

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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Seek The Old Paths Lectureship A Brief Review

Ed Casteel

Paul gave the young man Timothy a charge in 2 Timothy 4:2, "Preach the word," and every speaker came before the audience with that charge in mind. There were no uncertain sounds, there was no need to second guess what the speaker was wanting to say, for each message was crystal clear.

One of the highlights of my year is the privilege and opportunity to attend the **Seek the Old Paths** lectureship beginning the fourth Sunday in July each summer. I do not know a single congregation that does a better job of conducting a lectureship than the East Corinth Church of Christ in Corinth, MS. The program is faithfully directed by brother Garland Robinson, the effective, local, gospel preacher and is under the oversight of a fine group of elders: brothers Wallace Benjamin, Earl Case and Edmond King. All of these men love the truth and love those who preach the truth. What makes the **Seek the Old Paths** lectureship worthy of our attendance?

SWEET FELLOWSHIP

Seldom will you enter the building during lectureship week without immediately being greeted by one of the East Corinth members. They want every person in attendance to feel both wanted and welcomed. Those who have attended this great lectureship over the years look with anticipation to the next year so they can renew old acquaintances.

Between each session the aisles of the auditorium as well as the halls and classrooms are filled with brothers and sisters visiting one with another, as well as discussing the work of the Lord in various locations. The friendships made are vitally important as we all look forward to Heaven.

The ladies of the East Corinth congregation are so important to the success of this annual program. These fantastic ladies provide coffee and doughnuts early in the morning and a fine lunch every noon. Many of these ladies and their husbands also provide lodging for some of the lectureship speakers and guests. I have heard these ladies say, "we do it, because we love it." There is a great spirit of cooperation among the whole congregation. Even the young girls and boys are seen helping serve drinks during the meals and assisting in anyway possible.

SPIRITED SINGING

One of my favorite songs is, "When All of God's Singers Get Home." To attend the 6:30 p.m. singing at the **Seek the Old Paths** lectureship is a foretaste of the spir-

ited singing that will truly be in Heaven. The singing during this time was coordinated by brother Gilbert Gough, preacher for the Chapman Church of Christ out from Ripley, MS. Brother Gough always does an excellent job of directing the singing. Before each sermon other men, young and old alike, were used to lead the singing. Any Christian man was encouraged to take his turn in directing the songs to the Father.

SOUND SERMONS

Brother Garland Robinson has often said there is one stipulation for one being considered as a speaker on the **Seek the Old Paths** lectureship and that is his soundness. If a man is not sound in the faith and loyal to the truth he will not be invited to speak and generally will not be comfortable even as a listener. Though there are several congregations in the immediate area, several of these show no support towards the lectureship at all, either by way of announcement in their bulletins or by their attendance, does that not

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Lectureship Review...



Guest Editorial...

THE JOKE OF THE CENTURY

Wayne Coats

Under date of July 7, 1995, brother Neil W. Anderson (President/Publisher of the *Gospel Advocate*) sent a batch of materials by mail in which he announced a gala affair celebrating "140 years of service to churches of Christ," by the *Gospel Advocate*. Brother Anderson wrote that William Lipscomb and Tolbert Fanning founded the *Gospel Advocate* "...with the hope of rendering some good service in the cause of truth."

When the *Gospel Advocate* began in 1855, liberalism was on the rampage. The Missionary Society had been organized in 1849. A public announcement of mechanical instruments of music being used in worship was made in 1851. Congregations were being divided. Discord, strife, ill-will and all the attendant evil results were widespread. Digression was marching with but few dissenting voices. Please note carefully where Brother Tolbert Fanning wrote in October, 1855, "determined by the help of the Lord, to give the subject of cooperation a thorough examination." Why be so thorough? The Missionary Society was operating as a gangrene and cancerous growth. Brethren Lipscomb and Fanning did not cower or compromise with the false teachers of their day. There were issues, problems, troubles and disturbances to be addressed - and the reader of those early issues of the *Gospel Advocate* will clearly see that brethren Fanning and Lipscomb were not just trying to render good service, but they were doing battle with the enemies of the church.

For over a century the *Gospel Advocate* was in the forefront as it stood against the purveyors of error. Such issues as fellowship with the digressives, premillennialism, church cooperation and other threats to the unity of God's people have been given "a thorough examination." It is my blessed privilege to have and to read all those old *Advocates* and to be profited thereby.

What has been the policy of the *Gospel Advocate* regarding the troubles, divisions and discord which has resulted from all the liberalism brought into congregations within recent years?

It is a well known fact, indisputable, undeniable and unanswerable that the present *Gospel Advocate* has absolutely encouraged liberalism rather than giving it a "thorough examination." I went to see brother Anderson (the President/ Publisher) after brother Guy Woods was so disgracefully demoted as the *Gospel Advocate* editor. I begged brother Anderson to please turn the *Advocate* around.

Shortly before brother Woods passed away, he came to visit me. He later called and asked me to come to his office, which I did. Various and sundry matters were discussed relative to liberalism, compromise and general weakness which prevails.

When Andre Resner wrote his infamous article about *Christmas at Matthew's House* which appeared in *Wineskins*, many papers, bulletins and articles were published replying to Resner. Those who have more influence with brother Anderson than I should try to get him to inform his readers why a strong reply to the Resner article was not permitted to appear in the *Gospel Advocate*. Is it a "brotherhood journal?"

As to the "...publisher serving churches of Christ with books, curriculum, magazines, videos and more," as stated by brother Anderson, will someone please get brother Anderson to explain why some congregations returned the Sunday School materials to the *Advocate* because they were rife with error. Please get brother Anderson to explain why the *Advocate* curriculum was/has been the same as that used by the Baptists and other denominational churches. I have copies of those materials and so do others. This can be proved beyond doubt.

Maybe brother Anderson would

like to discuss all the liberal modernistic and false teaching which the *Gospel Advocate* is peddling. When visiting the *Gospel Advocate Bookstore*, look at the display of liberal and denominational writers. No way did "our founders" encourage the liberal element, and brother Anderson knows better than to infer such antics. The bookstore is reeking with the works of liberal writers. Take a look for yourself.

To attempt a comparison between a July 30, 1995, *Gospel Advocate* rally in the old Ryman Auditorium with the N. B. Hardeman meetings in the Ryman Auditorium is not only misleading, it is sick! Brother Hardeman had conviction, courage and a love for truth as he preached those great sermons in the long ago. The burning issues of the day were discussed. That was the very purpose of those meetings. What is the *Advocate* saying that would help to cut the hamstring of the liberals? Its editor can write for *One Body*, a digressive Christian Church paper and palaver about how we ought to receive one another. Its editor can join in with the digressives at Joplin, Missouri. The *Advocate* has supported the notorious *Nashville Jubilee* in former years. Check for yourself.

When blunders are made we need to admit them and try to do much better. I see no evidence that the *Gospel Advocate* will take a firm stand against anything.

We are told that the main speaker for the big Ryman Auditorium service will be, "Neil Anderson, President of the *Gospel Advocate*," as people "worship at the Ryman." I do not doubt that some will "worship at the Ryman," but I choose not to be found at the worship. It would do as much good to be found in Dan or Bethel with Jeroboam and his altars. It is a joke for brother Anderson to try to ride into the Ryman Auditorium on the coat-tails of brother N. B. Hardeman and the great Hardeman Tabernacle Meetings. Some jokes are not worth very much.

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(Brother Coates is the editor of a new *Gospel* paper called "*The Plumblin*." The first issue was published in August 1995. Subscription is \$5. per year. Please send checks payable to "*The Plumblin*" at the above address.

REVIEW OF THE 10TH ANNUAL SEEK THE OLD PATHS LECTURESHIP

Gilbert Gough

July 23rd through the 27th marked the dates of the tenth annual **Seek The Old Paths** Lectureship. The East Corinth Church of Christ is to be commended for providing such a wonderful opportunity for Bible study. The elders of the East Corinth church – **Wallace Benjamin, Earl Case and Edmond King** – are true spiritual leaders by providing this spiritual feast for the congregation they oversee and for all who will take advantage of this great fellowship.

Garland Robinson, the preacher of the East Corinth church and truly one of the great preachers of our day, is to be commended for his tireless efforts in organizing and conducting the five days of edification in God's Holy Word. He and his elders are of one mind and heart as they seek to provide gospel preaching that is relevant to and needful for the church today.

This year's theme, *The Church At Corinth: A Study of the Rewards and Problems of the Church at Corinth*, was right on target for the condition the church finds itself in this day and age. Many of the problems the apostle Paul dealt with in Corinth are problems we are facing in this generation and how Paul dealt with those problems is applicable either directly or in principle for the church today. Thus, the thirty-six lessons preached by twenty-nine preachers are appropriate for the church at the end of this twentieth century and for the church as it enters the twenty-first century. The lessons presented are recorded on cassette and video tapes, and the sermon outlines are in a book produced by brother Robinson. This lectureship can live on and do much good if brethren will purchase and distribute the recordings and books.

The speakers were well prepared and presented their lessons to the best of their abilities. Words are inadequate to express the appreciation for the speakers. They had spent many hours in preparation for their sermons and it showed when they preached. Many of the speakers came at their own expense and others, who lived a great distance, rightfully received expense money, but none were paid a salary. We are not opposed to support given to those who preach, but our point is that all of the men who came and delivered their lessons did so because of their love of the truth and the brotherhood. The men who preached this year are great servants of God.

There were some lessons which are worthy of mentioning because of the material covered and because of the controversy among men regarding the material. **Kenneth Burleson**, the director of the Northwest Florida School of Biblical Studies and preacher of the Ensley Church of Christ in Pensacola, Florida, had two great studies in First Corinthians 7 on Paul's instruction on marriage. He did an exceptional job bringing to light the meaning and application of this text. Also, **Alan Adams**, the preacher of the Cowan Church of Christ in Cowan, Tennessee and evangelist in Taiwan for ten years, presented two great studies in First Corinthians 14 and the woman's role. He spent much time dealing with the truth that women have no scriptural authority to serve as an interpreter where men are present in the assembly. One other outstanding lesson which needs to be mentioned was presented by **Charles Leonard**, the preacher of the Danville Church of Christ, near Rienzi, Mississippi. He spoke on a subject in which

there simply is not much written. From I Corinthians 6 he lectured on *Shall a Brother Go to Law Against a Brother?* He had an excellent study and he shows that it is an absurd notion that many have that brethren may never go to law against a brother. He points out that there are times when such action may occur with God's approval. His outline was not in the book since he filled in for brother Charles Pledge who was unable to be at the lectureship. However, brother Pledge's lesson on the same subject is in the 160 page book. You may contact Garland Robinson for a copy. Please send \$4.80 for one copy, postage paid.

This year's attendance was again exceptional, in fact, in more than half of the sessions, records were broken. The listening audience rejoiced in the preaching of God's Word and expressed their joyous disposition to every speaker. The singing of the crowd was stupendous. The prayers offered to God were thoughtful and grateful toward the Father in heaven. Brethren, the time spent in this lectureship, as in all good and sound lectureships, gospel meetings, and spiritual fellowships, is as near to heaven as we can get in this life.

We do not want to be remiss in failing to express our gratitude to the good sisters of the East Corinth church who worked very hard to provide and prepare lunch every day. The food was delicious.

The theme of the eleventh **Seek The Old Paths** lectureship has been announced: *"The Seven Churches of Asia."* Mark your calendars for July 28th through August 1st of 1996 and plan to attend. You will benefit greatly!

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Lectureship Review...

(Continued from page 1)

say something about them?

Though I was not able to hear every lesson presented, both those I personally heard and those I heard others talk about, were true to the book of God. Paul gave the young man Timothy a charge in 2 Timothy 4:2, "Preach the word," and every speaker came before the audience with that charge in mind. There were no uncertain sounds, there was no need to second guess what the speaker was wanting to say, for each message was crystal clear. Though we live in a world where some are apparently growing tired of book, chapter and verse preaching, the East Corinth lectureship is filled with it. The philosophies of men and the doctrines of the world are not presented as truth at this program; rather, the words of Peter, Paul, James and Jesus are proclaimed from 9:00a.m. to 9:00p.m. every day.

Another added value of the **Seek the Old Paths** Lectureship is the excellent book that is made available every year. Brother Robinson and brother Jimmy Bates, minister at Nettleton, MS, do an outstanding job of typesetting, printing and binding the lectureship book. Over the years these books have become a treasured addition to my personal library. Since the theme for 1995 was, "*The Church at Corinth*" this book contains some of the best preaching outlines on these two books that I have ever seen. You would do yourself a great service by contacting the East Corinth congregation and acquiring a copy of not only this book but any past volumes that may still be available.

I for one will be looking forward to July 28-August 1, 1996, for another great lectureship at East Corinth. The theme for next year has already been announced as, "*The Seven Churches of Asia*." Read carefully Revelation two and three. Would you like to know more of these congregations and this portion of sacred scripture? If so, make your plans to attend the next Seek the Old Paths lectureship. I will look forward to seeing you there.

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See also Gilbert Gough's review of the lectureship on page 3.

DIGRESSION AND APOSTASY

Jerry C. Brewer

We need to stop calling the Christian church "digressive." If we are going to call Bible things by Bible names, we should call the Christian Church what the Bible calls it - "apostate." Digression is a degree of apostasy. One who digresses moves away from the main body or "wanders," according to the Britannica World Language Dictionary. Digression is a first step toward full blown apostasy or a complete standing apart. That denomination known as **The Christian Church** is an apostate body, with no resemblance to the church of the New Testament and it needs to bear the apostate label.

The history of God's people is one of digression, apostasy and restoration. Those who stand for the old paths have a constant task to call not only the world to repentance, but their own brethren as well. That responsibility never weighed more heavily on the shoulders of New Testament Christians than in this day of compromise and fellowship with the doctrines of men.

Solomon said "**there is nothing new under the sun**" and on the threshold of the twenty-first century brethren continue to bear out that truth. While N. B. Hardeman debated and defeated Ben Bogard's false doctrine on the necessity of baptism long ago, brethren today cast longing eyes toward Sodom's well watered plains of "grace only." Hardeman devastated Boswell on the question of instrumental music in the worship and settled it years ago for those who believe the truth. Yet, some brethren now rush headlong down to the plains of Ono to extend the right hand of fellowship to apostates.

The digression of the nineteenth century is the apostasy of the twentieth and its remedy is restoration. But restoration can only be accomplished by a complete return to New Testament organization, worship and practice. It cannot be accomplished by merging with the sects.

As a child, I heard some brethren say of the Christian Church: "There's not much difference between us. The only difference is that they use instrumental music." I came to the conclusion then, and I still believe, that the "only difference" between the New Testament church and the Christian Church is the difference between truth and error. It's the difference between a gallon of pure water and a gallon of water contaminated with an ounce of arsenic. It's the difference between those who love and respect the authority of God's word and those who don't.

We are forbidden to bid Godspeed to those who preach a doctrine contrary to Christ's (2 John 9-11). Unity at the expense of truth is only union with error. Biblical unity is accomplished by adhering to, and earnestly contending for, the faith once delivered (Jude 3,4). Paul admonished the Corinthian brethren to "*speak the same thing, and that there be no divisions among you*" (1 Cor. 1:10). Compromising the revealed truth of God is not the solution to unity. Unity as God would have it is only attained when we "*speak as the oracles of God*" (1 Peter 4:11). How much arsenic can be added to a glass of water before it is considered poisoned? How much error can a man embrace and preach before he is called an apostate? "*Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ but their own belly; and by good words and fair speeches deceive the hearts of the simple*" (Rom. 16:17-18).

Those who seek to become bedfellows with the Christian Church are apostates and, with that denomination, need to be branded as such.

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A PRESIDENT'S SEMINAR

There is much discussion going on these days about our various Christian colleges, Christian universities, and Bible colleges. I would like to encourage all presidents of these institutions to hold an open seminar at some mutual place; this would give those who would like to attend the opportunity to ask questions about the doctrinal stance of each institution. I would be more than happy to answer for Tennessee Bible College as its president.

It is my conviction that we as presidents of these various institutions have an obligation to our brotherhood to give an answer for any doctrinal position held by the institution over which we preside as president. If we expect the brotherhood to support us both with students and money, then they have a right to know if we are teaching and standing for the Bible.

We at Tennessee Bible College have nothing to hide. We are ready to give an answer (I Peter 3:15). We are ready to prove all things (I Thess. 5:21).

If Tennessee Bible College is not teaching and standing for the truth, then it does not deserve the support of a faithful, sacrificing brotherhood. Why would any president refuse to stand up and give an answer for his institution? I am convinced that the faith and sacrifice of many brethren has been betrayed by some of our used to be Christian institutions.

If there are any presidents willing to do as I have suggested, please let me hear from you. This request is made in Christian love and good faith and from a heart that wants to follow God's precious and divine will. If we have doctrinal error at Tennessee Bible College, then we need to change and follow Bible teaching. I am ready to be examined along this line and I pray that all other Christian college presidents will join me. The truth has nothing to fear.

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“SPEAKING THE TRUTH IN LOVE”

Jimmie B. Hill

“But speaking the truth in love, may grow up into him in all things, which is the head, even Christ” (Eph. 4:15).

The first six words of this verse are often taken out of context and quoted by those who resent strong, bold, straight-to-the-point gospel preaching, especially when trying to defend their wrongdoing or another's. They accuse the speaker of being unloving, unkind, and un-Christlike. While it is possible for a speaker to be very adamant and meticulous in his proclamation of the truth (and anyone who loves the truth will be), it is also possible for him to manifest an improper spirit in doing so. While speaking the truth with an improper spirit is sinful (John 4:24), it still does not change the truth to error (Phil. 1:12-18). The fact is that there are some who will simply not accept the truth.

In II Thessalonians 2:10, Paul speaks of those who *“received not the love of the truth.”* Many today will not receive the love of the truth. They outwardly admit the truth (because it is so self-evident they cannot deny it), yet they have no real love for it (because they have pleasure in unrighteousness), and therefore cannot profit by it.

What does *“But speaking the truth in love”* mean then? In the immediate context Paul is urging Christian growth. He says Christians must attain *“unto the measure of the stature of the fulness of Christ: that we henceforth be no more children”* (vs.13-14). If we attain to this measure, we will no longer be *“tossed to and fro, and carried about with every wind of doctrine”* (v.14) by false teachers who love and cherish evil designs (*“cunning craftiness”*) and practice underhanded ways (*“sleight of men”*) to deceive. Then in verse 15, we see the word *“But”* which shows a sharp contrast. Instead of loving the false and evil ways of the heretics, Paul says that mature Christians will love to speak the truth. Truth is the only substance upon which the follower of Christ may grow – *“grow up into him in all things”* (v.15). The truth is the whole system of the Gospel. The full-grown Christian will love to speak, teach, and preach the truth. This truth is the doctrine of God's eternal love to mankind which stands in opposition to the deceit mentioned in verse 14. The mature Christian will hold firmly to the truth in love and grow up in every way into Christ who is the Head. The mature Christian will lovingly follow the truth at all times, speak truthfully at all times, deal truthfully at all times and become more and more like Christ who is the Head.

In verse 16, we see the comparison made between the physical body and the spiritual body. As the physical body will not thrive unless it is under the control of the head where all direction originates, the spiritual body (the church) cannot thrive without being under the control of its Head (Christ) where all of its direction originates (Eph. 1:22-23).

When the truth is understood and observed, the result will be the increase or growth of the body and it will be edified or built up in love for the Head and for one another as members.

The truth of God must be preached in love to all members of the church – seeking their best interest at heart – this goes without saying. However, each member must love to speak the truth to one another so that each may receive an increase of God's grace and go forward in the way of truth and holiness.

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness” (Eph. 4:17-19).

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Twenty-one Reasons Why Preachers Leave

Dan C. Bailey

Everyone in the church of our Lord recognizes that preachers come and preachers go. However, many times elders and brethren do not know nor understand why preachers leave. Preachers do not leave congregations without a reason, or as is almost always the case, a combination of reasons. Most preachers do not itemize the reasons for leaving for fear of reprisal. Therefore, I have decided to list some of the reasons why preachers leave congregations. I have also included some scriptures which relate to the subject in either a general or a specific way.

1 *Preachers leave congregations because they are unhappy.* No one likes to be sad. When a work deteriorates to the point where he and his family are no longer happy, they leave (Prov. 15:13; 17:22).

2 *Preachers leave congregations because of talebearers and those who cause strife.* Talebearers need to be corrected and challenged to prove their accusations or to shut up. Brethren and elders who lack the courage to deal with talebearers will often see their preachers leave for "greener pastures" (Prov. 18:8; 26:20-23; I Thess. 4:11).

3 *Preachers leave when brethren do not heed the word of God.* When this takes place, most of the congregation fails to grow spiritually (Heb. 2:1; II Peter 3:18; Heb. 3:12).

4 *Preachers leave when the leadership of a congregation refuses to deal with the unruly* (I Thess. 5:14; II Thess. 3:6).

5 *Preachers leave when brethren treat God's word as being insignificant.* If God's word is meaningful to the brethren,

they will work with the preacher in order to spread the gospel of Christ instead of "hiring the preacher to do all of their duties" (Psalm 119:14; I Thess. 1:6-8).

6 *Preachers leave when brethren make rigid and iron-clad rules concerning the preacher's schedule.* The conscientious preacher is always on call. It should be remembered that he receives no overtime pay for his extra hours. Good preachers can and should be trusted enough to let them generally set their basic schedules according to the needs of the congregation. Preachers are stewards of God and they should be responsible enough to use their time wisely (I Thess. 2:4; I Cor. 4:1-5; Rom. 14:11-12).

7 *Preachers leave when they feel that the brethren no longer love the truth* (II Thess. 2:11-15; II Tim. 4:1-4).

8 *Preachers leave when the leadership is inadequately doing the will of God, and when the preacher's suggestions to correct this problem are completely ignored.* This is obviously not to say that elders should follow every suggestion that a preacher makes. Wise preachers do not expect that every suggestion will be followed. However, his suggestions should be prayerfully and thoughtfully considered (Prov. 16:20-21; Prov. 19:20-21).

9 *Preachers leave when they have to continually beg for raises, or when their financial security is seriously threatened* (I Cor. 9:7-14).

10 *Preachers leave when their wives and children become discouraged and upset over the ungodly ways of some brethren* (Prov. 16:27-28; Jude 14-19).

11 *Preachers leave when the leadership is spineless and fails to stand for all the truth.* Some brethren are always trying to straddle the fence. There is a great difference between longsuffering and compromise (Titus 1:9-11; Rom. 16:17-18).

12 *Preachers leave when they feel they are no longer trusted* (II Cor. 7:13-16; I Cor. 13:5; Phil. 2:19-20).

13 *Preachers leave when their work-loads become unbearable.* Christians need to share in the work (Neh. 2:17; I Cor. 3:9).

14 *Preachers leave when brethren continually violate the golden rule toward them* (Matt. 7:12).

15 *Sometimes preachers leave simply because they have an opportunity to be a part of another good work* (Rom. 1:15-16).

16 *Preachers leave in order to spread the gospel of Christ to other places* (Mark 16:15; Acts 18:18-23).

17 *Preachers leave when brethren make exorbitant demands upon their time.* This is especially true of a conscientious family man. Preachers need to help save their own families. In order to accomplish this they must not neglect their own families (Eph. 5:25; Eph. 6:4; Matt. 23:1-4).

18 *Preachers leave when they are under constant criticism* (James 3:13-18; Matt. 7:1-5).

19 *Preachers leave when brethren start treating them and their families*

as “non-persons.” When there is no feeling of love, compassion, kindness or understanding, the preacher looks for another congregation (Rom. 12:10; Eph. 4:32; I Peter 1:22).

20 *Preachers leave when those who are “in power” are offended because of the word of God, and decide that the preacher must go.* Where there are no elders there are usually some who serve as basic leaders of the congregation. The very worst of all situations is for a preacher to be without elders or without “leaders” who are spiritually minded (III John 8-10; Matt. 15:12-14; Acts 9:23-25; Acts 23:12-13).

21 *Finally, preachers leave because God calls them home to a better place.* “Precious in the sight of the Lord is the death of his saints” (Psalm 116:15). “And I heard a voice from

CONTRIBUTORS

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heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Rev. 14:13). “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have fin-

ished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (II Tim. 4:6-8).

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Elders COLUMN

ELDERS ARE RESPONSIBLE FOR SOUND DOCTRINE

Shan Jackson

Have you noticed in reading articles and books written by our brethren lately, the preacher is always indicted for teaching false doctrine? Why are these men still able to spread unscriptural teachings?

Well, it appears to me that maybe some articles and books should be written indicting elders who let error be taught without doing anything about it. A preacher will continue to preach error as long as elders keep their mouths shut and let it go on.

I know that preachers should know better, but elders should know better than to let it happen! If elders would stand up and stop the mouths of the gainsayers, our preacher problems would not be as great as they are today. There would be no pulpit available for them in the Lord’s church.

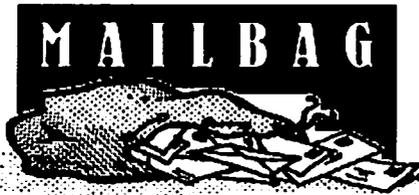
The Bible says this in regard to elders: “*Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine to exhort and convince the gainsayers. For there are many unruly and vain talkers and deceivers, especially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake*” (Titus 1:9-11).

Are the elders not the ones who are to see that the flock is fed the Word of God? What if you have a preacher who is giving the flock poison? The elders are to put a stop to it as quickly as possible! Do not wait a month or two later. By then it may be too late and a congregation may be torn apart at the roots.

The elders are the leaders of the congregation, and the congregation will go in the direction it is led. If elders allow error, the congregation will go into error. If they stop error in its tracks, the congregation will stay with the truth. Elders need to lead according to God’s Word rather than being led.

Elders, you are chosen as shepherds of the flock, and you will be held accountable for allowing error just as a preacher will be accountable for teaching it!

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SEEK THE OLD PATHS

Carson, Indianapolis, IN. "We are finding less and less papers that still are upholding what the Bible teaches. Keep up the good work" ...A. D. Jones, Baggs, WY. "I really appreciate the information that I receive in S.T.O.P." ...Eddie Yeager, elder, Seth, WV. "We are enjoying your publication. Thanks" ...Steve Golphenee, Lakewood, CA. "Many thanks to you and the elders there. God bless your efforts. So badly needed today" ...W. T. Moncrief, Memphis, TN. "I am interested in your paper and the stand you take" ...Sam Evans, Chickasha, OK. "I have seen the paper and it looks great. I'm so afraid the church today is undergoing some drastic changes and I don't like it" ...Katherine Sample, Lansing, MI. "I enjoy reading it and knowing that there are those who still teach the truth. Keep on doing what you are doing" ...Sam Shemwell, Newalla, OK. "Certainly wonderful to have a paper that stands for the truth. Being handicapped, good material to read is a blessing" ...Naty Harney, Kearney, NE. "I look forward each month to receiving S.T.O.P." ...Thelma Pomeroy, Hayward, CA. "I am enjoying your publication" ...Arthur Pigman, Glencoe, AL. "I look forward to each issue. Keep up the good work" ...Dean Fugett, Cave City, AR. "I do admire your stand for the truth. It saddens me to know that there are those in the brotherhood who must be shown the error of their teaching. We are warned that there would be those who would do this (Acts 20:30-31). My prayers are that you will ever have the courage to continue your defense of the gospel. I do appreciate what you and the elders are doing to refute error. I use some of your information in teaching concerning false teachers" ...M. J. Reaves, Gideon, MO. "We do enjoy S.T.O.P. so very much. We appreciate all the efforts that are put forth to help us be aware of the errors that are fast taking hold of the church. It's a scary thing to see how readily people accept most any thing other than the truth" ...Rodney Miller, Paducah, KY. "I appreciate receiving S.T.O.P. very much" ...Richard Bentley, Cary, NC. "I appreciate the articles that are in the paper" ...W. D. Stough, Montgomery, AL. "I appreciate the work you do and look forward to each copy" ...Mark Lance, McMinnville, TN. "I look forward to each paper" ...Gary Brown, Paris, KY. "Our prayers are for you and your work. I appreciate your defense of the truth without the sarcasm and caustic words of some papers. God bless" ...Ed Allard, Mansfield, GA. "It is very helpful in combating the liberalism that is running rampant" ...Jim Gore, Tallahassee, FL. "We enjoy S.T.O.P. very much. Thanks for the much needed lessons and may God continue to bless you and the work there in Corinth" ...Bob & Jan Reich, Dayton, WY. "Stop sending me your magazine, S.T.O.P., and you will be in real trouble!!! I really do appreciate your magazine and the articles it contains. It is sad that from time to time one must deal with false teachers and false teaching, but such is necessary if we are to stand firm for the truth. Liberalism is in the "driving seat" in far too many congregations. We are experiencing today much of what was experienced by brethren a century ago. Instrumental music is not coming wholesale into congregations but the attitude that would allow it is. The symptoms of the disease may not be exactly the same, but the disease most certainly is. The disease being a lack of respect for the authority of the Scriptures. It is almost thirty years since I came out of the Associated Churches of Christ in Australia (the equivalent of the Independent Christian Church) and many of the things that were being taught and practiced then amongst these churches, I am finding more and more in congregations of the Lord's church. Apostasy has already come to some congregations and is spreading. We must continue our efforts to stem the tide and urge congregations and individuals to return to the old paths. Keep up the good work" ...Ken Chumbley, St. Albans, WV. "You are doing a very needful service for the church" ...Murray Cook, Finger, TN. "I appreciate the stand you take for the truth. May God continue to bless your efforts in his kingdom" ...Mike Jones, Grant, AL. "Thank you all for doing a good work. It is very sad there is error in some of the churches and with some of our preaching brethren but it is good for us that hold to

"There are not enough sound papers in the brotherhood and I am thankful for men who will still stand for the truth" ...Gary Price, Murray, KY. "Thank you for the deep love you have for our Lord and his truth. I love and appreciate so much the encouragement from brethren like you" ...Marie

the truth to know about the errors and mark them and have no fellowship with them" ...Geneva Lancaster, Center Hill, FL. "You have well-written, sound, and timely articles in your paper and it needs to be in the hands of honest truth seekers" ...Marion Fox, Oklahoma City, OK. "We appreciate its arrival every month and your unfailing stand for the truth. Christians are to mature and feed on meat instead of milk. Continue pointing out erroneous pulpit teachings! Some people don't seem to realize you're talking about souls and time that never ends. Thank you very much for the paper" ...Doyle Schmidt, Meridian, ID. "We enjoy and like the articles you discuss" ...Paul Baldwin, Tallahassee, FL. "We are so thankful that there are strong Christians left that continue to be able to stand up for the New Testament teaching" ...Malcolm Halford, Norfolk, VA. "It is a great publication and faithful to the word. I deeply appreciate your excellent articles and look forward to reading every issue. If it could only be said of all brotherhood papers but sadly it can't. More good papers like yours can only strengthen all of us. May God continue to bless you" ...Bob Carrington, Paris, TN. "Use this contribution to help you in this wonderful effort! God bless you for helping in the "good fight of faith" ...AZ. "I have barely been receiving it a year, but I eagerly await each month's issue. The articles are always challenging and edifying to my faith, and truth is never compromised. Brother, we need this kind of publication in every church member's home in the world! The New Testament church is under attack, and some of its greatest foes lie within the church itself! It breaks my heart to see my brethren bring damnable doctrine into their midst (Rubel Shelly, Larry West, Joe Beam, and others), to begin "house churches" on Sunday nights, and to support any new liberal idea to appear more innovative, exciting and evangelistic. Moses stood in the shadow of Mt. Sinai and asked, "who is on the Lord's side? Let them come unto me" (Exo. 32:26). What a strong remnant remains to stand and "earnestly contend for the faith." We need this publication. May God bless your efforts!" ...Gary Francisco, Kingsport, TN.

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.

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