

seeing that he had no doctrine but the Scriptures—the doctrine of Christ itself. He said his aim was to preach precisely what the apostles preached—no more and no less. He said he could not add anything or take from it. He then asked me what compromise he could make—how he could believe anything more or anything less, or change anything that he did believe. I confess that I could not tell how he could change. This puzzled me, for I had supposed that, of course, he would have to make a great change to become orthodox, and now I could not tell him wherein he could change without doing what was manifestly wrong.

*Lu.* That was the first thing that perplexed me. I had supposed that brother C. was bigoted and exclusive, in admitting no one right but himself, and that he was under at least as many obligations to change as the rest of us. But when he asked me what change he should make, I confess, I did not know what to say. When I thought of the name, “Christian,” or “Disciple of Christ,” by which he is called, I could not conscientiously ask him to give up for any of our party names. When I considered the baptism which he practices, I found that we and all our books admit it valid, and I could not seriously ask him to abandon it and practice our *disputed and doubtful forms of baptism*. The Bible which he takes for his only creed, I had to confess, was better than any of our creeds, and I could not have the face to ask him to accept any other in the place of it.

*Ep.* I can not still see how you expect to avoid changes hereafter. Luther was a *reformer*, but others have found, or thought they found, it necessary to reform beyond his reformation. The same is true of Wesley. Many have thought it needful to go beyond him. Why may not some one advance again and start another reformation in advance of us?

*Meth.* This can not be done. We are now to go back to the original ground—the pure apostolic foundation, and take our stand upon it, and it alone, under Christ the true Head of the Church. We will recognize no authority but His, and no system but the one he has given. We will receive him in all his fulness, receive all he has enjoined upon us, and endeavor to do all he commands. If we prove true to this, there will be no getting in advance of us. If we are not true to our possession we deserve that better men should go in advance of us. It appears to me now, just as easy to take our stand upon ground that can not be assailed successfully, as upon some objectionable position, where we shall