

MY SPEECHES ON "UNITY"

(By Daniel Sommer)

(What I said and what I intended to say in course of our first Unity meeting, July 1-3, 1931, in the Chapel Room of Arthur Jordan Memorial building, under the auspices of Butler College School of Religion, Indianapolis. And several essays added on the same subject. I wrote this after it was delivered, and inserted two items in brackets.)

Brother Chairman and Dear Disciples . — I address you thus because you are all dearer, to me today than ever before. For if your purposes be on this occasion ,what they ought to be and what I think they are, then this assemblage may be justly regarded as a "holy convocation". God's ancient people "were required to have such convocation in course of at least one of their annual feasts. And God's people in the Gospel age are required to hold such convocation every first day of the week. (Notice I, say "every first day" of the week, for I have doubts about meeting any other time to observe the Lord's Supper. I mention this as one question in our consideration for Unity I next mention if our purposes on this occasion be what they should, then this very place suggests what an angel of God said to Moses when he was about to approach a certain burning bush: "Put off thy shoes from off thy feet, for the ground whereon thou standest is holy ground!"

Yes, dear disciples, this very place is a holy place, if we have met to mend a breach that should never have been made— to bridge a chasm which should never have been made — and to heal a wound that should never have been made.

When I was first informed, about six months ago, that I would be expected to deliver the first speech on this occasion, and that my subject would be "Causes and Corrections of Divisions in the Disciple Brotherhood"; I soon began to feel agitated; for, as I began to think about it, I decided the subject was big and the audience would be sensitive, and, as a result, my task would be difficult. And I began to write certain of my thoughts. And the more I wrote the greater became my agitation; and the greater my agitation the more I wrote. If I had been engaged to make a speech on the, science of Mathematics, I could have arranged something to say without agitation. For I could have easily said the entire domain of Mathematics is summed up in four words—"increase, diminish, equalization and demonstration." On these I could have arranged a respectable speech without agitation, though I am not much of a mathematician.

Then if I had been engaged to deliver a speech concerning artificial language, I could easily have done so without agitation; for I could have said such language is summed up in a dictionary, a work on grammar, a work on rhetoric and a work on logic. And I could easily have said, by a dictionary we learn how to spell, pronounce and define words; To this I could have added that grammar pertains to the form of a sentence regardless of truth, and that rhetoric pertains to sound of a sentence regardless of truth; but that logic pertains to both form and truth of a sentence. (But all this I could have arranged without agitation.) And I may say the same concerning that department of mental philosophy called Metaphysics, I

could easily have said the guide in metaphysics is Consciousness, and that those philosophers who have been true to consciousness have made valuable contributions to that department of mental philosophy, called Metaphysics. But those who departed from consciousness and thus have entered the domain of vain speculation have been blunderers! Sir John Davies, highly philosophic poet a few centuries ago, wrote of speculations of such concerning the soul—

Musicians think our souls are harmonies;
Physicians hold that they complexions be.
Epicures make them swarms of atomies,
which do by chance into our bodies flee.

One thinks the soul is air; another fire;
Another, blood diffused about the heart;
Another saith the elements conspire,
And to her essence each doth yield a part.

Some think one general soul fills every brain,
As the sun gives light to every star;
And others hold—the name of soul is vain,
For we only well-mixed bodies are

Thus these great clerks their little wisdom show,
while with their thoughts they fit hazzards play;
Tossing their light opinions to and fro,
To mock the lewd—as learned in this, as they.

For no crazed brain could ever yet propound,
touching the soul so vain and fond a thought,
But some among those doctors have been found
Who in their schools that self-same thought have taught.

And thus, dear disciples, we may safely say, is the confusion in regard to religion—whenever mankind 'have departed from the word of God, the divinely appointed standard for measuring in regard to religion.

And now our thoughts have been brought back to the subject before us—"Causes and Corrections of Divisions in the Disciple Brotherhood." And this subject has caused me so much agitation that I wrote nearly three hundred pages about the size of ordinary typewriter paper, which I sent to my home folks to be printed in pamphlet form. And what I wrote has covered nearly eighty-two pages of printed matter and here is the pamphlet. I shall read in your hearing the first and last paragraphs.

In 1869 I left a certain church not mentioned in the Bible. One reason for leaving it was because I could not defend it and be honest with the Bible, also because that church was one of many which helped divide the religious world contrary to the Savior's prayer for oneness or unity of his people. I rejected my infant sprinkling and was immersed by authority of Christ, and into the name of the God-head, because I became convinced I should have more confidence in God's word than in my emotions, feelings or conscience. When I learned Saul of Tarsus had a "good conscience" while he was a persecutor of the New Testament church and a blasphemer, I could no longer believe conscience was intended for a "guide." Besides, I was pleased with the plea made by disciples for oneness or unity of God's people on the Bible.....

These questions are offered as a suggestion in regard to subjects that should be regarded most important in the disciple brotherhood. If we can be united on a scriptural basis, or foundation authorized by the New Covenant scriptures, then we regain some of our lost reputation, though our lost opportunities are gone forever. But by reforming ourselves and uniting on a scriptural foundation we may show others how to do the same; and then all the religious domain known us Protestantism, at least, may be united to the glory of God, through Jesus Christ our Lord. Amen and Amen!

And, Brother Chairman, I think I may say a man who used language as Alexander Campbell did would say this pamphlet represents the "effervescence of my agitation". But I feel like saying it represents the "frothings of my agony". (And here, Bro. Chairman, I hand to you this copy for your own.)

And now, dear disciples, I shall explain further the secret of my agitation. The power of custom is something I dread! Someone said, "An ounce of custom will outweigh a ton of reason." And the German poet Schiller referred to this when he represented a man named "Wallenstein in a soliloquy on this question, and expressed himself thus—

"What is thy purpose? hast thou fairly weighed it? Thou seekest even from its broad base to shake The calm enthroned majesty of power. By ages of possession consecrate. Firm rooted in the rugged soil of custom. And with the people's first and fondest faith, As with a thousand stubborn tendrils twined. Out of the common is man's nature formed, And custom is the nurse to whom he cleaves.

Such expressions indicate my chief cause of agitation on this occasion. **MANKIND CLING TO THEIR CUSTOMS!**

But even this is not all. Mankind are disposed to cling to their pets, and don't wish any one to harm their pets. This is true whether the pet be a horse or an ox, a donkey or a monkey, a pet rabbit or a pet habit. If a man would be foolish enough to adopt a snapping turtle or a snake for a pet, he would not wish any one to harm it! And don't be surprised, dear disciples, if we find a large part of the disciple brotherhood has adapted several snakes as pets, and that these snakes have begun to sting them to death! I may safely say the pets adopted by part of the disciple brotherhood have already stung to death our plea for oneness of God's people on the Bible!

"What are these pets in the disciple brotherhood? They are summed up in the word HUMANISMS.

And what is the cure or correction for this condition? The answer is—GET RID OF THESE HUMANISMS!

This is easily said but not easily done, as a drunkard said to an old Quaker who told him to quit his drunkenness. The drunkard said he couldn't do it

The Quaker told him, "It's just as easy as for thee to open thy hand." The drunkard said, "Convince me of that and I'll never be drunk again!"

The Quaker said, "I'll do it—whenever thee finds that thee has anything in thy hand, which if poured down thy throat will make thee drunk; then open thy hand and let it fall,—and thee will never be drunk again."

The drunkard replied, "That's easy said, but not easy done."

And same may be stated concerning humanisms that have ruined our plea for oneness of God's people on the Bible.

I have occasionally been requested to preach on differences between the Christian Church and the Church of Christ, and generally began my discourse by relating of an old German whose son had become a preacher. That German rushed around and tried to drum up an audience: "You come hear my son preach! My son be good preacher! You come hear my son preach!"

Some one inquired: "Does your son preach the truth?"

He answered, "You better believe dot he does, und a great deal more!"

And, dear disciples, here is where our trouble is found! "We all preach the truth, but many of us preach a great deal more. All we need do is to get rid of this "great deal more", and we shall be united and able to show others how to unite.

Now I mention something else that should help us consider seriously what is before us: Somewhere in good literature I found the story of an ancient king. Two sons were born to him—twins. The father lived to rear them to manhood, wished them to rule the kingdom jointly; and when he came to his death-bed exacted an oath that they would never suffer anything to separate them.

But in course of time trouble arose in a neighboring kingdom which caused a princess to flee to those brothers for protection. They gave her a home in their kingdom. But in course of time each brother thought he saw in the other some signs of alienation. They inquired of each other for the cause and each confessed he "loved the foreign princess"

Then the question arose, what should be done, or what could be done, since they were bound by an oath to their dying father that they would not suffer anything to come between them. One suggested they should dismiss the foreign princess. The other said they would

"still love her while she was living"; and they finally decided, in order to keep their oath, the foreign princess would need to be killed.

Now, dear disciples, that story has application to our condition. Though we have not sworn an oath to Christ, yet we vowed allegiance to him; and he desires us to be united even as he and the Father are— and we should not allow anything foreign to come between us. And those things that have come between us should be destroyed!

But something else should be mentioned. "We talk about our religious neighbors; and sometimes say reformers of the sixteenth century tried to get away from Rome—and we even say they backed off from Rome. And we say while they were backing off from Rome they had their backs toward Jerusalem! Then we say the same was in a measure true of reformers of the seventeenth and eighteenth centuries.

Then we say reformers of the nineteenth century adopted a different procedure: turned their backs on Rome and their faces toward Jerusalem—for they said, "Let us go to Jerusalem and take the gospel as it came from the apostles." Thomas Campbell specially made that proposal, and, as a result, "the disciple brotherhood" was brought into existence with its plea for the Bible as the only religious creed for mankind, and the new covenant scriptures as our only rule of faith and practice!

As further result we pleaded for the gospel records as the testimony to cause belief in Christ as the Son of God and Savior of the world. Then we pleaded for the book of Acts as the book above all others by which to learn how believers in Christ must become Christians. Instead of preaching, that alien sinners should "repent and pray" until they would feel their sins were forgiven, "we urged they should "repent and be Baptized in the name of Jesus Christ for the remission of sins."

Besides this our general plea was, "'Where the Bible speaks we speak, and where the Bible is silent we are silent." We became Bible students and tried to show others how to study the Bible... .Thus the disciple brotherhood with which we are connected was established, while our religious neighbors persisted in adherence to man-made creeds and to the doctrine "repent and pray till you feel your sins are forgiven," and then be baptized or rantized—immersed or sprinkled on—when you wish to join some church not mentioned in the Bible, and such is the religious position of many even to this date. They have never known the plain truth recorded in the book of Acts in regard to becoming Christians. False testimony has been imposed on them in regard to happy feelings and a good conscience being best evidence of pardon, of sins and acceptance with God. As a result they have gone wrong"; Leaders of such disciples at least were and are wrong by determination. They wished to be "popular and successful"; and in determination to make a success they pleaded for and adopted certain "popular methods" of worship and work, because they wished to be "successful"; — forgetting that the Divine promise is to the faithful (and not a word is said about success). Therefore wherein disciples are wrong they are wrong by determination!

Now our minds are prepared to consider certain facts in ancient history. In Genesis 35th chapter we are informed that when ancient Jacob returned from Padan-Aram to his

father's country, God told him .to go up to Bethel and build an altar to the God that appeared to him when he fled from his brother Esau. Then Jacob said to all that were with him, "Put away the strange gods that are among you, and be ye clean, and change your garments." Then they gave Jacob all the "strange gods that were in their hand, and all their earrings which were in their ears; and" Jacob hid them under the oak which was by Schechem."

The reason I mentioned this is because it shows ancient Jacob and his family showed when they went to Bethel which means "house of God" they had to leave something. And what they left was made up of humanisms — things not authorized of God!

Next we learn, by reading lumbert's eleventh chapter, that when ancient Jacob's family had grown to be a nation of from three to four millions, delivered from Egypt, they had to give up their method of living; while in Egypt—had to leave their "fish and cucumbers and melons and the leeks and the onions' and the garlic". This means they had to leave something—leave their "fleshpots" (as they spoke of them) and learn to live on "angels' food" (as David wrote of it in Psa. 78:24, 25)—and they had to learn to live on the bread of heaven!

In time they grew tired of that bread (which they spoke of as "light bread") and wished to return to their "fleshpots" in Egypt. But God held them with a strong hand, and moved them toward the land of promise. Then after they entered .the land of promise— (that God had promised Abraham for his descendants) those Israelites (descendants of Jacob) became backsliders on several occasions! When they had backslidden, God gave them to their enemies to be punished until they repented. "When they repented they always had to put away their idols, and thus had to leave their humanisms. (This occurred several times, as we learn by reading the book of Judges. And this is what we should specially consider: They had to leave their humanisms when they repented and turned to God!

When Israelites called for a king they rejected God as their ruler, as we learn by reading the first book of Samuel and eighth chapter. This means when in course of David's reign musical instruments were introduced in their worship, the Israelites were a backslidden people—and God only tolerated them as his people because he purposed to reveal Christ and his gospel through them. Yet their history reveals their backslidings in course of time became so serious, and their wickedness so great. God gave them as a people into the power of their enemies—to be driven out of their own land. Ten tribes were given into the hands of the Assyrians, and later two tribes were given to the Babylonians. And they were held by their enemies till God moved the hearts of heathen kings to return them to their own land.

But that which I wish you, my hearers, specially to consider, is that when they returned they had to leave their idols—of which we are informed in Ezekiel 36th chapter and 25th verse. To this I add—after they returned to their own land (now Palestine) those men who had married outside the Jewish tribes had to put away their strange wives—even though children had been born! The last chapter of the book of Ezra informs us on" this subject, when Ezra informed them of their trespass in taking strange wives: "Then all the congregation answered and said with a loud voice, As thou hast said, so must we do!" Then

in last chapter of the book of Nehemiah we are informed that after return of the Jews, from captivity in Babylon they were required to put from them the Moabites and Ammonites that were among them. This was according to Deuteronomy 23rd chapter; and the reason for such action is there declared.

But the one fact I wish this audience to consider is 'that the Jews had to be a, clean and separated people after their captivity—in order to be acceptable to God!

And now we are prepared to consider the Jewish people when the gospel was offered to them. Those that obeyed the gospel were required to cease offering animal sacrifices which pertained to Christ and were fulfilled in him; And that much of Judaism they had to leave—though they could still practice what pertained to vows and other national rites. But we do not learn that any of them brought animals to the priests to be offered for their sins, as they did before Christ died; nor that animals had any part in the national offering for sins which was fulfilled in Christ. But they could still keep vows.

In regard to Gentiles who obeyed the gospel, we may safely say they had to leave their idols and immoralities. This is indicated in First Corinthians sixth chapter as well as other places of the New Testament. Besides all this, those that used curious arts; brought their books and burned them regardless of price. Of this we are informed in last of Acts nineteenth chapter.

Meaning of all this is that whatever was contrary to the gospel had to be discarded! In other words, all religious humanisms had to be discarded by those who obeyed the gospel and lived in harmony with it Not only so, but misapplication of a divine institution, such as fleshly circumcision, was ruinous to Gentile Christians, as the letter to Galatians abundantly testifies. And if wrong application of Jewish circumcision was ruinous to Gentile Christians, what will be the result of wrong application of a Jewish musical instrument—especially a musical instrument that was not used in Jewish worship until after the Jews rejected God as their ruler? (Asking this question suggests its answer, and we should be careful to avoid divisive doctrines as well as divisive practices.

"When the apostles ended their personal ministry and no one was on earth to reprove and rebuke Christians with authority, they then adopted one humanism after another (as the writings of so-called "Apostolic."Fathers indicate). And, century after century, one humanism after another was introduced until, finally, the first universal bishop was announced and accepted. Then humanisms were introduced century after century—and a long and dark night of religious error fastened on the domain of so-called "Christendom", and religious persecution raged for centuries!

But when reformers of the sixteenth, established themselves, many humanisms were rejected by each reformer. Same was in some degree true in the seventeenth century, also in eighteenth. Then, early in the nineteenth century a bold advance was made by Barton W, Stone and Thomas Campbell, Presbyterian preachers. They declared in favor of return to the gospel of Christ as it came from the hands, of the apostles But Campbell seemed to understand_what his declaration meant better than Stone did, if we may judge by

advancement made by the two men. But, regardless of comparison of the two, we may safely say their decision to reject human creeds as standards of religious measurement was an advance never made by reformers of the three preceding centuries! Then their decision to accept the Bible as their only religious creed, and the new covenant scriptures as found in the New Testament—this was further advance. These decisions soon induced them to reject their infant sprinkling and be immersed on confession of their faith in Christ.

Thomas Campbell soon adopted the saying: "Where the Bible speaks we speak; where the Bible is silent we are silent." I think a better form would be: "Where the Bible speaks we should speak; where the Bible is silent we should be silent. But, be that as it may, Thomas Campbell, his wife his son Alexander and his wife, with three others, were baptized in 1812 by a Baptist preacher. Then in 1822 Alexander, Campbell declared the primitive churches moved in their "congregational 'Capacity alone"—that they "knew nothing of the hobbies of modern times." He further declared they dared not to "transfer a cent nor a prayer to a missionary society, nor an educational society, nor even to a Bible society—lest in so doing they would rob the church of its glory and exalt the inventions of men above the wisdom of God."

Passing over much that might be mentioned with advantage, if time permitted, we should now consider condition of the disciple brotherhood in 1830, when the Mahoning Association resolved itself into a nonentity and, left the disciples without any religious organization except the local congregation. Then, as a brotherhood, we were on the plainness and simplicity of the order found in the New Testament. Local congregations were presided over by those officials called elders and deacons, and visited occasionally by preachers called evangelists. That was certainly the primitive order!

But, in ten years, "the purpose was' considered by Alexander Campbell to establish a college—to educate men for the ministry. In 1840 he secured a charter for Bethany College in West Virginia, as the district is now designated. And that humanism was the beginning of divisions among disciples in the nineteenth century! It was intended for good by its founder. He knew his education had been of advantage to, him, and had not spoiled him nor made him proud, nor caused him to seek an easy place in life; and he did not imagine it would cause others to do so. In other words, he knew education had not prevented him from being willing to do the work of an evangelist; and he did not suppose it would thus affect others.

But what were results? I became a student there in 1869, about three years after Campbell's death, and remained through three collegiate years. But of all the young men I met there who intended to preach, only one went into the field as evangelist and remained there—and that one stands before you today. All others sought pastorates, or a professorship, or some other position, rather than that of an evangelist. And, as far as I have learned, near or about all of them are dead. And I am sure they did not die by reason of enduring hardness as good soldiers of Jesus Christ, as Paul wrote to Timothy to endure. I fear several of them died of monotony!

But that which should now be stated is that, about that time, the young man

"pastorate" was begun among disciples; and that was borrowed from the denominations, for it cannot be found in the Bible. Here I am reminded that many years ago a Brother Brinkerhoff (in Bloomington of this State) told me that he went to hear the young pastor of the "Christian Church" there preach on the Eldership of the church of the New Testament. He did well, and showed the elders are the ones to feed, rule and watch for the church. Then he announced he would preach on the Deaconship of the church. I went to hear him, and he did well, showing when and where the deaconship began, what kind of men deacons should be, and what their work was. Then he said he would preach on the Evangelists of the New Testament, "and again he did well, showing they were the preachers who should go from place to place and preach the gospel, establish congregations, strengthen weak ones, and set in order things that were wanting—even appointing men to the eldership. But when he got through with all this he said, "And now, brethren, where do I come in, as 'pastor' of this church that I am serving?"

Then the old brother said to me, "I thought, you simpleton, you have preached yourself out of office, by being, true to the Scriptures!" (And he was right.)

Rome and her daughters set the example of young men in the pastorate, or in shepherding the flock; and disciples borrowed that practice from them. It is certainly not in the word of God; nor is the one-man preacher-pastorate there, when a church is fully set in order. And here I am reminded of a boy's answer when asked what the "pastor." of a church is: "He's the guy that helps the women run the church!"

And here is the place at which the Divine arrangement has been reversed. In Isaiah 29:16 we find this concerning Jews who had been reversing part of what God authorized. "Surely your turning of things upside down shall be esteemed as the potter's clay: for, shall the work say of him that "made it, He made me not? or shall the thing framed say of him that framed, He hath no understanding?" And yet that is what a great part of the disciple brotherhood has done in regard to the pastorate. We have censured many of our religious neighbors because of what they have done, by turning requirements of the gospel upside down in application to alien sinners. This has been specially true in regard to those who sprinkle infants. We said the gospel order is—faith, repentance, confession, baptism. But they put what they call baptism first, for they sprinkle water on infants. Then when these infants grow up and are old enough to become sinners, they are told to repent. And when they show signs of repentance, they are asked if they believe in Christ. When they say they do, then they are told such belief is only "historical faith", and that they need to pray for "saving faith" and when they get it they will feel happy and be saved"! Thus they put what they call baptism' first, and faith as the fourth requirement; whereas the gospel puts faith first and baptism fourth.

Yet a great part of the disciple brotherhood has done the same in principle with reference to the pastorate of the churches. Instead of selecting mature preachers for that work, and adding such to the local eldership (if they be good enough) and let them serve a" elders that "labor in word and doctrine", and be supported by the church, as the apostle Paul indicates in his writings to Timothy... .instead of doing this and using the young men as

evangelists, a great part of the disciple brotherhood has reversed this order ... the young preachers are in the pastorate, and the older ones (or a few of them) are trying to evangelize ! Then the proposal is—to pension the old men— or, as someone has said, "chloroform them with a pension!"

Paul's letters to Timothy and Titus indicate reverse of such an arrangement. Younger men (such as Timothy and..Titus) were intended to "do the work of an evangelist"; while older men were to be elders— and those of them who would labor in word and doctrine should be supported by the church. On this principle, and by this plan, the disciple .brotherhood could find work and support for its older men who are good enough to be elders. I say good enough? because I am not sure all of them have spent time enough on their knees and damaged the crease in their trousers enough to be fitted for the eldership!

And now I wish to say to younger preachers here today, Don't think of me as your enemy. I wish you to develop into manly men, able to preach the gospel till you will be at least eighty years of age. But the pastorate" is not the place to make such development! But by doing work of an evangelist, and enduring hardness "as good soldiers of Jesus Christ", may develop into the best of which you are capable. There is an old saying: "Young men for war old men for counsel." But a great part of the disciple brotherhood" has reversed this, for churches have young men in the counselors's position, and a few older men in the front ranks of the army—trying to do work of evangelists"! This is all wrong—if we measure by the word of God, or even by sound reason which says, "Old men for counsel and young men for war."

But I must not forget to mention "the promiscuous Vote" of men, women and children to decide religious questions among disciples. That kind of vote offered, or at least suggested, means "electioneering" in order to accomplish ends. And that means rallying of forces made up partly of reprobates or backsliders, and even heretics, whose names have been retained on the church record. And all such could generally be counted to vote for humanisms!

Damage done by voting on religious questions can never be estimated, for it makes of the church a democracy instead of a monarchy. The vote arranges for the people to rule, rather than Christ who is King and Lawgiver for his church.

Does some one ask, "How then are questions to be decided which pertain to the church?" The answer is that we should ask, "What saith the Scripture?" Let the evangelist, in setting a church in order, tell .of conditions and then ask, "What saith the Scripture?" Or let him ask, after explaining questions, "Does any one know a scriptural reason why this or that should not be done?"

I have served sixty years as evangelist, and, did serve about thirty years as elder, and never found trouble resulting from that method of procedure; and found very little trouble in any church which did not result from disregarding that procedure. To this I add that I decided, over fifty years ago, that church troubles often result from persons trying to manage the church who did not know how to manage themselves! And I have not changed from that decision. Divine arrangements are all right, and always mean order and peace. But religious

humanisms bring trouble! See Judges 5:8.

(Proposal "to vote" generally implies division, for it means some one may dissent ; and the desire is to learn who are the dissenters. Besides, it suggests electioneering; and that implies partial statements and personal persuasion. It means, also, appeal to ignorance, prejudices, personal peculiarities. And that appeal has been made to the limit by designing men and women in working divisions in the disciple brotherhood in regard to musical instruments, missionary and other societies, choosing preachers, elders and other officers, and whatever else pertained to affairs of the church. A thousand pages closely , printed would not be sufficient to record the conniving, trickery, injustice, manifested in speech and otherwise, in order to accomplish the ends of those who wished to (introduce or promote humanisms among disciples by majority vote".)

Now the time has come for a few scriptures to be read, and I begin with Isa. 57:15—"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit,—to revive the spirit of the humble, and to revive the heart of the contrite ones"... .I read also Isa. 66:1, 2—"Thus saith the Lord, The heaven is my throne and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit and trembleth at my word."

These declarations in the Old Testament show that a humble and contrite spirit — that would cause a man to tremble at God's word — was more acceptable in God's sight than any house man could build unto Him, even in the Jewish age when God had planned a beautiful and costly tabernacle at one time, and temple at another. And with this before our minds we should consider Matt. 11:28-30, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

These several scriptures, in Old Testament and New, clearly show humility has always been most acceptable before God. And this means if we are going to please God and be acceptable in his sight we must be humble before him,

But let us not suppose humility before God means nothing but gentleness toward mankind. For in Matt. 23rd chapter we find this from the meek and lowly Savior: "Woe unto you — scribes, Pharisees, hypocrites! for ye shut UP the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you — scribes, Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation I" And thus .the meek and lowly Savior continued, seven or eight times, to arraign the chief religionists of that time; and then said, "Ye serpents! ye generation of vipers! how can ye escape the damnation of hell?"

These declarations of the Savior "show that though he was humble before his Father, yet he was severe in rebuking sinners. And this prepares us to consider what the spirit of Christ was and is, and what the spirit of Christ in us should be.

But here is more on the same subject, showing the devotion of Christ to his Father's word and will. In John 5:19, 30 we read that he said, "The Son can do nothing of himself, but what he seeth the Father do: for whatsoever things He doeth, these doeth the Son likewise. . . .I can of mine own self do nothing: as I hear I judge : and my judgment is just ; because I seek not my own will, but the will of the Father who sent me " Then in John 8:28 we find: "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me I speak these things". . . .To this should be added what is recorded in John 12:48-50, "He that rejecteth me," said the Savior, "and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself but the Father who sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me so I speak."

From all this we are prepared to consider that Christ regarded himself as bound up and down, in and under, to the divine Father's will. And this enables us to understand what the Savior meant when he prayed that his disciples might be one even as He worship or work, word or sentiment.

Of course our ignorance and other imperfections will often prevent us from having perfect unity among ourselves. Nor are we capable of appreciating our heavenly Father and his Son, as the Savior was capable of appreciating his Father. Yet our constant efforts should be to imitate the Savior in submission to his Father when he declared, "I can do nothing of myself." He was so devoted to his Father that he could not invent nor devise anything, of his own! On that principle we shall avoid every device or humanism which has thus far divided "the disciple brotherhood". And those disciples who have, thus far adopted divisive things should seriously consider importance of discarding them. The prayer of our Savior for oneness, and exhortations of the apostle Paul to speak the same thing—and that there be no divisions among us, but that we be perfectly joined together in the same mind and the same judgment—so require! "A good natured compromise" over divisions was not what the Savior prayed for, nor what the apostle Paul had in view when he exhorted to unity. But it was; And is, the most devoted oneness of which Christians We capable!

Our religious neighbors have for years been talking about unity, concerning unity, in regard to unity, "with reference to unity, in relation to unity. But not one has stated, far as I have learned, what is required in order that unity prevail among them. 'Not one seems to consider the book of Acts is a fundamental document for guidance in regard to unity. They sometimes talk about "unity in faith", but do not seem disposed to consider what faith really means — either subjectively or objectively—either in their own minds and hearts or in the doctrine they are required to believe. They say they believe in Christ, but seem not willing to confine themselves" to the gospel of Christ. They talk of the gospel, but fail to consider what it really is in prophecies, facts, commands, promises. They say they believe in Christ; but seem not to think of him except 'in his personal character as Jesus of Nazareth and as their atoning sacrifice. They overlook the revelation of him as their supreme Prophet, High

;Priest, King, Lawgiver. As a result they seem to think they can believe in Christ and love him sufficiently to be saved by him without obeying his gospel fully in order to become Christians. One of their number inquired of a disciple of Christ whether it is not "more important to become a Christian than to obey the gospel"! The answer was that when the apostles were among mankind in person people obeyed the gospel in becoming Christians; or became Christians by obeying the gospel. And as the alien sinner's obedience to the gospel in a whole hearted manner was and is revealed in the book of Acts, therefore that book is indeed the fundamental document for our religious neighbors to consider in preparing themselves for unity of Christians.

We all need to become Christians by wholehearted faith, repentance, confession, baptism; and thus "become Christians in mind, heart and life—before the subject of Christian unity is due for consideration.

Our religious neighbors are made up of five different classes of church members. (1) They have many who joined the preacher; (2) Many joined the meeting house; (3) A few joined the service; (4) Another class joined the society; (5) A few really joined Christ in mind, heart and life.

The first class "liked the preacher under whom they joined. The second class say the meeting house was "so fine"! A few of the third class really considered the doctrine—it was what their "parents believed"! Others enjoyed "the friendship" in the church. Others of them really thought of Christ as their Savior and wished to obey him. (And these, when they hear 'the gospel in its fulness, are disposed to accept it. And "the disciple brotherhood" has been enlarged by instructing such in the fulness of the gospel—not only enlarged, but enriched; for many of its best members have come from denominations around them.)

Some one may inquire whether those who have been converted to Christ in mind, heart and life could not have been saved if they remained where they were. The answer is that they needed converting in regard to certain items of doctrine, also in regard to the right name, worship and work, also the right church government. The "disciples" are more careful concerning these questions than are their religious neighbors.

But not all "disciples" have remained true to their profession. On the contrary, many have borrowed from their religious neighbors. They borrowed, .or adopted, the idea of "making a success" by sensational preaching; and, as a result, "disciples" have increased their membership far beyond their increase of conversions to Christ. This has seriously damaged "the disciple brotherhood", and ruined thousands of persons who were baptized too soon and never knew what ailed them, or why they were not disposed to be faithful to the Lord.

Next, many "disciples" borrowed from their religious neighbors the idea of having . "a religious college"—to graduate pupils and make them learned preachers of the gospel. A school to educate men far gospel work is included in the church; and yet every one who becomes really educated must accomplish that end as a lone student on the plan and by the process which made Abraham Lincoln an educated man. A college may introduce students to books and help them learn how to use them; yet the "effective use of them must be made

by every one as a lone student. "There is no royal road to learning", is an old and correct saying. And the statement that churches of Christ should never have tried to rival the State in regard to imparting secular learning and graduating pupils—is equally correct!

But that is not all nor the worst with reference religio-secular colleges among disciples of Christ. And the reason is: Very few graduates of Bethany College (or any other college of "the disciple brotherhood ever seemed disposed to go into the evangelistic field and establish churches. On the contrary, near about nine-tenths of them sought "pastorates" to churches that had been established by labors of "educated men". As a result, the young-man-preacher-pastor was established among disciples! And, as further evil result, when a preacher becomes enough to serve a church as an elder who "labors word and doctrine"—that preacher is then rejected and a young man is sought—one who can make "an appearance in the pulpit." (This is all wrong, a reversing of the Divine order!)

But even this was not the end of evils' result from men graduating in college "for the ministry" Missionary work needed to be done, and therefore certain ones supposed a society needed to be formula to raise money and send men to preach in new fields and specially in "foreign fields". Churches of New Testament changed heathen Rome into what was called "Christian Rome" without such a society; ; disciples in the nineteenth century imagined they needed one. Therefore, in 1849, what has been called "Our First General Convention" met in Cincinnati O., to establish a missionary society to do our work, or to preach .the gospel in foreign fields. As disciples , we then had about 1,000 congregations and probably 250 preachers. Every congregation was a foreign missionary society and every preacher a foreign missionary, as far as they were trying to convert foreigners to Christ and cause them to become fellow citizens with the saints and of the household God (Eph. 2:19, 20).

I cannot imagine a more pitiable condition among disciples than when they forgot the scriptural meaning of "foreigner", and adopted the political and geographical meaning of that word. Every alien sin is a foreigner to Christ and needs to be made a fellow citizen with the saints. Yet in "Our First General Convention" every one present seemed to forget 1 "and adopt the idea that the Atlantic ocean or Pacific needed, to be crossed in order to find foreigners! (If that was the result of college education then the less the church has of it the better!!)

But the missionary society resulted in adopting humanly arranged schemes for raising money—such funny lectures, negro minstrel shows, church fairs, carnivals, bazaars, suppers of nearly all kinds, even mush-and-milk suppers, with " missionary " jugs, jug breakings, "missionary" eggs, and even "missions potatoes!... .all to raise money to support men and women in the foreign field!" And then, to say least, not one of the strongest men of the brotherhood decided to go into the foreign field!!

But we had borrowed the idea of a foreign missionary society—and had to raise money for it! A from the first, the foreign work of "disciples" . been a failure—if we consider efforts made and money expended. What is worst of all, is the division thereby caused in "the disciple brotherhood"! In order to convert foreigners in foreign countries, divided the

brotherhood at home, offended our Savior and made ourselves a laughing-stock among our religious neighbors!

Christ prayed that his disciples might be one, in order that the world might believe the Father had sent him; but "disciples", in their "zeal to convert political foreigners, decided to divide themselves!

The more this is considered the worse it appears. But "disciples" borrowed that foreign missionary society idea from their religious neighbors; and there a good old saying that "all borrowed things should taken home"!

Next we borrowed the idea of building big meeting houses and putting in big pipe organs. And Cincinnati, O., was where the first big demonstration was made in that direction. A house costing a hundred and forty thousand dollars with organ costing eight thousand—(as I now collect)—was the result. Yes, and a further result was a long and serious, if not bitter, controversy. One rich man, in his zeal for such a demonstration, gave thirty thousand dollars, I was informed; and later had to make "an assignment" to get rid of his debts. What a confusing and distracting period that was! But it was neither the beginning nor end of the confusing period. And the end is not yet, for not "many disciples are open to conviction.

When disciples go wrong the rule is that they are wrong by determination. They go wrong because they wish to be popular—to be like other people—wish to be "successful". Therefore they are inclined to borrow popular devices ;and I again submit that "borrowed things" should be taken home"

Those who contended for big meeting houses (and organs in them) referred to the costly tabernacle and temple of the Jewish age, and instrumental music of that age. All such show they have not studied Galatians fourth chapter, where we are informed the Jewish age was the age of childhood and bondage of God's revelation to mankind. As a result we must conclude the leading advocates of big meeting houses and instrumental music were but superficial students of the word of God. "

If Galatians fourth chapter had been properly considered by advocates of big meeting houses and instrumental music on the basis of what was authorized and tolerated in the Jewish age—I say, if they had considered that chapter right they would have felt ashamed to make use of such argument! Perhaps the statement should be made that they would have been ashamed—if their zeal for popularity had not deprived them of sense of shame. But the financial distress of many congregations by reason of their debts on our meeting houses, should suggest, shame even to the most zealous for display. All such zeal is contrary to the letter and spirit of the gospel! Consider this: "Come unto me all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and you shall find rest for your souls. For my yoke is easy and my burden is light" (Matt. 11:28, 30) See also James 2:5—"Hearken, my 'beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him?" These and many other declarations of the Sacred Text inform us God is not charmed, nor even pleased, with the exalted things men may arrange. On the contrary,

the Savior declared, while here on earth in his personal ministry, that "the things which are highly esteemed among men are an abomination in the sight of God." (This is found in Luke 16:15.)

But our Responsibility should now be considered. The Savior said, in course of his personal ministry, "Woe unto thee, Chorasin, Woe unto thee, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have ..been done in thee had been done in Sodom it would, have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." This is found in Matthew's record of the gospel and in the latter part of 11th chapter; and reveals that man's responsibility is according to his opportunities to know the truth. And the Savior added to this when in John 15:22, 24 he declared, "If I had not spoken unto them, they had not had sin,—but now they have no cloak for their sin... .If I had not done among them the works' that none other man did, they had not had sin; but now have they both seen and hated both me and my Father."

Such and such like declarations .clearly show man's responsibility before God is according to the light he is permitted to enjoy. Therefore the greater the light the greater the responsibility, and the greater the condemnation of those who do not make use of it. And according to this, surely "the disciple brotherhood" is under deeper condemnation wherein it has gone wrong than is any other people! "We started right, and have known better than to turn aside to the right hand, or to the left. In earlier history as a people we learned to discard all humanisms in religion, and argued against humanisms. But, later, certain of our leaders—for sake of popularity and by reason of zeal for success — urged adoption , of certain humanisms. And by reason of such humanisms we have become divided, disgraced, betrayed, humiliated! Worst of all, our plea for oneness of God's people—on the Bible as their only creed—has been assassinated!!

Yes, the "liberal" parts of "the disciple-brotherhood"—by advocacy of humanisms and thus by the divisions made contrary to the doctrine of Christ— have become assassins of the best plea ever made in modern times! And while those who introduced those humanisms and advocated them, three-quarters of a century ago and onward—I say, while those are near or about all dead, and beyond repentance; yet those living who have imitated them are required to repent at whatever cost! Those at Ephesus that had used "curious arts" brought their books together and burned them regardless, of cost; and disciples who have used the curious humanisms of the sects are called on to turn from them regardless of cost. If they will not, but become offended when urged to do so, certainly they illustrate Prov. 15:10 "Correction is grievous unto him that forsaketh the way, and he that hateth reproof shall die!"

In conclusion of this speech attention is invited to what is said about "the spirit of Christ". Severity of speech is supposed by many to be contrary to the spirit of Christ. But (as stated in a former part of this speech) the spirit of Christ, or the disposition of Our Savior,

was shown in Matthew twenty-third chapter to be the perfection of severity. He even went so far as to say to the scribes and Pharisees that they were hypocrites. Then he further said, "Ye serpents! ye generation of vipers! How can ye escape the damnation of hell?" Yet the prophet Isaiah wrote of Christ: "A bruised reed shall he not break, and a smoking flax shall he not quench till he send forth judgment unto victory"—which means he would be the gentlest of teachers until the time would come for him to inflict justice on the disobedient.

But this is not all, Christ showed his spirit or disposition in the garden of Gethsemane, when he prayed to his Father; "If it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." And he further showed it when he had been bound and said, "Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels? But how then shall the Scripture be fulfilled, that thus it must be?"

Then before the chief priest, Christ showed his spirit or disposition; also before Pilate and Herod. When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself unto Him that judgeth righteously. "While on the cross our Savior further showed his spirit, or disposition, when he prayed for his enemies because they did not know what they were doing.

And thus the "spirit or disposition of Christ was shown according to all the various conditions imposed on him. And we are required to imitate him and show his spirit; and be careful always that the Scripture shall be fulfilled in us, as he was careful that the Scripture was fulfilled in him.

(Added Remarks)—"When the preceding speech was ended a stout-built man walked forward and said, "My name is Cowden. I am from Nashville, Tennessee, and I wish to say in regard to what you have heard about 'humanisms'—that the church is made up of human beings, and we very naturally need humanisms to work with."

That man made considerable of a speech on that line. But he was followed by a young brother named Poer, from near Lebanon, Ind., who said, "Very true—the church, is made up of human beings; but Christians are supposed to be under Divine directions, and for this reason they should not invent humanisms beyond what the Lord has authorized." (Thus the speech from the man in Nashville was more than balanced.)

Next a preacher named Allen arose and said he did not understand the expression "disciple brotherhood", and wished to know why that should be used so much; for a controversy had been introduced, years ago, about whether a big "D" or a little "d" be used when speaking of the disciples (and he offered a few more remarks).

Next a man arose who said, "My name is Stephen Settle, and I am from Gas City, Indiana, and wish to say Bro. Sommer is exactly right in his use of the expression "Disciple brotherhood" for the word disciple means learner, and we are all supposed to be learners of Christ; and the expression "disciple brotherhood" includes us all, for we are all learners of Christ whether we obey him or not." (To this he added a few remarks.)

A little later a man arose and said he didn't see why any one should object to playing

an instrument when singing; and made a few other remarks. Then Thad Hutson arose and said, "When Aaron made a calf for the people to worship, they sat down to eat and drink and rose up to PLAY!" (To this he added a few remarks—and thus the free-for-all controversy continued.)

Then one of the audience said in an undertone, "Nothing can be done in this discussion—there are too many 'antis' here!" And yet a new set of "loyalists" say we were "compromising" when we went to Butler and helped in the "Discussion Institute" nearly every year in July.

To this I reply that we have the example of Christ and the apostle Paul for going to such a place. And I ought to say that we are not too cowardly to follow that example.