

*Meth.* Brother B., I confess there is much force in your observations. I admit that at this point I have always felt staggered in my arguments with Baptists. In conscience and in concurrence with all sprinklers whom I could regard with any confidence, I was compelled to admit that the practice of Baptists, in immersing, was valid, and that I believed in it. This was admitting, at the start, that my opponent was right. There was no further dispute about his position, for I admitted it right. But the dispute then came up, whether I was right, or in other words, whether there were *two right ways*? This perplexed me.

*Bap.* Brother M., I am truly pleased to hear you speak with so much candor. Any man can see that it is safer and wiser to occupy an undoubted and indisputable position, admitted by all to be right, than one held in doubt by a respectable part of the world.

*Meth.* I am compelled, brother B., to make a still further admission, which has had much weight upon my mind. I can look back over my experience, and reflect upon circumstances that I frequently met with, very profitably. When I have had the charge of a church, it has frequently happened that a Baptist minister would deliver a number of discourses in the same place. It would almost invariably turn out, that some of my members who would hear him, would become distressed about baptism, and insist that I should immerse them. Sometimes, when I refused to comply with their request, they would go to the Baptists and be immersed by them. I have known this done frequently. But, on the other hand, I never knew a Baptist to become dissatisfied and come to us to be *sprinkled*. This is not all; I frequently was with Baptists at death, and I never knew one to be dissatisfied with his baptism and desire to be sprinkled. ~~For~~ I frequently knew of persons who had been sprinkled, and became dissatisfied at death, and were either immersed or desired to be. I was in the habit of telling my church, and indeed thought so at the time, that those members of our church who desired to be immersed, were weak-minded. But still I was staggered in this view, for I found that they were the more thinking and better informed. But, I think, I now see a reason for all this. My own practice was in doubt and dispute. The Baptist practice was in no doubt. I admitted the validity of it myself, and the admission was in our discipline. What could we expect but that our members would frequently depart from that which was in *doubt*, and only regarded by a *part of the pious*, and receive that which was in no doubt, but believed in common by all?