

*Math., Lu., and Ep.* That is an important matter, and must be settled before we can proceed. I do not see how Mr. C. can get over it.

*Bap.* There will be no difficulty in finding catholic ground to stand upon here. Mr. M., have I not repeatedly seen you immerse?

*Meth.* Certainly, when the candidate demanded it.

*Bap.* Well, of course you believed in what you were doing—you believed that immersion was valid.

*Meth.* Certainly; our Discipline admits its validity, but recognizes sprinkling and pouring also.

*Bap.* Very well; brother P. also believes that immersion is baptism, for he received Mr. H., a Baptist, into his church, without requiring him to be sprinkled. Brethren L. and E. have also received Baptists into their church, without being sprinkled. You all, therefore, believe that immersion is baptism. This you all hold, in common with Baptists. Immersion is, therefore, catholic or *orthodox*. We all, in common, believe that it is valid baptism. But sprinkling and pouring are not catholic. They are not held in common, and are not *orthodox*. A large number as wise and good as ever lived, have never believed that sprinkling and pouring are baptism. Sprinkling and pouring can never be practiced by such conscientiously. But immersion can be practiced by you all, without any violation of conscience, for you admit it to be valid. Here, gentlemen, is common ground. We can all unite and practice what we all hold in common.

*Pres.* Well done, Mr. B. You have turned your coat and joined in with Mr. C.

*Bap.* I ask your pardon, sir, I have not turned my coat at all.—My argument is perfectly a Baptist argument, and was used more than a century ago.

*Pres.* I should like to know, Mr. B., if you think Presbyterians are weak enough to give up their practice, and the practice of their fathers, and yield to you Baptists to be immersed!

*Bap.* I presume, sir, they are weak enough to do immensely worse. They are weak enough to continue a practice that was never catholic or *orthodox*—that was never believed in common by all Christians, but has always been in doubt, in strife, and dispute, when they could have practiced that which all believed to be safe and valid, which was truly catholic or *orthodox*.