

But we can note the following with regard to reforming bodies in the Christian community including those with which we are absorbed:

- A. They dare not take a simplistic view of the problem and look for a simplistic answer..(e.g. "If we would all just read the Bible and agree," etc.
- B. There must not be an idealistic preoccupation with structural oneness. Such ideals will almost always produce another sect before you can wink.
- C. There must be an openness to truth...meaning a willingness to admit fallibility in ourselves and correctness in others along biblical lines which we cannot see clearly at any given moment.
- D. There must not be a fragmentation of the group energy on numbers of minutiae that merely divide the strength and energy as well as the loyalty and peace. (e.g. what Bible all should use.)
- E. There must be a divine commitment that is bound by the Word and discerned objectively...although the subjective element is very much a part of us...it must not be in the ascendancy.
- F. The message must go outward, not of what the group is, but of whom the Lord is. The zeal must not be for the group but for the Lord.
- G. And, in passing, the attention given to the error which is subject to reform, must be honest but must not be possessive.
- H. And, finally, the spiritual attitudes of prayer, trust and confident responsibility must mark the whole.

These thoughts are sketchy and not fully fleshed out. But in the reading of the history of many groups I feel they are elementally sound. There are others of course, but how far can one go on one night!