

Seek The Old Paths

"Stand ye in the ways, and see, and ask for the old paths... and walk therein."

(Jeremiah 6:16)

Vol. 6, No. 7

July 1995

Everywhere Spoken Against

Dan Goddard

Christian people have suffered misrepresentation and abuse from the beginning. Since the establishment of the church at Jerusalem on the day of Pentecost, its members have been represented by their religious neighbors as "the sect everywhere spoken against." It is still so today.

There is one religious body that all the sects and denominations bitterly oppose. While they disagree and are divided among themselves, they all "unite" to oppose this one religious body. But the members of this one religious body suffer in silence and offer no retaliation. Their only effort is to point out the false things the denominational churches say about them and to point to the things that the Bible plainly says. It is strange that merely pointing to what the Bible says, and only insisting that it means what it actually says, should arouse people who profess to believe in Jesus to such antagonism.

But those who are Christians, only Christians, who refuse to wear human names, have always been nick-named and ridiculed. The religious enemies of Paul represented him to the Roman governor as "a pestilent fellow, and a mover of sedition among all the Jews throughout the

world, and a ringleader of the sect of the Nazarenes" (Acts 24:5). They were "irritated" because Paul was converting many of their leading members and persuading them to become Christians. As to being "a mover of insurrections," neither Paul nor any of the Christians written about in the New Testament ever took any part whatever in politics, other than to honor the existing government and to obey its laws.

And as far as being "a ringleader of the sect of the Nazarenes," the church that Paul was a member of was not a "sect" in any sense of the word but was, and now is, the one and only church that Christ established. Indeed, for this simple reason, it is the only religious body on earth that is not a "sect" or "one of many." The "only one" cannot be "one of many" or a "sect." And the members of this one true church were called after Christ and not after the poor, despised town in which He lived. "...*And the disciples were called Christians first in Antioch*" (Acts 11:26). "*Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf*" (1 Peter 4:16). It is obvious that no man can glorify Christ by wearing any other name. Wearing religious names

not found in the Bible gives the honor to men and not to the Lord, to whom all honor and glory belongs.

Today, the one religious body of people who stands exactly on the ground that Paul and the early Christians stood on, suffer the same things at the hands of religious sects that they suffered "in the beginning of the gospel." Today they are regarded as "pestilent" or "disturbers" because they insist on preaching exactly the things that the apostles preached, as they "*preached the gospel unto you by the Holy Spirit sent forth from heaven.*" To preach the gospel as the apostles preached it really would break up any denominational "revival" and convert it into a gospel meeting. When "seekers" go forward to "the altar," no one is allowed to read from the New Testament what the Holy Spirit, as He speaks through the apostles, says for them to do to be saved. Such a thing would change the whole course of "the revival." Indeed, it really would disturb the efforts of those preaching a man-originated, denominational doctrinal theory that the Spirit comes down directly from heaven and saves a man without the gospel. This is why the various sects and

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Everywhere Spoken Against...



Guest Editorial...

The Sinful Casual Attitude Toward Sin

Charles A. Pledge

***Let us love what God loves with
all our passion and with the same passionate
fervor, hate what God hates***

One of the most destructive problems confronting the church from within is a casual attitude toward sin. Saints have learned how to peacefully coexist with sin! This attitude will eventually cause self destruction of God's people in our generation if not unlearned through repentance.

Today, a preacher who confronts sin and the sinner with boldness is considered negative and bigoted, along with some less flattering terms of non-endeardment. If one happens to be older who still believes sin must be preached against, tongues are clucked with sympathy and heads shook knowingly.

Good people, we need to get real! By that I mean we must face reality. How long will a coach succeed who accentuates the positive and never gets negative with his team? How long will a teacher succeed who never points out the mistakes of his students? How long will a parent shield the child from danger who never warns against dangers?

But, we are told, the gospel is different. Why, exclaim some, we all know we catch more flies with honey than with vinegar. My reply is that I do not try to catch flies. There are fly sprays and traps that do that job. My job is to preach the gospel because I love the souls of all men and love my Lord who authored the gospel.

But, we are warned, we must

not always be found opposing people and being only negative. I agree, with qualification. We do not oppose people, we oppose their false doctrines. We would never be found only negative for there is much positive in the gospel of Christ.

On the other hand, much of the Bible is negative. Eight of the ten commandments God gave Israel were negative. In the New Testament, so much of the Lord's and his apostle's teaching is couched in the negative. I believe the reason is simple. The negative is always easier to understand and incorporate into action.

We have statements by Paul which indicate the extent of his negativism. He said to the elders of Ephesus in Acts 20:28-31: *"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."* Paul said he had warned for the space of three years day and night. In other words, constantly. But Paul's warning is

negative! Yet, Paul was inspired in not only what to say, but also in how to say it. The form as well as the substance was a part of inspiration.

Hear Paul again as he explains the necessity and reason for negative warnings and admonitions. We read in I Corinthians 10:6-12: *"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."*

Often it is necessary to warn and admonish. In fact, as Paul writes instructions about preaching to an evangelist younger than himself he said: *"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine"* (II Tim. 4:1-2).

Please observe that of the three part instruction in verse two, two parts were negative: **Reprove and Rebuke!** Exhort is to urge to pursue a course set forth. This is generally positive but not altogether. A part of exhortation may sometimes be reproof, rebuking, and warning. It is as Jude declared in Jude 23: *"And others save with fear, pulling them out of the fire; hating even the garment spotted by*

the flesh." The warning, reprov- ing, and rebuking may some- times be necessary to address a hardened heart to get the atten- tion of the sinner.

Who is puny man to improve upon God's way? Are we wiser than God? Do we think our way is an improvement upon his way? Although some of this may be due to ignorance, it seems to be mainly because we have become so accustomed to sin around us and so entrenched in our casual attitude toward it that we just don't want to hear warnings and admonitions anymore.

But faithful saints refuse to fall into a light and casual atti- tude concerning sin. We have made a choice and remain true to that choice.

Paul wrote to the Romans in 6:15: *"What then? shall we sin, because we are not under the law, but under grace? God forbid."* With a strong interjection, Paul makes it known that our attitude toward sinning must be one of vigilant resistance. Why? We made a choice before our obedi- ence to the gospel was begun in action. Our attitude was first set when we yielded ourselves in the right manner as Paul writes in Romans 6:16-18: *"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the ser- vants of sin, but ye have obeyed from the heart that form of doc- trine which was delivered you.*

Being then made free from sin, ye became the servants of righteous- ness."

Please observe that children of God are those who made a choice (v.16). That choice was in the form of yielding to obedience. At the point of action in obedi- ence from the heart, we were sep- arated from service to sin and made servants (slaves) of right- eousness. Faithful saints are those children who serve right- eousness. That is our choice. All that opposes righteousness must arouse our passion of resistance. In short, we must hate what God hates in order to love what God loves.

Slaves are answerable to their masters. Paul wrote the *Corinthians in I Cor. 7:23: "Ye are bought with a price; be not ye the servants of men."* Paul affirms we are obligated to serve only the one who purchased us, Christ. By serving Christ, we serve right- eousness.

When we serve righteous- ness, we must arm ourselves with the armor and weapon of God and fight the good warfare. We read this instruction in Eph- esians 7:11-17. Fighting is nega- tive. That means we must con- tend for the faith (Jude 3). Con- tending means we must be against *wrong* as well as for *right*.

Yet, many have learned how to co-exist peacefully with sin. Moral turpitude is tolerated within. Moral and ethical obscen- ity is defended. Doctrinal error is shielded and false teachers are

supported, often through opposi- tion against defenders of truth and righteousness.

Does it never occur to the guilty ones, that once one goes soft against sin and is comfort- able alongside it and the sinner, they will eventually become guilty of every error they accuse the righteous of committing? Are they not guilty of negativism when they criticize others for being negative? Are they not guilty of admonishing and rebuk- ing when they oppose strong, direct, clear, negative sermons as part of a viable, correct approach in correcting problems?

Please, brethren, let us remember that choice we made when we yielded our hearts to God and determined that we would ever place him first in all things in every way the rest of our life. Let us not allow to dim that memory of choosing to obey our Savior regardless of the cost. Let us never waver from walking in the steps of our Savior, even if it means we must at times use the negative to get the attention of those who serve sin and Satan.

Let us hold high the banner of righteousness and truth stained by the blood of Jesus. Let us love what God loves with all our passion and with the same passionate fervor, hate what God hates. We will then cease to judge in terms of negative and positive and think in terms of truth and right.

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Everywhere Spoken Against...

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denominational churches consid- er the man who preaches the things that the apostles preached "a pestilent fellow." It "pesters" them; in fact, telling the people what the Bible actually says puts them out of business! But is a gospel preacher today "a pesti-

lent fellow," as the Jews accused Paul of being? No more so than Paul was. It is true that when a man preaches the gospel as the apostles preached it, it means the end of all sects and denomina- tional churches and a recognition of the one true church that was established by the Lord Jesus Christ.

Hence, all the sects, or man-

originated denominational churches, because of their contra- dictory doctrines cannot possibly unite. Yet they get together and combine their efforts in a "merg- er" to oppose the preaching of anyone who takes the Bible only as his Guide and preaches the very words of the Bible, nothing more nor nothing less.

Such a procedure upon their

part is one of the most erratic enigmas that confronts the public. They all profess to believe the Bible and to accept it as the Word of God, yet due to their respective humanly-originated creeds and denominational doctrinal theories, they all object to preaching the things the apostles preached. In New Testament times, those who accepted the teaching of the apostles "were called Christians first in Antioch," as we have already noted. But none of the denominational churches (all of them have creeds, disciplines or manuals other than the Bible, while all claiming to be Christ-

ian), are willing to simply wear the name of Christ. They prefer to wear various names that concede to be of purely human origin, such as Catholics, Episcopalians, Presbyterians, Methodists, Baptists and many others. They cannot deny that they teach or practice things that the body of religious people who "were called Christians first in Antioch," did not teach and practice.

It is also strangely significant that, while all of the humanly-originated denominational churches join together in opposing the churches of Christ and in endeavoring to heap ridicule

upon them, at the same time, all of them admit that churches of Christ occupy a position religiously that is infallibly safe. The denominational churches concede that we are right! They ridicule us and bitterly oppose us, but they admit that if a man stands upon exactly the same things that the apostles preached, he is a Christian and has a well-grounded hope of heaven when he dies. All the Bible comes to a point in the teaching of the twelve apostles of the Lord Jesus Christ. They were, and now are, and will be until the end of time as they speak through the Bible, His official spokesmen. If a man believes and practices what the apostles preached, he cannot possibly be wrong, but is bound to be right and to occupy the safe around. This is just as sure as the fact that the Bible is the Word of God. All the denominations admit this to be true.

They also admit that the apostles preached that all who believe in Jesus Christ must "*repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost*" (Acts 2:38). The denominations, because of their mistaken ideas on the work of the Holy Spirit, say that it is unnecessary to be baptized. But if a man goes ahead and obeys the Spirit's command to be baptized, they all admit that he is saved and occupies safe ground.

We kindly affirm, without fear of successful contradiction, that the church of Christ occupies the only position religiously that is infallibly safe – that is right and cannot be wrong. We also wish to kindly call attention to the fact that the religious ground the church of Christ occupies is the one and only position before the world that all other religious bodies will eventually have to come to.

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Elders

COLUMN

We want to write this lesson and deal with the eldership and the subject of unity. As we look around us today we see the Lord's church terribly divided in so many places. This is a reflection on the eldership. All elderships that want unity must be willing to work for it. Like the apostle Paul, we must plead for unity in the right spirit. *"I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the spirit in the bond of peace."*

If all elders in each congregation will follow the admonition of Paul, *"Let all things be done decently and in order"* (I Cor. 14:40), then we will respect the authority of His Word in our decision making.

Elders should have the right attitude toward each member. It has been said that 85 percent of all failures in life can be traced to the wrong attitude. It is never necessary to compromise any truth in order to have the proper unity. One can be kind, yet firm; polite, yet not hypocritical.

Another way to have unity is to keep each member busy in the kingdom. There won't be time to sow discord when each one is kept busy. Too often we elders do the deacons' job and rather than delegate work to the deacons and members, we do it ourselves. You know if you get joy from doing a job then some member who is unhappy with himself and growing weaker day by day could receive just as much joy from the same job. The church belongs to Christ and we are his God-ordained overseers in each congregation (cf. Acts 20:28; I Peter 5:2-3).

As elders we must realize wrecking a house is a small matter in contrast to the building of a house. A congregation reflects the spirit of the eldership. When you find a liberal, digressive congregation it reflects the spirit of compromise and a "don't care" attitude. When you find a "anti" congregation you find elders that are binding where God has not bound and thereby become dictatorial. To lead in the proper manner, let us follow the pattern in God's Word. Feed the church His Word and *"keep the unity of the Spirit in the bond of peace"* (Eph. 4:3).

Much more could be said in these areas but we will reserve that for a later time. We desire to hear from those of you who are elders. Write something for us to consider printing in this column. We look forward to hearing from you.

- East Corinth elders

“WHAT ARE WE SEEKING, UNION OR UNITY?”

Brian K. Butler

Just a few hours before His arrest, our Lord prays to the heavenly Father. In this prayer, recorded in John 17, one will find the following statement made by our Lord: *“Neither pray I for these alone, but for them also which shall believe in me through their word; that they all may be one; as thou, father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me”* (John 17:20,21) (underline mine, bkb). The above text quotes our Savior praying for unity, not only for His disciples, but for all believers. Therefore, a question arises for us today who are seeking unity, “What are we seeking, union or unity?”

Some may say that union and unity are the same or that one is the result of the other. But on the contrary, union and unity are different, very different. An illustration quoted by a close friend of mine will show the difference. Note: You can tie the tails of two

cats together; Thus, you have union. But is there unity? Of course not! Those two cats will fight constantly until the union is broken or one is dead. I have heard and read about so-called “Churches of Christ” who have joined hands with denominations seeking unity. They believe they have achieved unity. However, all they have achieved is union and not unity. The same is true with the “change agents” of today. They are seeking unity with not only denominations but with the world as well. They say that the church should change to attract the world. This is a nice (tricky) way of saying that the church should conform to the world. But again, they have achieved union and not unity. But why?

Union means: “an act or instance of uniting or joining two or more things into one.” Unity means: “a condition of harmony, continuity without deviation or change as in purpose or action” (Webster’s Ninth New Collegiate

Dictionary). Just like the two cats, we could have a joint worship service with a denomination and have a union. But is there unity? NO! Not unless we are willing to fully accept what they are teaching or “visa-versa.” And, even though both parties may agree in doctrine and achieve unity with one another, it would not be the unity approved of God unless all parties accept and agree with God’s Word! God ordained unity is only achieved when all accept God’s Plan.

We should seek to have unity, based upon the word of God, and not just a union. You see there is power in unity (Acts 2:42-47). The first century church had unity and the church grew with leaps and bounds. The inspired Psalmist (133:1) wrote; *“Behold, how good and how pleasant it is for brethren to dwell together in unity!”*

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JUST A LITTLE TALK WITH JESUS?

Doug Hoff

Continuing to sing unscriptural songs after having been alerted to the facts is called "will worship." Will worship is engaging in acts of worship because they please man's will but violate God's will.

Certainly none of us would knowingly teach false doctrine for we know the Lord will punish those who do so (Gal. 1:6-9). Normally, we associate these admonitions with the public teachers or preachers in the church. However, when we sing congregationally, all of us are engaged in teaching. God revealed this in His Word when Paul wrote, *"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord"* (Col. 3:16). The inescapable conclusion is that we shall be held accountable for the songs we have sung since it is possible to teach false doctrine through this avenue of worship.

If we sing songs that express false doctrine, whether explicitly or implicitly, we are guilty of vain worship as well. Not everything done in the name of worship is acceptable or pleasing to God. Jesus well said, *"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men"* (Matt. 15:8,9). If we sing without paying attention to the words of the songs, our hearts will be far from the Lord too! Some of the songs in "our" books should not be sung by those seeking to glorify God.

Sometimes Christians may not suspect there is anything wrong with the songs they sing because they have been sung for many years. If grandparents and

parents sang unscriptural songs they were wrong. The passage of time never changed error into truth! It may be that we have not paid close enough attention to our songs. If so, the time for changing our practice is NOW.

Continuing to sing unscriptural songs after having been alerted to the facts is called "will worship." Will worship is engaging in acts of worship because they please man's will but violate God's will (Col. 2:22,23). Knowingly singing error-filled songs because we like the melody, beat or some other reason is still wrong. Such actions are rebellion of the worst kind. Hear what God says about the matter: *"For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry"* (I Sam. 15:23).

Let's consider the song *Just A Little Talk With Jesus*. Keep in mind that just because it is in "our" song book it is not necessarily approved by God. Some of the songs were written by members of denominations such as Fanny J. Crosby. Thus, it should not surprise us that some of their denominational error is expressed in the songs which they wrote. What are some of the problems with *Just A Little Talk With Jesus*?

First, **this song teaches salvation by prayer alone.** The first stanza begins by saying "I once was lost in sin but Jesus took me in...And just a little talk with Jesus made me whole." This smacks of praying the so-called sinner's prayer where one asks Jesus into his heart and then asks God to forgive his sins based on the new relationship with

Christ. The Bible nowhere teaches this plan of salvation for alien sinners. Certainly this song has alien sinners in mind and not erring children of God since it speaks of Jesus taking the sinner in and then making him whole.

Second, **this song incorrectly urges people to pray to Jesus directly.** The third stanza and chorus make this abundantly clear. Open a song book and read that third line: *"But Jesus is a Friend who watches day and night; I go to Him in prayer..."* There can be no doubt but that Him refers back to Jesus. But what saith the scriptures?

Jesus taught his disciples to ask the Father (not Jesus) in the name of Jesus (John 16:23). Even in the model prayer, Jesus taught us to pray after this manner: *"Our Father which art in heaven, hallowed be thy name"* (Matt. 6:9). There is absolutely no support in the Bible for the notion that one can acceptably pray directly to Jesus. When we pray we make our petitions of the Father through the Son since he is our God ordained mediator (I Tim. 2:5). This does not mean that it is all right to pray (i.e., ask or speak) to Christ directly.

Failing to abide by these simple commandments means one is transgressing the word of God. Remember, *"Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God"* (III John 9). Since we all wish to "have God," we must refrain from singing corrupt songs like *Just A Little Talk With Jesus*.

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10th Annual SEEK THE OLD PATHS

L · E · C · T · U · R · E · S · H · I · P

*Theme: The Church at Corinth
A study of the rewards and problems of the church at Corinth.*

July 23-27, 1995 Always the 4th Sunday in July

SUNDAY, JULY 23

- 9:45 The City Of Corinth In Paul's DayWindell Fikes
- 10:35 The Financial Support Of Those Who Preach The Gospel (1 Cor. 9:9-14).....Walter Pigg
- 7:00 Jesus Christ, The Only Foundation (1 Cor. 3:11-15)Melvin Sapp
- 8:00 My Grace Is Sufficient For Thee (2 Cor. 12:9)Charles Blair

MONDAY, JULY 24

- 9:00 Walk By Faith, Not By Sight (2 Cor. 5:7).....Terry Joe Kee
- 10:00 The Corinthian Carnality (1 Cor 3:1-3).....Dan Bailey
- 11:00 One Body But Many Members (1 Cor. 12:12-27).....Virgil Hale
- 1:30 1 Cor. 7 - Instructions On Marriage #1Ken Burleson
- 2:30 Come Out From Among Them And Be Ye Separate (2 Cor. 6:14-17).....Nat Evans
- 3:30 Not To Think Above That Which Is Written (1 Cor. 4:6).....Melvin Sapp
- 7:00 Be Ye Obedient In All Things (2 Cor. 2:9).....Garland Robinson
- 8:00 The Preaching Of The Cross (1 Cor. 1:18-21)John Shannon

TUESDAY, JULY 25

- 9:00 Godly Sorrow Worketh Repentance (2 Cor. 7:8-10).....Ferrell Hester
- 10:00 Shall A Brother Go To Law Against A Brother? (1 Cor. 6:1-8).....Charles Leonard
- 11:00 The Open Door Of God's Providence (1 Cor. 16:9).....John Ferguson
- 1:30 1 Cor. 7 - Instructions On Marriage # 2Ken Burleson
- 2:30 Our Light Affliction (2 Cor. 4:16-17)Sidney White

- 3:30 Faithful Stewards (1 Cor. 4:2).....Dan Jones
- 7:00 A More Excellent Way (1Cor. 12:13).....Wayne Coats
- 8:00 We Are Not As Many Which Corrupt The Word Of God (2 Cor. 2:17, 4:2).....Gilbert Gough

WEDNESDAY, JULY 26

- 9:00 God Loveth A Cheerful Giver (2 Cor. 9:6-7).....Guy Hester
- 10:00 Difficult Passages: I Cor. 2:9,14; 3:15; 8:13; 9:22; 11:22; 15:29.....Sidney White
- 11:00 The Proper Treatment Of A Brother In Sin (1 Cor. 5)Eddy Craft
- 1:30 1 Cor. 14 And Women's Role # 1Alan Adams
- 2:30 Unity & Division: When To Be Desired And When To Be Avoided.....Wayne Coats
- 3:30 The Letter Killeth But The Spirit Giveth Life (2 Cor. 3:6-18).....Jimmy Bates
- 7:00 The Resurrection Of The Dead (1 Cor. 15:12-58)Dan Sikes
- 8:00 Exhortation To Faithfulness (1 Cor. 15:58)Ed Casteel

THURSDAY, JULY 27

- 9:00 The Lord's Supper (1 Cor. 11:20-34)Ben F. Vick
- 10:00 Baptism & The New Creature (2 Cor. 5:17)B. J. Clarke
- 11:00 The Temple Of God (1 Cor. 3:16-17; 6:19-20).....John West
- 1:30 1 Cor. 14 And Women's Role #2.....Alan Adams
- 2:30 The Apostle PaulWayne Cox
- 3:30 Satan And His Ministers (2 Cor. 11:13-15).....Jerry Joseph
- 7:00 Now Is The Day Of Salvation (2 Cor. 6:2).....Eddy Craft
- 8:00 The Judgment Seat Of Christ (2 Cor. 5:10-11)Charles Leonard

LECTURESHIP SPEAKERS:

Windell Fikes, Wayne Cox, Melvin Sapp, Charles Blair, Terry Joe Kee, Dan Bailey, Virgil Hale, Ken Burleson, Nat Evans, Garland Robinson, John Shannon, Ferrell Hester, Charles Leonard, John Ferguson, Sidney White, Dan Jones, Wayne Coats, Gilbert Gough, Guy Hester, Charles Leonard, Eddy Craft, Alan Adams, Jimmy Bates, Dan Sikes, Ed Casteel, Ben F. Vick, B. J. Clarke, John West, Walter Pigg, Jerry Joseph

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You will need to tell them you are with the East Corinth Church of Christ. / RV hook-ups include water and electricity.



SEEK THE OLD PATHS

...Edward L. Wells, Union City, TN. "It is great!" ...Jesse Whitlock, Ardmore, OK. "Thanks for S.T.O.P." ...Bobby Duncan, Adamsville, AL. "Thank you for S.T.O.P. It's one of the best papers in our brotherhood" ...Harold Heath, Casa Grande, AZ. "I enjoy it so very much. I do appreciate you exposing those that teach error. They sure do need to be stopped. It seems like they are everywhere. It is such a shame. Keep up the good work and may God richly bless you all who stand up for the truth" ...Bertha Leonard, Lecanto, FL. "I look forward to getting and reading good Christian literature. Keep up the good work" ...Mary Doggett, Pulaski, TN. "We truly need the Old Paths in this world today. There are too many changes being made in the church that God has not authorized. Keep writing" ...James Cox, Sharon, TN. "We do enjoy your publication because it is sound. May God bless your work" ...Charlie Gray, Union City, TN. "I enjoy S.T.O.P. very much. Thank you for all the good work it does. I pass it on to my friends" ...Jewell Howard, Michie, TN. "Thank you so much for sending me S.T.O.P. My dear wife and I are 81 years young. I have been preaching the gospel for almost 55 years. It has been the most pleasant thing in our lives to serve our Lord. It breaks my heart to see and hear the many things happening to the body our Lord gave his life's blood for. Please continue to "Seek and Stand" for the Old Paths as long as you live" ...J. P. Williams, Merced, CA. "I enjoy your paper very much and appreciate your firm stand for the truth and against error" ...Laura Worthey, Nettleton, MS. "We look forward very anxiously to receiving S.T.O.P. You are to be commended for your strong stand for the truth when the winds of change have reached gale force. Our prayer is that God will richly bless you in your work" ...M/M W. A. Mayfield, Signal Mountain, TN. "Thank you for your stand for the truth and the wonderful articles in your publication" ...Ray Weddington, McMinnville, TN. "I enjoy it very much" ...Sheila Wilmoth, Algood, TN. "I enjoy it so much" ...Giorgia Mullins, Yazoo City, MS. "May the Lord bless you for the work that you are doing in the publication of S.T.O.P. as a part of the great commission" ...C. B. Burkham, Ft. Worth, TX. "We enjoy it very much" ...Thomas Davenport, Cherokee, AL. "I appreciate knowing what is going on in the church and your timely response to false doctrine" ...Doug Stahl, Buffalo, WY. "We appreciate your firm stand for the truth and may God bless your

"I enjoy and appreciate this fine publication. I find it to be sound, and you are not afraid to publish articles that are straight to the point. Please continue this great work" ...Horace L. Jacobs, Lynchburg, TN. "I want to thank you for the good work you are doing and the elders at East Corinth

efforts" ...Jerry Bates, Palestine, AR. "I appreciate you keeping us up to date on what's going on in the Lord's church" ...Sandra Moore, Dyersburg, TN. "I look forward each month to this excellent publication" ...Vadeen McKeown, Middleton, TN. "Excellent periodical" ...Hoyt Huston, Oak Ridge, TN. "Enjoy it much and always pass it on" ...Alfred Chetham, San Lorenzo, CA. "Please be sure and keep me on your mailing list as I do not want to miss an issue of S.T.O.P. God bless you all for the work you are doing for the kingdom" ...Billy Jack Alexander, Duncanville, TX. "Please keep the good work going. I am thankful for your stand for the truth" ...Helen Claud, Dover, TN. "It is one of the best papers I get. I look forward to the good articles each month. Keep up the good work" ...Robert Oliver, Clinton, NC. "All thinking people who love the truth of God and his church appreciate what you are doing to alert us to the dangers facing God's people today" ...W. H. Handy, Texarkana, TX. "I do not especially enjoy reading S.T.O.P., but I really appreciate your defense of the truth. It is a shame that in this day of enlightenment that there are some among us that would try to lead us into another apostasy. Keep up the good work" ...Doyle Bloomer, Grace-mont, OK. [NOTE: I know what you mean when you say you do not especially enjoy reading S.T.O.P. We do not enjoy having to spend so much time exposing error, but it is necessary to be faithful to God as you well know (II Tim. 4:2-4; Rom. 16:17; Eph. 5:11). "Smooth things" may be much more pleasant, but as long as there is error there will be the need to expose it for what it is. Balance demands we all both promote and defend the gospel (Acts 20:26-27), gmr. "I enjoy it very much. Thank you for standing for the truth as you do" ...J. T. Griggs, Aberdeen, MS. "Keep up the good work and may God richly bless you and your family as you teach the truth and expose error" ...M/M Michael Gray, Union City, TN. "I enjoy reading your paper" ...Mrs. Harold Dendy, Kosciusko, MS. "I appreciate your good works in defending the truth and spreading the gospel. I look forward to receiving S.T.O.P. each month. Please keep up the good work. Thank you so much" ...Doyce Britt, Nettleton, MS.

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

THIS IS THE LAST ISSUE

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