

*Pres.* Brother M., I think you are becoming weak-minded yourself! I am perfectly astonished at you. Do you not know that the prophet says, "He shall sprinkle many nations?"

*Meth.* I do not think it is evidence of weakness in any man, when he has the opportunity, to take his stand upon *indisputable* ground, in the place of *doubtful*. I have quoted the words, "He shall sprinkle many nations" many times myself, but it is not right clear that they have any reference to baptism; but if they do, I lose nothing, for no one doubts that *immersion is baptism*.

*Pres.* We are then to look upon you as a Baptist in his *first love*. I should be sorry to become a turncoat.

*Meth.* I cannot see, sir, with what propriety you call me a "turncoat." Did you not admit, at the commencement of our meeting, that the Baptists are Christians? Does not your whole church admit that their baptism is valid? Do not all sprinklers admit the same? You know they do. What is the use for us, then, to attempt to withstand them in argument, when we commence by admitting that *they are right*? This I have always admitted. The only admission I now make more than formerly is, the propriety of invariably practicing that which we all admit to be right, in the place of that which has been always held in doubt. This, sir, is safe ground, and it is *orthodox ground*. I can practice immersion *invariably*, without any violation of conscience, and with the assurance that all parties admit it is Scriptural.

*Pres.* I suppose you are convinced that sprinkling is not baptism.

*Meth.* No, sir, I have seen no new light on that subject. I always knew that it was held in doubt by many, as wise and good as there are in the world, and on this account I never could feel precisely the same assurance that those *sprinkled* were baptized, that I could in the case of those immersed. I shall never forget a remark a Baptist minister made as he came up out of the water, after baptizing about a dozen persons. Turning to the persons baptized, he said, "There was an end to controversy about their baptism. Their own consciences would always approve it, and all pious persons admit its validity." I have always, I must confess, felt the same way when I have immersed persons, but I never could say the same about sprinkling. I am now struck with the force of the idea, that the reason of this is, that immersion is received in common by us all, while sprinkling is repudiated by some.