The Copyright law of the United States (title 17, United States code) governs the making of photocopies or other reproductions of copyrighted material. Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific conditions is that the photocopy of reproduction is not to be “used for any purpose other than private study, scholarship, or research.” If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of “fair use,” that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

By using this material, you are consenting to abide by this copyright policy. Any duplication, reproduction, or modification of this material without express written consent from Asbury Theological Seminary and/or the original publisher is prohibited.

© Asbury Theological Seminary 2011
Our main doctrines, which include all the rest, are repentance, faith, and holiness. The first of these we account, as it were, the porch of religion; the next, the door; the third, religion itself.—John Wesley.
PROMINENT DOCTRINES AND PECULIAR USAGES
OF THE
METHODIST EPISCOPAL CHURCH.

I. REPENTANCE.

1. Repentance literally denotes a change of mind; a reconsideration, in the case of man, with reference to sin or moral evil. The original word, metanoia, means change of mind or purpose, after-thought.

In the Scriptures it denotes such a reconsideration and change of mind as results from a sorrow for sin because of its malignant nature and its opposition to God. Such a godly sorrow, under the leadings of the Holy Spirit, induces an effective repentance, called in the
Scriptures “repentance unto life,” and “repentance unto salvation.” Acts xi, 18; 2 Cor. vii, 10.

2. Repentance is induced by the influences of the Holy Spirit and by the teachings of the grace of God. John xvi, 7, 8; Titus ii, 11, 12; John i, 9; Rom. v, 15.

3. As a prerequisite, or as preparatory to pardon and the renewal of the soul, repentance is a first duty. Matt. iii, 2; Acts iii, 9; Acts viii, 22; xvii, 30.

4. True repentance is indicated and accompanied by certain evidences: (1.) By personal consciousness. The mind takes knowledge of its own states and operations. He that repents, as also he that believes, has the witness in himself. 1 John v, 10. (2.) By fruits meet for repentance, or answerable to amendment of life. John iii, 8; Jer. vii, 3; xxxv, 15; Isa. i, 16, 17; lv, 7.

II. JUSTIFICATION BY FAITH.

1. Justification is that act of God’s free grace in which he pardons our sins and accepts us as righteous in his sight for the sake
of Christ, who has made an atonement for sin. Rom. viii, 33; iii, 24, 25; Eph. i, 7.

2. The leading condition of justification is faith in God, in his Son Jesus Christ, and in divine truth. Acts xiii, 39; Rom. v, 1; Gal. ii, 16; 2 Thess. ii, 13.

3. Faith in Jesus Christ is the mental act of receiving and trusting in him for salvation. John i, 12.

It is a mental coming to God through Christ. Heb. vii, 25.

It is a mental looking to Christ for salvation. Heb. xi, 1; John iii, 14, 15.

4. The power to repent and believe is given us of God. The act of repentance and of faith is our own. Acts iii, 16; v, 31; Eph. ii, 8.

III. REGENERATION, OR NEW BIRTH.

1. Regeneration is a work wrought by the Holy Spirit in the believing soul, whereby it passes from death unto life.

It is the new birth of the soul, whereby we become the children of God. It is called in the Scriptures being "born again," "born
from above,” (John iii, 3,) being renewed after the image of God, (Eph. iv, 34,) being new creatures in Christ Jesus, (2 Cor. v, 17,) and born of God. John i, 12, 13; 1 John iii, 2.

2. It differs from justification. The latter is a pardon of sins, whereby we become relatively just. The former is a renewal of the nature, whereby we become actually just. One is a work done for us, the other is a work done in us. As to point of time, they may be simultaneous, so that whoever is justified is regenerated; whoever is born again is justified. Rom. iii, 25, 26, 28; viii, 1.

IV. HOLINESS, OR ENTIRE SANCTIFICATION.

1. Sanctification is the purification of the believer subsequently to regeneration. It is usually gradual; it may be instantaneous, as, like justification, it is received by faith.

“When we begin to believe, then sanctification begins; and as faith increases holiness increases.” — Wesley.

Hence, in the progress of religious experi-
ence, sanctification exists in different degrees. It begins in regeneration. It progresses in the increase of faith, hope, and love. It is completed, in an important sense, when the believer is made holy in heart and life, (1 Pet. i, 15,) when our love is made perfect, (1 John iv, 16, 17,) or when we are sanctified wholly throughout soul, body, and spirit. 1 Thess. v, 23, 24; Heb. xiii, 12; Col. i, 22.

2. We may be made perfect in love, or wholly sanctified in this life. 1 Thess. iv, 3; Eph. v, 25-27; 1 John i, 7; Matt. v, 6, 8; xxii, 37-40; Ezek. xxxvi, 25.

3. This state of grace is both attained and maintained by faith in the atonement. Heb. x, 10, 14, 22, 38.

V. WITNESS OF THE SPIRIT.

Some Christians believe that the only evidences of a Christian character are the \textit{fruits} of the Spirit that are gradually developed in a Christian life and experience, and that become known to us by careful examination and by a comparison of our mental states with the
word of God. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. v, 22, 23.

That these graces are evidences of a Christian character is true; but that they are the only evidences, or the first and most direct, is not true. The testimony of personal consciousness (1 John v, 10; 1 Cor. iii, 16) and the witness of the Spirit (Rom. viii, 16; Acts xv, 8; 2 Cor. i, 22; Gal. iv, 6; 1 John iii, 24; iv, 13) precede these in order of time, and constitute the first evidences of pardon and renewal of heart.

VI. UNIVERSAL REDEMPTION.

Methodism proclaims a universal redemption—that Jesus Christ died for all mankind, and freely offers to save all men on the conditions of penitence for sin and of faith in the atonement.

1. God gave his Son Jesus Christ to die, that whosoever believeth on him shall not perish, but have everlasting life. John iii, 6; vi, 40, 47; 1 John iv, 9, 14.
2. The grace and the Spirit of God en-light-en and lead all men, so that they may be-lieve unto salvation. Titus ii, 11, 12; John xvi, 8.

3. Christ died for sinners without respect of persons or conditions in life; and all men are sinners. Romans v, 6, 8; viii, 32; 1 John ii, 2.

4. By his death Jesus Christ made an atone-ment for all mankind. Heb. ii, 9; John iii, 16, 17; 2 Cor. v, 15; 1 Tim. ii, 6.

5. The invitations of the Gospel are made to all. Isa. xlv, 22; Matt. xi, 28; v, 3, 4; vii, 7, 8; Rev. xxii, 17.

6. God has no pleasure in the death of the wicked. Isa. i, 18; Ezek. xviii, 31, 32; xxxiii, 11.

VII. THE POSSIBILITY OF FALLING FROM THE GRACE OF GOD, AND OF FINAL APOSTASY.

That apostasy from God, or that any degree of backsliding, is necessary, we do not admit; but that it is possible so to fall from the favor...
of God as to perish, we believe, for the following reasons:—

1. Some angels have irrecoverably fallen from their original holiness and from the favor of God. Analogy teaches that other intelligent and voluntary beings may do the same. Jude 6; 2 Pet. ii, 4.

2. Our first parents fell from original holiness, and became subject to the displeasure of God. Their subsequent repentance, recovery, and salvation were through faith in the promised Redeemer. Gen. ii, 17; Gen. iii, 6, 7, 13-19, 24. In this twenty-fourth verse are given in brief the gracious provisions of the atonement, of which our first parents voluntarily availed themselves if they were savingly restored to favor with God: “So he drove out the man. And he dwelt between the cherubim at the east of the garden of Eden, and the fierce fire unfolded itself to preserve the way of the tree of life.”

—Patriarchal Age, p. 147.

At that place of sacrifice and worship Abel offered the appointed sacrifice of a lamb,
typical of the great sacrifice for sin. But for an acceptance of the promised Redeemer, the apostasy of our first parents had been final. Analogy teaches that any other apostasy may be final. Gen. iv, 3–7; Heb. xi, 4; Rom. v, 12, 18.

3. The cautions and warnings against final apostasy. Were there no danger, cautions were unnecessary. God does not warn his people against fancied dangers. Matt. v, 13; vi, 41; Mark xiii, 35, 37; Luke xxii, 40; John xv, 2–6; Rom. xi, 20, 21; Heb. iii, 4; iv, 1, 11; xii, 15, where “fail of” means fall from; 1 Tim. iv, 16; 2 Pet. i, 10; Rev. ii, 4, 5, and every-where.

4. Direct affirmations that final apostasy is possible. Matt. xxiv, 12; 1 Cor. ix, 27; Heb. x, 26, 27; 2 Chron. xv, 2; Ezek. iii, 20. See also Matt. xii, 43–45; Rom. viii, 12, 13; 1 Tim. iv, 1; Heb. vi, 4–6; 2 Pet. ii, 20–22.

5. Some have fallen from grace. John xiii, 27; xvii, 12; Acts i, 25; 1 Cor. x, 1–5; 1 Tim. v, 12, 15; i, 19, 20; Rev. iii, 15, 16.

The several texts usually quoted to prove No. 82.
the necessary perseverance and final salvation of all who have once been converted, may be so understood and interpreted as to retain their full sense, harmonize with the whole theory of conditional salvation, and yet not contradict the possibility of apostasy from God.

CHRISTIAN SACRAMENTS.

I. BAPTISM.

1. THE NATURE OF BAPTISM.

(1.) Christian baptism, like circumcision, is a federal transaction,* wherein man promises obedience, and God promises to bless. Gen. xvii, 7, 9, 10, 11; Romans iv, 11; 1 Peter iii, 21.

(2.) It is a religious rite, consisting of an external application of water to a person in a justified relation to God, by an authorized minister of the Gospel, in the name of the Fa-

* For the obligations involved in the covenant, or federal transaction, see Jer. xxxi, 33; Heb. viii, 10.

No. 82.

(3.) Christian baptism was instituted by our Lord after the institution of the Eucharist. Matt. xxviii, 19; Mark xv, 15, 16.

2. The Design of Baptism.

(1.) It is an outward and visible sign and seal of inward grace either sought or attained: Of saving grace sought. Acts ii, 38; viii, 36, 37. Of grace attained. Gal. iii, 27; 1 Pet. iii, 21.

(2.) In the case of believers, it signifies a death unto sin and a new birth unto holiness. Rom. vi, 3, 4; 1 Cor. xv, 29; Gal. iii, 27.

(3.) It is a sign of regeneration, or the new birth. Col. ii, 11, 12; Titus iii, 5; Acts ii, 38; John iii, 5.

(4.) It is an initiatory rite, by which justified persons are admitted into the Church of Christ, and by which their spiritual relations to Christ, and their title to the blessings of the new covenant, are declared and confirmed.
Gen. xvii, 17; Mark xvi, 16; Acts ii, 41; 47; Acts xvi, 31–34. This transaction was the beginning of the Church at Philippi.

3. The Proper Mode of Baptism.

We believe that the mode or form of administering an external ordinance is comparatively unimportant, and should be selected by the candidate, or the sponsor, in the light of reason and of the Scriptures. The teachings of the Apostle Paul in reference to the relative importance of circumcision made with hands, and of the circumcision of the heart, apply with equal force to baptism with water and to the mode of it, for both are recognized as signs of inward states of grace. Rom. ii, 25, 26, 28, 29; Gal. v, 6; vi, 15; 1 Pet. iii, 21.

That immersion is not the only mode, nor the most appropriate, nor the usual mode of baptism designated in the Scriptures is evident from the following considerations:—

(1.) The meaning and scriptural use of the only words designating Christian baptism,
namely, *baptizo* and *baptismos*. See Dan. iv, 33: "*Ebaphe,*" "was wet with the dew of heaven." Ecclesiasticus (Apoc.) xxxiv, 25: "*Baptizomenos,*" "he cleansing himself."

The ritual cleansing, or washing, was done by sprinkling, or by pouring. Lev. xiv, 7; Num. viii, 7; xix, 18, 19.

Luke xi, 38: "*Ebaptizen,*" "purified," or washed. For the ordinary mode of this purifying, or washing, see 2 Kings iii, 11; Job ix, 30; Mark vii, 4.

Now apply this obvious and uniform meaning of these words to the passage in Acts i, 5, where two forms of *baptizo* are used to denote the fact and mode of both water baptism and Spirit baptism. See also Matt. iii, 11; Acts ii, 17, 18. Water is *applied to the body* as the Holy Spirit is to the soul.

For other and similar uses of the words signifying and expressing the fact and mode of baptism, consult 1 Cor. x, 2; John iii, 22–25. The words "baptized" and "baptizing" in the passages last cited mean the same as "purifying" in the same paragraph. And
the legal mode of purifying was sprinkling
Num. viii, 7; Isa. lii, 15; Ezek. xxxvi, 25; Heb. ix, 19.

(2.) Sprinkling, or pouring, carries out in
the symbol the idea of the words used to ex-
press the communication of inward grace, the
baptism of the Spirit, ("shedad forth this," "pour out my Spirit;") that is, the new
birth, the renewal of the heart, the spiritual
baptism. The mode of the symbol, of the
sign and seal, should certainly conform to the
idea expressed by the words that designate
the inward work of the Spirit. See Acts
i, 5, 8; ii, 17, 33; x, 44; xi, 15, 16. See, also,
in order to carry out and apply the argument,
Heb. ix, 13, 14; x, 22; xii, 24; 1 Pet. i, 2;
Eph. v, 26.

(3.) There is no clear and positive evidence
that John the Baptist, the early Christians,
or the apostles baptized by immersion.

α. The records made by primitive Christians
subsequent to the times of the apostles, yet pre-
served in the most ancient Churches of Europe,
and exhumed from subterranean vaults and
No. 82.
catacombs, in the forms of painting and sculpture, show that another mode was practiced by them. In the dome of a baptistery at Ravenna, Italy, a building erected A. D. 454, John the Baptist is represented standing on the bank of Jordan, holding in his right hand a shell, from which he pours water on the head of Christ, who is standing in the water. How beautifully that symbolizes the holy anointing by the Spirit, which took place at the same time. See Isa. xi, 2; xlii, 1; lxii, 1, which give the fact in prophecy. Also Matt. iii, 16; Luke iii, 22, which give the historic fact and its mode.

In the church in Casmedin, Ravenna, there is a similar representation in mosaic. The church was erected A. D. 401. In this Christ stands in the river, and John on the bank, baptizing him by pouring. These old representations not only show the sentiment of those early Christians, but beautifully conform to the fact that the Holy Spirit settled down upon him, and to the literal meaning of the original words giving an account of the
transaction. Christ did not go up from an immersion, but away from the water, as may easily be shown by a critical analysis of the text.—Sawyer on Baptism by Dr. Comfort.

In the Catacombs of Rome, which were made long before the Christian era, originally for the purposes of quarries, and which were early occupied by the persecuted Christians (from the first century to the fourth of the Christian era) both as places of safe resort from persecution by pagan Romans, and as quiet burial places, have been found numerous paintings and sculptures which give the beliefs and practices of the primitive Christians at Rome, and before the rise of Papal corruptions. Among them is a representation of the baptism of Christ. He stands in Jordan, and John administers the ordinance by pouring water from his hand.—Catacombs of Rome, Bishop Kip.

b. John and the disciples of Christ baptized with water, rather than into it, as certainly as Jesus baptized with the Holy Ghost. Matt. iii, 11; Acts i, 5.
It is not certain, and to my mind not probable, (judging from the structure and laws of the Greek language,) that our Lord went into the water, except as a matter of convenience, to be baptized. The words giving an account of leaving the place of baptism may be more literally and correctly rendered, _went directly from the water._

The probable mode of our Saviour's baptism may easily be determined. John, declining to baptize him, and expressing the need of receiving the ordinance from the Saviour, was induced to administer the rite for the important purpose of "fulfilling all righteousness," or, as the term here means, _ordinances._ The legal "righteousness," or ordinances, to which Jesus referred, were those used in setting apart a priest to his sacred offices. He could refer to no other. They are mentioned in Exod. xxix, 4, 7; Lev. viii, 6, 12.

Water was applied to only a part of the body. Exod. xxx, 1, 19.

The consecration was performed on dry ground. Exod. xxix, 4; xxx, 18; Lev. viii, 3.

The mode of the consecration was sprinkling the water and pouring the oil. Num. viii, 7; Exod. xxix, 7.

The water represented the grace of God. Rev. xxii, 17. After his baptism by John, and John’s witness of him, he was “full of grace and truth.” John i, 7, 14. The oil represented the Holy Spirit. See Psa. xlv, 7; Heb. i, 9; Isa. lxi, 1; Luke iv, 18; 1 John ii, 27.

Let us apply the above fact. The Aaronic priesthood, and the modes of induction to it, were typical of the priesthood of Christ, and of the mode of his induction into that office. His consecration was not absolutely necessary to his priesthood, but “becoming,” in order to fulfill Jewish rites, and to obviate any prejudices that might arise as to his official character and duties. Hence John baptized him with water. After the manner of the Jewish law, he applied it by affusion. God
the Father immediately anointed him with the Holy Spirit, of which consecrating oil was the symbol. The inauguration to the offices of the priesthood and to the duties of a public ministry was complete. No immersion was performed. The favorite phrase, "baptismal wave," is only poetic. To follow Christ in baptism is not to be immersed.

d. The case of Philip and the eunuch furnishes no evidence of immersion. They both went into the water, and after both were in (according to our translation) Philip baptized the eunuch, but in what manner is not indicated. It must be judged of by several circumstances. The word affirming the baptism does not in the Scriptures mean immerse. The eunuch was traveling for other purposes, and with no anticipation of receiving baptism. Immersion would have been, under the circumstances, extremely inconvenient. Philip met him in a "desert place," where we know there was not sufficient water for a decent immersion. Again, a strictly literal translation, and a preferable one, is, "They went down
both to the water, and they came up from the water," leaving the mode of the rite, which was a distinct act, wholly undefined except by the facts above educed.

6. The narratives of the baptism of Paul, (Acts ix, 18; xxii, 16,) of the Philippian jailer and family, (Acts xvi, 33,) and of Cornelius, (Acts x, 47, 48,) make no allusion to immersion, but rather indicate that they were baptized at once, and in the localities where they were converted.

(4.) When dipping or immersion is mentioned in the Scriptures it in no case refers to Christian baptism; but the sacred writers are careful to use another word than that which, in some of its forms, they employ to designate this ordinance. Baptism is expressed by the words *baptizo* and *baptismos*, but dipping or immersion is designated by *bapto*. For examples see Luke xvi, 24; John xiii, 26; Rev. xix, 13.

(5.) The texts Rom. vi, 4, and Col. ii, 12, are often cited as positive proof of immersion as the mode of baptism. A careful examina-
tion will show that they make no reference to the mode of baptism, not even to the duty of baptism, but to the profession we make in receiving the ordinance. They merely teach that by baptism, whatever the mode, we profess to become dead unto sin, as one "buried" is dead, (verse 4,) as a seed "planted" is dead, (verse 5; see also 1 Cor. xv, 36,) and as one "crucified" is dead. Rom. vi, 6.

That this is the meaning of the apostle, the interpretation of the texts, is evident also from the truth "that so many as were baptized into Jesus Christ" (in his name and religion) "were baptized into his death." "Therefore we are buried (planted, crucified) with him by baptism into death," not into water. By baptism we declare ourselves dead unto sin and alive unto God.

Some sound divines are of the opinion that the baptism spoken of in these passages is not water baptism, but the baptism of the Spirit, because it is a baptism into Christ into death.

This interpretation seems the more natural one of the text in Colossians, because it is
added, (verse 11,) "In whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."

What is this "circumcision without hands," this "circumcision of Christ?" The apostle says it is being "buried with him in baptism," that is, a baptism "without hands"—a spiritual baptism. Even the rising, instead of being from water, is from sins through faith. Col. ii, 11-13.

[For a convenient manual on this subject, see "Baptism and the Lord's Supper," by T. Spicer, D.D.]

4. The Subjects of Baptism.

(1.) Adult believers or Christians are proper subjects of baptism, because they are justified and born again through faith in Christ. Acts viii, 36, 37; x, 47; Mark xvi, 16. Believers are baptized, not because of their faith in any such sense as to deny baptism to all who do not believe, but because of their state of acceptance with God, because they are justified and born anew. Baptism is not a sign and
Usages of the M. E. Church.

Seal of faith, but of righteousness. In the case of intelligent adults, righteousness is through faith; but in the case of idiots and infants, it is through Christ without faith. Acts xxii, 16; Gal. iii, 27; 1 Pet. iii, 21. Circumcision was the same. Rom. iv, 11; Gen. xvii, 12.

(2.) True penitents for sin are suitable subjects of baptism. They may receive it as a means of grace sought, as a sign and seal of the baptism by the Spirit, or of the righteousness they seek. It may be to a sincere penitent a help to greater faith, by which in the symbol he may find the reality. Acts ii, 38.

This conforms to the entire order in the Bible, where types and symbols of inward grace and spiritual things are placed before them, and as helps to their attainment. Col. ii, 17; Heb. viii, 5; x, 1.

(3.) Infants are proper subjects of baptism:

a. Because they are, through the atonement and without personal faith, in a justified state and relation to God. Mark x, 13-16; Rom. v, 15, 18; 1 Cor. vii, 14.
b. Because the covenant of grace made with Abraham, and referring to Christ, embraces them. Gen. xvii, 2, 7, 10, 12.

That this covenant of grace was one in which all nations of the earth should be blessed in Christ as the seed of Abraham, is evident from Acts iii, 25, 26; Rom. iv, 11; Gal. iii, 16–18.

It follows that, under the Christian dispensation, infants may receive the sign and seal of righteousness (which is baptism) without personal faith, as truly as under the Abrahamic form of the covenant they received the sign and seal of their justified state—which was circumcision—at the age of eight days. Gen. xvii, 12.

c. Our Lord declares infants to be subjects of the kingdom of heaven, and welcomes them to himself and the privileges of the kingdom. Matt. xviii, 2–5, 10; xix, 14.

d. The Apostle Peter evidently teaches the doctrine of infant baptism: "Repent ye, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye
shall receive the gift of the Holy Ghost. For the promise is unto *you* and to your *children*.” Acts ii, 38, 39.

A few remarks will throw light upon this text. The Abrahamic covenant of grace embraced infants, and the Jewish economy recognized them as members of the Church, and therefore gave to them the sign and seal of righteousness. Judaism was just now passing into Christianity, suffering no change in its gracious character, nor in the subjects of its provisions. The rites and privileges of the Christian Church, now being inaugurated, extended to the same classes of persons. The Church is the same; its members and beneficiaries are the same. So the hearers of Peter must have understood him, and so he meant. Because the promise was unto the *parents* and their *children*, he urges that every *one of them* be baptized.

Observe again: it is, in fact, upon the *adult* Jews alone that Peter urges repentance: “Repent ye,” (*Metanœsate*, second person plural); and then he changes the number and person of
the word *baptizo*, so as to extend the duty of baptism to each and every one, to *children* and to parents: "Let *each one* of you (third person singular) be baptized." The reason given for this change in the structure of the sentence, and for thus extending baptism to each and every one in the assembly, is, "The promise is to you and to your children."

A literal translation of the original is, Repent ye, and let each one of you be baptized in the name of Jesus Christ unto the remission of sins. For the promise is unto you and to your children.

e. The testimony of Church history is clearly in favor of infant baptism. "From the year 400 A.D. to 1150 no society of men in all that period of seven hundred and fifty years ever pretended to say it was unlawful to baptize infants; and still nearer the time of our Saviour there appears to have been scarcely any one who advised the delay of infant baptism. Irenæus, who lived in the second century, and was well acquainted with Polycarp, who was a disciple of John, declares expressly
that the Church learned from the apostles to baptize children."—Watson.

So far as the testimony of history goes, the baptism of children was practiced down to the eleventh century, when the Waldenses taught that infants were incapable of salvation, and therefore should not be baptized. But their notions were condemned by the general Church.

f. Since the Reformation by far the greater portion of Christians have believed and practiced infant baptism, and among them have been, and still are, men of learning and piety equal to any who reject this practice.

The testimony of the Methodist Episcopal Church is clear and to the point:

"¶ 48. We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and, therefore, graciously entitled to baptism."

"¶ 49. We regard all children who have been baptized as placed in visible covenant relation to God, and under the special No. 82.
Prominent Doctrines and Peculiar care and supervision of the Church."—Discipline.

The argument is therefore fourfold:—

1. From the time of Abraham, and under the covenant of grace made to him and his posterity, children received the sign of that covenant, and became members of the Church.

2. Our Lord made no change in the essential character of that covenant, none in reference to the subjects of it, but simply a change in the sign of the justified relation of persons under the covenant, whether it was by faith, as in the case of adults, or without faith, as in the case of little children.

3. At the Pentecost the assembled Jews were commanded from that time both to be baptized and to baptize their children, because "the promise" relates to both classes.

4. So far as history throws any light on this subject it is almost the universal practice of the Church, ancient and modern.

The following, from the "Pedobaptist," is plainly true:—

No. 82.
"Four places where infants are found, and two where they are not found:—

1. Infants were found in the Church before the coming of Christ. 2. They are found in most of the Churches since the coming of Christ. 3. They were found in the Saviour's arms when he was on earth. 4. They are found in heaven.

"Where they are not found:—

1. Infants are not found in the land of despair. 2. They are not found in Baptist Churches."

5. Objections Answered.

(1.) "What is the benefit of baptism to an infant?"

Ans. Baptism is a sign and seal of the covenant of grace to all who share in its salvation. There is the same kind of benefit arising from baptism as there was from circumcision to a Hebrew child. Baptism is a means of bringing grace to the soul, and the subject of it into a visible relation to the Church.
(2.) "What does a child know about his baptism?"

*Ans.* "He knows as much of it and of its design as a Hebrew infant knew of circumcision, a sign of the same state of grace. In very early life may baptized children be instructed as to the nature, design, and obligations of the ordinance, be informed of their own baptism, and of their consequent duties.

(3.) "Whatsoever is not of faith is sin."

*Ans.* If by this is meant that faith must be exercised by every one who receives this ordinance, and at the time of receiving it, then the old rite of circumcision, the sign of the same state of grace given to infants, was a sin or a sinful act also. But the giving of this rite to children only eight days old was a command of God. It should be remembered that neither was circumcision, nor is baptism, a sign of faith in the subject of the rite, but of a state of acceptance with God.

(4.) "Believe and be baptized."

*Ans.* To this it may be sufficient to say...
that there is no such text in the Bible; and if there were, it could apply only to those capable of believing. It does not teach that faith must precede baptism. The passage meant is, “He that believeth and is baptized shall be saved.” That this sentence does not teach that justifying faith must precede baptism is evident from the fact that St. Peter enjoins this ordinance upon repentant persons, (Acts ii, 38,) and that our Lord places the birth by water, (baptism,) in the order of the words in the sentence, before the birth of the Spirit, (the renewal of the soul.) John iii, 5. And if the order of the words in Mark xvi, 16, “He that believeth and is baptized,” etc., teaches that faith must go before baptism, then the same argument applied to John iii, 5, will show that baptism should precede regeneration, which, of course, is contrary to the views of those who deny the validity of infant baptism. But the fact is, that in neither case does the order of the words prove any thing as to the order in which baptism and faith should exist. Either may precede the other.

No. 82.
Indeed, the argument of those who oppose infant baptism because they (infants) cannot and do not believe, carried on through the passage quoted, or rather perverted by them, goes too far, and reaches to a forbidding conclusion. It proves that all who do not believe, and therefore are not baptized, shall be damned. Our "little ones" do not believe, and, carrying out the notion, are not baptized. Will they not, therefore, be damned? Such is the argument, and if it is a sound one, such must be the horrid conclusion.

(5.) "There is no express command for it."

Ans. There is no need of any in the New Testament, because by a previous command under the covenant of grace, extending to all nations and through all subsequent time, little children received the sign of their justified relation to God from the time of Abraham (Gen. xvii, 12; Rom. iv, 12) down to the time of Christ, who received and blessed children, (Matt. xviii, 1-5, 10; xix, 14, 15,) and thence on to the time when Judaism was passing over to Christianity, and when Peter enjoined bap
tism on children because the promise is to them. Acts ii, 38, 39.

There being no change in the character and provisions of the covenant of grace, and their being no repeal or prohibition as to the fact of a sign of that covenant, but there being a change in the sign only, that is, from circumcision to baptism, we conclude that the same classes of subjects of grace and its sign then are the subjects of grace and its sign now. That is, infants may be baptized.

We go further. Instead of needing a specific command in the New Testament for infant baptism, in order that we may practice it, we really need a command against it, in order that we may reject it. There is no specific command for females to partake of the Lord’s Supper. None were present at its institution. Yet they do partake of it. Females were not in any way circumcised, yet they are baptized. There is no direct command to observe the first day of the week, none for family prayer; and yet we think them important duties, and for good reasons.

No. 82.
(6.) "Many who are baptized in infancy are not satisfied with it, nor with sprinkling."

**Ans.** This arises either because they are not duly instructed on the subject, or because they are disturbed and unsettled in mind by opposers of this truth.

**II. THE LORD’S SUPPER.**

1. The Lord’s Supper is a positive institution of the Christian Church, imposing the obligation of observing it upon all the disciples of Christ. Mark xiv, 22–24; Matt. xxvi, 26, 27; 1 Cor. xi, 23–25.

2. This sacrament is to be continued in the Church in remembrance of Christ until he come again. 1 Cor. v, 7, 8; xi, 26; Luke xxii, 19.

3. It is a visible sign of the death of Christ, of his broken body, and of his shed blood. 1 Cor. xi, 23–25; Mark xiv, 22–24.

4. It is a seal of the spiritual communion of the body and blood of Christ, whereby we are reminded of his sacrificial death, and are
spiritually strengthened in heart. 1 Cor. v, 7; xi, 26.

5. It is designed to remind us of the humanity of Christ, (1 Cor. xi, 24; 2 Cor. viii, 9,) of his sacrificial sufferings for us, (Phil. ii, 7, 8,) and of our redemption by his death. 1 Cor. xi, 26; x, 16; Luke xxii, 19, 20.

6. "The body of Christ is given, taken, and eaten in the supper only after a heavenly and spiritual manner." John vi, 53, 56, 63. "And the means whereby the body of Christ is received and eaten in the supper is faith." 1 Cor. x, 3, 4, 16; xi, 27–29. "He that doubteth is damned (condemned) if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." Rom. xiv, 23.

III. CHRISTIAN COMMUNION.

1. Though it is lawful, as a matter of Church order, that baptism precede the Lord's Supper, the same as circumcision preceded the passover, yet baptism is not a necessary prerequisite to the Lord's Supper. The receiving of the former is not the qualification for
receiving the latter. The only requisite relates to and involves character, righteousness through faith in Christ. 1 Cor. v, 7, 8; xi, 28.

2. The analogy of faith teaches that the inward grace, symbolized by its appropriate sign, is the only real prerequisite to, and for the use of, the sign that sets forth such state of grace. Hence we nowhere find in the New Testament any thing to show that baptism must precede the partaking of the Lord's Supper, or that none but those persons who have been baptized should partake of the Eucharist. Christian character, not baptism, much less immersion, is the only true qualification. 1 Cor. xi, 27, 29; v, 6, 7, 13; x, 21; 2 Cor. vi, 14–16; Matt. vii, 6.

3. The communion of Christians at the Lord's table is a sign and profession of their fellowship, of their communion with their common Saviour, of their faith in his atonement, and of the death of Christ, rather than of a previous baptism, or of an immersion in water. 1 John i, 3; Eph. iii, 17; Phil. iii, 10; Acts ii, 42, 46; Eph. v, 1, 2, 7.
4. We have no proof that the apostles had received Christian baptism when our Lord instituted the eucharist and administered it to them. They may have received John’s baptism, which was unto repentance, but of this we have no proof. The baptism of John, though from heaven, was not Christian baptism, because it was not administered in the name of the Son, nor of the Holy Ghost. In evidence note the following:—

(1.) John’s baptism was unto repentance, and preparatory to the coming of the kingdom of heaven, and to a belief in the Messiahship of Jesus Christ. Matt. iii, 11; Acts xix, 4.

(2.) It was not Christian baptism, which was authorized after our Lord’s resurrection. Matt. xxviii, 19. It is evident, also, from the fact that Paul administered Christian baptism, that is in the name of Jesus, to some Ephesians who had not learned of the Holy Ghost, though they had previously received John’s baptism. Acts xix, 2–5.

(3.) Our Lord’s Supper was instituted before
Christian baptism was instituted, that is, baptism in the name of the Father, Son, and Holy Ghost; so that baptism could not have been at that time, neither can it be now, a requisite to the receiving of the Lord's Supper. The Supper was instituted before the crucifixion. Matt. xxvii, 26–29.

The general commission to baptize in the name of the Holy Trinity (which alone is Christian) was given after the resurrection. Matt. xxviii, 19; Mark xvi, 15, 16.

(4.) There is no evidence that Christian baptism, in its complete formula and sense, was administered by any apostle or disciple of our Lord until the day of Pentecost; because not until then was the Holy Spirit (in whose name Christian baptism is administered) shed forth. John xiv, 16, 26; xv, 26; Acts ii, 4, 33.

(5.) John could not have administered Christian baptism, that is, in the name of Christ as a crucified, risen, and glorified Lord, because he had not then been crucified, nor declared to be the Son of God by his resur-
reception. Nor in the name of the Holy Ghost, because he had not then been fully sent into the world, nor declared to be the third person of the triune God.

For the same reasons the disciples of Christ ("for Jesus baptized not") did not administer Christian baptism.

From these facts it is evident that baptism (whatever the mode) is not necessary in order to be a partaker of the Lord's Supper; and that those who have not been immersed should not be excluded from this sacrament.

PECULIAR USAGES OF METHODISM.

I. CLASS-MEETINGS.

The design of these meetings, besides making stated contributions for religious purposes, is to afford to Christians frequent opportunities of speaking together in reference to their personal religious experience, and of praying with and for each other; of receiving the word of No. 82.
exhortation, and of watching over one another in love, so that they may help each other to work out their salvation, and thus fulfill the law of Christ. They are as to their character and design eminently scriptural. Heb. x, 24, 25; Jas. v, 16; Col. iii, 16; Psa. lxvi, 16; Mal. iii, 16, 17; Matt. xiii, 36.

II. LOVE-FEASTS.

Love-feasts, or feasts of charity, were held by the apostolic Churches. Their design is to show forth the love and fellowship of Christians by a plain feast of bread and water, and to give them opportunity to speak together of religious experience, for the purpose of encouragement in a Christian life.

"At the _agapae_, or love-feasts, all distinctions of earthly condition and rank were to disappear in Christ. All were to be one in the Lord; rich and poor, high and low, masters and servants, were to eat together at a common table. We have the descriptions of such a feast of _agapae_ by Tertullian. 'Our supper,' says he, 'shows its character by its name; it No. 82.
sears the Greek name of love."—Dr Aug. Neander.

In the primitive Church this institution preceded in its observance the Lord’s Supper, but because of certain abuses it was changed to after the supper. 1 Cor. xi, 20–22.

Love-feasts are scriptural. Acts ii, 42, 46; xx, 7; Jude 12.

III. ITINERANT MINISTRY.

The most prominent peculiarity in the economy of Methodism is its itinerant ministry, adopted with a view of meeting a want not fully met by a settled pastorate.

1. In its character and design it is scriptural. Our Lord “went about doing good,” teaching and preaching in the cities of Judea and throughout Galilee. Matt. iv, 23; ix, 35.

2. The apostles and evangelists were traveling ministers. Matt. x, 5–11; Matt. xxviii, 19; Mark xvi, 15; Mark vi, 7–12.

3. They were sent, as are Methodist preachers, without any special stipulation with the
people for salaries. John xx, 21; xvii, 18; Rom. x. 15.

4. From the “Acts of the Apostles” we learn how truly and extensively the apostles and their assistants itinerated in their ministry. Acts viii, 4, 5, 40; xi, 19, 20, and every-where.

No. 82