

4. The "NEEDED TRUTH" Assemblies

A Summary of their
Origin, Distinctive Tenets, Organisation and Practices.

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Author's Note:

Having been brought up in the Needed Truth assemblies, I withdrew at the age of 35, when convinced that the party's exclusive position was contrary to the Lord's will. The withdrawal was effected without bitterness and the sole reason for accepting the kind invitation to write this article is to facilitate a study of the principles involved, a study which would, I believe, be of great benefit to all who are willing to undertake it honestly and diligently before the Lord.

ORIGIN

In the year 1882 a pamphlet was issued entitled "The Church and Churches of God: a suggestive outline of truth" by F.A.Banks, a young but respected minister of the Word among the assemblies. It dealt with the principles of assembly fellowship and, in the words of a recent Needed Truth publication 'was heralded by many godly and competent students of the New Testament as a great step forward in the understanding of the will of the Lord on this very important matter.' This pamphlet greatly influenced a godly Irishman who subsequently wrote a booklet called "The One Thing for God, or the Churches of the New Testament" in which he wrote of F.A.Banks' pamphlet, '...it may be quite possible to receive the teaching of that booklet and perhaps to be led out from lawless and 'loose' meetings, and yet, not having seen further light, stop short of deliverance unto the true pattern.' Reference is here made to Romans 6:17.

The Needed Truth party derives its name from a quarterly magazine first published in 1887 by four brethren who were among "Open Assemblies" some forty years after the Exclusives left the main stream of the Brethren movement. The magazine was intended to emphasise and spread what was felt to be needed truth regarding the principles of assembly gathering and fellowship. One of these four brethren, a Dr.C.M.Luxmoore, contributed to the magazine in 1890 as follows: 'Is not the fellowship in which are embraced the assemblies...almost unwallled today? Have we not therein a mixture of many whom God has never added together, of such as have never been really delivered from the system of human religion in which they have been brought up, and who are therefore a fruitful source of weakness in such fellowship? Indeed, there are those in

companies supposed to be assemblies of God to whom the very name of separation is as a sound of an unknown tongue, or as the tone of an enemy's speech, whose sympathy and whose intercourse with the sects of Christendom are as complete as are the sympathy and the intercourse of the sects with one another, and who confessedly have no thought of occupying a position of subjection to the Lord in any sense different from the vague and nominal submission which the lip-service of all so called Christian communities is accustomed to profess.'

Dr. Luxmoore was associated with "Open Assemblies" when he wrote the above and it is the "Open Assemblies" he is describing when he uses the terms 'fellowship' and 'assemblies of God'. These terms are restricted to the Needed Truth party by present day Needed Truth writers.

In articles and letters published in the Needed Truth magazine during the years 1888-1894, an attempt was made to trace a pattern for the assemblies from information regarding the early church in the Acts of the Apostles and in the Epistles, without reference to the way in which the early church developed subsequently. Emphasis was (and still is) laid on that period of Judah's history which deals with the Return of the Remnant from Babylonian captivity to Jerusalem. Nehemiah's wall is taken to teach separation from everyone not in 'fellowship', and the second temple justifies such expressions as 'the Place of the Name' as applied to Needed Truth assemblies.

The propagation of this teaching resulted in a small minority of brethren and sisters leaving their assemblies to form others, constituted on the lines advocated in the magazine.

It would be true to say therefore that the Needed Truth party originated to give expression to 'further light' believed to have been received and as a protestant movement against alleged 'looseness' among "Open Assemblies". It would be wrong to accept one reason without the other and it would be impossible to assess the relative importance of these two factors as they must have varied with the personalities concerned.

DISTINCTIVE TENETS, ORGANISATION and PRACTICES.

Although the Needed Truth party is of an exclusive character, it would be wrong to confuse Needed Truth assemblies with the Exclusives. The Needed Truth assemblies are quite separate from all other parties and denominations. Indeed, it is this separation which is their chief distinctive tenet.

Basically, Needed Truth assemblies are similar to Open Brethren assemblies, holding doctrines which are commonly called 'fundamental' and 'evangelical'. But, unlike Open Assemblies, they are closely linked

together in one corporate entity. The teaching that each assembly is responsible for itself directly to the Lord is regarded as false doctrine and repeatedly denounced. It is claimed that each assembly is 'The Church of God in (such and such a place).' In a city or town with more than one meeting, each meeting is called a 'company' and is regarded as only a part of the Church of God in that place. The overseers of each company together form one oversight over all the companies. This point is made in a recent booklet: "Churches of God in apostolic teaching"(p.7):

'One important fact we draw attention to is the unity of the Church of God in Jerusalem. In spite of its rapid increase in numbers it remained a unit. It is inconceivable that so many thousands of disciples could meet in one building, but no matter how many groups or companies there were, together they constituted the church of God in Jerusalem. The conception of a number of local autonomous assemblies in a city or town is without precedent in the New Testament. One church of God only was planted in a city, town or village.'

Each assembly or company has three or four overseers and most have about the same number of deacons, all officially recognised and functioning.

The assemblies - total number between sixty and seventy - are grouped in regional areas called "districts". The United Kingdom is divided into nine districts, while the dozen or so assemblies overseas are grouped in continents though still known as districts. Under the chapter headed "Divine Government through the Whole" in the booklet, "The One Thing for God" referred to above, we read:

'It appears evident from Scripture that God took up the Provinces of the vast Roman Empire as they were then found and made use of these Provinces for the grouping together of churches of God; the overseers or elders of these churches, men divinely appointed, formed a circle by which the churches were linked together... We find these men...caring for God's flock in the Provinces alluded to. Perhaps it is not always remembered that the Epistle to the Galatians is written to a group of churches in a Province, for indeed such is the style of the writing and import of the epistle that one might easily think that those addressed were together in one city and not in churches many miles apart. But more than this, we have in 1 Peter, four other Provinces linked with Galatia thus forming a vast area, larger than Great Britain and Ireland put together, and in the fifth chapter we have the elders in this vast area addressed and charged to be 'ensamples to the flock'. Again, the seven churches of Asia (Revelation 1:4) attest the same fact: 'What thou seest, write in a book, and send it to the seven churches'. (Revelation 1:11). One book was to circulate throughout the whole. Now what is remarkable is

the fact that notwithstanding that some of these churches were in a very bad condition, there is not the slightest suggestion of a suspicion on the part of the writer that the letter would be rejected by any in a spirit of independency... In speaking of overseers and elders it is well to be put in remembrance of the fact that the business of such is not to legislate, but rather to search the Scriptures, and to arrive at oneness of mind as to the legislation of God contained therein, and accordingly to give effect thereto.'

The total of assemblies is referred to as 'the Fellowship'. In a Needed Truth publication entitled "Doctrines of the Holy Scriptures", we read:

'We note that the Fellowship or Community of which we read in Acts 2:42: 'They continued stedfastly in the Fellowship' (so the Greek), and 1 Corinthians 1:9: 'God is faithful through whom ye were called into the Fellowship of His Son, Jesus Christ our Lord', must on no account be confused with that fellowship of which 1 John 1 speaks. For the latter is fellowship, that is communion (partnership or common possession), with the Father and with His Son Jesus Christ, first enjoyed by those who knew the Son of God in the days of His flesh, and then enjoyed by others to whom comes the declaration of what these had seen and heard. In other words the word 'fellowship' of 1 John 1 describes the fact of common possession and common enjoyment, whilst the previously quoted passages (Acts 2:42; 1 Corinthians 1:9) describe as a Fellowship or Community those who enjoy and work in common, as a firm or partnership may do; but all under the headship and control of our one and only Lord.'

The last paragraph of the chapter on 'The Fellowship' in the "Doctrines of the Holy Scriptures" says:

'Nevertheless we nowhere find in Scripture any justification for children of God being elsewhere than with those that call on the Lord out of a pure heart, in the Fellowship which is of the Lord Jesus Christ. Moreover, careful consideration of the whole subject in the light of other passages of Scripture...leads us to the solemn conviction that to be in any other association of Christians is absolutely contrary to the word of God and the will of the Lord.'

The Needed Truth magazine is now published monthly and is the party's official journal. It describes itself as:

'A journal for the teaching of the Word of God, issued by the Churches of God in the Fellowship of the Son of God, Jesus Christ our Lord. (1 Corinthians 1:9).'

Another title which the Needed Truth party appropriates to itself is 'the House of God'. From the chapter on this subject in "Doctrines of the Holy Scriptures" we quote:

'The conditional character of the House of God as of a thing committed to human responsibility is clearly shown in Hebrews 3... 'Whose house are we' it is said to the Hebrews, 'if we hold fast our boldness and the glorying of our hope firm unto the end.'... The House of God is described in 1 Timothy 3:15 as 'Church of Living God, pillar and ground of the Truth.' That right behaviour in the House of God may be known the first letter to Timothy was written, and clearly such instruction as chapter 3 especially contains is only of use within the circle of the House of God which comprises (as Peter's letter shows) the saints of God who are gathered together.'

The term 'Kingdom of God' is also taken to mean the Needed Truth assemblies only. It is admitted that translation into the Kingdom of His dear Son (Colossians 1:13) takes place the moment a person puts faith in the Lord Jesus Christ. But Acts 14:22 is used to emphasise the conditional character of the Kingdom of God. Then 1 Corinthians 5:9-11 is taken in conjunction with 1 Corinthians 6:9-10 to show that the wicked person, though a child of God and a member of the Body of Christ, 'could have no inheritance in the Kingdom of Christ and of God.' Reference is here made also to Ephesians 5:5-6. Again quoting from "Doctrines of the Holy Scriptures" (p.42):

'The result of preaching the Kingdom of God in the power of the Holy Spirit will be that the disciples made are gathered together with their hearts set on carrying out the will of God. The rule of God in the hearts of His gathered people finds expression in their corporate testimony to Him as His House.'

In addition to the demand for exclusive right to the titles 'The Fellowship' (as used in 1 Corinthians 1:9), 'the House of God', 'the Kingdom of God', and 'the Churches of God', the Needed Truth party also claims exclusively the term 'flock' and 'little flock'. Scriptures which use this metaphor are believed to support the doctrine of the organisational unity of the assemblies and the elderhood. To quote again from "Doctrines of the Holy Scriptures" which, incidentally, devotes one page each to God the Father, The Lord Jesus Christ, The Holy Spirit and Eternal Salvation, yet has five pages on elders and overseers, and seven pages on Rule and Discipline within the Fellowship:

'This community of believing, baptised, and added ones is spoken of as a Flock, or a little Flock. The company around the Lord Jesus in the days of His flesh was comforted by Him in the words: 'Fear not, little flock, for it is your

Father's good pleasure to give you the Kingdom' (Luke 12:32). The word here used for flock which is by some regarded as the diminutive of the word in John 10:16, is applied by Peter to the company of believers scattered through Pontus, Galatia, Cappadocia, Asia, Bithynia, who though thus found in many places were regarded as a united whole, to be cared for as one flock by the elders thereof (see 1 Peter 5:2). Again Paul in his parting words to the elders in Ephesus, speaks of the flock in the which the Holy Spirit had made or placed them as overseers... Though applied to a company together in a single town, yet the word 'flock' is never used in the plural when the gathered saints in different towns are referred to, the governing principle being that expressed by the Lord in John 10:16: One Flock,.. Though He has many sheep and many, alas! go astray beside the flocks of others, yet He Himself has but one flock, though indeed it be betimes but a little flock.' (p.25)

'The united action of overseers is especially important in connexion with the recognition of those whom God calls to public ministry of His Word and of those in whom He puts a heart to care for the Flock... But where difficulties arise, either from insufficient knowledge of the Word of God or because the guiding principles are not generally understood, of the overseers are not of one mind, it is clearly incumbent on them to recognise that they are in a fellowship or partnership with co-workers in neighbouring towns, and to seek counsel with their fellows. And the obligation rests on such overseers together in the district to be of one mind in the Lord in the given matter on hand; and to avoid the very appearance of independency.' (p.59 f.)

When the body of Needed Truth doctrines is referred to, it is called 'the Truth'. 1 Timothy 2:4 '...Who will have all men to be saved, and to come unto the knowledge of the truth,' 'the truth' here is taken to mean Needed Truth. The Scripture 'Buy the truth and sell it not' is an exhortation where the word 'truth' is also used in this way.

From its inception, the Needed Truth party has emphasised the difference between the Church composed of all believers in Christ and the churches located in cities and towns throughout the world. The former is usually referred to as 'the Church, which is His Body' after Ephesians 1:22-23. In the booklet "The One Thing for God", seven points of difference are listed: (1) Christ alone is the builder of His Church (Matthew 16:18) whereas man has a part in the building of local churches (1 Corinthians 3:9-10). (2) There is but one Body (Ephesians 4:4) but there are many churches of God (1 Thessalonians 2:14). (3) In the Church, which is His Body, there 'is neither male nor female' (Galatians 3:28) whereas a distinction is made in the local church in the injunction, 'Let

your women keep silence in the churches:' (1 Corinthians 14:34). (4) With regard to the Church, which is His Body, 'The gates of hell shall not prevail against it', (Matthew 16:18) whereas in Acts 8:3 we read of Saul making havoc of the church and in Galatians 1:13, Paul writes 'I persecuted the church of God, and wasted it:'. (5) Reference is made to Acts 1:15, 1 Corinthians 12:12 and Ephesians 5:27 to demonstrate the incompleteness of the Church, which is His Body, and the completeness of the local churches. To make this point the author states: '...each church of God is a complete unit in itself.' But this statement would have to be modified to agree with the title of the booklet: "The One Thing for God". (6) The unconditional character of membership of the Body (John 10:27-29) is contrasted with the conditional character of membership of the local church (1 Corinthians 5:12-13), and (7) the eternal character of the Church, which is His Body (Ephesians 5:27) with the temporary character of the local churches.

Needed Truth brethren agree that the Church, spoken of as the Body of Christ, is composed of all those who have experienced the New Birth, being 'thereupon baptised in one Spirit into one Body' (1 Corinthians 12:13), but they emphasise that a believer does not enter a church of God by means of the New Birth, nor does his regeneration alone qualify him for membership of a church of God, or even for reception at the breaking of bread: further steps are necessary.

Acts 2:41 is interpreted as giving the necessary steps and conditions before engaging in the activities of verse 42: i.e. receiving the word (unto salvation), baptism (by immersion), adding (to a Needed Truth assembly) are all necessary to the continuing stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread and in prayers.

Mention has already been made of the emphasis on separation. Not only is the emphasis on separation from the world but on separation from all other religious organisations. All other assemblies, churches and denominations, particularly Open Brethren (called 'O.B.'s') are spoken of as spiritual Babylon, in which God has no pleasure. The injunction of 2 Corinthians 6:14-18: 'Be not unequally yoked with unbelievers...Come ye out from among them, and be ye separate...' is applied with equal rigour to believers who are not in fellowship with them. To quote again from "Doctrines of the Holy Scriptures" (p.42 f.):

'In the House of God it is possible for God's will to be carried out as it cannot be in any of the sects of Christendom. The rule of these is diverse from one another in many cases, and is opposed to the rule of God in all; so that those whose spirits are stirred up to know and do the will of God need to maintain separation from each and all. For much as we love and esteem many Christians in the sects whose

personal lives are frequently very excellent, yet in connexion with those sects the will of God for His people collectively cannot be done, and we must therefore avoid all unequal yokes that would hinder our obedience to God's will. (1 Peter 3:15, Romans 12:1-2, 2 Corinthians 10:5).'

Psalm 32:8 and 9a is printed in full at this point!

In a six-page chapter headed "Repentance and Separation" in "Doctrines of the Holy Scriptures", the writers recall the Return of the Remnant and the part played by Ezra and Nehemiah, then, referring to Malachi 4:4, state:

'The divine principle of returning to God's Word that has been neglected is further enforced in the final paragraph which closes the Old Testament writings.'

The question is then put:

'What word is now spoken for faithful ones who find themselves where teachers of false doctrine are pre-eminent and the mischief they are doing cannot be stopped, so that they overthrow the faith of some?'

The answer follows immediately:

'Let everyone that nameth the name of the Lord depart from unrighteousness... If a man therefore purge himself out from these (so the Greek)... follow righteousness, faith, love, peace with them that call on the Lord out of a pure heart.' (2 Timothy 2:19-22). That is separation from all manner of association where the will of the Lord Christ is not paramount, and fellowship with all who are like-minded in seeking after Him and His will in a dark day.'

It is assumed that this scripture was an instruction to 'everyone that nameth the name of Christ' to withdraw from the church in which Hymenaeus and Philetus were saying that the resurrection was past already. The next paragraph states:

'Later on those who in response to the word of the Lord in 2 Timothy 2, came out and were found together are divinely addressed, as we read in the book of the Revelation, as the church in Ephesus, joined with six other churches in Asia...'

The conclusion is then drawn:

'An assembly of God is such not because it is 'a congregation of faithful men' but because they who constitute it are together at the call of God to contend earnestly for the Faith

which was once for all delivered to the saints (Jude 3). We are therefore no more reluctant to use the expression 'church' or 'assembly of God' for fallible and failing companies than to call fallible and failing persons saints and Christians. The names are of God, and the sole question is, To whom does He give them? The same principle applies to the use of the terms 'The House of God', 'The Fellowship' and so forth.*

Their attitude to the 'separated brethren' (though they do not use the term) is shown in the final paragraph of this chapter:

'Having been brought out by God from the sects of Christendom, seeking from Him repentance and forgiveness for all share we have had in its works of human religion, we are now gathered into the Name of the Lord Jesus Christ. Here we can welcome all children of God who, turning their backs on Christendom in all its forms, come forth to the Name and Person of the Lord Jesus Christ. Then, if...they...have been baptised...they are gladly received into the assemblies of God.'

The above quotations are not from the writings of a few extremists. They are from officially sponsored publications and find practical application. Any member of the Needed Truth party who attended a religious service not their own would be reprimanded; while a person who became engaged to be married to even a baptised believer not in fellowship with them would be excommunicated. Assembly prayer for the Billy Graham crusades was and is officially discouraged, as is the case with such organisations as the British and Foreign Bible Society. A believer, baptised or not, from an assembly not on the "Churches of God" list, would under no circumstances be allowed to break bread. Letters of Commendation are almost invariably used when a member of one assembly visits another even when the person concerned is very well known.

Acts 16:2 with 1 Timothy 4:14 are believed to show that Timothy was commended by the elders of the churches at Lystra and Iconium and this 'is itself proof positive that elders acted together as a corporate whole' ("Doctrines of the Holy Scriptures" p.47). It is at the monthly meeting of overseers in the district that arrangements for conferences and local gospel meetings are made. It would be out of order for a brother in one assembly to be invited to preach the gospel in another assembly unless his name were on the list of recognised speakers, though he may be invited to preach in his own assembly. The first Lord's Day in the month is the usual one for interchange between assemblies. It would be quite impossible for a brother to leave one assembly and to join another without the complete approval of both assemblies' oversight circles. Except in very special circumstances, a brother must be associated with the assembly in the same civil boundary as his residence.

Overseers representing the various districts at home and overseas meet annually, and it is this Conference (held in Liverpool in recent years) led by a dozen or so 'Leading Brethren' (officially appointed and recognised) which constitutes the executive body. In practice, these Leading Brethren, who are not necessarily fulltime servants of the Lord, do exercise certain executive powers. Scriptural authority for this Conference is claimed in Acts 15. In 'Churches of God in apostolic teaching' the question is asked and answered:

'What is the alternative to conference among elders? Independence, disruption and division. History abounds with sad examples of this, and there is abundant evidence of it today. Those who urge to the extreme the complete independence of each local church today are beset with a wide divergence of view on many matters of crucial importance, and this, in itself, is sufficient condemnation of the unsoundness of their position and a demonstration of the wisdom of conference among elders on the model of apostolic example.'

A full report of each Conference is circulated among overseers only and a brief summary sent with the official magazine. Over the years, these reports and the Needed Truth volumes have come to be regarded as an authority for the interpretation of scripture, for the conduct of assembly business, for the procedure to be followed in assembly meetings and in such matters as recognition of overseers and reception into fellowship.

Considerable effort goes into achieving an agreed interpretation of scripture and brethren agree not to minister on the subjects or scriptures which are for the time being under consideration. The Revised Version of 1881 is the officially recognised version and is always used. Over the past ten years there has been a drive for uniformity of practice throughout the assemblies, even in minor matters of procedure and order of services. For example: The partaking of the bread and the wine must always come first in the "morning meeting" which is usually called "the Remembrance" and never "the Lord's Supper". (The term "the Lord's Table" is not used). The brother who gives thanks for the loaf also must give thanks for the cup, and he holds the loaf in his hands while giving thanks, so as to follow the order of Luke 22:19; 'likewise also the cup' is held during the thanksgiving. Ministry on this occasion is rare, and the announcement must come before the closing prayer which is not regarded as part of the Holy Priesthood service. The offering is restricted to those in Fellowship and is collected in a box before the service.

The hymns used at the breaking of bread must be chosen from the 150 pre-selected hymns which form part 1 of their own hymn book - an exceptionally good one - entitled "Psalms, Hymns and Spiritual Songs". Some of these hymns have been specially composed by Needed Truth brethren,

others have been 'amended', e.g. 'When we survey the wondrous cross...' All first person pronouns are made plural to indicate the unity of the company.

'The veil is rent: lo! Jesus sits
Before the throne of grace;
The incense which His name emits
Fills all that glorious place.'

has been altered to agree with Hebrews 1:3. Hymns which imply that the basis of fellowship at the Remembrance is faith in Christ alone, are omitted altogether; also hymns which directly address the Lord Jesus are disqualified if they cannot be 'corrected'. Double condemnation therefore falls on 'Around Thy table, Holy Lord,' with its 'heretical' lines:

'Here everyone that loves Thy name,
Our willing hearts embrace;'

The reputation of any aspiring young brother rash enough to suggest an organ or a piano to help the singing would suffer a serious set-back.

The annual Conference officially commends to the Lord's work, brethren who have obtained the approval of the local oversight, the district oversight and the Leading Brethren. They assert their direct responsibility to the Lord and resist any attempt to direct them. There are various committees which are responsible to the Conference: e.g. the Aggressive Work Committee, responsible for missionary workers and gospel campaigns. All the publishing is done by the Needed Truth Publishing Office, run by a committee consisting mainly of Leading Brethren. Nothing can appear in the Needed Truth magazine without the scrutiny of several Leading Brethren. The N.T.P.O. publishes an excellent young people's magazine called "Eagle's Wings", but even this contains the distinctive doctrines of the party.

Oversight rulings intrude into what may be considered to be the sphere of personal responsibility. For example, members must satisfy the overseers that they take no part in politics, Trade Unions, and would take no part in military service. Radio and television in the home is officially discouraged and an overseer or deacon is not allowed to have a television set in his home.

It would be both difficult and dangerous to generalise, but it would be fair comment to describe the Needed Truth party as a closely-knit, rather introspective community, whose members are inclined to be more concerned with defending and teaching their positional doctrines than with the preaching of the gospel. They reverence and study the Scriptures diligently, they respect and are subject to the elderhood, and though they vary widely in the matter of personal devotion to the Lord, they

are less open to a charge of worldliness than other assemblies of brethren. If 'Separation' is their chief distinctive tenet, then their chief characteristic is the tenacity with which they hold this doctrine and the zeal with which they propagate it.

Some may regard the Needed Truth party as too insignificant to warrant much consideration, but the recent troubles in the "Taylorite" party of Exclusives prompted an attempt on the part of the Needed Truth leaders to propagate their teaching among all assemblies of Brethren. Furthermore, some of the Needed Truth teaching is already held in some assemblies. But apart from these facts, it would seem to be wise to consider thoroughly in the light of Scripture, the various issues raised: principles of interpretation of Scripture, principles of assembly fellowship, sectarianism, interdenominationalism, principles of oversight, the sphere of personal liberty of conscience, and, most important, the effect of all these matters on our devotion to and service for the Lord Jesus Christ.

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'Two Scotch-Irish Psalm-singing Presbyterian churches became in America five bodies... The story of their formation is instructive. Two groups were brought from the old country before the Revolutionary War. In 1782 they made the highly sensible decision to unite... This merger, however, did not meet with unanimous approval. Some of the Associate churches at once seceded... The attempt at union thus resulted in three churches where only two had been before. In 1832 the newly organised Reformed Presbyterian divided on the issue of voting... The number of churches was increased to five when another merger, the United Presbyterian church, was formed and small groups...refused to acquiesce. This process was greatly reinforced by subconscious factors such as the desire for leadership and the repressed hostilities arising out of the stern discipline characteristic of many of these churches.'

Anton T. Boisen - "Religion in Crisis and Custom".

'Commonly it bringeth a man under suspicion either of favouring some heresy or abating his zeal, if he do but attempt a pacificatory work. As if there were no zeal necessary for the great fundamental verities of the Church's unity and peace, but only for parties and some particular truth.'

Richard Baxter 1655

'In a recent survey I found one small Southern body that had split over the issue of neckties, a group of perhaps fifteen hundred insisting that true religion forbade them. Two small Churches of Christ had split on the issue of communion cups: A traveling evangelist had discovered that they were using two cups, one for each deacon. This, he said, was unscriptural. The Lord had only used one.'

Anton T. Boisen.