

union with the first churches. It contains all things necessary to life and godliness, and is able thoroughly to furnish the man of God to every good work. It is the only rule of faith, and we have all, from the beginning, admitted it to be better than all our creeds. We read it to the sick and quote it to comfort the dying. We all admit it to be perfect, and the *only perfect rule*. We all claim that we love our doctrine because it is like it, and that the creed the nearest like it is the nearest right. This could not be the case, only upon the admission which we all make, viz: *That the Bible is precisely right*. This admission all must make, and no man who does make it can show a good reason why he does not take it as his only creed.

5. I am satisfied that we should abandon all religious names and titles not found in the Bible. No matter what names we have been willing to submit to, we have all the time been willing to be called "Christians," or "Disciples of Christ." We, at any time, would have been insulted if any one had declared that we were not Christians, or not Disciples of Christ. But our former circumscribed names are repudiated and rejected by all, except the little party that has adopted each one. No one of these names is venerated, or held in the least regard except by that party that has adopted it. But it is not so with the name *Christian*. It is held in high esteem by us all, and we all feel that we are dishonored, if any man denies that we are Christians. When we come to die, it will be worth more to be a *Christian* than everything else. Here we are safe, for we can unite upon that which is equally dear to us all.

6. I am satisfied that nothing is Scriptural, safe and undeniably baptism, but *immersion*. I cannot deny that sprinkling is doubtful, controverted, and has always been in dispute ever since it existed, and that it leaves a large number of those who receive it, as well as those upon whom it is imposed, in doubt whether they have obeyed the command of the Lord. I have tried to satisfy such that it *would do*, which I really could do. I grant then—I am compelled in honor to grant—that it is right, to practice that invariably which is indisputable, and never fails to satisfy those who receive it. I am weary with controversy, and do not intend to practice that which is always in dispute, and always involving persons in doubt.

7. I saw the unhallowed work that our divisions were making in our beautiful village, in dividing it off into some six parties. I saw the divisions we were making in some families, separating them into