

331 East Front St., Plainfield, N. J.

August 7th, 1927.

*To the Assemblies gathered with us  
to the Name of the Lord Jesus Christ.*

BELOVED BRETHREN:—

We are all much concerned about matters in Philadelphia, and as exercised to know the Lord's mind from His Word for our present guidance, feeling too how much we need one another, we earnestly desire you, as assemblies, to share with us any light you may have from Scripture. On our part we wish to offer for your brotherly consideration what has been before us.

First, we have found it needful to remind ourselves of the necessity for much prayer, patience and forbearance, that we may be saved from dishonoring our blessed Lord afresh. In such circumstances as now confront us, surely our great resource is to continue in persistent, earnest supplication to God in the confidence that He will hear and answer (Ps. 107: 6, 7, 20), and that 1 Cor. 1: 10 may be found true of us.

It is our sincere hope that we may be united in a common recognition of the principle that would confine this particular matter—and indeed all such matters—to the local assembly where investigation and judgment should take place. Is not this the scriptural order, whatever the circumstances? And is this not shown by the action of the apostle Paul in writing to Corinth (not Ephesus or Rome) concerning the evil in their midst? He labored with them, sending also Timothy and Titus to continue the work personally. Compare 1 Cor. 4: 17; 2 Cor. 12: 18; 7: 5-7. He also desired Apollos to go (1 Cor. 16: 12). He did not appeal from them but to them. Again, in the serious controversy that arose at Antioch, although it affected all, there was no general appeal to the whole Church. Instead, under the Spirit's guidance, its consideration and decision was limited to chosen representatives going up from Antioch to the local assembly at Jerusalem

from where those came with whom the issue arose (Acts 15). Is not this a scriptural precedent for us to follow? Then in Matt. 18 the erring brother is dealt with directly and locally. In principle, should not this course be followed even when an assembly is in question?

Do not these examples show that evil is to be examined and judged at the place where it arises, and that such labor is to be confined to that place?

Again, when any who dissent from an action appeal in the interests of righteousness and peace, as they believe, should they do more than request others to join with them in further appeal to their brethren for prayerful and patient consideration of the matter at the place where the trouble exists, laboring thus together until all means have been exhausted in an effort to reach a godly issue? To spread abroad the details of any evil, appears to us contrary to the spirit of 1 Pet. 4: 8. Can it do otherwise than increase the trouble, unnecessarily occupy saints with evil so that many are defiled, promote prejudice, and a pre-judgment of the case, since all the evidence and the witnesses cannot be heard?—a result contrary to the scriptural requirements of John 7: 24, 51, which are supported by the general teaching of the Word in regard to forming righteous judgment, as well as being a common principle of justice recognized among men (Acts 25: 16).

As showing that it is needful to consider all the evidence and hear all the witnesses, we may briefly say, first, that some of us have considered the pamphlets issued by our brethren, and feel that what they present is inadequate for arrival at a just decision. It may possibly appear from these that a *prima facie* strong case has been established against our brother C. J. G., but we cannot but remember that this is the work of a minority. As already mentioned, it is a principle of human wisdom that a matter should never be judged until all the evidence is in, and this is undoubtedly the teaching of Scripture also. Secondly, the majority of those who conducted the investigation came to a decision decidedly different from that of the minority, and they have not yet been heard from at length. Some actually now claim, not merely, as they did at first, that "the Summary" is only adequate for

those who went through the entire investigation, but that it really is insufficient and unfair.

For ourselves, we are convinced that sides should not be taken, for how can any at a distance and apart from the place where the evil has arisen judge righteous judgment? Whatever circumstances may now arise, we feel there should be appeal to and patient labor with our brethren in West Philadelphia, seeking first to unite all in common humiliation and sorrow over the existing condition; and then by brotherly conference (in which any may join who appeal to the gathering, all acting together in the spirit of Eph. 4: 1-3, 30-32, showing due regard for one another as the Word enjoins), seek to arrive at a godly decision which will maintain righteousness and peace among us as gathered to the Lord's name.

As to Mr. Boyd's unsound teaching, earnest protest was made at the time by a number of brethren. Inquiry gives assurance that this teaching is rejected by our brethren in Chestnut Street, where the tract was first distributed by Mr. Boyd. A number of letters from England show that brethren there condemn these views, and that they are dealing faithfully with our brother, who returned to that country very shortly after the publication of his tract. We hope and pray for his complete deliverance.

We trust that a prayerful consideration of these things will cause our brethen, wherever disturbed, to wait upon God, recognizing the scriptural order to which we have alluded. Surely our past history, in which hasty and unscriptural action has so often brought us much sorrow and shame, should warn and humble us, leading to confession as to the past, and intercession for the present, that we may find help and deliverance.

*Affectionately, on behalf of the assembly,*

E. ARMERDING  
JOHN BLOORE  
DAVID DUNBAR

F. A. GRANT  
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*The scriptures referred to are:*

Psalm 107: 6, 7, 20: "Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth by the right way....He sent his word and healed them, and delivered them from their destructions."

1 Cor. 1: 10: "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye all say the same thing, and that there be not among you divisions; but that ye be perfectly united in the same mind and in the same opinion" (J. N. D.).

1 Cor. 4: 17: "For this cause have I sent unto you Timotheus."

2 Cor. 12: 18: "I desired Titus, and with him I sent a brother."

2 Cor. 7: 5-7: "For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more."

1 Pet. 4: 8: "But before all things having fervent love among yourselves, because love covers a multitude of sins" (J. N. D.).

John 7: 24, 51: "Judge not according to the appearance, but judge righteous judgment....Doth our law judge any man, before it hear him, and know what he doeth?"

Acts 25: 16: "It is not the custom of the Romans to give up any man before that the accused have the accusers face to face, and he have got opportunity of defence touching the charge" (J. N. D.).

Eph. 4: 1-3, 30-32: "I, the prisoner in the Lord, exhort you therefore to walk worthy of the calling wherewith ye have been called, with all lowliness and meekness, with long-suffering, bearing with one another in love; using diligence to keep the unity of the Spirit in the uniting bond of peace....And do not grieve the Holy Spirit of God, with which ye have been sealed for the day of redemption. Let all bitterness, and heat of passion, and wrath, and clamor, and injurious language, be removed from you, with all malice; and be to one another kind, compassionate, forgiving one another, so as God also in Christ has forgiven you" (J. N. D.).

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