The Winds of Compromise with the Christian Church, Which Began to Blow Decades Ago, Have Now Reached Gale Force

The U.S. Census Bureau listed the churches of Christ and the Christian Churches as separate religious groups in the Census of 1906, one hundred years ago.

Relative to the above information a rather lengthy article was run on the front page of the Religious Section of The Paducah Sun, a Paducah, Kentucky newspaper, on March 31, 2006. The title of the article was “The healing of a century-old split.” The sub-title was: “Church of Christ leaders push reconciliation as possibility.” The author of the article was Murray Evans of Associated Press. Since it is an AP article I would think it had a large circulation.

We shall give some detailed attention to the article described above later, but for now we want to discuss some background material, which we trust will be helpful to some to better understand what is involved in this matter of strong efforts to bring about a state of fellowship.

What Is The Church Of Christ?

A great many people do not understand the nature and purpose of the church mentioned in the Bible. Though mentioned scores of times ... the “manifold wisdom of God. According to the eternal purpose which he purposed in Christ Jesus our Lord” (Eph. 3:10-11).

Few people seem to realize that God had the church in His mind even before man sinned. This is borne out by Paul’s statement to the Ephesians, as noted above. Another point many seem not to know about was that the Old Testament prophets played a very important part in revealing God’s plan for the church. Isaiah 2:2-3 speaks →
Continued from Page 1
of the duration of it. It was through Abraham, Isaac and Jacob that Christ came to earth in a human form to establish His church at the cost of his blood (Acts 20:28). This was God’s plan from the beginning.

Christ, born of the virgin Mary, said He would build His church (Matt. 16:18). This was carried out in its fullness on the day of Pentecost, as recorded in Acts 2, when people spoke in foreign languages and heard the Good News presented to them. From that point onward in the New Testament, the church is the reality.

How did the church commence in America? Just understand more fully the nature of the church, by noting the parable of the sower, in Luke 8. Christ said, “Now the parable is this: The seed is the word of God” (v. 11). Where the “seed” was planted in the first century in the proper soil the church existed. The seed [word] produced only after its own kind. God’s word did not produce any religion other than the church.

Peter says of the Christian that he is born again of “incorruptible seed,” which is “the word of God” (1 Pet. 1:23). The only way one can become a true Christian today is to be born again by “the word of God.” Those who are born by the word of God, come together or assemble as a congregation of Christians for worship, as God intended.

How did the church commence in America? Just like it did in England and many other places. In America, the seed “the word of God” began to be planted by a number of religious folk. This was in the midst of much religious confusion among the people, where a number of religious groups, wearing different names and teaching and practicing different doctrines, existed. As the seed, the pure word of God, began to be planted, in the late 1700s and early 1800s, some of it fell into “good and honest hearts” and brought forth fruit in America. Some people said, “Let us just take the Bible as our guide, let us speak where it speaks and be silent where it is silent.” This made good sense to many people, since God’s word is our only

Special Personal Request

It is with considerable reluctance that I make the following request for help. But by using this means rather than appealing to a great many sources I trust that I may save much valuable time.

Since I am no longer working with the Dexter congregation, our income from work with Banner of Truth and preaching has been reduced by well over half. I was not receiving support for full-time work with Dexter, and support from work with BOT was only about three fourths of Dexter’s support.

My work with Banner of Truth is indeed a full-time work. But I do have more time to devote to that work now.

If there are congregations or individuals who would like to have a part in our work we would be glad to furnish detailed information as to the extent of our income. We receive no side benefits, such as housing, insurance, travel allowance, or such like.

I may be contacted by phone at: (270) 753-3675; by mail at 164 Coles Campground Rd., Murray, KY 42071; or you can e-mail at: wpiggbot@mysadetree.com

My intentions are to continue with the publishing of Banner of Truth as long as I am mentally and physically able. The paper goes out to hundreds of people in a number of other countries, as well as more than seven thousand people in our own country.

We ask for your prayers that we may be able to continue our work, which is now in its 15th year.

—Walter and Naomi Pigg

Readers’ Response

“BANNER OF TRUTH

Published by the
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Published monthly and sent free to interested persons. Made possible by the contributions of congregations and individuals. Our purpose is to: 1) Teach and uphold God’s truth; 2) Encourage mission efforts to seek the lost; 3) Oppose that which is “contrary to sound doctrine” and not in harmony with the “doctrine of Christ.”

BANNED IN MEXICO

February 19, 1989

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“It was good to talk with you on Friday and I am looking forward to receiving the back issues of Banner of Truth. I have enclosed a small donation for your work. Your publication is very informative and I value the service it provides to the faithful body of Christ. Thank you for your efforts and dedication – Rick Huffman.” – KY. “We are happy to send back issues to those who ask. We have about 100 that we can send. That represents several years of work for me and the discussion of many subjects, which we have found to be of interest to many. – Editor.”

“Thank you for faithfully sending this publication to me and please continue to send in a timely manner. – Keith Cagle.”

“Your publication, Banner of Truth, is one that I want to read cover to cover when it is received. Especially was this so with your article on ‘God’s Plan For Elders In The Church.’ Thank you so much for your efforts. I wrote you after your last article some time back on leadership in the church and have been waiting to receive this article. You said in the paragraph on The Solution To Elder Problems, ‘These mentioned problems could be solved by submitting completely to God’s word in the matter.’ And that is exactly the heart of the matter. My observation is that even when congregations attempt to appoint men meeting to some degree the qualifications required by God, they are often failing to prove/test these men before their appointment as required by 1 Tim. 3:10. The majority of churches do not have elders, and preachers are not being taught that it is their responsibility to develop leadership in such churches as indicated in Eph. 4:11-12...But in many congregations when it is decided that elders and deacons are needed, after a sermon or two, the congregation is asked to select elders, who then select deacons, with little or no teaching and training beforehand for either...” – Ed Allard.”

(Thanks for your observations on a very important subject. I firmly believe that one of the greatest weaknesses we have in the Lord’s church today is the lack of qualified leadership. Qualified leadership is the exception and not the rule. From my own experience of more than 50 years of preaching, I have seen many examples of poor leadership, and in some cases where men are serving as elders. I have in mind doing a feature article on leadership in congregations where there are no elders. I know that business matters can be carried on in a sensitive manner...
to Come and enjoy the feast. If any changes need to be made we will make this known in the next issue of B.O.T. Encourage others who need a room, and it would greatly help if you would inform us of your needs soon. For more information, please contact brother Richard Guill: Res: (270) 489-6219, Office: 489-2219; or me at (270) 753-

We are happy to announce that the motel is again giving us the $37 rate. We will be making reservations for this way: It is argued that congregational singing is pressed toward the mark, and that a “thus saith the Lord” was not necessary.

After the Census in 1906, it was generally the case that those who did not veer from their conviction that God’s objective word was the sole source of authority as to faith and practice, and the other maintaining that silence of the scripture gave permission to act, and that where the Bible is silent, permission is granted to act on the basis of that silence. A great many of the people, in fact, a majority, eventually fell in line with those who used silence as permission to act.

One of the major questions involved the use of mechanical instruments in worship. Since the New Testament does not say specifically, “You shall not use mechanical instruments of music in worship,” some took the position that it was an optional matter. Therefore, the instrument was brought in various places, and over the objections of many in number of places. Some other efforts were made to justify the use of instrumental music in worship, and the Missionary Society, used the term “church of Christ.” Some felt that more evangelism could be done if there was an organized institution to do the work the church should do, that is, to preach the gospel of Christ. Therefore, they opposed the Missionary Society, because it supplanted the work of the church, as it still does.

It might be noted that both the above issues came down to the matter of authority. Did God’s word authorize these two things; instrumental music in worship and the forming of the Missionary Society?

Although the die had virtually been cast, there was still some fellowship between the two groups. But by 1906, it was evident that for the most part there were two groups, one maintaining that God’s objective word was the only source of authority as to faith and practice, and the other maintaining that silence of the scripture gave permission to act, and that “thus saith the Lord” was not necessary.

After the Census in 1906, it was generally the case that those who did not veer from their conviction that God’s objective word was the sole source of authority as to faith and practice, and did not support or approve of the use of instrumental music in worship and the Missionary Society, used the term “church of Christ.” In several instances, as is true today, especially in some northern states, this is the designation used by the Christian Church. Though one may see “Church of Christ” on their church buildings, they use instrumental music and approve of the Missionary Society, and other unauthorized things.

The Christian Church, which adopted the two above things, without scriptural authority, would go even farther away from accepting God’s word as only true guide, and it is all-sufficient. It was decided by some that all denominational names be given up, and that they would wear the name Christian, and that alone. This was the result of the true seed, “the word of God,” being planted in the hearts of people. There were many who became a part of this return to the Bible as the only rule of faith and practice. Several people were involved in what is called “The Restoration Movement.” This movement was not about reforming the denominations, but rather, about restoring in America true Christianity, as it had been in the first century in Palestine. That is, plant the pure seed, the word of God, and let it produce true Christians, servants of our Lord Jesus Christ. God’s word will accomplish all that it sets out to do.

Those who obeyed the word of God, becoming Christians, began meeting together as congregations as did people in the first century. The same thing has happened in our time. I have had the opportunity of preaching the gospel in several countries, especially in India and in Ukraine. I have seen congregations form, and they did it just as it was done in the first century. This can happen in any country where the true seed of God’s word is planted in good hearts.

The Captain Of Our Salvation
8:00 p.m.
Levd Cole
Replancing The Sword Of The Spirit
7:00 p.m.
Garland Robinson
Soldiers And Effective Communication
2:30 p.m.
Walter W. Pigg
Defying The Army Of The Living God
3:30 p.m.
Paul Curless
Entanglements To Avoid

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the only basis for faith and practice. Some from the Christian Church adopted teachings and practices which included much more than instrumental music in worship and the Missionary Society. Within a couple of decades of the 1906 Census, some from the Christian Church would become even more liberal, and would be called “The Christian Church (Disciples of Christ).” They became even more like the denominations round about, practicing many things without any scriptural authority whatsoever. They now have women preachers, celebrate religious holidays, and a host of other things. In fact, several decades ago they declared themselves a full-fledged denomination. At this point their liberalism had come to full- seed. They were right about this thing, however, and that was that they no longer claimed to be the true church, which Christ built, but just another denomination among the hundreds.

The Beginning Of Fellowship Efforts. Due to all that is involved, it will be possible to only hit a few of the high points of a growing influence. It might be noted that within the church of Christ, liberalism began to rear its evil head and sweep over the ranks a few decades ago, captivating more than just a few. It was from within, among those captivated by liberal- ism, that various moves began to form, advocating fellowship with the Christian Church, some times called The Independent Christian Church. But one person seems to have had a large influence in giving impetus to those moves. That individual was Rubel Shelly.

Rubel Shelly’s Influence. Rubel, whom I personally, having been in Freed-Hardeman with him as a student, was for several years a very effective proclaimer of the truth, standing solidly for the smallness of the New Testament church. He was esteemed highly for his stand for the truth without compromise. I still have much of his material in my files from those years. But a good start does not guarantee a good end. Paul said the Spirit said some would depart from the faith” (I Tim. 4:1), and that some would “turn away their ears from the truth” (2 Tim. 4:4). There were other warnings as well. At a Preacher’s Forum in Centerville, TN, in 1983, Rubel Shelly sort of dropped a bombshell when he made it known that he no longer believed what he had been preaching so forcefully in years past. To put it in a nutshell, Rubel took the position that there were Christians in practically all the denominations and that we, of the church, whom he criticized, were wrong if we did not agree. He was now critical of the church rather than upholding it.

Many brethren disagreed with Shelly, but many were influenced by his liberalism. In fact, as Rubel went farther into liberalism he probably came to have more who were in agreement with him than when he still preached the truth. The brotherhood had become more liberal in general, and with the liberals he would have a much larger audience.

As Rubel Shelly completely denied the faith and went into apostasy, destroying the faith he once preached, he still had his followers. Even when he promoted the Billy Graham campaign in Nashville a few years ago, he had a great many supporters.

The Joplin Summit Meeting. It seems that 1983 was the year that the spirit of compromise began to pick up new strength. The years of 1984 and 1985 saw a multiplicity of efforts in several places. There was much in common in these efforts. Almost every one had members of the church who were in sympa thy with the effort to fellowship the Christian Church.

The Joplin Summit Meeting, an example of the above, was hosted by Ozark Bible College at Joplin, Missouri, Aug. 7-9, 1984. About fifty men from each, the church of Christ and the Christian Church, were involved. A number of our brethren evidenced a compromising spirit toward the Christian Church. One example was seen in an exchange between Furman Kearly and Wayne Kilpatrick. A part of that exchange follows:

Kearly: This is an aspect of the isolation, is, a lack of knowledge of our histories. If we could start in our congregations, doing some more study of the Restoration history outside of our own branch and looking at the distinctions between the conservative, instru mental and the Christian Church.

Kilpatrick: I wonder too, in bringing Christian Church preachers into our class like this might not be a good thing. Let them come in and tell their history in a class situation.

Kearly: Yes, that’s right.

Kilpatrick: I think you can ease from the class to the pulpit.

great controversy over the question of mechanism. Though, as previously noted, “mutation” and “natur al selection” are most widely adhered to, this has not always been the case and is not, in the fullest sense, now. Dr. George Parker of Harvard states, “At the same time that…biologists accept descent with modification (that is, evolution) as an actual occurrence in nature, they are most skeptical and reserved about what may be called the driving force behind descent.” However, Parker is quick to con tinue by saying, “Because biologists have not as yet discovered how evolution taken place is no rea son for denying evolution itself.”

No one knows why the “gaps” are in the fossil record; no one knows what the mechanism of evo lution is; yet, many tenaciously cling to this “flimsy” theory as though it were the Rock of Gibraltar. Certainly, evolution suffers from an instability prob lem.

Evolution is also internally plagued by the As sumption Problem. Assumptions are only of value on the front end when formulating hypotheses; but, then said hypotheses are to be subjected to scruti nity. Evolutionists toss this process out the wind ow.

With evolution so confidently affirmed as fact, one would not expect anything about it to be assumed; rather, one would expect it to be factually based. Such, however, is not the case.

A tremendous example of “assumption,” where evolution is concerned is Darwin himself. In his Origin of Species, he insisted that the following propositions must be admitted:

-gradations in the perfection of any organ or instinct, which we may consider, either do now exist or could have (emphasis, AA existed), each good of its kind—that all organs and instincts are, in ever so slight a degree, variable—and, lastly, that there is a struggle for existence lead ing to the preservation of each profitable devia tion of structure or instinct.

To put it plainly, Darwin simply says, “Allow me to assume certain processes and evolution is undoubtedly true. Such irrationality was also ex pressed by famed philosopher, Antony Flew, in the

Warren-Flew Debate on the Existence God. Pressed by Warren to deal with evolution, which was es sen tial to his case, Flew responded by saying, “...I appreciate that Dr. Warren will not agree with me that the theory of evolution by natural selection constitutes a true account of the origin of species. I do not at this moment ask him to believe that it does. But it does seem to me that, if once you allow that it is a true account...” Again, the plea is made, allow me to “assume.”

In a particular scientific journal, G.A. Kerkut’s book, Implications of Evolution, is reviewed. In the review, it is pointed out that Kerkut, an avowed evolutionist, honestly and forthrightly lists some seven assumptions of evolution, each of which he states are “not capable of experimental verifica tion.” These are—

1. Non-living things gave rise to living (spontane ous generation).

2. Spontaneous generation occurred only once.

3. Viruses, bacteria, plants and animals are all in terrelated.

4. The Protozoa gave rise to the Metazoa.

5. The various invertebrate phyla are interrelated.

6. Within the vertebrates the fish gave rise to the amphibia, the amphibia to the reptiles, and the reptiles to the birds and mammals.

7. The mechanism of evolution into the realm of life is reviewed. In a particular scientific journal, G.A. Kerkut’s book, Implications of Evolution, is reviewed. In the review, it is pointed out that Kerkut, an avowed evolutionist, honestly and forthrightly lists some seven assumptions of evolution, each of which he states are “not capable of experimental verifica tion.” These are—

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Evolution (3)

Evolution, I think it fair to say, is a conclusion in search of evidence and an argument to support it. Were it not so, it would have been discarded as a theory a long time ago. It is a theory replete with and beset by countless problems, each within itself an insuperable problem; yet, that does not in the least daunt evolution’s proponents and defenders. The problems of evolution are so many that we have found it helpful to categorize them under the headings: Internal, Scientific, Philosophical, and Ethical Problems.

When pressed scientists who believe in evolution will pass off the theory’s problems by simply asserting that no reputable scientist questions the fact of evolution. That is supposed to settle it. I am not a scientist, but I can think. A theory that holds that all of man’s past holds the record to his present, yet which cannot offer up one shred of historical evidence to prove it: that is an assumption, not a theory, and certainly not a fact.

Not only does history offer no proof of anything that is supposed to permeate history, evolution also stumbles over the stone of mechanism. How did, and do, things change from one distinct kind into another? We have considered the claim that mutation is the mechanism, and why that is impossible.

There is also the claimed mechanism of “natural selection.” It is averred that mutations bring into existence new “raw material” with which to work. Nature acts upon this organism and seleccts, over millions of years, the most fit. Given time, a now-refined new organism awaits another mutation in order that the process might be put into motion again.

The one great problem with “natural selection” is that it operates in exactly the opposite direction from that demanded by evolution. Robert Camp, Genealogically, organic evolution and selective breeding are virtual opposites. Organic evolution would have had to begin with no forms and have the end result as the great variety we see today. Selective breeding (natural selection, AA) does begin with certain existing forms and eliminates some of them. Organic evolution is up from nothing, natural selection is down from something. One might just as well argue that he can prove that people grow young by observing them as they grow old, as to say that natural selection proves organic evolution.

Actually, this concept that would hopefully account for the origin and variation of life, is anything but natural. Nature does not contain the evolutionist’s mechanism; rather, he must look beyond nature, but of course, when he does that, he must give up evolution altogether.

In addition to the problems of Proof, and Mechanism, another inherent problem of evolution is: The Instability Problem.

One would naturally assume that any theory that is as factual as digestion, as evolution is purported to be, would be clear-cut, concise and uniformly agreed to in specific detail. Unfortunately, such is not the case with evolution. Though all are convinced that evolution is a fact, they are terribly divided over the question of the fossil record and the mechanism.

Due to inability to account for the abrupt “gaps” in the fossil record, some have abandoned the “missing link” claim and are now postulating that “…the changes were not by transition but by sudden leaps in evolution.” Thus, the house becomes divided. For, to advocate “sudden leaps”, one is forced to abandon uniformitarian doctrine, and yet this doctrine “spawned” the whole idea to begin with.

Further, there has been and continues to be J

From the above it can be seen that a move toward unity and fellowship with the Christian Church was alive in the minds of these two brethren. They were not the only ones in that meeting which felt the same way, a willingness to compromise, to give in.

TULSA RESTORATION FORUM. This meeting took place March 18-20, 1985, at the Garnett Church of Christ in Tulsa, Oklahoma. Marvin Phillips was the preacher. For several years he has been known for his liberalism. Frank Morgan, who was present at the meeting said there appeared to be about eighty participants, with a number of auditors. The auditors were not to speak in the sessions, but in groups.

Brother Frank Morgan had this to say in his “Concluding Observations” about the Tulsa Forum:

Prior to and following the Joplin meeting, I had stated my own conviction that many brethren were moving toward a posture of fellowship with the Independent Christian Church, letting their use of instrumental music in worship be optional. I went to the Tulsa meeting hoping that I might see or hear something to dissuade me from this thinking. I regret to say I came away more firmly convinced that my conviction is based on fact, not fantasy.

THE RAYTOWN “UNITY” MEETING. In late 1984 a “Unity” meeting was held at the Raytown church of Christ. There were two speakers, Larry Frew of the Wyandotte Christian Church and Chris Bullard of the Overland Park church of Christ. Twenty preachers from the church of Christ and fourteen from the Independent Christian Church participated. After the speakers there were discussion groups. Like the Joplin meeting in August, there was much emphasis upon the church of Christ going along with the Christian Church and their unscriptural practices.

There were many “unity” meetings of one sort or another in 1984, and in years since. Some have been called “Restoration Forums,” but with fellowship as the main objective. But we have not the space to discuss them. We want to move on to a rather powerful effort by the Christian Church to bring about a state of fellowship on their terms, with the church of Christ.

Such an effort involved the printed page, and mass mailing of a publication called “One Body.”

ONE BODY. “What is One Body?” This tabloid was first published by well-known author, preacher, and publisher of the Independent Christian Church, Don DeWelt, of Joplin, Missouri. The Editor was Victor Knowles. The first issue was published Feb., 1984. It was mailed quarterly, and in the beginning contained 16, 24, 24 and 32 pages in that order. There were intentions, if funds could be raised, to send this publication to hundreds of thousands, including “350,000 protestant preachers.”

The SPRING 1988 issue of One Body says: A publication of Ozark Christian College. This is the latest issue of the tabloid that I have. It did not give a volume number. The purpose of this publication by the Christian Church people, as the masthead states: “A NATURAL BIBLICAL TABLOID TO PROMOTE UNITY.” Needless to say, the “Unity” under consideration here is to just accept in fellowship the Christian Church with its unauthorized practices. Of the hundreds of pages of One Body that I have read, this is the goal set forth.

Some time ago I received a copy of ONE BODY. It was listed as “volume 23, Number 1, Winter 2006.” I have not been acquainted with this publication in the years between 1988 and this recent issue. I will have more to say about this latest ONE BODY later, but for now I will be going back a few years.

The ONE BODY tabloid was characterized by writings from Christian Church men and by some of the most liberal brethren from the church of Christ. The bias for fellowship with the Christian Church was so very evident. In fact, many of the writers from within the church were ready then to join hands with the Christian Church, and have been pursuing that course ever since.

What is the source of my knowledge of ONE BODY, some may ask? I did a forty-page review of it and published it in the bulletin of the Pine Street church of Christ in Heber Springs, Arkansas in 1986.

Make no mistake about it, anyone who reads this material of ONE BODY, and are honest about it, will have to admit that the main purpose is to bring about a state of fellowship with the Christian Church, and that is on their own terms, giving up nothing.

ONE BODY” OF TODAY. The objective of this publication has not changed in twenty years.
Abdul Rahman, 42, was arrested “for converting to Christianity.” The penalty for his religious conversion—DEATH! This is ...

Afghans trying to avert convert’s execution

March 24, 2006, had an article en-

The Paducah Sun,
Islam Shows True Colors

— 337 Madison 4605, St. Paul, AR 72760

In Ephesians 6, Paul is encouraging brethren to pre-

SOLDIERS OF CHRIST — ARISE!

Alton W. Fouville

speed themselves for battle with the devil. “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil” (v. 11). In the verses following he describes that armour and speaks to you and me — “Stand therefore... Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.”

Paul, in speaking from experience, describes the behavior and duties of a good soldier of the Lord. He spoke of himself as a “fellow soldier” to the Philippians. From just a brief look at the life of Paul, it is evident that a soldier of the cross of Christ has some difficult work to do. It is not a “passive job.” Being active against the wiles of the devil requires us to be active, not sitting down on the job after induction into God’s army. We must have convictions and stand for something.

First, we must realize that we have an enemy, the devil, and that he is alive and well today, working with all his forces to overtake us. He is sly and subtle, a deceiver. He catches us in our weak moments when we are not on guard and we end up following him. We think that we are doing God’s will because he has deceived us. Do you recall Paul’s former life? He had been deceived, even though he was very zealous in persecuting Christians.

In order to withstand the devil, we must know the scriptures. This requires much study of God’s word, so that we may know the truth from fiction. This enables us to be unashamed in handling aright God’s word. In Ephesians 6, Paul is encouraging brethren to prepare themselves for battle with the devil. “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil” (v. 11). In the verses following he describes that armour and speaks to you and me — “Stand therefore... Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.”

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“More information, like Mike Daniel at 796-0301, Charles Callis at 536-5679 or Judy Underwood at 885-8883.

“All acoustic performers and fans are invited to enjoy these performances, the spokesman added.”

The above note, in its entirety, sets forth notice of a secular event at “Troy Church of Christ.” The time was what such an event sponsored by the church of Christ would have been highly unusual, if at all. It is now quite different. I believe it was a couple of years ago that the University Church of Christ here in Murray, Kentucky sponsored a program called “Pickin’ and Grinnin.” This was during the 4th of July celebration.

I can well remember the time when such activities of entertainment would have been somewhat unusual with a greater portion of the denominational churches. But with them this has changed. Some of the churches of Christ have followed suit in providing things which are not works of the church at all, but rather things which people want, and are going to have. A “thus saith the Lord,” which used to be of great importance to many, has now become a thing of the past with far too many.

There are two things which I wish to point out about the above activity, which should serve as an important lesson to those who truly want to serve God in accordance with His will, the only way to actually worship and serve Him.

**Number One — Transgressing The Doctrine Of Christ.** The church at Troy has gone beyond the “doctrine of Christ,” and therefore, does not have the approval of the Father and the Son (2 John 9). It is engaging in something which is not the work God has given the church to do. If it had been the Lord’s will for the church to provide entertainment, He would have made that known. When a congregation goes beyond the doctrine of Christ in one thing, it is often just a prelude to more of the same. For example, when pickin’ is sponsored, how long will it be until we hear “Do-Go-Do,” “Swing your partner…” etc.? Why not engage in such, some might ask, it is a matter of fact that some who enjoy pickin’ also enjoy “square dancing.” So, if it is a matter of providing people what they want, why not have square dancing to go along with it? Do you get the point in this matter? Sin is progressive.

**Number Two — A Cause For Such Uncritical Practices.** The person who sent me the note from the newspaper, asked to remain anonymous, “Since this is an area where everyone knows everyone else.” This person, who does not attend the Troy congregation, expressed great concern as to what is happening within the Lord’s church, and rightly so. It is certainly enough to disturb greatly those who love the Lord and His truth. I am thankful when people let me know about matters in the brotherhood which should be of concern to us. This includes not only negative things, but things of a positive nature. It is refreshing and encouraging to know when the Lord’s people are serving as shining lights to this dark world of worldly people.

The above article says several things about the ACU lectures, including several statements from various individuals. We shall note only a few. Then we shall note some other things said by Bobby Ross, Jr. in “A Conversation With Royce Money.”

In the above article by Ross, he says, “Several speakers urged church members to put instrumental music in the category of disputable matters, likening it to disagreement over Sunday School and individual communion cups.”

The point of comprise is clear: view the instrument as a trivial matter of indifference. This would open the gate for compromise regarding matters as we have seen in the Christian Church, in things done without biblical authority.

Cecil May, “dean of the Bible college at Faulkner University is quoted as saying, “There is, of course, no question that many in churches of Christ no longer believe of Christ have followed suit in providing things which are not works of the church at all, but rather things which people want, and are going to have. A “thus saith the Lord,” which used to be of great importance to many, has now become a thing of the past with far too many.

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**One Great Cause** for things such as the Troy activity happening and being on the increase, is because faithful brethren Will Not Speak Out. Yes, if we do speak out, we may receive some criticism. But so what? We should much rather have the Lord as our friend than anyone I know as a friend. I have lost friends because I stood up against things which were wrong. But isn’t this what our Lord expects of us? To say nothing when we know things are contrary to God’s will is to help encourage such. Those brethren who are liberal-minded are so very pleased when no one calls their hand on what they are doing that is wrong. Silence is what they wish for.

Jude says we are to “contend for the faith…” (Jude 3), which actually means to fight for the faith, in a spiritual way, of course. Paul told the Corinthians to, “Watch ye, stand fast in the faith, quit you like men, be strong” (I Cor. 16:13).

**[Note]** Let me say to the anonymous individual, please take courage and speak up against that which you know is contrary to God’s will. You must not allow anyone you keep to know you will suffer when souls are involved. Peter says not to be ashamed if we suffer as a Christian, but to glorify God (I Pet. 4:16). By standing for the truth and speaking out against those who violate it, could result in the saving of souls, of turning people from the error of their way. We must not fear what men may say.

Howard Norton, in spite of liberal stances with regard to a number of matters, did get one thing right, when he said: “I think there is a very strong movement within our fellowship—the a cappella church of Christ—to completely jump up with the Christian Church and say that what they are doing by introducing instrumental music, that there’s nothing wrong with that.” He hit the nail smack on the head in that statement. If we, too, cannot see that, we had better open our eyes very wide, if we want to serve and worship Him.

A CONVERSATION WITH ROYCE MONEY.

Asked why ACU thought it was important to focus on unity at the Lectureship, Money says, “And we wanted to do whatever we could as an institution to help that along.” Money then suggests that “though everybody has to speak for themselves and as congregations, we speak for no one…But I do speak for this institution. And I have deep convictions along these lines.

Speaking for the institution, ACU, means a great influence. Just think how many students and faculty are involved. In one sense, Money is speaking for a lot of people. That influence will be felt far and wide. It is a matter of fact that what “our schools” stand for, a great many will be influenced in that same direction. That could be for good or evil.

When Money was asked about criticism of his position on unity, he said, “There has been surprisingly little.” I believe it was a couple of years ago that the University Church of Christ here in Murray, Kentucky sponsored a program called “Pickin’ and Grinnin.” This was during the 4th of July celebration.

There are two things which I wish to point out about the above activity, which should serve as an important lesson to those who truly want to serve God in accordance with His will, the only way to actually serve and worship Him.
To me, this may be one of the most far-out statements made by Royce Money. This is not the first time I have heard such a statement. It has been made by many liberal-minded brethren. Does this idea not suggest subjectivism? How can it be determined “what you believe,” other than by the objective truth set forth by our Savior? Subjectivism has become the rule of the day with many people in religion. But, friends, we will be judged by what Christ says (John 12:48) and not by what we “feel” subjectively.

Asked, “Does it matter to you if a church uses the instruments in worship?” Money says, “I am firmly within the a cappella tradition. But I have a tolerance for those make other choices, and I don’t see that it needs to constitute a complete severing of fellowship or alienation. I just don’t see the need for that.”

Friends, there you have it, as to what Royce Money, President of ACU believes about a number of things, including fellowship with the Christian church. There is one thing, however, which is of importance to me, and that is, whatever Money says and believes, as well as all the other liberal-minded brethren believe and say, they are not speaking for me. No one who loves the truth, should allow these people to speak for them. It is to God’s word that we must be loyal, and not some man or men.

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What many people may not know is that Jeff Walling departed from the truth many years ago. Faithful members of the church have known him as a preacher of error, not basing his teaching upon a “thus saith the Lord,” of the Bible. Because of his appeal, especially to young people, he has influenced many in the way of error.

Now, in the two short paragraphs, he sets forth a fact that should not be taken lightly. According to the report, he changed his beliefs, not because he learned from God’s word that he should do so, but because of his feelings. As in the case with brother Royce Money, it is subjectivism that brings about the change, not what God’s word teaches, which does not change.

For what reason was it that Jeff Walling “felt ashamed”? Was it because he did not turn away from what God’s word teaches sooner? Was it because he had heretofore based his belief upon God’s word, the source of faith (Rom. 10:17), rather than upon what made him feel good? It is in many cases to many as it did with Walling, that they leave their faith, based on God’s word, because of something they feel or hear, other than God’s word.

Walling goes on to say “I have struggled with this. Not this moment, as much as getting to this moment over the last 20-plus years.”

Why the struggle? Was it not that his conscience was still alive, and caused him to struggle in departing from the truth? Evidently his “struggle” is now over. Why is that so? Is it not due to the fact that his conscience has now been “seared with a hot iron” (I Tim. 4:2)? When our conscience has been “seared,” that is, has become insensitive, we can do whatever we want to do without it bothering us.

A Few Observations: In view of the things we have covered, which represent just a portion of what reality makes clear, we should take stock of ourselves, and come to realize just how powerful the winds of compromise are blowing. They have reached Gale Force. Many are already engaging in fellowship with the Christian Church and even other denominations. Anyone who wants to see the fact may do so. It is not just a matter of what we are facing now, but what will our children and grandchildren face? Will they be able to find a congregation which views “silence as consent” for the use of the instrument. So, he drew his circle of fellowship again, it was so large that took nearly everybody in. Oh! It would be hard to convince him that he might now be wrong: he contends that he is a man of “love” and very devout. It makes no difference to him that he has included in his circle many whom the Lord has said He will cast out. Now if he would truly love the Lord, with that highest form from above, he would in his own mind His truth instill. Then, he would respect the Lord’s circle of fellowship which He has drawn in harmony with His own will. “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin” (I John 1:7).

AN ADDENDUM TO THE FOREGOING

From several years ago I can recall an article that was seen in church bulletins and other writings quite often. The article was about “Drawing a Circle,” and it got down to the point that only the individual was left in the circle. Back of this idea were those who frowned upon establishing lines of fellowship, which we could not cross without disobeying God’s law on fellowship. There are more and more who are thinking that way in our day, as we have seen in the previous discussion.

In response to the “circle drawing” article as noted above, I just decided that I would use that same figure, but rather in respect for God’s law on fellowship rather than disrespect for it. I thought this article of mine, published by the late Noel J. Merideth in Christian Light, Mar.-Apr. 1985, would be timely now, in view of the fellowship matter.

He Drew His Circle Again And Again

When he first became a member of the church his circle wasn’t all that big, comparatively speaking...it only included those who had truly believed in Christ and had been baptized “for the remission of sins,” being then added to the church by the Lord. He was sure that to have the Lord’s approval it was necessary to “abide in the doctrine of Christ,” “walking in the light as He is in the light.” He was happy to be in the circle of fellowship of members of that blood-bought body of Christ. But as he observed, some were not “abiding in the doctrine of Christ.” He was sorely distressed and decided that his philosophy of “love” would not allow all them to be shut out, even though they “had not the Father and the Son.” So he drew his circle of fellowship big enough to include those brethren who were: “fornicators, covetous, idolaters, Drunkards and extortioners,” of whom Paul said, “with such an one no not to eat.” Now, his circle had grown larger, but not large enough to take in those who view “silence as consent” for the use of the instrument. So, he drew his circle again, this time taking the instrumental folk in. Now it was wonderful to see his circle of fellowship increase, but couldn’t it be greater still? How about those “sincere, knowledge-able, devout Christians scattered among all the denominations” and upon those “sectarian hills”? Since they, too, are Christians without a doubt, his circle would have to reach still farther out. So he drew his circle again, large enough to take those “sectarian” Christians in. Now, in view of the ever widening circle of “unity” which he chose to pursue, there was still something left to do. You see, he had friends who were Baptist, Methodist, and Presbyterians, and they were Christians (“God’s children”) too. What would he do? That’s right! This time when he drew his circle again, it was so large that took nearly everybody in.

Below is a note that appeared in Union City Messenger, Apr., 6, 2006. We shall begin with the title of the note in the verses section.

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that the University Church of Christ here in Murray, Kentucky sponsored a program called “Pickin’ and Grinnin.” This was during the 4th of July celebration.

I can well remember the time when such activities of
entertainment would have been somewhat unusual with a greater portion of the denominational churches. But with them this has changed. Some of the churches of Christ have followed suit in providing things which are not works of the church at all, but rather things which people want, and are going to have. A “thus saith the Lord,” which used to be of great importance to many, has now become a thing of the past with far too many.

There are two things which I wish to point out about
the above activity, which should serve as an impor-
tant lesson to those who truly want to serve God in
accordance with His will, the only way to actually
worship and serve Him.

Number One — Transgressing The Doctrine Of
Christ. The church at Troy has gone beyond the
‘doctrine of Christ,’ and therefore, does not have the
approval of the Father and the Son (2 John 9). It is
engaging in something which is not the work God has
given the church to do. If it had been the Lord’s will
for the church to provide entertainment, He would have
made that known. When a congregation goes bey-
ond the doctrine of Christ in one thing, it is often just
a prelude to more of the same. For example, when
pickin’ is sponsored, how long will it be until we hear
“Do-Dee-Do,” “Swing your partner…” etc.? Why not
engage in such, some might ask, it is a matter of fact
that some who enjoy pickin’ also enjoy “square danc-
ing.” So, if it is a matter of providing people what they
want, why not have square dancing to go along with it?
Do you get the point in this matter? Sin is progres-
sive.

Number Two — A Cause For Such Uncertain
Practices. The person who sent me the note from
the newspaper, asked to remain anonymous, “Since this
is an area where everyone knows everyone else.” This
person, who does not attend the Troy congregation,
expressed great concern as to what is happening
within the Lord’s church, and rightly so. It is certainly
easy enough to disturb greatly those who love the Lord
and His truth. I am thankful when people let me know
about matters in the brotherhood which should be of
concern to us. This includes not only negative things,
but things of a positive nature. It is refreshing and
encouraging to know when the Lord’s people are serv-
ing as shining lights to this dark world of worldly
people.

One Great Cause for things such as the Troy ac-

tivity happening and being on the increase, is because faithful brethren Will Not Speak Out. Yes, if we do
speak out, we may receive some criticism. But so what?
We should much rather have the Lord as our friend
than anyone I know as a friend. I have lost friends
because I stood up against things which were wrong.
But isn’t this what our Lord expects of us? To say
nothing when we know things are contrary to God’s
will is to help encourage such. Those brethren who
are liberal-minded are so very pleased when no one
calls their hand on what they are doing that is wrong.
Silence is what they wish for.

Jude says we are to “contend for the faith…” (Jude 3),
which actually means to fight for the faith, in a
spiritual way, of course. Paul told the Corinthians to,
“Watch ye, stand fast in the faith, quit you like men,
be strong” (1 Cor. 16:13).

[NOTE] Let me say to the anonymous individual, please
take courage and speak up against that which you
know is contrary to God’s will. You must not allow
anyone you know to keep silent when souls are
involved. Peter says not to be ashamed if we suffer
as a Christian, but to glorify God (1 Pet. 4:16). By stand-
ing for the truth and speaking out against those who
violate it, could result in the saving of souls, of turn-
ing people from the error of their way. We must not
worry what men may say.

— Editor

it sort of reminds me of an octopus with 140 tentacles,
reaching out for the food of comprising fellowship with
the Christian Church. This tells us something as to the
extent of this fellowship effort which is underway with
great force.

THE CHRISTIAN CHRONICLE ENCOURAGES
COMPROMISE. This paper, “with offices on the cam-
pus and support from Oklahoma Christian University,”
has been known for its liberal stance for a great many
years. Though they claim the paper is just a “newspa-
per,” the “news” carried is often so biased that anyone
can clearly see it.

The first page of The Chronicles carries an article by
Bobby Ross, Jr., entitled, “ACU lectures promote spirit
of unification.” This was during the 4th of July cele-
bration.

The above article says several things about the ACU
lectures, including several statements from various indi-
viduals. We shall note only a few. Then we shall note
some other things said by Bobby Ross, Jr., in “A Con-
versation With Royce Money.”

In the above article by Ross, he says, “Several speak-
ers urged church members to put instrumental music in
the category of disputable matters, likening it to disagree-
ment over Sunday School and individual communion
cups.”

The point of comprise is clear: view the instrument as
a trivial matter of indifference. This would open the gate
to an array of matters as we have seen in the Christian
Church, in things done without biblical authority.

Cecil May, “dean of the Bible college at Faulkner Uni-
versity is quoted as saying, “There is, of course, no ques-
tion that many in churches of Christ no longer believe
that instrumental music is in any real sense wrong.”

Royce Money is quoted as suggesting that “those of
us who claim to be heirs of the glory of God…begin by
asking God and asking each other for forgiveness for the
messes we have made.” Though I cannot know what
Money had in his mind, from the gist of nearly all that is

Will Not Speak Out.

Howard Norton, in spite of liberal stances with regard
to a number of matters, did get one thing right, when he
said: “I think there is a very strong movement within our
fellowship — the a cappella church of Christ — to com-
pletely join up with the Christian Church and say that
what they are doing by introducing instrumental music,
that there’s nothing wrong with that.” He hit the nail
smack on the head in that statement. If we, too, cannot
see that, we had better open our eyes very wide, if we care.

A CONVERSATION WITH ROYCE MONEY.

Asked why ACU thought it important to focus on
unity at the Lectureship, Money says,

And we wanted to do whatever we could as an insti-
tution to help that along.” Money then suggests that
“though everybody has to speak for themselves and
as congregations, we speak for no one…” But I do speak
for this institution. And I have deep convictions along
these lines.

Speaking for the institution, ACU means a great
influence. Just think how many students and faculty
are involved. In one sense, Money is speaking for a
lot of people. That influence will be felt far and wide. It
is a matter of fact that what “our schools” stand for, a
great many will be influenced in that same direction.
That could be for good or evil.

When Money was asked about criticism of his po-
sition on unity, he said, “There has been surprisingly
little up to this point. I’ve received solid support from
my board of trustees…I received nothing but encour-
agement.” Money also says, “What I think is chang-
ing is that more of us in the a cappella tradition are not
willing to make the use of instrumental music a test of
fellowship, and certainly not a test of salvation.”

As told to elaborate on the following statement in
his speech: “After all, we could be wrong or off a little
bit on a thing or two,” his reply was as follows:

I think somewhere along the way, some of us have
picked up the idea that the concept of truth, or the
concept of sound doctrine, means adherence to a de-
fined set of propositional truths. For one thing, when
Paul uses the term sound doctrine, it’s healthy teach-
ing, it’s not a litmus test, it’s not an orthodoxy test.
And the Gospel of John basically says that Jesus is
the truth. So it’s not proposition to be adhered to; it is
in whom you believe rather than what you believe...
Afghans trying to avert convert’s execution

The Paducah Sun, March 24, 2006, had an article entitled: Afghan’s trying to avert convert’s execution. Abdul Rahman, 42, was arrested “for converting to Christianity.” The penalty for his religious conversion — DEATH! This is a sample of true Islam. It was only due to outside pressure that the death penalty was not carried out, on the basis that the man was “mad,” or “mentally ill.”
Further, there has been and continues to be a forced to abandon uniformitarian doctrine, and yet this doctrine “spawned” the whole idea to begin with. Actually, this concept that would hopefully assert that no reputable scientist questions the fact of evolution. That is supposed to settle it. I am not a scientist, but I can think. A theory that holds that all of man’s past holds the record to his present, yet which cannot offer up one shred of historical evidence to prove it: that is an assumption, not a theory, and certainly not a fact.

Not only does history offer no proof of something that is supposed to permeate history, evolution also stumbles over the stone of mechanism. How did, and do, things change from one distinct kind into another? We have considered the claim that mutation is the mechanism, and why that is impossible. There is also the claimed mechanism of “natural selection.” It is averted that mutations bring into existence new “raw material” with which to work. Nature acts upon this organism and selects, over millions of years, the most fit. Given time, a now-refined new organism awaits another mutation in order that the process might be put into motion again.

The one great problem with “natural selection” is that it operates in exactly the opposite direction from that demanded by evolution. Robert Camp notes, genetically, organic evolution and selective breeding are virtual opposites. Organic evolution would have had to begin with no forms and have the end result as the great variety we see today. Selective breeding (natural selection, AA) does begin with certain existing forms and eliminates some of them. Organic evolution is up from nothing, natural selection is drawn from something. One might just as well argue that he can prove that people grow young by observing them as they grow old, as to say that natural selection proves organic evolution. Actually, this concept that would hopefully account for the origin and variation of life, is anything but natural. Nature does not contain the evolutionist’s mechanism; rather, he must look beyond nature, but of course, when he does that, he must give up evolution altogether.

In addition to the problems of Proof, and Mechanism, another inherent problem of evolution is: The Instability Problem. One would naturally assume that any theory that is as factual as digestion, as evolution is purported to be, would be clear-cut, concise and uniformly agreed to in specific detail. Unfortunately, such is not the case with evolution. Though all are convinced that evolution is a fact, they are terribly divided over the question of the fossil record and the mechanism. Due to inability to account for the abrupt “gaps” in the fossil record, some have abandoned the “missing link” claim and are now postulating that “…the changes were not by transition but by sudden leaps in evolution.” Thus, the house becomes divided. For, to advocate “sudden leaps,” one is forced to abandon uniformitarian doctrine, and yet this doctrine “spawned” the whole idea to begin with. Further, there has been and continues to be a willingness to compromise, to give in.

TULSA RESTORATION FORUM. This meeting took place March 18-20, 1985, at the Garnett Church of Christ in Tulsa, Oklahoma. Marvin Phillips was the preacher. For several years he has been known for his liberalism. Frank Morgan, who was present at the meeting, said there appeared to be about eighty participants, with a number of auditors. The auditors were not to speak in the sessions, but in groups. Brother Frank Morgan had this to say in his “Concluding Observations” about the Tulsa Forum:

Prior to and following the Joplin meeting, I had stated my own conviction that many brethren were moving toward a posture of fellowship with the Independent Christian Church, letting their use of instrumental music in worship be optional. I went to the Tulsa meeting hoping that I might see or hear something to dissuade me from thus thinking. I regret to say I came away more firmly convinced that my conviction is based on fact, not fantasy.

THE RAYTOWN “UNITY MEETING. In late 1984 a “Unity” meeting was held at the Raytown church of Christ. There were two speakers, Larry Frew of the Wyandotte Christian Church and Chris Bullard of the Overland Park church of Christ. Twenty preachers from the church of Christ and fourteen from the Independent Christian Church participated. After the speakers there were discussion groups. Like the Joplin meeting in August, there was much emphasis upon the church of Christ going along with the Christian Church and their unscriptural practices. There were many “unity” meetings of one sort or another in 1984, and in years since. Some have been called “Restoration Forums,” but with fellowship as the main objective. But we have not the space to discuss them. We want to move on to a rather powerful effort by the Christian Church to bring about a state of fellowship on their terms, with the church of Christ. Such an effort involved the printed page, and mass mailing of a publication called “One Body.” From the above it can be seen that a move toward unity and fellowship with the Christian Church was alive in the minds of these two brethren. They were not the only ones in that meeting which felt the same way, a willingness to compromise, to give in.
the only basis for faith and practice. Some from the Christian Church adopted teachings and practices which included much more than instrumental music in worship and the Missionary Society.

Within a couple of decades of the 1906 Census, some from the Christian Church would become even more liberal, and would be called "The Christian Church (Disciples of Christ)." They became even more like the denominations round about, practicing many things without any scriptural authority whatsoever. They now have women preachers, celebrate religious holidays, and a host of other things. In fact, several decades ago they declared themselves a full-fledged denomination. At this point their liberalism had come to full- seed. They were right in one thing, however, and that was that they no longer claimed to be the true church, which Christ built, but just another denomination among the hundreds.

The Beginning Of Fellowship Efforts. Due to all that is involved, it will be possible to only hit a few of the high points of a growing influence. It might be noted that within the church of Christ, liberalism began to rear its evil head and sweep over the ranks a few decades ago, captivating more than just a few. It was from within, among those captivated by liberalism, that various moves began to form, advocating fellowship with the Christian Church, some times called The Independent Christian Church. But one person seems to have had a large influence in giving impetus to those moves. That individual was Rubel Shelly.

Rubel Shelly's Influence. Rubel, whom I personally, having been in Freed-Hardeman with him as a student, was for several years a very effective proclaimer of the truth, standing solidly for the distinctiveness of the New Testament church. He was esteemed highly for his stand for the truth without compromise. I still have much of his material in my files from those years. But a good start does not guarantee a good end. Paul said the Spirit said some would depart from the faith (I Tim. 4:1), and that some would "turn away their ears from the truth" (2 Tim. 4:4). There were other warnings as well.

At a Preacher's Forum in Centerville, TN, in 1983, Rubel Shelly sort of dropped a bombshell when he made it known that he no longer believed what he had been preaching so forcefully in years past. To put it in a nutshell, Rubel took the position that there were Christians in practically all the denominations and that we, of the church, whom he criticized, were wrong if we did not agree. He was now critical of the church rather than upholding it.

Many brethren disagreed with Shelly, but many were influenced by his liberalism. In fact, as Rubel went farther into liberalism he probably came to have more people who were in agreement with him than when he still preached the truth. The brotherhood had become more liberal in general, and with the liberals he would have a much larger audience.

As Rubel Shelly completely denied the faith and went into apostasy, destroying the faith he once preached, he still had his followers. Even when he promoted the Billy Graham campaign in Nashville a few years ago, he had a great many supporters.

The JOPLIN SUMMIT MEETING. It seems that 1983 was the year that the spirit of compromise began to pick up new strength. The years of 1984 and 1985 saw a multiplicity of efforts in several places. There was much in common in these efforts. Almost every one had members of the church who were in sympathy with the effort to fellowship the Christian Church. The Joplin Summit Meeting, an example of the above, was hosted by Ozark Bible College at Joplin, Missouri, Aug. 7-9, 1984. About fifty men from each, the church of Christ and the Christian Church, were involved. A number of our brethren evidenced a compromising spirit toward the Christian Church. One example was seen in an exchange between Furman Kearly and Wayne Kilpatrick. A part of that exchange follows:

Kearly: This is an aspect of the isolation, is, a lack of knowledge of our histories. If we could start in our congregations, doing some more study of the Restoration history outside of our own branch and looking at the distinctions between the conservative, instrumental and the Christian Church.

Kilpatrick: I wonder too, in bringing Christian Church preachers into our class like this might not be a good thing. Let them come in and tell their history in a class situation.

Kearly: Yes, that’s right.

Kilpatrick: I think you can ease from the class to the pulpit.

Warren-Flew Debate on the Existence God. Pressed by Warren to deal with evolution, which was essential to his case, Flew responded by saying, “...I appreciate that Dr. Warren will not agree with me that the theory of evolution by natural selection constitutes a true account of the origin of species. I do not at this moment ask him to believe that it does. But it does seem to me that, if once you allow that it is a true account...”. Again, the plea is made, allow me to “assume.”

In a particular scientific journal, G.A. Kerkut’s book, Implications of Evolution, is reviewed. In the review, it is pointed out that Kerkut, an avowed evolutionist, honestly and forthrightly lists some seven assumptions of evolution, each of which he states are “not capable of experimental verification.” These are—

1. Non-living things gave rise to living (spontaneous generation).
2. Spontaneous generation occurred only once.
3. Viruses, bacteria, plants and animals are all in—
4. Yes, that’s right.
5. Great dispute over the question of mechanism. Though, as previously noted, “mutation” and “natural selection” are most widely adhered to, this has not always been the case and is not, in the fullest sense, now. Dr. George Parker of Harvard states, “At the same time that...biologists accept descent with modification (that is, evolution) as an actual occurrence in nature, they are most skeptical and reserved about what may be called the driving force behind descent.” However, Parker is quick to continue by saying, “Because biologists have not as yet discovered how evolution taken place is no reason for denying evolution itself.”

No one knows why the “gaps” are in the fossil record; no one knows what the mechanism of evolution is; yet, many tenaciously cling to this “flimsy” theory as though it were the Rock of Gibraltar. Certainly, evolution suffers from an instability problem.

Evolution is also internally plagued by the Assumption Problem. Assumptions are only of value on the front end when formulating hypotheses; but, then said hypotheses are to be subjected to scrutiny. Evolutionists toss this process out the window.

With evolution so confidently affirmed as fact, one would not expect anything about it to be assumed; rather, one would expect it to be factually based. Such, however, is not the case. A tremendous example of “assumption,” where evolution is concerned is Darwin himself. In his Origin of Species, he insisted that the following propositions must be admitted:

...gradations in the perfection of any organ or instinct, which we may consider, either do now exist or could have (emphasis, AA) existed, each good of its kind—that all organs and instincts are, in ever so slight a degree, variable—and, lastly, that there is a struggle for existence leading to the preservation of each profitable deviation of structure or instinct. To put it plainly, Darwin simply says, “Allow me to assume certain processes and evolution is undoubtedly true. Such irrationality was also expressed by famed philosopher, Antony Flew, in the
only true guide, and it is all-sufficient. It was decided by some that all denominational names be given up, and that they would wear the name Christian, and that alone. This was the result of the true seed, “the word of God,” being planted in the hearts of people. There were many who became a part of this return to the Bible as the only rule of faith and practice. Several people were involved in what is called “The Restoration Movement.” This movement was not about reforming the denominations, but rather, about restoring in America true Christianity, as it had been in the first century in Palestine. That is, plant the pure seed, the word of God, and let it produce true Christians, servants of our Lord Jesus Christ. God’s word will accomplish the rest. Those who obeyed the word of God, becoming Christians, began meeting together as congregations as did people in the first century. The same thing has happened in our time. I have had the opportunity of preaching the gospel in several countries, especially in India and in Ukraine. I have seen congregations form, and they did it just as it was done in the first century. This can happen in any country where the true seed of God’s word is planted in good hearts.

**Why The Two Groups In The Census Of 1906?**

Around the mid-1800s, serious discussions arose among those who had obeyed the gospel, relative to the authority of God’s word. Some took the position that where the Bible is silent, permission is granted to act on the basis of that silence. A great many of the people, in fact, a majority, eventually fell in line with those who used silence as permission to act. One of the major questions involved the use of mechanical instruments in worship. Since the New Testament does not say specifically, “You shall not use mechanical instruments of music in worship,” some took the position that the Bible is silent, permission is granted to act on the basis of that silence. A great many of the people, in fact, a majority, eventually fell in line with those who used silence as permission to act. One of the major questions involved the use of mechanical instruments in worship. Since the New Testament does not say specifically, “You shall not use mechanical instruments of music in worship,” some took the position that the Bible is silent, permission is granted to act on the basis of that silence. A great many of the people, in fact, a majority, eventually fell in line with those who used silence as permission to act.
The "church" is described as "the body" (Eph. 1:22-23; Col. 1:18). Therefore, when Paul said, "There is only one body, but it has many members" (Eph. 4:4), we know he was saying there is "one body" (Eph. 4:4). We know that the church is the body of Christ because "Christ is the head of the church: and he is the savior of the body" (Eph. 5:23). This was carried out in its fullness on the day of Pentecost, as recorded in Acts 2, when people were filled with the Holy Spirit and began to speak in other languages. From that point onward in the New Testament, the church is no longer in the future, but a reality, it is in existence. Christ built only one church. He did not build another one. There are today hundreds of religious groups claiming to belong to Christ, but they have absolutely no evidence to prove that this is true. They are man-made, not God-made or blood-purchased Christ. 

The "church" is described as "the body" (Eph. 1:22-23; Col. 1:18). Therefore, when Paul said, "There is only one body, but it has many members" (Eph. 4:4), we know he was saying there is "one church." There is today still only one true church, and that is so because Christ built only one. Since it served God's eternal purpose, there was no need to build another one. There are today hundreds of religious groups claiming to belong to Christ, but they have absolutely no evidence to prove that this is true. They are man-made, not God-made or blood-purchased Christ. 

The great importance, even the essentiality, of the church which Christ built is seen in the fact that "Christ is the head of the church: and he is the savior of the body" (Eph. 5:23). Above we noted that the church is called the "body." If one is saved, then it is necessary to be in that one body [church] of which Christ is the savior.

What about The Church Of Christ In America? Numerous people have the erroneous idea that the church of Christ had its beginning in America. That simply is not so. It might, we trust, help some to understand more fully the nature of the church, by noting the parable of the sower, in Luke 8. Christ said, "Now the parable is this: The seed is the word of God" (v. 11). Where the "seed" was planted in the first century in the proper soil the church existed. The seed [word] produced only after its own kind. God's word did not produce any religion other than the church. Peter says of the Christian that he is born again of "incorruptible seed," which is "the word of God" (1 Pet. 1:23). The only way one can become a true Christian today is to be born again by "the word of God." Those who are born by the word of God, come together or assemble as a congregation of Christians for worship, as God intended.

How did the church of Christ commence in America? Just like it did in England and many other places. In America, the seed "the word of God" began to be planted by a number of religious folk. This was in the midst of much religious confusion among the people, where a number of religious groups, wearing different names and teaching and practicing different doctrines, existed. As the seed, the pure word of God, began to be planted, in the late 1700s and early 1800s, some of it fell into "good and honest hearts" and brought forth fruit in America. Some people said, "Let us just take the Bible as our guide, let us speak where it speaks and be silent where it is silent." This made good sense to many people, since God's word is our only guide. It is with considerable reluctance that I make the following request for help. But by using this means rather than appealing to a great many sources I trust that I may save much valuable time.

Since I am no longer working with the Dexter congregation, our income from work with Banner of Truth and preaching has been reduced by well over half. I was not receiving support for full-time work with Dexter, and support from work with BOT was only about three-fourths of Dexter's support. My work with Banner of Truth is indeed a full-time work. But I do have more time to devote to that work now.

If there are congregations or individuals who would like to have a part in our work we would be glad to furnish detailed information as to the extent of our income. We receive no side benefits, such as housing, insurance, travel allowance, or such like.

I may be contacted by phone at: (270) 753-3675 by mail at 164 Colson Campground Rd., Murray, KY 42071 or you can e-mail at: wpiggbot@myshadetree.com

My intentions are to continue with the publishing of Banner of Truth as long as I am mentally and physically able. The paper goes out to hundreds of people in a number of other countries, as well as more than seven thousand people in our own country.

We ask for your prayers that we may be able to continue our work, which is now in its 15th year.

—Walter and Naomi Pigg

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The Winds of Compromise with the Christian Church, Which Began to Blow Decades Ago, Have Now Reached Gale Force

The U.S. Census Bureau listed the churches of Christ and the Christian Churches as separate religious groups in the Census of 1906, one hundred years ago.

Relative to the above information a rather lengthy article was run on the front page of the Religious Section of The Paducah Sun, a Paducah, Kentucky newspaper, on March 31, 2006. The title of the article was “The healing of a century-old split.” The sub-title was: “Church of Christ leaders push reconciliation as possibility.” The author of the article was Murray Evans of Associated Press. Since it is an AP article I would think it had a large circulation.

We shall give some detailed attention to the article described above later, but for now we want to discuss some background material, which we trust will be helpful to some to better understand what is involved in this matter of strong efforts to bring about a state of fellowship.

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The article had a large picture above it, of “Chuck Booher, senior pastor at Christ’s Church of the Valley in San Dimas, Calif., and Jeff Walling, minister at Providence Road Church of Christ in Charlotte, N.C.” as they turn to embrace near the pulpit, which they shared at the Tulsa International Soul Winning Workshop in Tulsa, Okla.

We shall give some detailed attention to the article described above later, but for now we want to discuss some background material, which we trust will be helpful to some to better understand what is involved in this matter of strong efforts to bring about a state of fellowship.

What Is The Church Of Christ? A great many people do not understand the nature and purpose of the church mentioned in the Bible. Though mentioned scores of times in the New Testament, it was in the mind of God from eternity. Though the church is not mentioned there, the first allusion to it was in Genesis 3:15, where the “seed” of woman is mentioned. God, in carrying out His plan for the church, which Paul describes as an example of the “manifold wisdom of God. According to the eternal purpose which he purposed in Christ Jesus our Lord” (Eph. 3:10-11).

Few people seem to realize that God had the church in His mind even before man sinned. This is borne out by Paul’s statement to the Ephesians, as noted above. Another point many seem not to know about was that the Old Testament prophets played a very important part in revealing God’s plan for the church. Isaiah 2:2-3 speaks