is available in member's homes. Contact the church office at (662) 286-2040, (ecorinth@bellsouth.net). RV

units may park beside the building with water and electrical hook-ups provided (sorry, no sewer hook-up. There is a dumping station in town). We would like to know in advance of your arrival to reserve you a space.

#### VIDEO & AUDIO TAPES ARE AVAILABLE:

AUDIO TAPES are being offered free by the church at East Corinth. Donations to help defray the cost of these tapes are welcome. VIDEO TAPES are available for \$40 for the set (postage paid). Order from:

James Green  
2711 Spring Meade Blvd., Columbia, TN 38401, [www.geocities.com/jgreencoc](http://www.geocities.com/jgreencoc) (Nothing is being sold by the church)



## SEEK THE OLD PATHS

Claiborne of Int'l Bible Hour, and others). We are trying to make improvements on the quality. The address is: [www.truthinlove.net](http://www.truthinlove.net)

...**Jim Boyd, McMinnville, TN.** "I am always interested in hearing and reading about God's Word. A brother in Christ at my home church Quartz Hill, CA, showed me one of your issues and I was very impressed. Would you please add me to your mailing list? I look forward to reading and learning more" ...**Chris Kaiser, Palmdale, CA.** "Thank you for all the information you have put on your website. I am currently studying to be a gospel preacher and your web site is a great reference. While the numbers in the church have steadily declined and people look for "new" teaching from men, we will still stand firm in the Word. We know that God's ways are not man's ways (Isa. 55:8-9)" ...**Matthew Harrell.** "Dear Brother Robinson, I appreciate all of your help. I received a few issues of *STOP* from Bro. Jeff Archey, one of my instructors at the Nashville school of Preaching. I found them to be very sound and a great source of scriptural strength. Please keep up the good work. Thanks again for all your help" ...**Rodney Odom, Hohenwald, TN.** "Can you please add me to your mailing list of the "Seek The Old Paths" paper? Thank You very much for providing such an excellent paper" ...**Charles Broyles, Bryant, AL.** "I just received "Seek The Old Paths", today. It has some real good information in it. It is very inspiring to read the Mailbag. I think at times we get discouraged thinking we are alone, when that's not true. Although you can be alone if no one else is there to stand for the truth. Keep up the good work that you do, cause it is very rewarding to me. I just wished that more from this area were willing to stand for the truth. I also wanted to thank you for putting brother Bob Spurlin's articles in the *S.T.O.P.*" ...**Charliene Johnson, MI.** "Have been reading "STOP" on the "WEB" and I sure would like to be put on your mailing list if that is possible. Thank you and God bless your great work. The truth will always be on top" ...**Tom Bunt, Queensland, Australia.** "Please remove me from your *STOP* mailing list. Thank you" ...**Chris Sedlak, Indianapolis, IN.** "I commend you on your web site and the information that you are able to disseminate in this fashion. My father in law has turned me onto your "Seek the Old Paths" publication. I would like to get a subscription started to this newsletter. Thank you for your assistance in this matter and keep up the good work" ...**Shawn Sandefur, Vermilion, OH.** "I want to thank you and the church there for your site. My uncle is a Baptist preacher. He emailed me A.A. Davis' 101 questions for Campbellites as if he really had found something to "get me with." All I had to do was tell him to go to [www.eastcorinth.org](http://www.eastcorinth.org) for the answers. I was so glad you had that on your site! THANK YOU for such a great teaching site" ...**TN.** "God bless you and your efforts" ...**Kimberly Mauldin, Morrow, GA.** "Please remove me from your mailing list. Thanks" ...**Alan Diana, East Lansing, MI.** "Can you send me your monthly free publication? In fact, could you send me a couple of them...we are starving for truth in my area. Many churches have sold out. We need to get the truth out! I would like to share and pass some out" ...**Kristen Walter, Avon Lake, OH.** "I have long enjoyed *Seek the Old Paths* and it needs to be in every congregation. Thank you for your good work of faith" ...**James Cossey, Manchester, TN.** "Thank you" ...**Jenifer Davis, New York, New York.** "Our congregation would appreciate it if you could send us twenty copies of each issue of the *Seek The Old Paths*. We believe that brethren who are informed of the issues of digression will be less likely to depart from the faith. It is our conviction that *Seek The Old Paths* helps tremendously in keeping the church informed on such matters. We will send money (a check) to assist with this expense. ...**Dub Mowery (evangelist for the church), Broadway church of Christ, Drumright, OK.** "The Florence congregation mailed a check recently. We appreciate the *S.T.O.P.* publication. It has done much to bring an awareness of the problems that the church faces today. The teaching of "sound doctrine" is needed today as ever before. It is sad, however that many will not stand up for the preaching or teaching of sound doctrine. Keep up the good work" ...**J.T. Morgan, Florence, MS.** "Please send one bundle of ten of the *Seek The Old Paths* to the following address. If it is at all possible to send the May issue, first, that would be great. Martin Bedford from Tucson, AZ first turned us on to your publication and

"You are invited to listen to Internet Radio with 24 hours of singing and sermons every day. A large number of men are heard on the program, including some from the past (Woods, Wallace, Keeble, Goodpasture, V. E. Howard, etc.) and some of today (Gary Colley, Ernest Laws, Ken Willis, Jim Boyd, Paul Mecham, Jr. of Truth for the World, Winford

now we would like to follow his example and paper northern Arizona with *Seek The Old Paths*. Keep up the good work. We'll try to help"

...**Robert Ward, Page, AZ.** "Please add me to your mailing list. Someone gave me a copy. I very much enjoyed reading it and would like to receive it on a monthly basis. Thank you very much" ...**Marcos Hull, Dudley, NC.** "Refused. Please return. Take my name off" ...**Lois Maxson, Augusta, MI.** "Words fail me in telling you how encouraging it is to have the truth told in speaking where the Bible speaks and being silent where the Bible is silent. I want to continue getting your most encouraging paper and thank you for all the papers I have received through the years. I am about to move and wanted to send my new address so I won't miss an issue. Thank you very much" ...**Sue McDaniel, Eddy, TX.** "Please stop mailing your *STOP* publication to me. I have web access and can view the paper on line if I want to" ...**Mark McAlpin, Dresden TN.** "The times we are facing in the church, your paper is of utmost importance and the timing could not be better. With the Bible as our only guide and person's out there in the Brotherhood as you and several more that are presenting the solid truth, I for one are thankful. Do not bend or bow just preach and teach solid truth and the one's that read and listen and heed will be recharged and other's while will be offended must live with their souls. Some time we may just have to kick the dust off our feet and pray that they return to the fold. As you can tell I am no writer, just a concerned Old Path conservative keep up the good work and may God give you a long life in His service. Already looking forward to the next paper. Thanks for the influence you are on me. And to the Elders at Corinth for overseeing the work. In Him, ...**Danny Wilson.** "I have read with great interest your most recent *STOP* which was borrowed from our preacher. I would like to subscribe. We look forward to receiving your publication. Thank you for the good work" ...**Gary Hall, North Ridgeville, OH.**

*Seek The Old Paths* issues can be seen on the world wide web at:

[www.seektheoldpaths.com](http://www.seektheoldpaths.com)

**Seek The Old Paths** is a monthly publication of the **East Corinth Church of Christ** and is under the oversight of its elders. It is mailed **FREE** upon request. Its primary purpose and goal in publication can be found in Jude 3; II Timothy 4:2; Titus 1:13; Titus 2:1; II Peter 1:12. All mail received may be published unless otherwise noted. Articles are also welcomed.

Editor: **Garland M. Robinson** / Associate Editor: **Jimmy Bates**

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