



# Bible Student's Notebook™

## *The Herald of His Grace*

Presenting *every man* perfect in Christ Jesus. Colossians 1:28

Volume IV  
Issue 76

## *Sectarianism* Select Readings

### Part I

#### A SCANDALOUS CONDITION

The Unsolved Problem – Now, in the light of this passage (I Corinthians 12:12-27), we face one of the most serious questions of our century – the problem of the Church ... I am convinced that we can find the answers only by ascertaining what the Bible has to say, and submitting to its teaching. Brunner says, “This Ecclesia (the early church) is so different from what is today called the Church in both the Roman and Protestant camps.” It is, however, a well known fact that dogmatics and church leaders often pay but small attention to the results of New Testament research, and are only too ready to bridge the gulf between then and now by a handy formula such as that of development, or by appealing to the distinction between the visible and invisible Church, and thus to give a false solution to this grave and distressing problem. But while many theologians and Church leaders are able to quieten their consciences by such formulae, others are so much the more painfully aware of the disparity between the Christian fellowship of the apostolic age and our own “churches” and cannot escape the impression that there may perhaps be something wrong with what we now call “the Church”...

The problem of the lack of oneness among believers is the greatest problem in Christendom today. Beyond any question, the Church is divided; and, in the clear light of Scripture, such a condition is scandalous. In the hymn “Onward Christian Soldiers,” we sing a lie: “We are not divided, all

one body we; One in hope and doctrine, one in charity.” Even while we sing it, we know that it is not true. That untruth is a sin, but the fact of our division is itself sin. We are divided.

Donald Grey Barnhouse (1895-1960)

*We Are One Body In Christ (A Vital Statement on a Biblical Doctrine Neglected by Too Many Believers)*

#### THE LIVING CHURCH

This church, the ekklesia of God, is something totally different from the organized church, or what we call Christendom. Here we see a confused mass of 250 or more competing organizations and institutions, each with its own name, a name that to many of its members has more value than the name of Jesus Christ. The present confusion of our ecclesiastical system is the product of man’s activity for almost 2,000 years. Man took the initiative out of the hands of God. Man wants to build the church. Man wants to be its master.

But the ekklesia is not an institution. It is not an organization. It is not being built by man. And it is different from all that man has built, or can build, or will build. The ekklesia is a fellowship of redeemed sinners, sinners saved by grace through the blood of Christ.

Immediately some theologians will answer: “True. But we must organize this fellowship, rule it, and

(see **SECTARIANISM**, page 811)

## Dear outsiders.

Greetings in the wonderful freedom that the Lord Jesus Christ has secured for us. How glorious to be free from the bondage of religion! I truly appreciate your fellowship "without the camp."

In this BSN we will begin a two-issue Select Readings on "Sectarianism." We always enjoy sharing with our readers such collections of quotes from various authors on different themes. In these Readings we shall hear the voices of many saints raised to speak out on the sad state of man-made division within the body of Christ. I trust their words will prove to be an encouragement to those of us who stand outside of the multifaceted religious system.

### ANOTHER BSN MILESTONE

For the first time since our initial issue in 1989, we have accomplished our desire to publish the BSN on a monthly basis. This issue is in fact our twelfth consecutive monthly issue. We are thankful for the small place of service that God has entrusted to us.

### DAILY E-MAIL "GOODIES"

On December 1<sup>st</sup>, 2005 we began again e-mailing our "Goodies." These short e-mails offer original writings, as well as gleanings from other authors. We have again begun to have good response, and wonderful fellowship through them.

If anyone is interested in receiving these daily e-mails, they can send us their request to be added to the "Goodies" e-mail list. Requests can be sent to: [goodies@StudyShelf.com](mailto:goodies@StudyShelf.com)

We will close this section with some of the responses we have received from our initial "Goodies."



Your fellow,  
Clyde L. Pilkington, Jr.

### "GOODIES" RESPONSES

"I am glad to be getting the daily email messages – keep 'em coming" – IN

"I've been copying the Goodies and keeping them all on one page. They're great! ... I'm meeting with a sister in Christ from years ago that is still a fundamentalist. Your Goodies about taking the higher ground was an encouragement [Goodies #31]. Please pray that I can do that and not be prideful when meeting with her. I just want to fellowship in Christ but sometimes it is difficult when someone is so steeped in church." – NC

"In reference to Goodies #40, it seems that I have

(see **EDITORIAL**, page 816)

## Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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This weekly publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7)
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11)
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25)
- true freedom and liberty apart from the law (Galatians 5:1)
- the organic nature of the church, the body of Christ (I Corinthians 12)
- the distinct ministry of Paul, the apostle to the Gentiles (Romans 11:13)
- the importance of receiving all whom Christ has received (Romans 14-15)
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13).
- the completeness of the believer in Christ (Colossians 2:10), with ...
  - total forgiveness of sins (Colossians 1:14)
  - identity in His death, burial, and resurrection (Romans 6)
  - adult sonship position (Galatians 4)

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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Remember that it is our responsibility as husbands and fathers to take the truths we learn from God's Word, the truths that we hold dear, and impart them to our families.

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(recompiled and edited)

### **SECTARIANISM (continued from page 809)**

govern it. Otherwise it will not last for any length of time. We must be concerned for the continuity of our faith."

But once God's truth has gripped our soul, shaken it to its very foundation, given us a glimpse of His almighty power and glory, then we can only feel pity for such human reasoning. The continuity of our faith depends on holding fast the Head, and on obeying our Lord and Master, as the first Christians did.

The first Christians had no systems of theology, no schools, no colleges, no books, no church history to confuse them and lead them astray. Their faith and their new life depended on God – and on God alone. They did not follow a church system, but a Person! They followed the Lord Jesus Christ and made Him the focal point of all things. They took their orders from Him, and Him alone. The churches today, on the contrary, are dependent on their own systems, institutions, and organizations. They are imbued with a strong desire to continue old behavior-patterns and cults ...

If one examines church history, one will look in vain for the New Testament pattern of the church. Nowhere, either in the present nor on the long road through the centuries, is the rock visible, on which Christ built His church. All we see is shifting sand. Do we dare believe that God, who has placed everything under the power of Christ and has made Him head over everything for the church, intended this confused structure of a variety of 250 denominations? That is an absurd assumption.

What is the remedy for this confusion? From a human, a purely intellectual point of view, it seems quite reasonable to say: "Let us unite the 250 different divisions into one world organization." But even if all the 250 different denominations could be amalgamated, they would not constitute the ekklesia!

All such attempted reorganizational unity will never bring us closer to the New Testament church. All these efforts of man to organize the ekklesia of God will fail. The activity of the Holy Spirit cannot

be organized. This is unnatural, unscriptural, and foolish ...

In the light of this stupendous revelation, how trivial and childish are all our attempts to add to this divine structure the hay and stubble of human organizations, tradition, and culture! All these will burn to the ground, leaving nothing but dust. But the temple of God, the ekklesia, will remain forever.

Compare this indestructible, majestic structure of God's love and grace – God's eternal plan – with the vast monuments of ecclesiastical power of our day, whether they be buildings of stone or systems of human pride. Is there any comparison? Is there any similarity or identity? None at all!

But there is an enormous difference between the ekklesia of God and the church organizations of man. The ekklesia is the habitation of the holy God. The ekklesia is the house of the living God, the pillar and ground of truth, while the organized church is a mixture of life and death, a mixture of good and evil, a mixture of lies and truth, the corrupt masterpiece of Satan!

In view of the nature and glory of the church, as the Holy Spirit has revealed them to us in the New Testament, several salient points emerge. The first is this: We believers compose a fellowship whose members belong together for time and eternity – a fellowship that transcends national and geographic boundaries, and completely ignores intellectual and economic difference. We do not have to be driven together: we belong together! We do not need any organizations or outward pressure to convince us of our essential unity.

Our oneness is in Jesus Christ! Our loyalty is to Him! Here and here alone are all our guarantees: the guarantees of our life, our power, our hope of glory, and of an eternal inheritance. Once sinners saved by grace, now we are one in Christ! He the head – we the body! Oh, that the reality of His glorious name would so fill our hearts that we might again experience the unity of the children of God and the wonder of His fellowship!

Heaven is our home. As long as we are on earth, ►

we are ambassadors of God with a mission to fulfill. All our love, all our loyalty, belong to our Lord whose ambassadors we are. We are not permitted to follow our own will, but His instructions. We have no future here on earth. Our future belongs to the King who sent us here. There, with Him, is our inheritance, our home, our hope, our future. All our love and longing go to Him, Who loved us to the uttermost.

John Bolten, Sr.  
*The Living Church*  
The Sunday School Times  
Vol. 107, No.43  
October 23, 1965

### **TEND TOWARD DIVISION**

Since you would know by what name I would be distinguished from others, I tell you I would be ... called a Christian, a believer, or other such name as should be approved by the Holy Ghost. And as for those factious titles of Ana-Baptist, Presbyterian, Independent or the like, I conclude that they come neither from Antioch nor from Jerusalem, but from ... Babylon, for they tend to division. You know them by their fruits.

John Bunyan (1628-1688)  
*John Bunyan's Complete Works*  
page 818

### **ONLY ONE TRUE CHURCH**

There are many, many churches in the world but there is only ONE TRUE CHURCH ... There are countless sects and cults and denominations and beliefs who all claim to have all the truth, and to be the True Church and yet we know that there can only be ONE TRUE Church in the world ... There is a great difference between A church as men use the name and THE CHURCH as the Bible uses the same word.

Never once in the Bible do we have any of these local assemblies calling themselves after men=s names, or names to identify their doctrines, or practices, or creeds, such as Baptist, Presbyterian, or Methodist. These were later inventions. Neither

did they, we said, call themselves after men and human leaders no matter how godly they may have been, or what valuable contribution they might have made to the cause. In vain do we seek for human names applied to the churches, whereas today we talk of Calvinistic and Armenian, call them Lutheran, or Mennonite, or Wesleyan. Paul himself very severely warns against the spirit of carnality which says "*I am of Apollos, I am of Cephas and I am of Paul.*" He wanted Christ to have the preeminence in the church at all times. He wished to emphasize the **UNITY OF ALL BELIEVERS**, and not call attention to their differences, by the use of other names.

M.R. DeHaan (1891-1965)  
*The One True Church – The Body of Christ*

### **ONE BODY**

There is but one body – not two, and certainly not three hundred to correspond to the present number of sects in Christendom. Every saved person is in this unity, and only those who are saved are included in it.

Lewis Sperry Chafer (1871-1952)  
*The Ephesian Letter*  
Page 123

### **TO WHAT CHURCH DO YOU BELONG?**

"To which of the various bodies of Christ do you belong?" I was once asked by a clergyman. I could only reply, "There is one body, and I know no other."

Nor does this result in unkind feelings or hard, critical thoughts concerning others, equally dear to Christ, who may not be enlightened upon this great mystery. The very fact that we are all members one of another should hinder this. All may not see alike, and will not till the Lord Jesus comes; but that need not prevent fervent love going out to every member of Christ's body on earth.

"What church do you belong to?" an evangelist was once asked by a well-meaning lady. "I am a Christian," was the reply, "I belong to the body of

Christ." "Oh, of course," was the retort, "I know that. So am I, and I am also a member of the \_\_\_\_\_ church." "Ah, my sister," he answered, "that is just the difference between us. You are a Christian and. I am only a Christian. Once I too was a Christian and; but when I learned that "there is one body and one Spirit" I ceased to be a Christian and. I have ever since been simply a Christian." "But," she exclaimed in evident astonishment, "in that case I do not see how you distinguish yourself from other Christians." "Why, you see," was the quiet reply, "I have no desire to distinguish myself from fellow-Christians. I am one with them all; and I desire them all to see in me a fellow-member of Christ's body."

When God saved you He put you in the body of Christ. What other membership do you need or desire? You are a member of the Church of God. ... What more would you have? ...

All this declension and failure was foreseen by the Holy Spirit, and directions clearly given how to proceed when such unhappy ruin should have come in. In Acts 20, where Paul delivered his farewell address to the elder brethren of the Ephesian assembly, he warned them of the very things we have been considering; but at the close he simply says, "*I commend you to God and the word of His grace.*" God's word therefore is all-sufficient ...

This is largely ignored in Christendom generally, which has become like a great house in which valuable and common vessels are all mixed up together. If a man would be a "*vessel unto honor, sanctified and meet for the Master's use,*" he is called to purge himself out from this mixture, by separating himself from it ...

H.A. Ironside (1876-1951)  
*Sailing with Paul*  
page 44-52

## BUILDING A CHURCH

Did you ever stop to think – I don't want to shock you – but did you ever stop to think that God never told you to drive a nail in a board, never told you

to put any brick or mortar together. There is not one single commandment in the Bible to build a church. You can do everything the New Testament tells you to do and never erect a building. Paul did not build any churches. That little Jew did not go around and say, "Brethren we had better stop here and dig in." That little Jew turned every street corner into a pulpit, set the city forum on fire with the gospel, shook the foundations of the Roman Empire, and turned the current of history. You cannot find a church he ever erected.

Bob Jones, Sr. (1876-1951)  
*How to Hold a Revival*  
page 88

## THE GOVERNING PRINCIPLE OF THE BODY OF CHRIST

The governing principle of the Body of Christ is oneness. "*There is one body ...*" (Ephesians 4:4). This is a most fundamental fact! The Bible unequivocally declares that there is only one Body of Christ ... Timewise, all Christians, whether living in the first or twentieth century, are members of that unique Body. The essential oneness of the Body is not affected by time. Spacewise, the Body is also one. Whether a believer is saved in the United States or India, he becomes a member of the one universal Body. A believer living in New York City is not, in any sense, a member of a different Body than a believer living in Los Angeles. Both are members of the one universal Body of Christ.

Witness Lee (1905-1997)  
*The Governing Principle of the Body of Christ*

## THIS MODERN "DIANA"

The Bible is not a book for difficult understanding and to separate Christians into factions. The trouble is they have come to their prejudicial opinions with their fixed philosophies and they have tried to find in these sacred pages the differences inherited hereto, and denominationalism has been the result. Is it any wonder that this modern "Diana" is now being discredited, and shall it be a marvel if she suffers the same fate that befell Diana of the Ephesians? Or will we be surprised to find that ►

the ecclesiastical officials who have financially profited at their false fine altars and despairing of their livelihood, say, "Sirs, we know that by this craft we have our wealth" (Acts 19:25). Moreover, we see and hear that not only at Ephesus, but to the end of the world these fundamentalists are turning away much people saying that denominationalism is divisive. So that not only our craft is in danger to be set at naught, but even the great Denomination itself may come to be despised and her magnificence destroyed. Some of us have seen enough. Our hearts are sick at the sight. We know that our denominationalism means nothing to us but a defection. It seems to bind into a brotherhood men that have nothing in common but a brand of the same name. We should come out!

W.B. Riley (1861-1947)  
9<sup>th</sup> Annual Convention of the World Christian Fundamentalist Association  
Atlanta, Georgia

### **CAST OUT PARTY NAMES**

I ask that men make no reference to my name and call themselves, not Lutherans, but Christians. What is Luther? After all, the doctrine is not mine, nor have I been crucified for anyone. St. Paul in I Corinthians 3 would not allow Christians to call themselves Pauline or Petrine, but Christian. How, then, should I, a poor evil-smelling maggot sack have men give to the children of Christ my worthless name? Not so, dear friends. Let us cast out party names and be called Christians after Him whose doctrine we have.

Martin Luther (1483-1546)  
*What Luther Says - an Anthology*  
Concordia Publishing House  
Ewald M. Plass, Vol. 11, page 856  
1959

### **STIRRING UP THE NEST**

He [Paul] immediately opens his exhortation to them [the Corinthians] by taking up the deadliest of all their sins, that of sectarianism. For just as legalism destroys the grace of the Gospel, so does sectarianism destroy the consciousness in the believer of being both a member of Christ and a

member of every other believer: and all exhortation loses its power; for it is as members of Christ and of one another that believers have their fellowship.

Hear the apostle's words in chapter one, verse ten through twelve: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the SAME mind and in the SAME judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I mean, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas and I of Christ."

Now if Paul had been writing today, he might have gone on; and I of Calvin; and I of Luther; and I of Arminius and I a Plymouth Brother, and I a Baptist, and I of an "episcopal" form of church government; and I of a "presbyterian" form; and I of a "congregational." Indeed, it has come in these days of decay and ruin, to be about as we read at the close of the book of Judges, "Every man did that which was right in his own eyes."

Now, either Scripture means nothing in the way of authority, or it means everything. I am not seeking here to decide for you what particular path you should take in obedience to Scripture, but I am claiming for Scripture the right over you and me to illuminate the whole situation in any or every age; and God will make our personal path plain.

Here, then, at Corinth, believers claimed the right to divide among themselves according to their preferences, and this is sectarianism. Paul immediately and with apostolic authority – though in love – denies this right! Paul's solemn answer to all this is, "Is Christ divided? Was Paul crucified for you? or were ye baptized into the name of Paul?"

Sectarianism is, we sincerely believe, the most unjudged, and the most insidious and deadly sin of Christendom! Many reading these words are right now claiming the right to call themselves by some other name than the Scripture gives them. Some will be highly offended at what we are saying, and that is the purpose of this article. It is time you were offended, that you might discover how far you are walking from the truth.

I say, this is the great, unjudged sin among believers. For with perfectly unabashed, yea, self-righteous faces, they will name themselves by the name of some sect, and will actually regard those who reprove them for this sin with astonishment and indignation. Yea, these denominationalists are so utterly ignorant of the sin in which they are walking, that they will despise those who reprove them as “not belonging to a received and respected denomination!” They will even affect to pity such as are outside the pale of what they regard as “respectable Christianity.”

Now, we expect further to open out, from this Epistle to the Corinthians and elsewhere, the roots of this wickedness of sectarianism. For the astonishing things that we will be compelled to see will include the fact, that the great leaders and witnesses upon whom sectarians build, were not themselves sectarians! But, being taught of God, they broke away from what in their day was regarded as “respectable Christianity,” testifying to and suffering for the truth of God.

Calvin was not a “Calvinist,” Luther was not a “Lutheran.” Wesley was a thousand leagues from being a modern day “Methodist”! John Bunyan would not allow himself to be included with the Baptist sects of today. Spurgeon indeed broke away from that of his day. John Darby was not a “Plymouth Brother.” He was a witness, like these other men of God, for the truth, and really suffered for it! Wesley was not a fanatic; he was formally a Church of England man to the day of his death, although the Church of England was excluding him from her pulpits, and her adherents were stoning his preachers, for they could not bear the truth to which he witnessed! But the “Methodists” of this day – for what truth do they suffer?

You say, “You are stirring up our nest.” That is what we desire to do. Job said, “I shall die in my nest.” But God stirred him out of it. If you should see an eagle tearing its nest to pieces, away up on the crag, and pushing its young over the rock, you would say, “It is cruel.” No, it is kind. It’s outside the nest that eagles learn to fly! And it is outside your sectarian nest in which you were born and trained that you will learn to rely on God. Otherwise, you will say to the day of your death, “I am a Presbyterian,” “I am a Methodist,” “I am a Baptist.”

... I know from Scripture that believers are saints. But when you retreat into your “Presbyterian” nest or into your “Episcopal” nest ... you have a religious consciousness. That is NOT of the Spirit of God; and you are a sectarian. You have a consciousness that is exactly as traditional as that of the Jews who killed the Lord. You think yourself better than the Romanist: but you are just like him.

William R. Newell (1868-1956)

*Stirring Up the Nest: Is Denominationalism Doomed?*

(An exposition of I Corinthians, Chapter 1)

## THE INTENT OF CHRIST

There is no scriptural justification for all the present divisions of the church. There were no divisions denominational in the New Testament. In fact, all church divisions are explicitly contrary to the teaching of the Word of God. The whole intent of Christ, in forming the body, was that believers may be one, not divided into little parts.

John MacArthur

*The Church the Body of Christ*

Pages 132

1973

## CHURCH MEMBERSHIP

There is no such thing in Scripture as being a member of a church. Every true believer is a member of the Church of God – the body of Christ, and can therefore no more be, properly, a member of anything else, than my arm can be a member of another body.

The only true ground on which believers can gather is set forth in that grand statement, “*There is one body, and one Spirit.*” And again, “*We being many are one bread, and one body*” (Ephesians 4:4; I Corinthians 10:17). If God declares that there is but “one body,” it must be contrary to His mind to own more than that one.

C.H. Mackintosh (1820-1896)

*The Mackintosh Treasury*

Page 815

## NEVER A DENOMINATION

The meaning of the word church is important. It never in the Bible means a denomination. Our use of the term church in the phrase, "The Roman Catholic Church," or the phrase "The Methodist Church," is thoroughly unscriptural. Remember, the word "church" never means denomination. Catholics are not the church of Christ. Baptists are not the church of Christ. The sectarian group that calls itself "the Church of Christ" is not that. The claims of Episcopalians, Greek Catholics, Seventh-Day Adventists, or any other denominational group, that they are "the true church," are untrue. The word church as used in the Bible, never one time refers to a denomination. The word means "a called-out assembly."

John R. Rice (1895-1980)

*The King of the Jews*

Page 243

1955

## AN UNACKNOWLEDGED HYPOCRISY

Denominationalism in the Christian Church is such an unacknowledged hypocrisy. It is a compromise, made far too lightly, between Christianity and the world. Yet it often regards itself as a Christian achievement and glorifies its martyrs as bearers of the cross. It represents the accommodation of Christianity to the caste system of human society. It carries over into the organization of the Christian principle of brotherhood the prides and prejudices, the privileges and prestige, as well as the humiliations and abasements, the injustices and inequalities of that specious order of high and low wherein men find the satisfaction of their craving for vainglory. The divisions in the churches closely follows the

### **EDITORIAL (continued from page 810)**

nurtured some self pity in my own heart toward those in the body of Christ who cannot see the truths of body life as I see them. I fear their rejection and judgment of me and am seeking always to 'help them see' the error of their ways. Much like trying to get one saved after you get saved. And through the years the Lord has been teaching, and the seed was planted with your Romans 14 Goodies years ago, that it is up to HIM to make each of us stand. I owe nothing to my brother but to LOVE him. I am not to despise nor judge but LOVE. Salvation is of the Lord as is our growth in grace ...

"This oneness, not only as seen in the body ... our

division of men into the castes of national, racial, and economic groups.

H. Richard Niebuhr (1919-1962)

*The Social Sources of Denominationalism*

## SPIRITUAL UNION

We deplore the divisions that obtain among the lovers of Jesus Christ, and the many evils resulting therefrom. We long for Christian union. We pray for it and will labor for it ... We maintain that the spiritual union does not depend on organizations, or forms or rituals. It is deeper, higher, broader and more stable than any and all organizations.

George W. Truett (1867-1944)

*Christian Union Statement*

1913

## A THOUSAND FRAGMENTS

Do you get any comfort out of the divisions in the church of God? I hope you don't! I hope you have never said that it is part of the Divine plan that Christendom should be split into a thousand fragments. I tell you it isn't! He who prayed the great intercessory prayer, which took hold of heaven in my behalf, and yours, for all time said, "Father I would that they may be ONE, that the world may know that Thou hast sent me." We are not ONE and that is why the world doesn't know that God sent Jesus!

G. Campbell Morgan (1863-1945)

*The True Essence of Life*

page 191



oneness as brothers and sisters no matter where we are at in our understanding of body life ... AND our oneness in our own walk to grow in Christ, we all share the same destiny. If I could but focus on this, and NOT on what others think of me. If I could focus on loving them instead of converting them to my understanding. If I could just trust God to hold each of us up and enable us all to stand in Him. But even that ability to let go and let God is a work of His grace ... it is all about Him, isn't it? ...

"There is one body gloriously headed by Christ, Who is able to make us all stand." – NC