

THE CONSTITUTION
OF
THE BOSTON CHRISTADELPHIAN
ECCLESIA.

IN WHICH IS CONTAINED
A STATEMENT OF THE FAITH FORMING THEIR
BASIS OF FELLOWSHIP,
DOCTRINES TO BE REJECTED,
AND THE LEADING FEATURES OF
THE COMMANDMENTS OF CHRIST.

BOSTON, 1896.

CONSTITUTION

OF THE

BOSTON CHRISTADELPHIAN ECCLESIA.

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Rule 1. That we are a Christadelphian Ecclesia.

Rule 2. That we accept and profess the doctrines and precepts of Christ as taught in the Apostolic writings and defined (positively and negatively) in the annexed statements of faith and epitome of the commandments of Christ.

Rule 3. That we recognise as brethren, and welcome to our fellowship, all who have been immersed, by whomsoever, after their acceptance of the same doctrines and precepts.

Rule 4. That we meet on every first day of the week for the proclamation of the truth and for the breaking of bread, worship and exhortation. Also on Wednesday evening of each week, for the study of the holy oracles, when the meeting is not otherwise engaged.

Also that we meet once a quarter to receive and consider the reports of the serving brethren, and at special meetings as may be required.

The third quarterly meeting in the year to be also the annual meeting for any annual business that requires to be transacted. The year to commence the first day of January.

Rule 5. That we mutually engage to submit to the order and arrangement preferred by the greater number.

Rule 6. That the Brethren holding office among us shall be described as Serving Brethren, and that the denomination of each particular office shall have Brother or Brethren associated with it, for the sake of preserving the family character of our assembly, in harmony with the mind of Christ.

Rule 7. That in the appointment of these we shall have in view, and strive always to follow the directions given by Paul, as to the qualifications that ought to exist.

Rule 8. That the Serving Brethren shall consist of

- 1 Recording Brother.
- 1 Assistant Recorder.
- 1 Treasurer.
- 1 Auditor.
- 7 Arranging Brethren.
- 4 Presiding Brethren.

As many Lecturing Brethren as receive a majority vote of the Ecclesia.

As many Exhorting Brethren, (who exhort before the breaking of bread,) as receive a majority vote of the Ecclesia.

- 4 Examining Brethren.
- 4 Visiting Brethren.
- 4 Visiting Sisters.
- 4 Assistance Brethren.
- 2 Doorkeeping Brethren.
- 2 Assistant Doorkeeping Brethren.
- 1 Printing and Advertising Brother.
- 1 Charge of Table.
- 1 Superintendent of Sunday School.
- 1 Secretary and Treasurer of S. S.
- 1 Librarian.
- 1 Organist.
- 1 Assistant Organist.
- 1 Bulletin board.
- 1 Assistant Bulletin board.

Rule 9. That all Serving Brethren shall be elected annually:

Rule 10. That no brother shall be eligible for appointment to office, until he has been in the body one year. Also that any brother who openly violates the commands of Christ before the alien, bringing reproach on the body, shall not be eligible for office for two years, except otherwise decided by majority vote of the body. But any qualified brother may be elected any number of times.

Rule 11. That the mode of election shall be by ballot, before which there must be a nomination in writing, signed by any seven Brethren and handed to the Recording Brother to be read by him at each meeting for the breaking of bread, fourteen days before the third quarterly meeting. There shall be no canvassing for votes. Votes obtained by canvass-

ing shall be invalid. Nomination shall not be necessary in the case of retiring Brethren, whose previous service shall stand in lieu of nomination. All names nominated (together with names of retiring Brethren) shall be submitted, on a printed voting form, to the brothers and sisters, who shall be required to put a cross before the names of those they desire to be appointed, election to take place in the case of those having the highest number of votes. In all elections of Serving Brethren by vote, it shall require the affirmative vote of at least one-third of the voting membership, before a Brother be considered elected to any office except those otherwise provided for.

In case of failure to elect in any case from the application of this rule, or from any other cause, the arranging Brethren shall have power to fill the vacancy.

Rule 12. The function of the Arranging Brethren shall be to decide all matters, (not otherwise provided for) affecting the workings of the Ecclesia.

Rule 13. That the Arranging Brethren shall meet the first Monday in the month, and oftener if necessary.

Rule 14. That all the meetings of the Arranging Brethren shall be announced to the Ecclesia and that the brethren and sisters be at liberty to attend and take part in the deliberations that may take place, but can have no vote in the decisions that may be taken. That the Recording Brother, Assistant Recorder, and Finance Brother shall attend all the meetings of the Arranging Brethren and have power to vote in the decision.

Rule 15. That their decision shall have immediate effect, but may be reversed at any business meeting assembled, only however, as far as they affect the future.

Rule 16. That every three months, the Arranging Brethren, shall, by the Recording Brother, read (for confirmation) the minutes of their proceedings to the Brethren and Sisters assembled in quarterly meeting.

Rule 17. That the Presiding Brethren shall do duty week by week, in alphabetical rotation, or provide substitutes from their own number. The Brother presiding on Sunday, to preside at all meetings except business meetings and special meetings otherwise provided for.

The duty of the Presiding Brother to be limited to the conduct of the assemblies.

Rule 18. That the Recording Brother shall keep a record of all the proceedings of the Ecclesia, receive and communicate all applications intended for the Ecclesia or the Arranging Brethren, remind the Ecclesia of meetings to be held or of other matters affecting them, and Presiding Brethren and Speakers of their several appointments, take note of all moneys received by the Finance Brother and generally keep the working machinery of the Ecclesia in motion.

Rule 19. That the Finance Brother shall receive and disburse the funds accruing in any way to the Ecclesia, with the cognizance of the Recording Brother, and report monthly to the Arranging Brethren for confirmation, and quarterly to the Ecclesia.

Rule 20. That the following order be observed at the "First Day" Meeting.

#### LECTURE.

1st, Singing. 2nd, Reading. 3rd, Prayer. 4th, Lecture. 5th, Singing. 6th, Prayer.

#### BREAKING OF BREAD.

1st, Singing. 2nd, Reading. (Selections by the Bible Companion.) 3rd, An Interval for brief fraternal announcements. 4th, Prayer. 5th, Thirty (30) minutes exhortation on the breaking of bread. 6th, Breaking of bread and drinking of wine, after thanks by the Presiding Brother or whom he shall select for each. 7th, Collection. 8th, Singing. 9th, Fifteen (15) minutes exhortation. 10th, Singing. 11th, Prayer.

Rule 21. That no Ecclesial or Arranging Brethren's business meetings be held on Sunday. And that no business be introduced into our regular Sunday meeting. And that the doors be always closed during Scriptural reading and prayer. That special meetings may be convened by the Recording Brother at the request of the Arranging Brethren, or by the signature of seven members of the Ecclesia. At all special meetings it shall require a fourth (4th) part of the Voting Membership of the Ecclesia to form a quorum. Said Voting Membership to consist of members who have attended the

“Breaking of Bread” within the last two (2) months, and have attended one Business Meeting within the last three (3) months. But a member showing a justifiable cause to the mind of the Examining Brethren for their absence from the “Table” shall not lose their right to vote in the body.

Rule 22. That all applications for admission must be reported to the Recording Brother, whose duty it shall be to announce it to the Ecclesia at the first breaking of bread meeting thereafter, and to make arrangements for the examination. The result to be announced the following first day at the breaking of bread, (but if the Examining Brethren think proper they have the power to grant immediate immersion if the Candidate demand it,) after which in the absence of objection, admission or immersion to take place. This rule not to apply to persons from a distance passing on.

Rule 23. That the body be divided into four districts, and a Brother and Sister shall be appointed to each district, whose duty it shall be to communicate at least once a fortnight with Brethren absent from the table with a view to ascertain the cause of absence, and administer comfort in cases of sickness, and aid in cases of poverty. Such visiting Brother or Sister to report on Sunday through the examining Brethren anything coming under their notice that the Ecclesia ought to know.

Rule 24. That all funds and property belonging to the Ecclesia (except the Sunday School funds) shall legally vest in the Arranging Brethren for the time being as trustees for the general body, to whose direction they shall at all times be subject as to the disposal thereof. The Sunday School fund to be at the disposal of the Sunday School Officials.

Rule 25. That any brother or sister holding any office in the Ecclesia may be removed at any time by the vote of the majority of the whole Ecclesia.

Rule 26. Behaviour unworthy of the name of Christ, (See 1st Tim. 3rd ; Titus 1,) shall when proved against any brother or sister have the effect of cancelling any appointments such brother or sister may hold, without a vote of the Ecclesia, and the appointments shall in that case be treated as vacant, and steps taken to fill them accordingly.

Rule 27. That any brother departing from any element of the Faith as defined in our statement of Faith, as appended, cease to be in fellowship upon proof being given to the examining brethren. But in case of disagreement the case to be referred to the Arranging Brethren.

Rule 28. That no accusation or matter of evil report against any brother or sister shall be listened to in Public or Private until the brother or sister bringing or reporting the accusation shall have taken the course prescribed in Math. 18, 15-18, and any brother or sister refusing to take this course while persisting in his or her accusation or in alienation on account of it, shall himself or herself be considered and dealt with as an offender against the law of Christ.

Rule 29. Absence from the established assembly of the brethren for the breaking of bread except from illness or other lawful reasons, is an offence against the law of Christ, and will be considered sufficient cause for withdrawal if not repented of.

Rule 30. That none shall even for legitimate cause separate themselves from the assembly, without first stating in writing, to be addressed to the Recording Brother, the cause or causes of impending separation, and asking the same to be considered with a view to their removal, at a special meeting at which they consent to be present and take part.

Rule 31. That no brother or sister withdrawn from by, or out of fellowship with another Ecclesia, shall be received in fellowship until the cause or causes shall have been investigated and found such as to warrant the reception of said Brother or Sister.

Rule 32. That Marriage with the alien is an offence against the law of Christ. That those who maintain the contrary are unfit for fellowship with those who consent to the wholesome words of the Lord Jesus. That when offence takes place in the matter the Ecclesia shall signify their disapproval by resolution sent to the offending Brother or Sister, after which the Brother or Sister shall only retain their places among the Brethren, by admitting their offence. All communications in the case to be in the form and spirit required by Rule 28.

Rule 33. In case of public offence it shall be the duty of the Chairman of the Examining Brethren to act for the Ecclesia in the spirit of Mathew 18.

Rule 34. That any Sunday School established in connection with the Ecclesia, shall be under the official cognizance thereof. The Ecclesia to elect a Superintendent, Secretary and Treasurer, who shall appoint the teachers, and in conjunction with them manage the school in matters of detail. Any Brother shall have the power of appeal to a special meeting of the Ecclesia in case of objection to the acts of the Sunday School Society, or its proceedings.

Rule 35. That there shall be no Ecclesia formed within six miles from the centre of Boston.

Rule 36. That none of the foregoing rules be altered except by the affirmative vote of a majority of the whole Ecclesia, and a month's previous notice of intention to propose such alteration must be given to the Recording Brother, signed by five members of the Ecclesia. The Recorder shall read the same at each intervening breaking of bread meeting, after which he shall issue ballots.

Rule 37. New rules may be made by a quorum of the voting members of the body, but no rule so made shall require a month's notice to change unless such rule has been made by a majority of the body.

Rule 38. All business meetings of the Ecclesia shall be conducted under the following rules:

Rule 1. The Chairman shall preserve order, announce the decision of the Brethren on all subjects. He shall decide questions without debate, subject to an appeal to the Brethren, when the question shall be, "Shall the decision of the chairman be sustained?"

Rule 2. A question shall not be discussed until it has been seconded and reduced to writing, and read by the Recording Brother.

Rule 3. Before putting the question the Chair shall arise, and after he has risen no discussion can be allowed.

Rule 4. When a question is before the meeting no other motion can be made except to lay the motion on the table.



Rule 5. Brethren desiring to speak must address the Chairman thus :

“ Brother Chairman,” and wait until recognized by the Chair.

Rule 6. Brethren will be confined to the question under consideration, and will avoid all personal and sarcastic remarks.

Rule 7. A Brother shall not be interrupted while speaking, except to be called to order for the purpose of explanation.

Rule 8. If a brother while speaking be called to order, he shall at the request of the Chair be seated, but if declared in order he may proceed.

Rule 9. A Brother shall not speak more than once on the same question until all have had an opportunity to be heard. No more than twice on the same question without permission from the Chair.

Rule 10. If two or more Brethren rise to speak, the Chair shall decide which one is entitled to the floor.

Rule 11. The question being called by three Brethren, it must be put, but no call of the question can be recognized by the chair until every member has had an opportunity to speak once, and it must not be put until it gets three calls.

Rule 12. All new and unfinished business shall be decided by a show of hands.

Rule 13. Amendments may be made to the original motion at any time before the question is called, but only an amendment to the amendment can be allowed.

Rule 14. All rules may be suspended for a time by a majority vote of the Ecclesia.

Rule 15. The Chair shall decide all questions of order not specified in the rules subject to appeal.

Rule 16. All committees appointed by the Ecclesia will meet within one week from their appointment.

Rule 17. The Business Meetings of the Ecclesia will be opened at 8 P. M., subject to a recess by the Chair.

## A STATEMENT OF THE FAITH

### FORMING

### OUR BASIS OF FELLOWSHIP.

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**THE FOUNDATION.**—That the book currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles, is the only source of knowledge concerning God and His purposes at present extant or available in the earth, and that the same were wholly given by inspiration of God in the writers, and are consequently without errors in all parts of them, except such as may be due to errors of transcription or translation.—(2 Timothy iii. 16; 1 Cor. ii. 13; Heb. i. 1; 2 Pet. i. 21; 1 Cor. xiv. 37; Neh. ix. 30; Jno. x. 35.)

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### TRUTH TO BE RECEIVED.

I.—That the only true God is He who was revealed to Abraham, Isaac, and Jacob, by angelic visitation and vision, and to Moses at the flaming bush (unconsumed) and at Sinai, and who manifested Himself in the Lord Jesus Christ, as the supreme, self-existent Deity, the ONE FATHER, dwelling in unapproachable light, yet everywhere present by His Spirit, which is a unity with His person in heaven. He hath, out of His own underived energy, created heaven and earth, and all that in them is.—(Is. xl. 13-25, 23; xliii. 10-12; xlv. 6-8; xlv. 5; xlvi. 9, 10; Job xxxviii., xxxix. and xl.; Deut. vi. 1; Mark. xii. 29-32; 1 Cor. viii. 4-6; Eph. iv. 6; 1 Tim. ii. 5; Nehem. ix. 6; Job xxvi. 13; Ps. cxxiv. 8; cxlvi. 6; cxlviii. 5; Isa. xl. 26-27; Jer. x. 12-13; xxvii. 5; xxxii. 25; li. 15; Acts xiv. 15; xvii. 24; 1 Chron. xxix. 11-14; Ps. lxii. 11; cxlv. 3; Isa. xxvi. 4; xl. 26; Job ix. 4; xxxvi. 5; Ps. xcii. 5; civ. 24; cxlvii. 4-5; Is. xxviii. 29; Rom. xvi. 27; 1 Tim. i. 17; 2 Chron. xvi. 9; Job xxviii. 24; xxxiv. 21; Ps. xxxiii. 13-14; xlv. 21; xciv. 9; Ps. cxxxix. 7-11; Prov. xv. 3; Jer. xxiii. 24; xxii. 19; Amos ix. 2-3; Acts xvii. 27-28; Ps. cxxiii. 1; 1 Kings viii. 30-39-43-49; Matt. vi. 9; 1 Tim. vi. 15-16; 1 Tim. i. 17; vi. 15-16.)

II.—That Jesus of Nazareth was the Son of God, begotten of the Virgin Mary by the Holy Spirit, without the intervention of man, and afterwards anointed with the same Spirit, without measure, at His baptism.—(Matthew i. 23; 1 Timothy iii. 16; Acts ii. 22-24-36; Matt. i. 18-25; Luke i. 26-35; Gal. iv. 4; Isaiah vii. 14; Matt. iii. 16-17; Isaiah xi. 2; xlii. 1; xli. 1; John iii. 34; John vii. 16; viii. 26-28; xiv. 10-24.)

III.—That the appearance of Jesus of Nazareth on the earth was necessitated by the position and state into which the human race had been brought by the circumstances connected with the first man.—(1 Cor. xv. 21-22; Rom. v. 12-19; Gen. iii. 19; 2 Cor. v. 19-21.)

IV.—That the first man was Adam, whom God created out of the dust of the ground as a living soul, or natural body of life, "very good" in kind and condition, and placed him under a law through which the continuance of life was contingent on obedience.—(Gen. ii. 7; xviii. 27; Job iv. 19; xxxiii. 6; 1 Cor. xv. 46-49; Gen. ii. 17.)

V.—That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken—a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity.—(Genesis iii. 15-19; 22-23; 2 Cor. i. 9; Romans vii. 24; 2 Cor. v. 2-4; Romans vii. 18-23; Gal. v. 16-17; Romans vi. 12; vii. 21; John iii. 6; Romans v. 12; 1 Cor. xv. 22; Ps. li. 5; Job xiv. 4.)

VI.—That God, in His kindness, conceived a plan of restoration which, without setting aside His just and necessary law of sin and death, should ultimately rescue the race from destruction, and people the earth with sinless immortals. (Rev. xxi. 4; John iii. 16; 2 Tim. i. 10; 1 John ii. 25; 2 Tim. i. 1; Titus i. 2; Romans iii. 26; John i. 29.)

VII.—That He inaugurated this plan by making promises to Adam, Abraham, and David, and afterwards elaborated it in greater detail through the prophets.—(Gen. iii. 15; Gen. xxii. 18; Ps. lxxxix. 34-37; xxxiii. 5; Hosea xiii. 14; Isa. xxv. 7-9; li. 1-8; Jer. xxiii. 5.)

VIII.—That these promises had reference to Jesus Christ, who was to be raised up in the condemned line of Abraham and David, and who, though wearing their condemned nature, was to obtain a title to resurrection by perfect obedience, and, by dying abrogate the law of condemnation for himself, and all who should believe and obey him.—(1 Cor.

xv. 45; Heb. ii. 14-16; Rom. i. 3; Heb. v. 8-9; i. 9; Rom. v. 19-21; Gal. iv. 4-5; Rom. viii. 3-4; Heb. ii. 15; ix. 26; Gal. i. 4; Heb. vii. 27; v. 3-7; ii. 17; Rom. vi. 10; Rom. vi. 9; Acts xiii. 34-37; Rev. i. 18; John v. 21-22-26-27; xiv. 3; Rev. ii. 7; Rev. iii. 21; Matt. xxv. 21; Heb. v. 9; Mark xvi. 16; Acts xiii. 38-39; Rom. iii. 22; Ps. ii. 6-9; Dan. vii. 13-14; Rev. xi. 15; Jer. xxiii. 5; Zech. xiv. 9; Eph. i. 9-10.)

IX.—That it was this mission that necessitated the miraculous begetting of Christ of a human mother, and enabling him to bear our condemnation, and, at the same time, to be a sinless bearer thereof, and, therefore, one who could rise after suffering the death required by the righteousness of God.—(Matt. i. 18-25; Luke i. 26-35; Gal. iv. 4; Is. vii. 14; Rom. i. 3-4; viii. 3; Gal. iv. 4; 2 Cor. v. 21; Heb. ii. 17; iv. 15.)

X.—That being so begotten of God, and inhabited and used by God through the indwelling of the Holy Spirit, Jesus was Emmanuel, God with us, God manifest in the flesh,—yet was, during his natural life, of like nature with mortal man, being made of a woman, of the house and lineage of David, and therefore a sufferer, in the days of his flesh, from all the effects that came by Adam's transgression, including the death that passed upon all men, which he shared by partaking of their physical nature.—(Matt. i. 23; 1 Tim. iii. 16; Heb. ii. 14; Gal. iv. 4; Heb. ii. 17;)

XI.—That the message he delivered from God to his kinsmen, the Jews, was a call to repentance from every evil work, the assertion of his divine Sonship and Jewish Kingship; and the proclamation of the glad tidings that God would restore their kingdom through him, and accomplish all things written in the prophets.—(Mark i. 15; Matt. iv. 17; v. 20-48; John x. 36; ix. 35; xi. 27; John xix. 21; i. 49; Matt. xxvii. 11-42; John x. 24-25; Matt. xix. 28; xxi. 42-43; xxiii. 38-39; Matt. xxv. 14 to the end; Luke iv. 43; xiii. 27-30; xix. 11-27; xxii. 28-30; Matt. v. 17; Luke xxiv. 44.)

XII.—That for delivering this message he was put to death by the Jews and Romans, who were, however, but instruments in the hands of God for the doing of that which He had determined before to be done, viz., the condemnation of sin in the flesh, through the offering of the body of Jesus once for all, as a propitiation to declare the righteousness of God, as a basis for the remission of sins. All who approach God through this crucified, but risen, Representative

of Adam's disobedient race, are forgiven. Therefore, by a figure, his blood cleanseth from sin.—(Luke xix. 47; xx. 1-26-48; John xi. 45-53; Acts x. 38-39; xiii. 26-29; Acts iv. 27-28; Rom. viii. 3; Heb. x. 10; Rom. iii. 25; Acts xiii. 38; 1 John i. 7; John xiv. 6; Acts iv. 12; 1 Peter iii. 18; ii. 24; Heb. ix. 14; vii. 27; ix. 26-29; Gal. i. 4; Rom. iii. 25; Rom. xv. 8; Gal. iii. 21-22; ii. 21; iv. 4-5; Heb. ix. 15; Luke xxii. 20; xxiv. 26-46-47; Matt. xxvi. 28.)

XIII.—That on the third day, God raised him from the dead, and exalted him to the heavens as priestly mediator between God and man, in the process of gathering from among them a people who should be saved by the belief and obedience of the truth—(1 Cor. xv. 4; Acts x. 40; xiii. 30-37; ii. 24-27; iv. 27; xiii. 35.)

XIV.—That he is a priest over his own house only, and does not intercede for the world, or for professors who are abandoned to disobedience. That he makes intercession for his erring brethren, if they confess and forsake their sins.—(Luke xxiv. 51; Eph. i. 20; Acts v. 31; 1 Tim. ii. 5; Hebrews viii. 1; Acts xv. 14, xiii. 39; Hebrews iv. 14, 15; John xvii. 9; Hebrews x. 26; 1 John ii. 1; Prov. xxvii. 13.)

XV.—That he sent forth apostles to proclaim salvation through him, as the only name given under heaven whereby men may be saved.—(Acts i. 8; Matt. xxviii. 19-20; Luke xxiv. 46-48; Acts xxvi. 16-18; iv. 12.)

XVI.—That the way to obtain this salvation is to believe the gospel they preached, and to take on the name and service of Christ, by being thereupon immersed in water, and continuing patiently in the observance of all things he has commanded, none being recognized as his friends except those who do what he has commanded.—(Acts xiii. 48; xvi. 31; Mark xvi. 16; Romans i. 16; Acts ii. 38, 41; x. 47; viii. 12; Galatians iii. 27-29; Romans vi. 3-5; ii. 7; Matt. xxviii. 20; John xv. 14.)

XVII.—That the gospel consists of "the things concerning the Kingdom of God and the name of Jesus Christ."—(Acts. viii. 12; xix. 8, 10, 20; xxviii. 30, 31.)

XVIII.—That the *things of the kingdom of God* are the facts testified concerning the Kingdom of God in the writings of the prophets and apostles, and definable as in the next 12 paragraphs,

XIX.—That God will set up a kingdom in the earth, which will overthrow all others, and change them into "the

kingdom of our Lord and his Christ.”—(Dan. ii. 44; vii. 13, 14; Rev. xi. 15; Is. xxxii. 1, 6; ii. 3, 4; xi. 9, 10.)

XX.—That for this purpose God will send Jesus Christ personally to the earth at the close of the times of the Gentiles.—Acts iii. 20, 21; Ps. cii. 16, 21; 2 Tim. iv. 1; Acts i. 9, 11; Dan. vii. 13.)

XXI.—That the kingdom which he will establish will be the kingdom of Israel restored, in the territory it formerly occupied, viz., the land bequeathed for an everlasting possession to Abraham and his seed (the Christ) by covenant.—(Micah. iv. 6-8; Amos ix. 11, 15; Ez. xxxvii. 21, 22; Jer. xxiii. 3, 8; Gen. xiii. 14, 17; Heb. xi. 8-9; Gal. iii. 16; Lev. xxvi. 42; Mic. vii. 20.)

XXII.—That this restoration of the kingdom again to Israel will involve the ingathering of God’s chosen but scattered nation, the Jews; their re-instatement in the land of their fathers, when it shall have been reclaimed from “the desolation of many generations;” the building again of Jerusalem to become “the throne of the Lord” and the metropolis of the whole earth.—(Is. xi. 12; Jer. xxxi. 10; Zech. vii. 8; Ez. xxxvi. 34, 36; Is. li. 3; lx. 15; lxii. 4; Jer. iii. 17; Micah iv. 7, 8; Joel iii. 17; Is. xxiv. 23.)

XXIII.—That the governing body of the Kingdom so established will be the brethren of Christ, of all generations, developed by resurrection and change, and constituting, with Christ as their head, the “collective seed of Abraham,” in whom all nations will be blessed, and comprising “Abraham, Isaac, and Jacob, and all the prophets,” and all in their age of like faithfulness.—(Dan. xii. 2; Luke xiii. 28; Rev. xi. 18; 1 Thes. iv. 15-17; John v. 28, 29; vi. 39, 40; Luke xiv. 14; Matt. xxv. 34, 36.)

XXIV.—That at the appearing of Christ prior to the establishment of the Kingdom, the responsible (faithful and unfaithful), dead and living, of both classes, will be summoned before his judgment-seat “to be judged according to their works;” “and receive in body according to what they have done, whether it be good or bad.”—(2 Cor. v. 10; 2 Tim. iv. 1; Rom. ii. 5, 6, 16; xiv. 10-12; 1 Cor. iv. 5; Rev. xi. 18.)

XXV.—That the unfaithful will be consigned to shame and “the second death,” and the faithful, invested with immortality, and exalted to reign with Jesus as joint heirs of the kingdom, co-possessors of the earth, and joint adminis-

trators of God's authority among men in everything.—(Matt. vii. 26; viii. 12; xxv. 20; Dan. xii. 2; Gal. i. 8; v. 21; 2 Thess. i. 8; Heb. x. 26-28, 2 Pet. ii. 12; Rev. xxi. 8; Mal. iv. 1; Ps. xxxvii. 30-38; Prov. x. 25-29; 1 Cor. xv. 51-55; 2 Cor. v. 1-4; Jas. i. 12; Rom. ii. 7; John x. 28; Matt. v. 5; Ps. xxxvii. 9, 22, 29; Rev. v. 9; Dan. vii. 27; 1 Thess. ii. 12; 2 Pet. i. 11; Rev. iii. 21; 2 Tim. ii. 12; Rev. v. 10; Ps. xlix. 7-9; Luke xxii. 29-30.)

XXVI.—That the kingdom of God, thus constituted, will continue a thousand years, during which sin and death will continue among the earth's subject inhabitants, though in a much milder degree than now.—(Rev. xx. 7-9; xii. 15; Is. lxxv. 20; Ezek. lxiv. 22, 25; 1 Cor. xv. 24, 29.)

XXVII.—That a law will be established, which shall go forth to the nations for their "instruction in righteousness," resulting in the abolition of war to the ends of the earth; and the "filling of the earth with the knowledge of the glory of Jehovah as the waters cover the sea."—(Micah iv. 2; Is. xlii. 4; xi. 2-5; ii. 4; Hab. ii. 4.)

XXVIII.—That the mission of the kingdom will be to subdue all enemies, and finally death itself, by opening up the way of life to the nations, which they will enter by faith, during the thousand years, and (in reality) at their close.—(1 Cor. xv. 25, 26; Rev. xxi. 4; xx. 12-15; Isa. xxv. 6-8.)

XXIX.—That at the close of the thousand years, there will be a general resurrection and judgment, resulting in the final extinction of the wicked, and the immortalization of those who shall have established their title (under the grace of God) to eternal life during the thousand years.—(Rev. xx. 11-15; 1 Cor. xv. 24.)

XXX.—That the government will then be delivered up by Jesus to the Father, who will manifest himself as the "all-in-all;" sin and death having been taken out of the way, and the race completely restored to the friendship of the Deity.—(1 Cor. xv. 28.)

## DOCTRINES TO BE REJECTED.

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- 1.—That the Bible is only partly the work of inspiration—or if wholly so, contains errors which inspiration has allowed.
- 2.—That God is three persons.
- 3.—That the Son of God was co-eternal with the Father.
- 4.—That Christ was born with a “free life.”
- 5.—That Christ’s nature was immaculate.
- 6.—That the Holy Spirit is a person distinct from the Father.
- 7.—That man has an immortal soul.
- 8.—That man consciously exists in death.
- 9.—That the wicked will suffer eternal torture in hell.
- 10.—That the righteous will ascend to the kingdoms beyond the skies when they die.
- 11.—That the devil is a supernatural personal being.
- 12.—That the kingdom of God is “the church.”
- 13.—That the Gospel is the death, burial, and resurrection of Christ merely.
- 14.—That Christ will not come till the close of the thousand years.
- 15.—That the tribunal of Christ, when he comes, is not for the judgment of saints, but merely to divide among them different degrees of reward.
- 16.—That the resurrection is confined to the faithful.
- 17.—That the dead rise in an immortal state.
- 18.—That the subject-nations of the thousand years are immortal.
- 19.—That the law of Moses is binding on believers of the gospel.
- 20.—That the observance of Sun lay is a matter of duty.
- 21.—That baby sprinkling is a doctrine of Scripture.
- 22.—That “heathens,” idiots, pagans, and very young children will be saved.
- 23.—That man can be saved by morality or sincerity, without the Gospel.
- 24.—That the Gospel alone will save without the obedience of Christ’s commandments.
- 25.—That a man cannot believe without possessing the Spirit of God.



- 26.—That men are predestined to salvation unconditionally.
27. That there is no sin in the flesh.
28. That Joseph was the actual father of Jesus.
29. That the earth will be destroyed.
30. That Baptism is not necessary to salvation.
31. That a knowledge of the truth is not necessary to make baptism valid.
32. That some meats are to be refused on the score of uncleanness.
- 33.—That the English are the ten tribes of Israel, whose prosperity is a fulfillment of the promises made concerning Ephraim.
- 34.—That marriage with an unbeliever is lawful.
- 35.—That we are not at liberty to serve in the army, take part in politics, or recover debts by legal coercion.

### THE COMMANDMENTS OF CHRIST.

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- 1.—Love your enemies; do good to them that hate you.—(Matt. v. 44.)
- 2.—Resist not evil: if a man smite thee on one cheek, turn to him the other also.—(Matt. v. 39-40.)
- 3.—Avenge not yourselves: rather give place unto wrath; and suffer yourselves to be defrauded.—(Rom. xii. 18-19.)
- 4.—If a man take away thy goods, ask him not again.—(Luke vi. 29-30)
- 5.—Agree with your adversary quickly, submitting even to wrong for the sake of peace.—(Matt. v. 25; 1 Cor. vi. 7.)
- 6.—Labour not to be rich: be ready to every good work; give to those who ask: relieve the afflicted.—(1 Tim. vi. 8; Rom. xii. 13; Heb. xiii. 16; Jas. i. 27.)
- 7.—Do not your alms before men: Let not thy left hand know what thy right hand doeth.—(Matt. vi. 1-4.)
- 8.—Recompense to no man evil for evil: overcome evil with good.—(Rom. xii. 17.)
9. Bless them that curse you: let no cursing come out of your mouth. (Matt. v. 44; Rom. xii. 14.)
10. Render not evil for evil, or railing for railing, but contrariwise, blessing. (1 Pet. iii. 9.)
11. Pray for them that despitefully use you and afflict you. (Matt. v. 44.)

12.—Grudge not: judge not: complain not: condemn not.—(Jas. v. 9; Matt. vii. 1.)

13.—Put away anger, wrath, bitterness, and all evil speaking.—(Eph. iv. 31.; 1 Peter ii. 1.)

14.—Confess your faults one to another.—(Jas. v. 16.)

15.—Be not conformed to this world: love not the world.—(Rom. xii. 2; 1 John ii. 15.)

16.—Deny all ungodliness and worldly lusts. If thy right hand offend thee cut it off.—(Tit. ii. 12.; Matt. v. 30.)

17.—Servants be faithful, even to bad masters.—(Eph. vi. 5-8.)

18.—Mind not high things, but condescend to men of low estate.—(Rom. xii. 16.)

19.—Owe no man anything.—(Rom. xiii. 7-8.)

20.—In case of sin (known or heard of) speak not of it to others, but tell the offending brother of the matter between thee and him alone, with a view to recovery.—(Matt. xviii. 15; Gal. vi. 1.)

21.—Love the Lord thy God with all thy heart.—(Matt. xxii. 37.)

22.—Pray always: pray with brevity and simplicity: pray secretly.—(Luke xviii. 1; Matt. v. 7.)

23.—In everything give thanks to God and recognize Him in all your ways.—(Eph. v. 20.; Prov. iii. 6.)

24.—As ye would that men should do unto you, do ye also so to them.—(Matt. vii. 12.)

25.—Take Christ for an example and follow in his steps.—(1 Pet. ii. 21.)

26.—Let Christ dwell in your heart by faith.—(Eph. iii. 17.)

27.—Esteem Christ more highly than all earthly things: yea, than your own life.—(Luke xiv. 26.)

28.—Confess Christ freely before men.—(Luke xii. 8.)

29.—Beware lest the cares of life or the allurements of pleasure weaken his hold on your heart.—(Matt. xxiv. 44.)

30.—Love thy neighbor as thyself.—(Matt. xxii. 39.)

31.—Exercise lordship over no one.—(Matt. xxii. 11.)

32.—Seek not your own welfare only, nor bear your own burdens merely, but have regard to those of others.—(Phil. ii. 4; Gal. vi. 2.)

33.—Let your light shine before men: hold forth the word of life. Do good to all men as ye have opportunity.—(Matt. v. 16; Phil. ii. 16; Gal. vi. 10.)

34.—Be blameless and harmless, as the sons of God in the

midst of a crooked and perverse generation.—(Phil. ii. 15.)

35.—(Be gentle, meek, kind-hearted, compassionate, merciful, forgiving.—(2 Tim. ii. 24; Tit. ii. 2; Eph. iv. 32.)

36.—Be sober, grave, sincere, temperate.—(Phil. iv. 5; 1 Pet. i. 13; v. 8.)

37.—Speak the truth every man with his neighbour; put away all lying.—(Eph. iv. 25.)

38.—Whatsoever ye do, do it heartily as unto the Lord, and not unto men.—(Col. iii. 23.)

39.—Be watchful, vigilant, brave, joyful, courteous, and manly.—(1 Cor. xvi. 13; Phil. iv. 4; 1 Thes. v. 6-10.)

40.—Be clothed with humility: be patient toward all.—(Col. iii. 12; Rom. xii. 12.)

41.—Follow peace with all men.—(Heb. xii. 14.)

42.—Sympathise in the joys and sorrows of others.—(Rom. xii. 15)

43.—Follow after whatsoever things are true, honest, just, pure, lovely, of good report, virtuous, and praiseful.—(Phil. iv. 8.)

44.—Refrain utterly from adultery, fornication, uncleanness, drunkenness, covetousness, wrath, strife, sedition, hatred, emulation, boasting, vain-glory, envy, jesting, and foolish talking.—(Eph. v. 3, 4.)

45.—Whatever you do, consider the effect of your action on the honour of God's name among men. Do all to the glory of God.—(1 Cor. x. 31; Col. iii. 17.)

46.—Reckon yourselves dead to all manner of sin. Henceforth live not to yourselves, but to Him who died for you and rose again.—(Rom. vi. 11; 2 Cor. v. 15.)

47.—Be zealous of good works, always abounding in the work of the Lord, wearying not in well doing.—(Tit. ii. 14; Gal. vi. 9.)

48.—Speak evil of no man.—(Tit. iii. 2.)

49.—Let the word of Christ dwell in you richly.—(Col. iii. 16)

50.—Let your speech be always with grace, seasoned with salt.—(Col. iii. 8; iv. 6.)

51.—Obey rulers: submit to every ordinance of man for the Lord's sake. (Tit. iii. 1.)

52.—Be holy in all manner of conversation.—(1 Pet. i. 15, 16.)

53.—Give no occasion to the adversary to speak reproachfully.—(1 Tim. v. 14.)