

# 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. 5

May 1995

## Are Choirs Authorized?

*Holger Neubauer*

The employment of choirs and specialized singing groups in the worship assemblies of the church have long been resisted by our brethren upon the basis of the lack of biblical authority for their use. Since the Bible demands authority for every practice we would engage ourselves in (Colossians 3:17) and there is no passage which would authorize their use, we have consistently withstood this innovation.

Recently though, some have advocated their use by citing certain "one another" passages in the New Testament. The argument is made that since we are to confess our faults one to another (James 5:16), which implies one confessing to the assembly, then one may sing to the assembly as well, because we are commanded to be involved in "teaching and admonishing one another in psalms and hymns and spiritual songs" (Col. 3:16). Some preachers are citing I Corinthians 14:26 and James 5:13 as authorization for special singing groups in the assembly. Citation is then given to Paul and Silas singing while others listened (Acts 16:25). Many are now jumping on the bandwagon, believing these are the definitive answers on the subject. Yet, such is simply not the case, as these passages do not imply what has been inferred by advocates of specialized singing groups in the assembly.

First, the confession of wrong and the singing of songs are not

parallel activities. If they were, then the confession of faults could be uttered by everyone at the same time or they could be confessed individually. Since it is simply absurd to suggest that the confession of faults could possibly be carried out by everyone at the same time, though the singing of a song certainly can be, it then must be understood that these activities are not truly parallel in this regard. Too, the reflexive pronoun "one another" indicates an interchange of action. While confessing, one must be silent to hear and understand. But singing involves the harmony of minds upon the same message which is easily followed by the entire assembly. To be involved in the command of singing, all must sing. To be involved in the interchange of the confession, one must by implication, only hear. This crucial difference must simply be understood.

Second, if specialized singing groups in the assembly are authorized by citing "teaching" passages, then what about I Timothy 2:12, which says, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence?" Many of these choirs have women utilized in them. If argument is made that these groups simply teach, then women are placed in a teaching position over men because many men will be silent as women teach them. This is a clear violation of scripture. I do

not for one moment believe that specialized singing groups are authorized in the public worship services of the church, yet, if they are, which is simply counterfactual, they must not use women. This should be clear as a bell.

Third, the supposed example of Paul and Silas singing while others heard does not imply what some have concluded. If this is an approved example of some listening while others sang in worship assemblies, then it also follows that some need never sing which is a violation of Ephesians 5:19 and Colossians 3:16. The Acts 16 account is parallel to a visitor attending a worship service and choosing not to sing, or, someone who might find themselves walking by a church service and then "hear the singing." If the prisoners had joined in the singing, who would suggest that Paul and Silas would have stopped them and instructed them only to listen? Yet, that would be the true parallel to specialized singing groups today. Nowhere does the Bible authorize anyone to assemble to hear someone else sing.

Fourth, I Corinthians 14:26 says, "How is it then, brethren? When ye come together everyone of you hath a psalm, hath a tongue, hath a revelation, hath an interpretation let all things be done unto edifying." Some are arguing that since each individual had a "psalm"

(Continued on page 2)

**CHOIRS...**



Guest Editorial...

## WHAT A GREAT DAY!

John T. Polk, II

Church papers all too frequently have statements similar to the following actual quotes from a few: "Sunday was absolutely marvelous. Not only was it the Day of the Lord, but a lot of excitement accompanied it as well. There were a number of things that contributed to the excitement, only one of which was the attendance being up... Another exciting thing was our contribution. \$1945 was contributed. That is stupendous."

OR, "Fantastic seems to be the proper word to describe our services last Sunday." The preacher related 11 responses to the invitation.

OR, "WOW! IT'S GREAT, IT'S TRUE, WE MEAN IT. We Had Another GREAT Day at \_\_\_\_ Last Sunday."

That Christians should appreciate the blessings of "regular" worship is not questioned - but in superlatives?? Certainly there is no more spiritual person than God, but when He compared the New Covenant to the Old, "better" is as much as was used (Heb. 1:4; 8:6; 9:23). And when He attached significance to the salvation offered today, "so great" (Heb. 2:3) was as high as He lifted it. If the whole system of grace and faith under which Christians serve was described so by God, where have men learned to describe "ordinary" effects of the taught Word (e.g. responses to the invitation, attendance, giving, etc.) with superlatives instead of facts? Enthusiasm borders on flattery, and zeal without knowledge is no spiritual quality. "But ye have not so learned Christ" (Eph. 4:20).

Any day a person is saved is a good day. Any day Christians faithfully worship or serve God is a good day. But if a "Babbling" [his term,

JTP, II] Preacher regards 11 responses to the invitation as "Fantastic", what **would** he have said to 3000 (Acts 2:38,41)? If a Preacher nearly has to swear to convince his readers that one Sunday was "Great", what will he say the next week? If a contribution of \$1945 is "stupendous", what could be said for \$1950? \$1960? etc.? Babbling brooks do not have as much depth as a river. White water rivers are recreational, but commercial rivers move more slowly.

It's too bad that we are influenced by worldly excitement rather than the spirit of Christ. He taught, "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:37). A statement of fact is adequate for proper appreciation to be felt, and to dwell in superlatives "cometh of evil." The spirit of Christ teaches, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6). Secret communion with God receives its reward, but it's kind of hard to write up a successful "Closet Ministry" isn't it? "Crowd Your Closet Daily" doesn't quite make the splash that a "Pack Your Pew Sunday" does, does it? How does one go about writing it up to get the greatest glory: "32 Closets Today - 64 Tomorrow"? "We Need to Build Bigger Closets Than Others?"

If we cannot let the gospel work like leaven or factually report it when it does, then we have imbibed of the worldly spirits of pride, ambition, and zeal without knowledge.

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## CHOIRS...

(Continued from page 1)

they were individually sung to the assembly. This does not follow. Paul was correcting their attitude. Each of the spiritually gifted at Corinth were asked a question. Why would they each have a psalm? Why would they each insist on singing their psalm or leading their psalm? They should have been concerned about edification.

Neither does James 5:13 offer support for solo and choir singing. James simply states two alternative activities in lieu of two different circumstances. The passage says, "Is any among you afflicted? let him pray. Is any merry let him sing psalms." Since Paul also encouraged us to weep with them that weep, and rejoice with those who rejoice (Rom. 12:15), we must understand that if others are weeping and praying, we should weep and pray with them. If others are singing we should sing with them.

Fifth, the specialized singing groups simply do not satisfy the requirements of Ephesians 5:19 and Colossians 3:16. The reciprocal pronoun demands a dynamic that is not satisfied by only a few singing. Some argue that if the whole congregation sings sometime during the worship, all requirements of scripture have been met. This however is not sound reasoning. If there is an allowance for singing groups in a part of the worship service, then for at least that part of the assembly, something less than God has commanded is being practiced. What if we do more than what God commands (mechanical instrumental music) for part of the worship service? If less is practiced than God has commanded, that practice is simply too little. If more is being practiced than God has commanded, too much is being practiced (Rev. 22:18,19). If God only demands our carrying out his will for a portion of the time, then in reality we need only have congregational singing once during our lives and then the special singing groups could take over.

Sixth, the testimony from history reveals that specialized singing groups were an innovation to the simple worship services of the church. Henry Hart Milman, in his *History of Christianity, Volume 3* says, "The first change in the manner of singing was the substitution of singers, who became a special order in the church, for the mingled voices of all ranks, ages, and sexes, which was compared by the great reformer of church music to the glad sound of many waters" (p.409). According to McClintock and Strong in their *Cyclopedia in Volume 9, page 776*, this is recorded, "From the apostolic age singing was always a part of divine service, in which the whole body of the church joined together: and it was the decay of this practice that first brought the order of singers into the church." Just like instrumental mechanical music, choir music came later than the pure worship offered to God by congregational singing.

Finally, the move to choirs and specialized singing groups in our worship assemblies have come as a result of our desire to be entertained. They originated with that desire and they continue because of that desire. Worship is for edification, not entertainment. The emphasis of preaching ought to be on the substance of the message rather than the phraseology and elocution. So too, our singing ought to emphasize involvement and the meaning of the message rather than the esthetics of a choir. When Noah offered to God of every clean beast and fowl that had survived the flood, the roasting fires that burnt the animal flesh became repugnant to human nostrils, but to God it was called "a sweet savor" (Gen. 8:22).

May we never substitute the divine for the carnal, nor respond to any innovation with the inclinations of fickle emotions, but only by the divine blood-sealed covenant of our Lord who demands His followers to worship Him in spirit and in truth.

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## HOW SHALL WE REFER TO THE CHURCH?

Virgil L. Hale

I never thought that in my life time I would hear brethren saying that to refer to the church of our Lord as "the church of Christ" is denominational, but it has happened and is happening more and more. My question is this: what is denominational about referring to the church in a way that it is referred to in scripture?

Paul, in referring to a number of congregations said, "*The churches of Christ salute you*" (Rom. 16:16). Did he use the term in a denominational sense? If a number of congregations can be referred to as "churches of Christ" cannot one congregation be designated as a "church of Christ?" What is denominational about doing that? But some say, "People in the world use the term in a denominational sense, and thus this makes it wrong." We cannot help how people think of the Lord's church, nor how they use the designation, this does not make it wrong to use it in the right way. I am well aware of the fact that some, even in the church, use the term in an unscriptural way. For example, they speak of "church of Christ teaching" or "church of Christ preachers" etc. However, when I say that I am a member of the church of Christ, I simply mean that I am a member of the church that belongs to Christ. "Of Christ" denotes ownership.

Let us look into God's word to see what relationship the church sustains to Christ, and when this is done, I am convinced that it will be evident that there is nothing denominational in using the expression "church of Christ" in distinguishing the Lord's church from every other church in the world – those that had their origin with man and not the Lord.

First of all, may I suggest that contrary to what many teach, the church of our Lord was not an after-thought. It was the eternal purpose of God (Eph. 3:11). Jesus was the builder of the church, and He referred to it as "*my church*" (Matt. 16:18). Jesus purchased the church with His own blood (Acts 20:28); "*gave himself for it*" (Eph. 5:25); He is the foundation of the church (I Cor. 3:11); "*he is the saviour of the body*" (Eph. 5:23) which is the church (Eph. 1:22-23; Col. 1:18); He reconciles people to God in the church (Eph. 2:16); the Lord's church is "*the house of God, which is the church of the living God, the pillar and ground of the truth*" (I Tim. 3:15). There are other points and other scriptures that we could use, but these should suffice to show the relationship that our Lord sustains to the church. In view of all of the things that have been mentioned, what better term could ever be used in referring to the church than to simply refer to it as "*the church of Christ?*"

There is a move among some who claim membership in the "church of Christ" to destroy the church as we know it, and to make of it just another denomination. In fact, based upon what some are teaching and practicing, this has already happened in far too many places. However, there are many faithful brethren who are determined to stand against every onslaught of "change" and to meet it head-on with God's word.

We must be ready, willing, and able to "*fight the good fight of faith*" (I Tim. 6:12) and to be "*set for the defence of the gospel*" (Phil. 1:7,17). Just as Jude knew the need to "*earnestly contend for the faith which was once delivered unto the saints*" in the first century (Jude 3), how bad such is needed in the twentieth century. Let us truly use "*the sword of the Spirit, which is the word of God*" (Eph. 6:17) to fight against the devil and those who are being used by him to try and destroy the church that Jesus loved and gave Himself for. May we never be guilty of running from the enemy, nor in any way compromising the truth of God's Word. We are truly in the Lord's army. As His soldiers, let us "*endure to the end*" (Matt. 24:13); and truly be "*faithful unto death*" (Rev. 2:10) in order that we might receive the "*crown of life*" (Rev. 2:10) or as Paul called it "*a crown of righteousness*" (II Tim. 4:8).

Can the Lord count on YOU???

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# UNCERTAIN SOUNDS IN BIBLE CLASS

Victor M. Eskew

The setting is a familiar one. The teacher is at the front of the class. The class members share greetings and discuss the events of the past week. The bell rings. All is quiet. "Please turn to the third chapter of the book of Colossians," says the teacher. The pages rustle in the wind until all find the passage. All is quiet again.

Each Sunday morning in congregations throughout our nation similar actions take place. Individuals gather for Bible Study class. These members of the Lord's church assemble to feed upon the milk of God's Word. This writer especially remembers the joy and excitement of going to class in his younger years. It was a joy to listen to those stories of great Bible characters, or great historical events of the Bible.

The joy of yesteryear, however, has been replaced with feelings of deep concern. The Bible study hour is often filled with uncertain sounds in many places. If the uncertain sound does not come from the podium, it can be heard in the pew.

Let's go back to our scenario of the first paragraph. The class has turned to Colossians Three. Verses sixteen and seventeen are the text under discussion. The teacher begins by reading the passage. "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. 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."

The teacher begins by asking: "What does this passage mean to you?" John answers by saying: "This text reveals that we are to

*My friend, there may be many interpretations of a given passage of the Bible. There is, however, only one correct interpretation. Also, when two interpretations are in direct contradiction, both cannot be correct.*

sing songs. Thus, instrumental music is wrong." Mary quickly responds: "John, that's just your interpretation. This verse tells us to sing, but it does not say that we can't use instruments. No verse says that." The teacher enters the discussion. "There is a disagreement here. Perhaps we need to do further study. I'm glad that we can still be brethren and love each other. We shouldn't let our petty differences divide us." Others in the class shake their heads in agreement.

Hillary, who sides with John, steps in. She brings the focus to verse seventeen. "Verse seventeen," she says, "can help us in this discussion. It reveals that we must have authority for all we do or say. Since there is no authority for the instrument, we should not use it." Stan jumps on this point. "You are wrong. We don't have to have authority for everything we do. We have church buildings. Where's the authority? And, too, where do you read the word authority in verse seventeen? The verse says whatever we do must be done 'in his name.' You've just interpreted it to mean 'authority.' You shouldn't force

your interpretations on us." Beth also chimes in: "Yea, and if what you are saying is true, people would be lost just for worshipping with a piano or organ. I don't believe a loving God would send one to hell for something so minute." The teacher again enters the conversation: "Yes, there is much division over these points. There are good brethren on both sides of the issue. We need to study, but let's be careful not to judge others. That is God's responsibility. Let's pray for one another and love each other and receive one another as brethren."

Most who are reading this article are probably shaking their heads. Some may think that the above discussion is ridiculous. Others, however, may recognize the conversation. This conversation, or something similar, happens often in their Bible Study class.

There are several uncertain sounds which were made in the course of this short discussion. First, there were sounds which defended the use of mechanical instruments of music. The same arguments made by members of the Christian Church were being made. "The Bible doesn't say we can't have instruments of music." Well, the Bible doesn't say we can't have numerous things (i.e., rosary beads, nuns, confessional booths, etc.). Are all of these things permissible? The use of this principle would open the floodgates to all types of innovations. It's interesting that Jesus told His disciples to teach individuals "to observe all things whatsoever I have commanded you" (Matt. 28:20). We, therefore, are to teach individuals to sing. That's what is commanded. Where, oh where, is the instrument of music commanded?

Another argument had to do

with God being a loving God. In other words, God's love will cause Him to overlook those "little wrongs." We wonder what the man who picked up sticks on the Sabbath (Num. 15:32-36), or, Moses who struck the rock instead of speaking to it (Num. 20:9-12), or, Uzzah who steadied the ark of God at the threshing floor (II Sam. 6:6-7) would have to say about such a philosophy? Apparently, those who hold this view haven't digested Hebrews 2:2-3, "For if the word spoken by angels (the Old Testament) was stedfast, and every transgression and disobedience (the examples above) received a just recompense of reward; how shall we escape, if we neglect so great salvation?" God doesn't just overlook those things that seem petty to humans. In addition to this, we should point out that the worship of Jehovah is not a "little" thing. Cain and the two sons of Aaron, Nadab and Abihu, can attest to this (Gen. 4; Lev. 10:1-2).

Love, dear readers, doesn't rejoice in iniquity (I Cor. 13:6). This is especially true of the perfect love of God. He will tolerate no evil regardless of how small it seems to mortals.

Another uncertain sound heard in our Bible Study conversation involved Bible interpretation. There was a day when only those in the denominational world would respond by saying, "That's just your interpretation." When they said it they would fly right into the face of Jesus Christ. For it was He who said: "And ye shall know the truth, and the truth shall make you free" (John 8:32). Today, we hear more and more brethren making this statement.

Many who so argue have never considered the implication of their words. They are affirming that the Bible can't be understood alike. They are saying that two contradictory beliefs can both be correct. They are arguing that each man is his own standard in

religion. In essence, the Bible could be thrown out the back door. Each man can be his own little god and determine his own destiny.

My friend, there may be many interpretations of a given passage of the Bible. There is, however, only one correct interpretation. Also, when two interpretations are in direct contradiction, both cannot be correct. Thus, mechanical instruments of music are either acceptable in worship, or they are not. Both options, though, are not true. The same is true for the necessity of baptism in salvation and a host of other topics.

Some get discouraged because of the controversies. Jesus, though, said we can know the truth. Paul said we can read and understand (Eph. 3:4). Thus, it behooves us to study and rightly divide the Word (II Tim. 2:15) until we can give an answer unto every man who asks us about our hope (I Peter 3:15).

Another uncertain sound promoted in the above conversation proclaimed unity-in-diversity. As long as two individuals love, accept and receive one another, we are told they can hold to contrary, contradictory and conflicting beliefs. The issue here concerned instrumental music. In reality, the contention extends far beyond this point. For some, the lines of fellowship are drawn at the seven ones of Ephesians Four. Others have broadened the line to belief in the deity of Christ only.

Basically, unity-in-diversity holds that what one believes, teaches and practices is of little importance. Individuals who acknowledge that Jesus is Lord are brethren. Their differences in doctrine should not determine whether we will fellowship them. Doctrine, to the adherents of this position, is subjective. Each person is entitled to his "own" belief. Sincerity is the "key" issue for unity-in-diversity advocates. As

long as one is sincere in his position, he can hold almost any position he desires.

The scriptures teach, however, that these is such a thing as sound doctrine. It is to be spoken (Titus 2:1). Those who would teach a different doctrine are to be charged not to so do (I Tim. 1:3-4). Those who persist in teaching false doctrines are to be marked and avoided (Rom. 16:17-18). Those who refuse to mark them, and continue to fellowship them are partakers of their evil deeds (II John 9-11).

This short article barely touches the hem of the garment when it comes to uncertain sounds being made by our brethren. Issues dealing with baptism, worship, women's role in the church, the Holy Spirit and thousands of other subjects have their trumpeters of uncertain sounds. It is past time for the faithful to be bold in their proclamations (Eph. 6:19-20). Who will arise? Who will be counted? Who can the Lord depend upon to fill the gap?

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# VANDYKE'S WARPED INVITATION

David Hester

The Florence, Alabama, area has seen the left-wing of the church invade and divide churches in recent years. As of the present, there are three congregations that have resulted from men preaching error and drawing away disciples after them. In fact, in September, 1993, **Magnolia Church of Christ**, one of those churches, had a joint worship service with North Wood United Methodist Church. **Joe Vandyke**, the preacher at Magnolia, down played doctrinal differences and said all churches should unite in spite of their differences. Since that time, much more has taken place.

**Rubel Shelly** came to College church (another of the apostate congregations) and delivered a series of lessons in October, 1993. Vandyke has preached at several denominations, calling the preachers and the members "brethren." In June of 1994, he headed the "March for Jesus," which saw several denominations going in together. Before that event took place, Vandyke delivered a sermon at Faith Tabernacle in the spring. What he said on that occasion at the close reveals much of the thinking of the new left-wing in the church.

Throughout the service, the instrument was used. In fact, only one song was sung without the instrument (if you don't count Vandyke's impromptu song during his message). Vandyke declared they were standing "on holy ground," and that this event had "been a dream of mine for a few years."

When he came to the end of his sermon, Vandyke addressed a question which has dogged him since the meeting with the Methodists. The question, first posed in our local paper by an anti preacher, had to do with joint worship services. What if toward the end of the service a man, convicted of sin, were to ask, "men and brethren, what shall we do?" One preacher answers as Peter did in Acts 2:38, while the other preacher gives a different answer. One preacher says baptism is immer-

sion, while the other disagrees. What then? This is a good question, no matter who asks it.

Vandyke, in addressing the issue, proceeded to list a number of preachers from denominations who were present. He then said:

*"Don't you think that if somebody needs to respond this evening that we can all get together down here at the front and work something out that needs to be done?"*

The audience erupted in cheers, yells, and much applause. He then said:

*"I just believe that these hypothetical cases won't stand up when put to the test. We can work it out, brothers, we can work it out. If you need prayer, we can pray. If you want baptism, we can baptize. If you want, whatever it is you need tonight, there's some preacher here that can minister to you in the name of Jesus."*

Now let's stop and reflect upon what this brother has said: "We can work it out." Think about the day of Pentecost for a moment. When those people said, "Men and brethren, what shall we do," how did Peter respond? According to Vandyke, Peter should have said: "Well, we've got the Pharisees in the audience; we've got the Sadducees present; we've got the scribes and lawyers; we've also got the apostles. Don't you think that we can all get together on Solomon's porch and work something out that needs to be done?" How ludicrous!

You know as well as I do, how Peter responded. *"Repent ye, and be baptized...for the remission of sins"* (Acts 2:38). Those people had no doubt as to the mode of baptism or its purpose. But, Vandyke would say, *"If you want, whatever it is tonight, there's some preacher here that can minister to you."* In other

words, if you want to be immersed, we can immerse you. If you want to be sprinkled, we can oblige. If you want your baby baptized, we'll accommodate you. Where in the world did Vandyke get this kind of invitation?

But, consider what Vandyke said at the close:

*"We've got people coming to lead us in a time of response, and so I'm just going to issue the invitation. If you want to go where God wants you to go, be what God wants you to be, do what God wants you to do, without concern for who you are but concern only for who he is and where he wants you to go, if there's something missing in your life right now that you think a response in this assembly could supply, then (at that point, the music Started – DH) we invite you to come right now. All of these ministers will be down here to receive you. If there's some spiritual need in your life, won't you come right now while we have some music together."*

At which point, the music reached a crescendo and continued.

Brethren, this is the culmination of what the new "left" in the church wants to take place. We've seen similar events take place across the country; in fact, this happened before Shelly had his joint meeting with the Christian church!

We in the Florence, Alabama, area are doing what we can to stem the tide of apostasy. What are you doing for the kingdom? This is the time for all brethren to rise up as one and stand for what is right. Let us all resolve that we will preach and teach the truth, warn brethren about error, and issue the Lord's invitation without modification.

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# *10th Annual* **SEEK THE OLD PATHS** **L • E • C • T • U • R • E • S • H • I • P**

*July 23-27, 1995*  
*Always the 4th Sunday In July*

**SUNDAY, JULY 23**

- 9:45 The City Of Corinth In Paul's Day ..... *Windell 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 #1 ..... *Ken 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 Pledge*
- 11:00 The Open Door Of God's Providence  
(1 Cor. 16:9)..... *John Ferguson*
- 1:30 1 Cor. 7 - Instructions On Marriage # 2..... *Ken 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 (1 Cor. 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: 1 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 # 1..... *Alan 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 Paul ..... *Wayne 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 Pledge, 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*

**East Corinth Church of Christ / 1801 Cruise St. / Corinth, MS 38834 / (601) 286-2040 (Voice or FAX), 286-6575**



## SEEK THE OLD PATHS

am impressed with the material. The writers are straight forward in their writing and are not of such a nature that they leave you wondering if they really believe the Word of God or not. We need more elders, preachers and Christians who will stand in the forefront and preach, teach and defend the word of God and the glorious Bride of Christ, the church" ...*Jerry Cook, Pol-lard, AR*. "I appreciate your stand for the truth in an age when it isn't wanted" ...*Gordon Brewer, Lubbock, TX*. "We thank God for your sound adherence to the "old paths." You do, indeed, stand for the "faith once delivered for all." Please continue to "fight the good fight of faith" and keep the faith" ...*Martin Bedford, Tucson, AZ*. "I appreciate you and the congregation there exposing Larry West (Mar/95). Keep up the good work! Stand for Truth! Keep the faith!" ...*Brian Butler, Obion, TN*. "I look forward to receiving S.T.O.P. each month. Keep up the good work you are doing. It is good to know about the false teaching in the church today by so many" ...*Thelma Pomeroy, Hayward, CA*. "I enjoy S.T.O.P. very much" ...*Josephine Beacham, McComb, MS*. "Your publication is much needed and much appreciated. Keep up the good work! ...*Benjamin Richardson, Wetumpka, AL*. "We are holding the line and growing here in southern California. Please send me your good paper" ...*Charles Hess, Lakeside, CA*. "I am so glad you are standing for the truth. Keep it up. Thanks" ...*Lloyd Campbell, Niles, MI*. "We have been receiving S.T.O.P. since it began. We commend you and the East Corinth congregation for this work and thank you for all the faithful years and efforts spent in publishing this excellent paper. We enjoy and look forward each month to receiving it. There is a large segment of people who do not want to know what is going on in the brotherhood and even more people

"I truly appreciate your commitment to truth and I pray for your endeavors in spreading the gospel" ...*Allen Weakland, Mineral Springs, AR*. "May our God bless you as you strive to do his good will" ...*Jimmie Hill, Crossville, TN*. "I am writing you requesting that you add my name to your mailing list for your paper. I

and congregations who do not want to come to the *light* that they and their practices will come under examination. We wish you every success in your work. May God bless you and yours, the congregation, and your elders in all your endeavors" ...*John Flowers, Lawrenceburg, TN*. "Brother Robinson, I enjoy the paper very much and especially your writing and the way you answer these liberals in the church of my Lord. I appreciate you and the congregation there at Corinth so much. I can hardly wait each month to receive S.T.O.P." ...*Bill Ray, Milligan, FL*. "We cannot express enough words to thank God for strong brethren in the faith as the ones at East Corinth. Our name was turned in by Wynema Chenault in Lawndale, California. We are very grateful to her for sending our names to you. We appreciate so much getting this literature. It helps us in our efforts to win souls. It gives us direct information on one subject compiled so good and easy to read and understand. We are enclosing a contribution for this excellent work. We will continue to pray that God will keep you strong in his service" ...*Charles & Alice Johnson, Gardena, CA*. "You will never know how much all of us enjoy your paper" ...*Wynema Chenault, Lawndale, CA*. "I enjoyed reading a copy of your paper. Enclosed is a check. Thank you" ...*Carol Spears, Madison, AL*. "My grateful thanks for a job well done. Enclosed is a check to support your work" ...*Joanne Hardeman Powers Bradshaw, Atlanta, GA*. "I love S.T.O.P." ...*Lottie Renfroe, Moss Point, MS*. "I wish to show my appreciation to your fine publication. It is refreshing and encouraging to know that there are still many faithful brethren willing to stand up for the New Testament pattern in this time of "private interpretation" (2 Peter 1:19-21). Thank you" ...*Robert Allen, Maxville, FL*.

**RUMOR!**... We have heard a rumor that some who have had something to say regarding the teaching and/or practice of Larry West either in the pages of S.T.O.P. or the S.T.O.P. lectureship have repented of what they said and have retracted their statements. This rumor is false! It is not so! Nothing would make us happier than to be able to make the announcement that brother West has repented of his false teaching and practice. We look forward to that day.

### RENEW YOUR SUBSCRIPTION - IT'S FREE!

It has been over two years since we last updated our mailing list (Mar/93), so it is that time again! We know it takes time to inform us whether you wish to continue receiving *Seek The Old Paths*. But, you must do so NOW if you desire to keep it coming to you. This must be done every year (or perhaps two) for subscription papers. However, S.T.O.P. is not funded by subscription but by free-will contributions. Most anyone will take something if its FREE, so it is necessary from time to time to "purge" the mailing list of those who really are not interested enough to inform us that they wish to continue it.

*Seek The Old Paths* is FREE to those who request it. You are not obligated to send any money. However, since so many have asked what it costs and said they would like to help bear the financial burden in what they receive, let me mention some figures. It costs about 16 cents for each piece we print and mail. That amounts to \$1.92 per year per household. That involves 96 pages of material. I know of no other way to spread the gospel as cheaply. If you can help, thank you. But if not and you want to continue receiving it, we are most happy to continue your subscription.

If your mailing label says **\*\*PLEASE RENEW NOW\*\*** then you must tell us you want to keep it or you will be removed from the mailing list. If it does not say these words then you will remain on the list. Several churches have included their members on the list. Hopefully, we will not mark those labels for renewal. If we do so by mistake, please inform us and we will correct it.

Thanks for your help and cooperation.

**REQUEST.** We would like the help of those who have church bulletins or who edit papers. Would you help us get the word out regarding the *Seek The Old Paths* lectureship by announcing it in your bulletin or paper? The schedule is printed on page 7. Thanks for your help.

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

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

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