

Seek The Old Paths

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

Vol. 3 No. 5/6

May/June 1992

LIPSCOMB'S LIBERALISM

Wayne Coats

In a recent issue of *The Babblers* (which is David Lipscomb University's school paper), Volume 71, No. 8, dated April 8, 1992, there appeared a quarter page article relative to the beginning of a new party on the Lipscomb campus. The article was on the front page and a staff writer stated that the new party had "...raised a few eyebrows." At least two faculty members voiced some objection, which causes me to wonder if they are the only people with eyebrows. The new **Libertarian Party** should feel perfectly at home on the Lipscomb campus among all the liberals who have found a haven there.

Please take note that the Lipscomb campus party posits the theory that,

"You have the right to believe in whatever religion you choose, but if your god requires the sacrifice of virgins, you must find a virgin willing to be sacrificed without the initiation of force."

That sounds extremely pagan to me, but of course, I do not occupy a Chair at Lipscomb. Please note again that when asked

"...if Jesus would approve of human sacrifice if a willing virgin were found," a party spokesman said, "Yes."

It seems that virtually no one is in control at Lipscomb. The Dean of students says he cannot discriminate. The President has said that he

cannot control what is said at the Lipscomb Lectureship and he says he cannot control what occurs in chapel. What does he control? He tries to control my check book, but I care not to grease the wheels of liberalism at Lipscomb by making a monetary contribution. When the Boston cult invaded the Lipscomb campus, brother Hazelip made a negative statement. He said it was the first one he had made in two years. That's brilliant!

There may be some around Lipscomb who will consent to the liberalism which is being peddled by religious traitors who have crept in, but God being my helper, in some twelve states this year of 1992, I intend to expose the modernism and liberalism during Lectureships where I shall be speaking. [Editor's Note: brother Coats will speak four times July 27-30 on the **Seek The Old Paths Lectureship**. See schedule on page 7.] Of course, any Lipscomb scholar should feel welcome to negate my efforts. That would never come from the President because he doesn't make negative statements. Or does he?

The Dean of Students, Dennis Loyd, says he "...can't discriminate against a student group that wants to get started." Now suppose some of the workers on campus want to start a Homosexual Party, would anyone discriminate? Maybe the Boston cult would now like to start their party on campus. Would the President locate a sponsor, or would he just make a negative statement? This is just another malady which portrays how sick the situation is at Lipscomb.

I have copies of all the Charters of Lipscomb, both original and amended. Liberalism, modernism and heresy on the campus are diametrically opposed to the Lipscomb Charter. Will the President change the Board and change the Charter?

It takes a lot of gall to send out letters to me from Lipscomb begging for money. What for? To grease the wheels of liberalism? I received two long distance calls last week from parents who asked about Lipscomb and whether or not to enroll their children there. My written replies were "Never" and I have sufficient reasons with documentation.

Apparently the only sound the Lipscomb Administration will listen to is the SILENCE of the cash register and the vacant seats in the class rooms. Already, Johnson Hall is being closed at the end of this term due to decreasing enrollment. I do believe my message is being heard.

I do not take any pleasure in making these statements. I am a graduate of Lipscomb and I spent long countless hours and rode thousands of

miles helping to raise money for the big expansion program when Lipscomb first became a four year college. It grieves me deeply to see what is now happening on the campus. I do not stand alone as many faithful brethren have expressed their concerns about the direction the school has taken. It is my prayer that there will be an about face and the school will once more stand for the "Old Paths" upon which it was founded.

Unless and until there is a change in policy, I hereby pledge to join in with Harold Hazelip and do as he did when the Boston cult invaded the campus. Harold made some negative statements. Since modernism and liberalism have taken up residence on campus, I shall not cease nor desist in making negative statements about the situation. It would be wonderful if I had far more help from alumni and faithful brethren! I ask, what will you do?

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HAND CLAPPING IN LIEU OF AMENS

Ben F. Vick, Jr.

It has been brought to my attention that, at the recent Mid-America Evangelism Workshop (1991) here in Indianapolis, brother Rubel Shelly stated that, in his judgment, hand clapping could take the place of the "Amen" which come from the audience. Brother Jim Mangum, the preacher of the North Central congregation of Indianapolis and director of the workshop, encouraged hand clapping by his doing so on the stage. I suppose that settles the matter in the minds of some. Since these two preachers endorsed the practice, it is therefore OK. There was hand clapping which intermingled with some of the speeches and followed some, according to a report which I have received.

The word "amen" as an interjection means "so be it." It is "used to express solemn ratification or hearty approval." Brethren say, "Amen," as an expression of hearty assent with something said in a sermon, song, or prayer. In the reading of

the law of Moses, Israel was to respond by saying, "Amen." *"And the Levites shall speak, and say unto all the men of Israel with a loud voice, Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen. Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen. Cursed be he that lieth with any manner of beast. And all the people shall say, Amen. Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. Cursed be he that lieth with his*

mother in law. And all the people shall say, Amen. Cursed be he that smiteth his neighbor secretly. And all the people shall say, Amen. Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen. Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen."

When Judah returned from captivity, the law was read and the people said, "Amen" (Deut. 27:14-26). "And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it all the people stood up: And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground" (Neh. 8:5-6). In the New Testament, Paul wrote, "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest" (I Cor. 14:16)?

Insofar, as the New Testament is concerned, there is not one scintilla of evidence that the early church in the services ever clapped, whistled, hollered, jiggled, rolled in the dust, or played on any instrument of music.

Hand clapping is applauding or expressing public approval of something. I have been a spectator at a ball game, circus, or show where I expressed my approval by clapping. There is not a thing wrong with it in such a setting. In fact, some even in the stands whistle or shout at the officials or ball players. I suppose that is their privilege, since they paid to get in to see the game. But is such conduct good decorum when we assemble with the saints to worship God Almighty? The Psalmist said, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psalm 89:7). I am not saying that we are to sit like cadavers; but neither are we to act like we are at a circus where whistling, shouting, and hand clapping takes place. There was even some whistling which came from someone in the

audience at the MAEW-1991, according to a reliable source.

There is only one verse in the Bible which mentions clapping the hands, according to my concordance. It is Psalm 47:1. It reads, "O clap your hands, all ye people; shout unto God with the voice of triumph." Does this verse justify Shelly's remarks and the practice of those who gathered at the workshop? Suppose I were to say that I think, in lieu of saying, "Amen," one could just get up and dance a jig. (Now, I am not recommending such action, because someone might take me up on the idea.) But is there not just as much authority for "jigging" as there is for the "clapping?" Psalm 150 mentions praising God with the timbrel and dance. So, why not? If you can clap, then you must be able to jig as well. And, while one is jigging, why not play the timbrel, or stringed instruments and organs? And, if one can jig, all can jig. Someone else might think that one can show his approval best for what is said by rolling on the floor or barking like a dog similar to that which was done at that famous meeting at Cane Ridge, Kentucky, in 1801. Can there be any stopping place with such reasoning?

We are living in the age of entertainment. There is no longer a desire on the part of many in the church to hear the truth. They want their ears tickled. Paul commanded Timothy to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (II Tim. 4:2-3). That's exactly what we have today. And, there is no need to take the edge off that truth. Many do not want the truth today. They want to be entertained.

The people in Isaiah's day were no better. They wanted smooth things. The Lord said to Isaiah, "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits; Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us" (Isa. 30:8-11). They wanted to fire the preacher because he would not entertain them!

Insofar, as the New Testament is concerned, there is not one scintilla of evidence that the early church in the services ever clapped, whistled, hollered, jiggled, rolled in the dust, or played on any instrument of music. But they did say, "Amen." Paul said, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). I guess if one is not interested in Biblical authority, or a "thus saith the Lord," for

all that we do in religion, then clapping, whistling, hollering, jiggling, rolling in the aisles, and playing mechanical instruments does not really amount to much. However, the people of God prefer to follow the command set forth in I Corinthians 14:40: "Let all things be done decently and in order."

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IS EVERYTHING WE DO WORSHIP?

Ed Casteel

It is without a doubt to God-fearing, Bible-believing Christians, that worship is a vital part of their life. At the same time, it ought to be crystal clear that Christian service is also extremely important. Therefore, a major problem for this discussion lies in the question: is everything that we do in life worship? In addition, are actions designed to render service to a fellow-christian or even an alien sinner, worship?

That we might see the significance of this topic let us consider the attitude of the American population. Dan Sikes, minister of the Phillips Street church of Christ, Dyersburg, Tennessee, recently reviewed a program on educational television concerning the attitudes of Americans toward religion. While 80 percent of the people interviewed admitted that they believed in God only 35 to 40 percent said they attended services on a regular basis. When those who did not attend services were asked why they did not go

"two thirds of them said they believed they could worship God at home, in the car, at the lake, at a ball game, on the golf course, or where ever they happened to be."

These people saw no connection between assembly and worship. (Dan Sikes, "Declining Membership," *The Phillips Street Worker*, March 17, 1991).

These people are not unlike many in the Lord's church today. Many have forgotten, or

choose to ignore, the Lord's command to not forsake, "the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:25).

Furthermore, it must be observed this attitude is not just within the thinking of the minds of the world, but is also found among some who claim membership in the body of Christ.

Worship is as broad as the christian life...the man who lawfully offers to God what pleases God is worshipping God... Involved in that life of worship is paying debts, providing for one's family, doing good as well as other items that are commonly associated with worship. (Jim McGuiggan, *The Book of Romans*, p. 338).

If that was not enough, he went on to add worship involves things like, "playing golf, brushing one's teeth, washing one's hands and the like" (p. 348). That about covers everything about life, from personal cleanliness to personal recreation. Now, those who want to stay home and sleep on Sunday morning can later call the office and ask to be counted among the worshippers.

WHAT IS CHRISTIAN WORSHIP?

Worship is a voluntary act of the individual. Guy N. Woods says, "It is incorrect to say that worship is simply and solely an attitude of the

heart" (Guy N. Woods, *Questions and Answers*, Vol. 2, p. 149). There are three Greek words that are translated worship. The first (PROSKUNEO) occurs 59 times and is always translated worship. According to Thayer it means,

"to kiss the hand to (toward) one, in token of reverence...in the New Testament by kneeling or prostrating to do homage (to one) or make obeisance, whether in order to express respect or to make supplication."

Roy H. Lanier Sr. adds, "the word may be used of homage and respect shown to men as well as of reverence shown to God" (Roy H. Lanier, Sr. *20 Years of the Problem Page*, Vol. 2, p. 235).

The second word (SEBOMAI) occurs ten times and "means to reverence, hold in awe" (Lanier, *ibid.*). While PROSKUNEO emphasizes the outward show of reverence this word emphasizes the inward feeling of reverence of awe.

The third word (LATREUO) occurs 21 times and means "to render religious services or homage, to worship" (Lanier, *ibid.*). Thayer says, "in the strict sense, to perform sacred services, to offer gifts, to worship God in the observance of rites instituted for His worship."

The woman at the Samaritan well was concerned about her worship. There, unto Jesus whom she perceived to be a prophet, she observed, and thereby implied the question concerning the place of worship;

"Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:20-24).

This woman did not think everything she did or her people did was worship. She observed they worshipped in the mountain while Jesus' people, the Jews, worshipped in Jerusalem.

To the Samaritan woman Jesus observed three things concerning proper worship. First, there must be **proper direction** in worship—"worship the Father" (4:23). Second, there must be a **proper attitude** in worship—"in spirit" (4:23-24). Third, there must be **proper action** in worship—"in truth" (John 4:23-24). None of these things can be wrong and our worship be right.

While it is true in the Christian Age the place of worship is not as significant as it was under the Mosaical law, there is a place for saints to gather that they might engage in worship. Each local congregation will determine the proper place of their worship. It may be in a church building, or it may be under a tree; wherever saints are called together for their worship, faithful children of God will be present.

WHAT WORSHIP IS NOT?

Worship is not just being in the proper place for worship at the proper time for worship. If that was true, then a drunk could wonder into the building, sit on the back seat not knowing where he was or what he was doing and we would have to suggest he was worshipping God. Question: do infant babies in their mother's arms worship? Within every assembly we can find people present, both young and old, who are present but have no intention in being engaged in worship. Many young people are there because their parents made them attend. If it is worship at all, it would be "vain worship" (Matt. 15:9).

True worship involves one drawing near to God, not just near to a building. We come near to the building with our bodies, but near to God without hearts (Matt. 15:8-9).

All of life is not worship. It is affirmed that worship is service and service is worship. It is true that worship is service to God, and that the word worship is sometimes translated service; but, that is far from saying that all the service we render is worship. One could absent himself from the assembled worshippers and visit a sick friend and say he was worshipping, though far removed from the building.

One passage of scripture that is used often by those who teach that all of life is worship is Romans 12:1-2. There Paul writes;

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable

unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The **New International Version** translated Romans 12:1 to read, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God which is your spiritual worship." Thayer says concerning the word reasonable, "rational, agreeable to reason, fellowship reason, reasonable" (Thayer, p. 379). "The word is used in one other place in the New Testament, I Peter 2:2, where it is rendered "spiritual" in the ASV and "sincere" in the KJV. There are no carnal services in Christianity. Every service is spiritual and even our bodies are used as instruments of spiritual service" (Charles Pledge, *Gospel Advocate*, Sept. 20, 1973, p. 607). David Lipscomb writes, "since they, (speaking concerning our bodies) have been redeemed from death by the blood of Jesus Christ, it was reasonable that they should give their lives to rendering such service" (David Lipscomb, *New Testament Commentaries, Romans*, p.218).

A distinction must be noted in regard to service and worship. Angels ministered unto man (Heb. 1:14) but they did not worship man. Jesus came to serve man (Matt. 20:28), but not to worship him. If all of life is worship then why did the Ethiopian go to Jerusalem "for to worship" (Acts 8:27). Could not his staying home and counting the queen's money be the same as what actions he might render in Jerusalem? Would his travel to Jerusalem be worship? Consider also the language of Abraham. To the servants he said, "I and the lad will go yonder and worship" (Gen. 22:2-5). If all that we do is worship, why would not his travel from his homeland also be worship? Why, "go yonder and worship?" If all that we do is worship, what is the significance of Jesus being in the "synagogue on the sabbath day" (Luke 4:16)?

CHRISTIAN WORSHIP

The New Testament teaches us what we are to do to worship God in the Christian Age in "spirit and in truth." The first verse to suggest Christian worship is Acts 2:42. "And they continued steadfastly in the apostles' doctrine and fellowship,

and in breaking of bread, and in prayers." There are five acts or avenues by which we are to worship God. First, **Singing** is the only kind of music authorized by God. "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). "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). Second, **prayers** are to be offered. "Pray without ceasing" (I Thess. 5:17). "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16). Third, on the first day of the week we are to **take up a collection** for the work of the church. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:1-2). Fourth, on the first day of the week saints will partake of the **Lord's supper**. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20:7). Last, there is the **preaching or teaching** of the word of God. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). Paul said of his preaching, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:1-2).

CONCLUSION

God has, in his Holy Word, authorized certain items to be used in New Testament, Christian worship. Only when we engage in these specified items can it be said that we are worshipping God. We must be careful when we do engage in these items that we do so in the right attitude lest we become a participant in vain worship.

P.O. Box 475
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Seventh Annual "SEEK THE OLD PATHS" LECTURESHIP

(Formerly the Annual Mississippi Lectureship)

July 26 — 30, 1992

(Always the 4th Sunday in July)

"Most Needed Lessons For Today"

Director: Garland Robinson

SUNDAY, JULY 26

- 9:45 The First and Great Commandment Allen Webster
10:35 Worship — A Solemn and Serious Privilege Wade Webster
7:00 The Basis, Boundary, and Benefits of Fellowship Charles Blair
8:00 The Distinctiveness of the Christian Life Ed White

MONDAY, JULY 27

- 9:00 God's Plan For Keeping The Church Pure Guy Hester
10:00 The Crisis of Qualified Leadership — I Jim Boyd
10:00 (Ladies Class) Titus 2:3-5 — Needed Instructions For Women
. Dana Hale
11:00 The Effects of Humanism on the World and Church
. Raymond Hagood
1:30 Respecting the Silence of the Scriptures Billy Bland
2:30 The Church of Christ is the Kingdom of God Robert Lambert
3:30 Digression — Update '92 Wayne Coats
7:00 Destiny — Heaven or Hell Garland M. Robinson
8:00 The Work of the Church is not in Gimmicks, Gadgets
and Entertainment Virgil Hale

TUESDAY, JULY 28

- 9:00 The Truth About Grace and Law Walter Pigg
10:00 The Crisis of Qualified Leadership — II James Boyd
10:00 (Ladies Class) Teaching Children for the Home, Church, World
. Brenda Rutherford

- 11:00 How to Ascertain Bible Authority Gilbert Gough
1:30 What Bible Love Is and Is Not Paul Curless
2:30 The Work of the Holy Spirit Joe Nichols
3:30 Digression — Update '92 Wayne Coats
7:00 What Constitutes "Soundness" Ken Burleson
8:00 Am I Become Your Enemy Because I tell you the Truth?
. Melvin Sapp

WEDNESDAY, JULY 29

- 9:00 Worship in Spirit and Truth in Jeopardy:
Singing Groups, Instrumental Music, Plays, Skits Virgil Hale
10:00 Prayer, A Needed Study Howell Bigham
10:00 (Ladies Class) She Hath Done What She Could Peggy Leonard
11:00 The Role of Women in the Church Ed Casteel
1:30 Denominational Doctrines Affecting the Church Ronnie Hayes
2:30 Remaining Faithful in the Midst of Digression Kent Bailey
3:30 Digression — Update '92 Wayne Coats
7:00 The Great Commission Sidney White
8:00 What is Bible Repentance? Eddy Craft

THURSDAY, JULY 30

- 9:00 The Work of the Preacher Needs to be Better Understood
. Charles Blair
10:00 The Crisis of Leadership in the Home Melvin Sapp
10:00 (Ladies Class) What the Christian Woman has to Offer to a
Modern and Materialistic World Tanya Bruce
11:00 The New Hermeneutic and Pattern Theology Jimmy Bates
1:30 The Sin of Indifference Charles Leonard
2:30 Dangers of Modern Versions Melvin Elliott
3:30 Digression — Update '92 Wayne Coats
7:00 The Distinctiveness of the Church Gilbert Gough
8:00 The Home that Pleases God Raymond Hagood

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IS BIBLE DOCTRINE IMPORTANT?

Garland M. Robinson

One of the fundamental marks of liberalism is its constant attack against "doctrine." A growing number of people are now saying, "Doctrine is not important. Jesus is important. Let's lay aside our petty doctrinal differences and get back to Jesus."

Friend, Bible doctrine is SO IMPORTANT that God made sure II John 9-11 was recorded: "*Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.*" If doctrine is not important, then these verses do not mean anything. Doctrine is of utmost importance!

The word **doctrine** means: "**instruction, teaching.**" Therefore, the "doctrine of Christ" is the instruction or teaching that Christ gave. Is the teaching of Christ important? Is the truth important? Is sound doctrine important? YES! A thousand times YES!

Just how important is the doctrine or teaching of Christ? Paul told Timothy to "*give attendance to...doctrine*" and "*charge some that they teach no other doctrine*" (I Tim. 4:13,16; 1:3). Titus was told to "*speak the things which become sound doctrine*" (Titus 2:1). Paul warned that some "*will not endure sound doctrine*" (II Tim. 4:3), that we are as "*children*" when we are "*tossed to and fro, and carried about with every wind of doctrine*" (Eph. 4:14), and to "*mark them which cause divisions and offences contrary to the doctrine*" (Rom. 16:17). Elders are to be able "*by sound doctrine both to exhort and convict the gainsayers*" (Titus 1:9). Every Christian is to "*hold fast the form of sound words*" (doctrine) and "*earnestly contend for the faith*" (doctrine) (II Tim. 1:13; Jude 3). Therefore, we see not only the importance of doctrine but also the strict warning to anyone who would pervert or change Christ's doctrine.

If doctrine is unimportant, then what parts can be changed? Can we do away with the doctrine of: the virgin birth, the deity of Christ, the church of Christ, the acts of worship, the plan of salvation? If any point of doctrine can be changed, then WHO has the right to change it and HOW FAR can he go in changing it? Let's submit to Christ's doctrine, for therein only do we purify our souls (I Peter 1:22). ♦

FREE LECTURESHIP BOOK

The 1992 *Seek The Old Paths* Lectureship book is being printed by the East Corinth Church of Christ and will be given out FREE as a work of the church as long as supplies last. If you would like to have a copy by mail, please send us a self-addressed 6"x9" envelope with 65¢ postage affixed. The book will not be ready until the lectureship.

FROM OUR READERS

"Thanks for the booklet of outlines. They are very good. You are doing a very good work. I appreciate your paper"...*Cookeville, TN*. "Please send *Seek The Old Paths* to my sister. I enjoy it so much. Here is \$10 to help pay postage"...*Coldwater, MS*. "Please accept this \$10"...*Coldwater, MS*. "Appreciate the paper. \$40 enclosed"...*Tupelo, MS*. "We already receive a single paper here at the church. We would like to start receiving a bundle so we could reach more of our members. Thank you for your stand for the truth! It is becoming a rare thing"...*Saucier, MS*. "If you have copies of *Seek The Old Paths* (new or old) available, please send a bunch to us. They need to be in the hands of Christians, thanks"...*Carbon Hill, AL*. "We would like to add the families of our congregation on your mailing list. We are a small group determined to remain strong in the pattern of sound words. Publications such as yours helps to encourage these struggling members"...*Falfurrias, TX*. "I appreciate the paper that you put out and I hope and pray that many souls will be reached by it"...*Memphis, TN*.

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.

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