

Seek The Old Paths

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

Vol. 2 No. 13

October/November 1991

THE CHURCH'S PARTICIPATION IN A CHRISTMAS PARADE

Ben F. Vick, Jr.

The ancient landmarks were not to be removed in Israel (Deut. 19:14; 27:17; Job 24:2; Prov. 22:28; 23:10). They set forth the boundary lines for the children of Israel. If the landmarks were removed, then ultimately, Israel would lose her identity because she would intermingle with other nations. The principle is still true in spiritual Israel, the church. There are spiritual landmarks in the New Testament which distinguish us as a people from the nations round about us. These spiritual landmarks are the identifying marks of the church.

This issue is dealing with the spiritual landmark, the **work of the church**. If there ever were a time in which there was a need to emphasize this basic identification of the church, it is now. For a score of years in the Lord's church there has been too much of an emphasis upon gyms, gadgets, and gimmicks instead of the gospel of Christ. We are reaping, as will future generations reap, the consequences of such perversions.

We are now hearing of some churches of Christ that have entered a float in a Christmas parade. Is such an action authorized in the scriptures? Is this simply another way to evangelize?

One such float depicted the scene of a crucifixion with individuals playing different roles while the preacher, over a loud speaker, would say something like, "we do not know when Jesus was born, but we do know that he died and that is what is important."

One says, "Well, what is wrong with that?" Some say this is just an expedient way to teach

the truth. It is equivalent, we are told, to the use of a flannel board and/or chalk board.

In the first place, it is **contrary to the scriptures**. There is neither precept, precedent nor principle which would authorize such action. The apostle Paul, by inspiration, commanded, "*And have no fellowship with the unfruitful works of darkness, but rather reprove them*" (Eph. 5:11). Both what was done and what was not said in the above given scenario violates this verse. The action of this congregation put them in fellowship, or joint participation, with the denominations in celebrating that which is without scriptural authority. What the preacher did not say is that celebrating Christmas as a religious holiday is wrong. He evidently did not condemn their action; otherwise, it would place his own actions in a bad light. It would be inconsistent.

Why do God's people need to join in affinity with heathen nations if God is on our side? Jeremiah said, "*The Lord hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day*" (Jer. 42:19). Yet, the false teachers said to Jeremiah, "*Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there*" (Jer. 43:22). The problem remains today. The Lord said, "*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what*

agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people” (II Cor. 6:14-16). But still our brethren are joining in with the denominations. Jehu, the seer, said to Jehoshaphat, “*Shouldest thou help the ungodly, and love them that hate the Lord”* (II Chron. 19:2)?

The church has no business encouraging the celebration of Christmas. It is a denominational practice borrowed from the pagans. It would be just as scriptural and logical for the church to enter a float in the Mardi Gras parade in New Orleans or the St. Patrick’s Day parade in New York or Chicago as for the church to enter a float in a Christmas parade. All are wrong. But for people who are not interested in Bible authority, it will make little, if any, difference (Col. 3:17).

Christians are to observe the Lord’s day, the first day of the week (Acts 20:7; Rev. 1:10). There is no authority for the church to observe any other day. Some in Paul’s day were turning back to Judaism, observing some of the special days required in the Old Testament which were no longer in force. Paul wrote, “*Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain”* (Gal. 4:10-11). On this passage brother David Lipscomb stated, “*Fondness for observing these days was regarded as indicative of indifference to Christ.”*

Lipscomb further commented:

“It is true that those churches which lay most stress on the observance of the days not authorized in the scriptures pay least regard to the observances ordained by God. The churches that observe Easter, and other days ordained by men, pay the least regard to the scriptural observance of the first day of the week. Paul discusses the observance of days in worship to God not especially required by the scriptures (Rom. 15:4-5), and says if a man wishes to observe a day, and is satisfied in his own mind, let him do it; let him have his faith to himself; but he is to do it as an individual, so as not to impose it on others. When a church has a special Easter service or any such service, it imposes its service on every member of the congregation. This Paul clearly condemns. Sometimes things harmless in themselves become harmful for

the use made of them. Jesus illustrates this by the washing of hands, harmless in itself, but when done as a religious ceremony, Jesus says it is sin (Matt. 15:2). God condemns those whose fear of him is a commandment of men, which has been taught them (Isa. 29:13). Then a service that may be right under some circumstances, when done as a religious service because taught by man, becomes sin. The Christians ought to be careful to do all they do, in the name of the Lord, and only what he commands. When men start out to do those things not required by the scriptures, where will it end? One step leads to another, till the service of God is lost sight of in the multiplicity of human observances. To observe Easter now is to honor the Roman Catholic Church, not Christ; for it, not he, ordained the service.”

But someone begins to question our objections by asking: “Well, can the church pay for a chart to be made?” We answer, “Yes.” Can it then put

the chart on wheels and push or pull it down the street?” Again we answer, “Yes.” Well, then, our querist asks, “What about doing so on the day and at the same time as the denominations are having a Christmas parade?” We respond

“No, because it then places us, as the Lord’s people, in fellowship with the denominations.” The world will assume that the church of Christ is in fellowship with the denominations and that we approve of them.

To be joined in affinity with the denominations in such a joint venture is in plain violation of the scriptures. Not only so, but the question of our influence needs to be considered. What does the world think of the church’s participation in a Christmas parade? Never mind that we, as members of the church, understand (or, do we?) that Christmas is not to be celebrated as a religious holiday, commemorating the birth of Christ. What does the world think? What perception are we giving to the world? We teach not only by word of mouth, but by example. And, the example of the church’s being involved in a Christmas parade speaks louder than our words which say we do not keep Christmas as a religious holiday. In the mind of most, a Christmas parade has a religious tone and tenor.

Some had slanderously reported that Paul taught, “*Let us do evil, that good may come.*” The

**There is neither precept,
precedent nor principle which
would authorize such action**

apostle vehemently denied this. Yet, today, some think that the end justifies the means. It is believed that as long as one's objectives are good and right, then, the means, or methods, of reaching those objectives cannot be wrong. But, brethren, we should not let our good be evil spoken of.

Someone argues, "Well, I will go anywhere and preach the gospel." Would he? Would he go to a bar or to a house of ill repute? Jesus said to his disciples, "*Be ye wise as serpents and harmless as doves.*"

It is true that Paul went to the synagogues to preach the gospel. The synagogue was a place of public gathering where the scriptures were read and discussed. He reasoned with the people, pointing out that the law of Moses was no longer in force. Did the preacher on the float reason with the people in the streets as to why celebrating Christmas as a religious holiday is wrong? Did he demonstrate that there is no authority for it (Col. 3:17)?

Paul commanded, "*Prove all things; hold fast that which is good*" (I Thess. 5:21). But it seems that all that one needs to do is just claim a work or method is scriptural and all are to accept it as right. But we need to test a matter by the scriptures. If there is no scriptural authority for a practice, we should abandon it.

*4915 Shelbyville Rd.
Indianapolis, IN 46237*

The Work Of The Church

Sidney White

The work of the church is the greatest work on earth. It is the only work that will be of value in the judgment. It should stir within us then a desire to know exactly what the work of the church "is" and "is not."

MISCONCEPTIONS OF THE WORK OF THE CHURCH

In spite of the fact that the Bible clearly

defines the work of the church, there is still much confusion as to what that work is. The work of the church is not in solving social problems through social club type activities. The work of the church is not political, though morality in politics is demanded. The work of the church is not entertainment, though in other areas we may be entertained. The work of the church is basically changing the minds of men to do that which is according to the will of God.

TO EQUIP THE SAINTS

One of the basic works of the church is to edify those who are children of God. In Ephesians 4:12 "*perfecting of the saints*" literally means to equip, to complete, to fit for a specific purpose, train, instruct, develop, according to Thayer. One specific work of leaders is to feed the flock. Once a person is a child of God, that person needs further instruction. This is accomplished by teaching the word of God (II Peter 3:18). Saints should welcome instruction (I Peter 2:1-2) and should desire the whole council of God (Acts 20:27). Children of God should "*meditate on the law of the Lord day and night*" (Psalm 1:1-2); and should "*hunger and thirst after righteousness*" (Matt. 5:6). Other specific things may be used in edification, but those things must be in harmony with the will of God. Basically, everything we do is to be done to the edifying of others (Rom. 14:19). But those who do not grow, whether it is because they do not study, or they will not accept the efforts of others to edify them, stand under the condemnation of the God of heaven (Heb. 5:12—6:6).

FOR THE WORK OF THE MINISTRY

"*The work of the ministry*" in Ephesians 4:12 would be what we commonly call benevolence. The church began early in its existence to see to the needs of others (Acts 4:32-35). The relief of those in Jerusalem was shared by brethren in many parts of the world. Another particular case is recorded in Acts 6. Men were chosen who could take care of this problem of the widows and their needs. Paul gave to Timothy the same instruction concerning widows in I Timothy 5:3-16, using the phrase "*widows indeed.*" To care for the needs of others is a part of "*pure and undefiled religion*" as recorded by James in James 1:27. In James 2:15-16 a situation is used to show the relationship between faith and works, but the illustration shows clearly the need to fulfill the needs of the

needy. If we fail to see to the needs of those in need, the love of God does not dwell in us (I John 3:17). This responsibility is to be extended to *“all men, especially unto them who are of the household of faith”* (Gal. 6:10). The work of the ministry is further impressed upon our minds by the fact that we shall be judged by our service (Matt. 25:31-46).

FOR THE BUILDING UP OF THE BODY

While we are not interested just in numbers, we do recognize that numbers represent souls. When we understand that the work of Jesus was *“to seek and to save that which was lost”* (Luke 19:10), we as the body of Christ will engage in the same work. The great commission gives us the marching orders of the church (Matt. 28:19; Mark 16:15; Luke 24:47). According to Ephesians 3:8-11 this is the eternal purpose of God. And, without our fulfilling that commission the truth of God will not be spread to those who are lost (Rom. 10:13-17). We read of the church at Antioch sending out Paul and Barnabas to preach to the Gentile world. We read of the saints who were scattered from Jerusalem by the persecution—going everywhere preaching the word (Acts 8:4). We read of Paul spending time in Ephesus, preaching and teaching day and night, in an effort to strengthen the brethren and save the lost (Acts 20). The church, the pillar and ground of the truth (I Tim. 3:15), is to uphold the truth in a crooked world. If we do not do that, then no one else will and the world will be lost.

THINGS NEEDED TO DO THIS WORK

No successful work is ever done, and especially never completed, unless the proper tools are available to do the work. In order for the church to do the work that God has given it to do, certain things are needed. There must be **leaders with vision and wisdom**. The church needs men who know what the work of the church is and enough concern for that work to look unto the fields that are white unto harvest, ask God for wisdom to lead in that harvest, and then stir the hearts of the people to go ahead with the work. For the church to accomplish its work there must be a consecration in the daily lives of its members. We should not conform to this world, but our lives must be transformed, and that transformation comes by our understanding and practicing the will of God (Rom. 12:1-2). To accomplish the work of the church there must be a **deep passion for the souls of the lost and the needs of our**

fellowman. All of this involves a total surrender to the task before us.

CONCLUSION

“You must surrender before you obey, you must obey before you can grow, you must grow before you will serve, and you must serve before you can enter heaven.” When we engage in the work of the church, the work that God has given us to do, then our labor will not be in vain (I Cor. 15:58).

*Rt. 2 Box 365
Corinth, MS 38834*

WHAT IS THE WORK OF THE CHURCH?

Walter W. Pigg

During the 1950's, when the controversy over congregational cooperation and the care of orphans was raging, there was considerable discussion as to what constitutes the work of the church. Although there were disagreements concerning individual and congregational responsibilities, and how some works should be done, there was general agreement that the work of the church was limited to three areas:

1. **Evangelism**
2. **Edification**
3. **Benevolence**

As time passed, however, there seemed to be less concern about the subject, as evidenced by fewer discussions of it. No important question concerning the church should go unnoticed for long; but, due to some changes which have taken place and are taking place today, we believe it is **very urgent** that we again address ourselves to the question: “What Is The Work Of The Church?”

We have long contended — and rightly so — that the only way to answer any Bible question correctly is to go to the only inspired source available, the Bible. Those who have resorted to human wisdom and/or the wishes of individuals as

a basis for answering Bible questions, and to determine their course of action in religious matters, have drifted farther and farther from God's pattern of truth. For proof of this we need only look around us. Now, as we go to the Bible for an answer to the above question, or any Bible question for that matter, we must acknowledge the fact that actions or activities are not authorized by the **silence** of the scriptures. That is, just because a thing is not specifically mentioned in the Bible we are not **at liberty to practice it!** Since Biblical faith is not based upon the silence of the Scriptures, but rather upon the hearing of God's word (Rom. 10:17), any action or activity which is not authorized by God's Word **can not** be done by faith.

THE NEW TESTAMENT AUTHORIZES CERTAIN WORKS

Without going into a detailed study, I am suggesting that the New Testament clearly authorizes the church to work in the areas of **evangelism, edification and benevolence**. Although there are many passages relating to these areas of work, just a few of them should suffice. **Evangelism** is authorized by the Great commission (Matt. 28:18-20; Mark 16:15,16). **Edification**, which can hardly be separated from evangelism, is authorized in Matthew 28:20 when Christ says, *"teaching them to observe all things whatsoever I have commanded you."* Efforts to encourage Christians to, *"...Desire the sincere milk of the word, that ye may grow thereby,"* as Peter exhorted in I Peter 2:2, involve edification. Edification is also involved when elders (who are to be *"apt to teach"*) are told to *"Feed the flock of God which is among you..."* (I Peter 5:2). Works of **benevolence** are authorized by such passages as Galatians 6:10 and James 1:29.

Few would attempt, I'm sure, to show by the New Testament that the church is **not authorized** to work in the above areas. Furthermore, even at the present time when many other works are being engaged in by churches, I don't recall seeing any serious attempts to prove that the work of the church scripturally includes **other** areas. If we are correct in our long-held view that the work of the church is authorized in and limited to these areas, how do we account for the widespread engagement of churches in activities which do not, by any stretch of the imagination, come under either of these categories? Is not this a question which, for the well being of the church, needs to be answered? If our teaching relative to the

authorized work of the church over the past several years has been in error, a number of us stand in need of repentance for teaching false doctrine. If, on the other hand, we have been and are correct in our teaching, we are faced with a most serious brotherhood problem today! The latter I believe to be the case.

ARE RECREATION AND ENTERTAINMENT AUTHORIZED WORKS OF THE CHURCH?

In the late 1970's my wife and I were visiting in a city on the Gulf Coast. Friends were showing us around the city when we drove by a denominational church building where a sizeable addition was under construction. We were informed that this was their "new gymnasium." The thought occurred to me that this reflected a considerable change in that denomination which used to be considered quite conservative. Not too many years before that time they would not have been building a gym! At that time I was probably not fully aware as to how far our own brethren had gone in the same direction or where we would be today! Over the past several years now I have been saddened and dismayed by the reports of numbers of large churches, and even some small ones, spending considerable sums of money to build **gymnasiums** and to go into the **recreation and entertainment** business! More often now we are seeing activities for young people billed as providing "food and fun." It is also obvious that a considerable portion of some **youth ministers'** time is devoted to the providing of "food and fun" and other forms of recreation and entertainment. If such things as these can be provided by the church scripturally, where is the stopping point? It appears there would be none. But if my life depended upon it, I could not justify these things as works of the church, by the authority of God's word.

One of my greatest concerns about the question under consideration is the general **lack of concern** which is being evidenced by so many. I don't believe the things we have mentioned could have happened in the 1950's without pro-

**There are many large churches
and even some small ones
building gymnasiums and going
into the recreation and
entertainment business!**

voking out-cries from all across the land of our great brotherhood. Had these things happened in those days there very likely would have been a number of public discussions on the subject. But today relatively few are speaking out by way of showing their concern. And, where are those who practice such things as mentioned above who would be willing to defend their practices from a Biblical standpoint?

It is hard to believe that our honest convictions relative to the work of the church have changed so drastically. And, this raises another **most important question**. That question is, have convictions been replaced by a spirit of compromise of God's truth which allows people to do what pleases themselves, even though such cannot be justified by God's word? In view of the abundant evidence, my answer would have to be in the affirmative. Surely, this is a time when those who love the truth must "*stand fast in the faith*" (I Cor. 16:13) and "*earnestly contend for the faith*" (Jude 3) even though multitudes go astray!

*Rt. 1 Box 330
Middleton, TN 38052*

(Continued from back page, COX)

3. A VBS announcement from a church in Birmingham: "O.K. — so V. B. S. always makes you think of little children singing 'Father Abraham.' But Vacation Bible School at _____ always features exciting activities for teenagers. This year we will offer ...pizza... Bible classes... bowling... (a particular teacher) ...movies...."
4. "Kansas City's 1st Children's Gospel Meeting. August 7th-10th, boys and girls, ages 3-11, Child Evangelist. See World Famous Puppets by Davis & Porter, Buster Booster, The Talking Heart."

In the craze to attract numbers at all costs, to be proud, prestigious, and popular, many have forsaken the true "drawing card" — Bible-centered, rock-solid teaching and preaching — and are mimicking denominational tactics for growth — games, parties, trips, gymnasiums, theatricals, and other cheap schemes to promote the Lord's work. So many of us, like the Israelites of old, are making the monumental mistake of trying to be

like the "nations about us." Today, following the Biblical pattern for church work and growth just is not enough for some; neither are they satisfied with anything less than the sensational. Home Bible studies, inviting a neighbor to a gospel meeting, explaining and expounding the Biblical text and making the necessary application are found to be dry, stale, and boring, if not downright offensive. After all, we've moved from the reading era to the watching era, from the desire to serve to the desire to be served. Instead of learning, we want entertainment. Instead of working, we want to play; "it has to be fun to do it." Such an attitude has been detrimental to our society. Family togetherness and homework suffer while Mario and company thrive. Such an attitude has also adversely affected the Lord's cause and true church growth!

What are the results of our infatuation with this "big is best" "draw-'em-in-whatever-it-takes-and-teach-'em-later" policy?

- ① The church is reduced to a mere social club or civic organization and God is robbed of the glory that he deserves.
- ② Attention is diverted from man's sin, his need of the Redeemer, and God's final judgment to socializing and man's "felt needs."
- ③ Many are "converted" because of a hot dog instead of a Savior, and remain lost as a result. Only the blood of Christ can save, and not Oscar Mayer! And, whenever the hot dog is gone, those attracted by it will also be gone; when the thrill of the moment suddenly becomes boring, they will turn to other churches whose programs are more stimulating and exciting.
- ④ We have no influence for good on society whatever. Abortion, pornography, teenage suicide, rape, gambling, and other such evils are all on the rise. Yet what are we teaching and practicing? Food, fun, and frolic! Do we honestly wonder why our impact on society is not greater than it is?
- ⑤ Missionary work is hindered. Just think of the millions spent on "Family Life Centers," jogging tracks, etc., that could otherwise be given to the spread of the gospel!
- ⑥ Last, but not least, we will be lost for this attitude of amusement. We are to have God's authority for everything we do in the work and worship of the church (Col. 3:17). For the abuses discussed in this article, there is no Bible authority.

Were it not so serious, the following true illustration would be humorous. One California

resident, thumbing through the yellow pages to find a church to attend, came across this listing: "Church of God Grill." Curious as to what type denomination this was, he called and asked why the group had such an unusual name. He was told the church was facing financial difficulty and started grilling and selling chicken sandwiches to pay the bills. People came and loved the food but not the church. The decision was made to cut back on church services and devote more attention to the now thriving sandwich business. Since the enterprise became such a success, the denomination was eventually closed altogether, but the restaurant retained the name, "Church of God Grill." Such is the folly of denominational tactics, but why can't we learn from their mistakes, instead of parroting them???

The work of the church is not to entertain, to recreate, to placate, or to amuse. Its work is to reach out to the lost and dying world with the gospel. However, if we are not engaged in such, how long will it be before we too become a "Church of God Grill?"

*Rt. 2 Box 69-B
Hazel, KY 42049*

Upcoming Religious Debate

On January 27,28 and 30,31, 1992, at 7:00pm in the building of the Burbank Church of Christ, 9700 Fulton St., Houston, Texas, a debate will be conducted to discuss the work of the Holy Spirit in convincing one of sin, converting him to Christ and sanctifying him as a child of God. The propositions are:

MONDAY AND TUESDAY NIGHTS

"The scriptures teach that in conviction, conversion and sanctification the Holy Spirit operates only through the word of God."

Affirmative: David P. Brown, Christian
Negative: Bob L. Ross, Baptist

THURSDAY AND FRIDAY NIGHTS

"The scriptures teach that in bringing men to faith in Jesus Christ as Savior, the Holy Spirit uses means, and he also exerts his personal power in accompaniment, or additional to the means."

Affirmative: Bob L. Ross, Baptist
Negative: David P. Brown, Christian



Questions & Answers

Garland M. Robinson

DIDN'T MEN START THE CHURCH?

It was for the salvation of men that the church was established. Therefore, men had nothing to do with the planning, establishing and continuance of it.

Men did not purpose or plan the church. God planned it even before he created man. *"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord"* (Eph. 3:10-11).

Men did not purchase the church. It was Jesus, the only begotten son of God, who bought *"...the church of God, which he hath purchased with his own blood"* (Acts 20:28). Inspiration records that *"...Christ also loved the church, and gave himself for it"* (Eph. 5:25). Man was not a fit subject to pay the price. It took the sinless son of God to purchase the church with his precious blood.

Men did not name its members. A new name was prophesied to be given to God's people. *"Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off"* (Isaiah 56:5). *"...Thou shalt be called by a new name, which the mouth of the LORD shall name"* (Isaiah 62:2). *"And the disciples were called Christians first in Antioch"* (Acts 11:26). *"Yet if any man suffer as a Christian..."* (I Peter 4:16).

Men do not add people to the church, nor do men "join" the church. It is God who adds to the church those who obey him. *"And the Lord added to the church daily such as should be saved"* (Acts 2:47). *"But now hath God set the members every one of them in the body, as it hath pleased him"* (I Cor. 12:18).

Men did not give the church its doctrine. *"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ"* (Gal. 1:8-12). *"All scripture is given by inspiration of God..."* (II Timothy 3:16).

The church is God given – divine. It is the body of the saved – those redeemed by the precious blood of Christ. It alone will be presented as a bride to her husband in that last great day. Are you a member of it? **Repent and be baptized** (Acts 2:38).

The Work Of The Church: What It Is Not

Wayne Cox

Without doubt, the church is the greatest institution on earth. It was planned by God and purchased by his only-begotten Son's blood. The church of Christ had a great beginning on that eventful Pentecost Day, A.D. 33, when 3,000 penitent believers were baptized into the body as a result of their heeding the gospel call. The "church" identifies a great people who are the "called out" of the world and set apart for the Master's use. The church comprises those saved from sin and saved to serve (I Thess. 1:9).

The church is also great because of her work. Paul admonished the Corinthians to "abound in the work of the Lord" (I Cor. 15:58). It has been said, "Nothing walks with aimless feet." This principle would certainly apply to the church. As another article has emphasized what the work of the church is, we simply summarize here by stating the three avenues through which the work of the church is to be accomplished: (1) seeking the lost (Mark 16:15-16); (2) strengthening the saved (Rom. 14:19); and (3) serving the suffering (James 1:27). We now want to deal with the subject of the work of the church from a negative standpoint — what it is *not*.

We are made to wonder if many congregations have not lost sight of what the real work of the church is. Are our concerns unfounded? Hardly. Consider the following:

1. One church of Christ, "in its struggle to overcome perceptions by some critics of the church of Christ as narrow-minded and humorless, has formed a theater group. This group will perform the comedy *You Can't Take It With You....*" The comedy was performed in the church's Family Center Auditorium. (*The Clarion-Ledger*, Jackson, Mississippi, March 31, 1990).
2. A church in the southwest announced it would soon be constructing a full-size gymnasium with a suspended jogging track, locker rooms, a family room with fireplace, a playground, and a multisports area.

(Continued on page 6, COX)

This issue of **Seek The Old Paths** is concerning the **WORK OF THE CHURCH**. In the last several years there has been a growing trend to involve the church in areas and works that are not the work of the church. In so many places congregations are turning to fun and games, entertainment, sports, societies and organizations through which to do work that are not authorized by the New Testament. Sound preaching and teaching is needed to call brethren back to the **OLD PATHS**. We must follow God's Pattern and men must not tamper with it. To do so is to invite the wrath of God.

FROM OUR READERS

"My parents visited the East Corinth congregation while traveling and were impressed with its stand for Truth. I have been given some of your bulletins they receive and I am also impressed with your articles and stand for the Truth. I would very much like to receive your bulletin also and hope to visit there soon. We have a good solid congregation here and our preacher indicated he would like me to forward your bulletins to him also...*Kyle, TX*. "What a blessing it is for me to receive **Seek The Old Paths**. I can't thank you enough. God will always have some who will not bow the knees. God bless all of you. Enclosed \$5"...*Indianapolis, IN*. "Appreciate the articles I've seen in **Seek The Old Paths**. Please put me on your mailing list"...*Pensacola, FL*. "I got my paper from the East Corinth church of Christ. Will you send a friend the paper"...*Coldwater, MS*.

Seek The Old Paths is a publication of the East Corinth Church of Christ and is under the oversight of its elders. 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.

Editor: **Garland M. Robinson**

Associate editors: **Sidney White, Jimmy Bates**

Non-Profit Org.
U.S. Postage
PAID
Permit #53
Corinth, MS

EAST CORINTH CHURCH OF CHRIST
1801 CRUISE ST.
CORINTH, MS 38834-5108

FORWARDING & RETURN POSTAGE GUARANTEED
ADDRESS CORRECTION REQUESTED