Sapientia Global Journal of Arts, Humanities and Development Studies (SGOJAHDS), Vol.7 No.1 March, 2024; p.g. 173 – 182; ISSN: 2695-2319 (Print); ISSN: 2695-2327 (Online)

A THEOLOGICAL REFELCTION ON THE DOCTRINE OF BAPTISM AMONG METHODIST CHURCH AND REDEEMED CHRISTIAN CHURCH OF GOD

NWANKWO, SAMUEL C.
Department of Theology
Wesley University, Ondo
Ondo State, Nigeria
samrevjjx2@yahoo.com
+2348038902212, +2349065658475
&
DANIEL, SAMUEL
Institute for Advanced Studies
Wesley University, Ondo
Ondo State, Nigeria
danielsamuel54@gmail.com
+2348166882498

ABSTRACT

This research reflected on the concept of baptism as a religious doctrine and rite. Ab initio, baptism ought not to be a challenge to the Church; but with the emerging understanding, interpretation and practice by various Christian groups, it has become rather an issue of debate. The main focus of this work centered on the doctrinal differences on baptism among Methodist Church and Redeemed Christian Church of God. Using comparative and analytical methods and secondary sources of data collection, the findings of the research, revealed some areas of convergence and divergence between the Methodist Church and Redeemed Christian Church of God. It was discovered that baptism represents believers' repentance and forgiveness of sins, though who receives baptism becomes an issue. It signifies a new birth and the beginning of a person's Christian discipleship. Regardless of the prevailing disparity, the work recommended that Churches engage in dialogue that brings about theological development among Christian churches in Nigeria. Baptism should be seen not just as an individual's act but a divine event. The ideology of baptism as link to heaven should be abolished. The work advised that baptism, be administered to only adults who through repentance confess and forsake their sins, and not infants.

Keywords: Theology, Doctrine, Baptism, Christianity, Methodist Church, Redeem Christian Church.

Introduction

Baptism is one of the persistent theological issues since the 16th century. This has engaged the Churches in debates ever. Sincere and honest faithful come up to the same scriptures yet over and over again, reach very different conclusions. Erickson (2001, p. 358), observed that, "all Christian churches practice the rite of baptism. Baptism is believed to be connected with the commencement of the Christian life; it is one's commencement into the universal, unseen Church as well as the local, visible Church." But questions have often been: What does it denote? Who is eligible? How must it be organize? Which mode is most acceptable? Who can

perform the rite? These among other issues, have received a considerable disagreement regarding baptism and go on to split denominations from time to time.

Peter (2022) noted that, "Lutherans practice infant baptism because they believe that God mandates it through the Great Commission. And as such has no age limit. Faeli (2006, p.23) affirmed that, some reserve the word "christening" for the baptism of infants. This is not alien to the Lutheran, Roman Catholic Church, and Methodist Church. Yet some other denominations, especially Pentecostal of which the Redeemed Christian Church of God is one, are opposed to it.

Wesley supports the notion of baptismal regeneration because infants are born with original sin, baptism is not only appropriate when it comes to children, but necessary. Baptism is thus a cleansing sacrament (Faeli, 2006). Like circumcision, baptism is a sign of the covenant in which children are included (Bevere, 2022). In addition, Christ not only welcomes the children to come to him, but he rebukes his disciples for turning them away (Luke 18:15-16). To those who respond that Jesus' welcome of the children is not about baptism, Wesley responds that baptism is the way the risen Christ welcomes children into his church. It is a means Grace and a one-time ritual (Wesley, 1944, p.137). Osakpamwan (2022), examining the views of the Redeemed Christian Church of God on baptism noted that, "those coming to the church from other denominations are made to undergo a second time water baptism by immersion." The Church unlike Methodist held that baptism is not for infants but, for those who have come of age to renounce sin. They also maintain that it must be through immersion (Osakpamwan, 2022). Using comparative and analytical methods and the services of secondary sources such as textbooks, commentaries, journals and available magazines, the research aimed at tracing the origin and development of the baptism from the Bible times, to the early church and the Church of today. Consequently, the differences in ideologies such as the modes and significance to the Methodists and the Redeemed Christians were analyzed and areas of convergence and divergence were brought to the limelight.

Analysis of Concepts

Under this sub-heading the terminologies of doctrine, church and baptism shall be explicitly explicated and contextually applied for the research.

Doctrine is one of the commonest words used not only in Christianity but amongst other faith. The usage, suggest norm, standard, the dos and the don'ts, portraying the acceptable and the non-acceptable way of life. Verbit (1970, Pp. 24, 39), affirmed that, "doctrine may be understood as one of the key components of religiosity, which is divided into four categories: content, frequency, intensity and centrality." Each of these may vary from group to group even within that religious tradition. Consequently, within a religion like Christianity, there is modification from denomination to denomination.

Accordingly Glock (1962, pp. 98-110), said "that doctrine is similar to the "belief" dimension of religiosity." This means that doctrine may vary from religion to religion and even within same religion, there could be difference in denominational approach to some named doctrine, just as other sub-groups within a community, religion, association may have their guiding principles.

McCain (2006, p.7), viewed doctrine as,"a term with many different meanings, as many as scholars addressing or defining it." He also noted controversial doctrines are hard to address and thus should be approached with the Scripture.

Church, on the other hand, is the English translation of the Greek word *'ekklesia.'* Meaning the 'called out,' forming the understanding of the early Christians as constituting a Church and thus perceiving themselves as being called out by God through Jesus Christ for a special purpose. The Hebrew term '*qahal'* meant simply 'assembly' and could be used in a variety of ways, referring to an assembling of prophets (1 Sam. 19:20), soldiers (Num. 22:4), or the people of God (Deut. 9:10). The use of the term in Old Testament in referring to the people of God is important for understanding the term 'church' in the New Testament. The Church as used in both Old Testament and New Testament is a local congregation of called-out Christians; The entire people of God, the body of Christ, of which Christ himself is the head (Nwankwo, 2022). Erickson (1998), opined that the "church is both universal and local. It is "the whole body of those who through Christ's death have been saved and reconciled to God and have received new life. It includes all such persons, whether in heaven or on earth. While universal in nature, it finds expression in local groupings of believers that display the same qualities as does the body of Christ as a whole."

Baptism is a Christian sacrament of admission and adoption. Murray (1955, p.43), opined that, "baptism is a visual display of our union with Christ." Etymologically, the word baptism in Greek is *Baptizo*, a verb that is Romanized as *Baptisma*, which mean to "to immerse", in Christian churches, the universal rites of initiation, performed with water, usually in the name of the Father, Son and Holy Spirit or in the name of Christ (Martin, 2012).

To Erickson (1998), "baptism is an act of faith and a powerful testimony to the believer's union with Christ". In other word, to accept to be baptized is also accepting that whatever is taught amidst those who engage in the rite is godly. In turn, those already in the faith will afterward embrace you as their own.Baptism is the new covenant form of circumcision (Erickson, 1998). Furthermore, Erickson (1998, p. 359) said,

> "The covenant, God's promises of grace, is the basis, the source, of justification and salvation; baptism is the act of faith by which we are brought into that covenant and hence experience its benefits. "They regard the sacraments as signs and a seal of God's working out the covenant which he has established with the human race. Like circumcision in the Old Testament, baptism makes us sure of God's promises.

The Views of Methodist Church Nigeria on Baptism

Baptism in Methodist Church represents believers' repentance and forgiveness of sins. It also signifies a new birth and the beginning of a person's Christian discipleship (Susie, 2019). According to the Methodist Worship Book (2022), baptism marks entry into the One Holy Catholic and Apostolic Church, of which the Methodist Church is part. The Methodist Church, like most denominations of the orthodox Christian Church, administers the sacrament to both adults and young children without any form of discrimination (Methodist Hymn Book and Offices, 2022).

Doctrinal modes of Baptism in Methodist Church

The Methodist Church acknowledges "one baptism for the forgiveness of sins," according to the Nicene Creed. Therefore, those who have accepted and welcomed Christ and repented of their sins, it is a symbol of rebirth and repentance. There are three doctrinal modes of baptism in the Methodist Church; they include immersion, pouring and sprinkling.

McKim (2016, p.25) said that, "immersion baptism is a method of baptism that is distinguished from baptism by affusion (pouring) and by aspersion (sprinkling), sometimes without specifying whether the immersion is total or partial." Furthermore Bass (2010, p. 4) affirmed that, "immersion baptism very commonly comes with the indication that the person baptized is immersed in water completely." Baptism by immersion signifies that the person to be baptized dies with Christ alongside his sins and rises to a new life just as Christ resurrected on the third day.

Baptism by pouring which otherwise known as affusion is a method of baptism where water is poured on the head of the person being baptized. The word "affusion" comes from the Latin *affusio,* meaning "to pour on." According to the teaching of St. Paul, which draws an analogy with the death and Resurrection of Jesus, baptism is death to a former life and the emergence of a new person, which is signified by the outward sign of water(Jacob, 2019).This implies that just as the water is poured on the head of the baptized, God's inexhaustible mercy is poured as well.

The baptism by sprinkling otherwise known as aspersion is very widely practiced today among many churches. This practice has a very different history from the other two modes of baptism. It is fairly well established that the common methods of baptism in the early church were immersion and pouring, and that, sprinkling was reserved for the sick or weak, or those unable for some reason to submit to the heavy volume of water necessitated by immersion or pouring. According to Lindsay (2016, p. 390), "it should be noted that it is not the amount of water that was used that made baptism meaningful, but the sincerity of the heart."

Above all, the Methodist Church believes in the modes of sprinkling, pouring, and immersion so long as water is used and that a person is baptized "in the name of the Father, the Son and the Holy Spirit" as Christ commanded (Matthew 28:19).

Mcain (2009, p.181), said that, "whoever that is conducting the sacrament of baptism must ensure that the person to be baptized professes his or her faith in God and in the Church, and as well renounce Satan." This is more about adult baptism in the case of infants their parent takes responsibilities for them.

Elements of Baptism in Methodist Church Nigeria

In the Methodist church, the major elements used for baptism include, water and white cloth. Each of these elements plays significant role in the process of baptism. The water is sprinkled or poured on the candidate to signify the washing off of the original sins and cleansing of the merited punishment. The use of white garment or cloth symbolizes innocence. Through Baptism our sins are washed away, and we become 'clean' because of Jesus Christ. "The white garment symbolizes that the person baptized has 'put on Christ', and has risen with Christ" (Catechism of the Catholic Church, 1243).

The Significance of Baptism in Methodist Church Nigeria

Methodist church sees baptism as a gift from God. There are two words to describe it. One word is *"ordinance,"* meaning it was *"ordered"* in Christ's teaching and example. The scripture further illustrated that we are changed by God's grace through the act of baptism. Therefore, baptism demonstrates God's actions, not only ours.

The church teaches that baptism initiates people into the faith community and into a covenant relationship with God and God's people. Reaffirming their vows enables Christians to renew their commitment to discipleship-with the help of the Holy Spirit (Rebeck, (2015). An example could be found in the Methodist Hymn book and offices. Those receiving the sacrament will respond we will, God being our helper.

Baptism is the rite of admission into the covenant community, taking the place of circumcision, which marked the children of Israel. (Colossians 2:11-12) According to John Wesley, *"It is the initiatory sacrament, which enters us into covenant with God. It was instituted by Christ, who alone has power to institute a proper sacrament* as sign, seal, pledge and means of grace, perpetually obligatory on all Christians" (Methodist Doctrines and Sacraments, 2023 retrieved).The matter of this sacrament is water; which as it has a natural power of cleansing, is fit for this symbolic use.

Baptism is a rite demonstrating the washing away of the guilt of Original Sin. John Wesley wrote: *"What are the benefits we receive by baptism? The first of these is, the washing away the guilt of original sin, by the application of the merits of Christ's death."*

Baptism is the rite by which God's Spirit begins a new life for a person, adopting him/her into the family of God. John Wesley wrote:

> *And this regeneration which our Church in so many places ascribes to baptism is … being "grafted into the body of Christ's Church, we are made the children of God by adoption and grace." This is grounded on the plain words of our Lord: Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.*

While it is important to be baptized, it does not mean automatic salvation. Baptism is just the beginning of an ongoing process of responding to God's grace and a lifelong journey of learning and growing in your faith. Salvation ultimately requires trust in Christ and the acceptance of God's grace (Susie, 2019).

The Views of the Redeem Christian Church of God on Baptism

Baptism in Pentecostal churches as well as Redeemed Christian Church of God is the process where a believer publicly confesses Jesus Christ as Savior and Lord and identifies with Christ and His church.

The church sees baptism as a process of rebirth or new birth. It is view as God's grace whereby one is cleansed from sins and be able to stand before God as though he has never sinned. Further, the church believes in baptism of sanctification. Sanctification is another grace of God by which the souls are progressively and completely cleansed. This is the second accomplishment of the grace which through the believer's faith in the Blood of Jesus Christ is

wrought after he or she have been justified and free from sins or regenerated (The Redeemed Christian Church of God, 2011).

Contrary to the Methodist Church, the Redeemed Christian Church believes that baptism is only for believers. As such, they do not practice infant baptism. To be baptized, a candidate must profess faith in Jesus Christ and repentance of sin. Although, most Pentecostal churches don't rigidly define the age at which a person may be baptized, but the candidate must be able to understand the significance of baptism and why he wants to be baptized (Markey, 2017).

Doctrinal modes of Baptism in the Redeem Christian Church

In the Redeemed Church of God, there is baptism of the Holy Spirit. All born-again souls ask for the Holy Spirit from above, just as the Apostles were ordered to wait in Jerusalem until they were filled from above. It is the promise of the Father, it is God's gift; which He gives to them who obey Him. Any Christian who receives the baptism of the Holy Spirit must speak in tongues.(The Redeemed Christian Church of God, 2011).

The church believes in baptism by the Name of the Father, Son and the Holy Ghost (Matthew 28:19). The teaching is revealed in New Testament and that all Christians must obey this rule of the Lord. Every saved soul automatically qualifies for Water Baptism.

Similarly, the Redeemed Christian Church of God uses baptism by immersion into water as their mode of baptism. The reason for water baptism stands for a sign and an example of two things. It is an outward sign, an example of a true repentance of a sinner from his or her sins (The Redeemed Christian Church of God, 2011).

Furthermore, immersion best represents the truth of total identification with Christ that baptism symbolizes. When the believer goes into the water, it pictures death (separation) to his old way of life. When he comes out of the water, it speaks of the fact that now he is raised to newness of life in Christ. Immersion also pictures total cleansing from sin (Steven, 2013).

Element of Baptism in the Redeem Christian Church of God

The three major elements of baptism in the Redeemed Christian Church of God are water, spirit and fire.

The baptism of water is the easiest to study. We have multiple examples of it in the gospels and throughout Acts. When someone became a believer in Jesus as the Messiah, they were baptized in His name. It was the next step after repentance as part of their commitment to follow His teachings. Baptism in water acts as a sign that we're committing to Christ and identifying with His people. When members come up out of the water, they align with Christ resurrection. They are therefore ready to live a new life as a servant of God who is also ready for the next baptism, which gives them what is needed to keep following God (Marissa, 2018). Another element of baptism in the Redeemed Christian Church is spirit. After Christ's water baptism, the spirit of God descended on Him in the form of a dove (Matt. 3:16). Peter tells us that new believers' baptisms follow a similar pattern: "Repent, and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of sins, and you will receive the gift of the Holy Spirit" (Acts 2:38).

The baptism of fire on the other hand, is often referred to as a refining force. It heats up metal for purification and it burns off wrong things we're building in our lives. Paul says that fire will reveal what each of us has been building on the foundation, which is Jesus Christ. Sometimes what we're building comes through the fire intact, passing the test. Other times "If any man's work is burned, he will suffer loss, but he himself will be saved, but as through fire" (1 Cor. 3:10-15). The fire is meant for our good, checking us to make sure we remain in the spirit and building us up to become like Jesus (Marissa, 2008).

This theology could be trace to the events of Jesus' baptism. Right after His water and spirit baptism in the River Jordan, "Jesus was led up by the Spirit into the wilderness to be tempted of the devil" (Matt. 4:1). Like baptism of the spirit, baptism of fire in the Redeemed Christian Church of God is an ongoing process.

Even in the midst of Christ's earthly ministry, Jesus said, "I have a baptism to be baptized with, and how distressed I am until it is accomplished" (Luke 12:50). The church follows in His footsteps, sharing in His sufferings as He refines us (Ekpenyong, and Ntamu, 2014).

Significance of Baptism in the Redeem Christian Church

One of the significance of baptism in the Redeemed Christian Church of God is the ability of the members who are said to be believers to speak in tongue. Baptism with the Holy Spirit is believed to be accompanied by a sign, usually the gift of tongues. This "speaking in tongues" occurs as *glossolalia* (speech in an unknown language) or xenoglossy (speech in a language known to others but not the speaker). Speaking in tongues is considered one of the gifts of the Spirit described by St. Paul the Apostle (1 Corinthians 12), and Pentecostals believe that those baptized by the Holy Spirit may receive other supernatural gifts that purportedly existed in the early church, such as the ability to prophesy; to heal; to interpret speaking in tongues; to receive dreams, visions, and words of wisdom; to perform miracles and exorcisms (casting out demons); and even to raise people from the dead (Gordon, 2023).

Similar to the orthodox belief, baptism in the Redeemed Christian Church of God is as a symbol of Christ's burial and resurrection. Our entrance into the water during baptism identifies us with Christ's death on the cross, His burial in the tomb and His resurrection from the dead. It also symbolizes new life as a Christian. We bury the "old life" and we rise to walk in a "new life". According to Smalling (2013) noted that, "baptism is like a wedding ring, it is the outward symbol of the commitment you made in your heart, a commitment that has to be followed through and lived out on a daily basis."

Areas of Convergence on Baptism

There are certain baptismal doctrines of the Methodist church which seems synonymous to that of the Redeemed Christian Church of God. To start with, the views of the two denominations on baptism corroborate with each other. The two churches see baptism as a sacrament which cleanses one from sin, makes believers Christians and authentic members of the church. They also view baptism as a way of rejecting Satan and His evil works, and as well professing Christ as the Lord and savior. Furthermore, the doctrinal modes of baptism between the two churches understudy points towards the practice of immersion that is, dipping of the candidate inside water at different intervals.

Furthermore, one major convergence in the baptismal doctrines of the Methodist Church Nigeria and Redeemed Christian Church of God is the use of water. This is the most symbolic elements which has its roots from the Old and New Testaments of the sacred scriptures. Water which is widely used in baptism is perceived to be a symbol of cleansing and washing off of the sins. Aside this water has been used by both denominations to perform other forms of signs and wonders such as healing, curing, and profit making in business.

Baptism is also seen as a sacrament of Christian initiation, through this act, one can take up full role and responsibilities in the church. We also share in the priestly, kingly and prophetic ministry of God through baptism.

Doctrinal differences on Baptism between Methodist Church and Redeemed Christian Church

The view of the Methodist Church administering baptism on infants is not a doctrine practiced by the Redeemed Christian Church of God and other Pentecostal denominations. While the Methodist church believes that infants are entitled to be baptized and nurtured in the faith, the Redeemed church requires that they grow to a certain age before they can be baptized as this will make meaning and have effects on them.

Methodist church believes in the use of immersion, pouring or sprinkling as a mode of baptism. On the other hand, the Redeemed Christian Church of God are concerned with only baptism by immersion, baptism by possessing fire and Holy Spirit in order to be able to speak in tongues

Furthermore, the two denominations both have a peculiar elements (water) used for baptism, the practice of the use of sacred oil, candles, white garments and perhaps crucifix can be said as not common in the Redeemed Christian Church of God. This may be attributed to the fact that these articles are seen as not necessary since they aren't prescribed or indicated in the bible when Jesus was being baptized.

More so, even though the purpose of baptism in the two denominations under study is centered on salvation, the Redeemed Christian Church of God sees it as practice of becoming a believer and license to speak in tongues. The core value of baptism which the washing away of original sin is not buttressed more by the Pentecostal denominations.

Conclusion/Recommendations

Christianity has been soundly established in Nigeria for many years. The rise in Christian denominations and creation of church centers has resulted in the use of different doctrines and theology to lead and govern followers. Although cultural diversity coupled with ethnic biases continue to pose a great challenge and difficult path for Christian churches. In this context, efforts has been made to place side-by-side the doctrinal beliefs and theologies of Methodist Church Nigeria and Redeemed Christian Church of God on the issue of baptism. It was discovered that baptism has almost similar meaning and significance for the both denominations. The only point of departure is on the infant baptism. With this understanding, it is therefore concluded that the two churches in this context have similar motives for baptism. However, the elements used and modes of administration differs.

The work therefore, recommends that regardless of the disparity, churches must come together to engage in conversation that brings about theological development among Christian church in Nigeria. Baptism should be seen not just as an individual's act but a divine event, which should be celebrated and its purpose must be lived throughout the cause of the existence of the receivers. That baptism, be administered to only adults who through repentance confess and forsake their sins, and not infants, as there is no basis for this in the Scriptures.

References

Bass, R. E (2010). *What about Baptism: A Discussion on the Mode, Candidate and Purpose of Christian Baptism*. Greenville: Living hope press.

Bevere, A. R (2022). "John Wesley on Infant Baptism" from https://www.ministrymatters.com/all/entry/6217/john-wesley-on-infant-baptism accessed on October 29, 2022

Deacon Martin, D. (2022). Baptizó (βαπτίζω) - Baptism of the Lord (A)https://www.godwhospeaks.org/post/baptizó-βαπτίζω-baptism-of-the-lord-a accessed October 15th 2022

Ekpenyong, O. and Ntamu, G. (2014*). Baptism: A comparative study of the reformed and Pentecostal model*. *European scientific journal*, 10(17)

Erickson, M. (1998.) "Christian Theology." Grand Rapids: Baker. Preview online: https://books.google.com/books?isbn=0801021820. First edition online:

Erickson, M.J. (2001). *Introducing Christian Doctrine*. 2ND Edition. Grand Rapids: Baker House.

Faelli, R. (2006). "Christianity: History, Beliefs, Worship and Celebrations." Blake Education.

Glock, C. Y. (1962). "Religious Education: On the Study of Religious Commitment." Survey Research Center. Volume 57, Issue 4 Berkele: University of California.

Gordon, J. M. (2023). Pentecostalism. *Britannica,* Available on: https://www.britannica.com/topic/Pentecostalism accessed on 23rd February 2023

Jacob, G. (2019). "Sprinkling, pouring or immersion? Mode of baptism at harvest." Available at https://harvestpca.org/sprinkling-pouring-or-immersion-mode-of-baptism-at-harvest/accessed on February 22nd 2023

Lindsay, H. (2016). *The battle for the bible.* Grand Rapids, MI: Zondervan Publishing House.

Marissa, M. (2018). "Water, spirit, fire: The three baptisms of Christianity." Available at: https://likeananchor.com/2018/08/25/water-spirit-fire-the-three-baptisms-of-christianity/ accessed on 23 February 2023

Markey, D. (2017). "Pentecostal baptism ceremony." Available at: https://classroom.synonym.com/pentecostal-baptism-ceremony-12085354.html

McCain, D. (2006). *We Believe: An introduction to Christian Doctrine*. Vol. 2. Kaduna: Prudent Universal Press and Publishing Co.

McCain, D. (2009). *We believe: An introduction to Christian doctrine.* Jos: ACTS

McKim, D.K (2016).*Westminster Dictionary of Theological Terms.* Westminster: John Knox Press,

Murray, J. (1955). *Redemption Accomplished and Applied*. Grand Rapids: William B. Eerdmans Publishing Co.

Nwankwo, S.C. (2022). "Church Growth and Educational Attainment: A Correlational Analysis." Unpublished paper presented at 2022 Bishops' and Lay Presidents' Retreat Holding at ECWA Guest House, Yaba from Monday, 7th to Friday, 11th Nov. 2022

Rebeck, V. (2015). To be United Methodist: "I can't remember my baptism". Available at: "https://www.resourceumc.org/en/content/to-be-united-methodist-i-cant-remember-my-baptism

Schrank, P. (2022). *Why Infant Baptism?* christlutheranorland.com/2019/04/01/why-infant-baptism/ accessed on October 29, 2022

Smalling, R. (2013) "Baptism: Meaning and Mode". Available at http://www. Smallings.com/../Baptism.html.

Steven, J. (2013). "Pentecostal baptism: Some common questions answered." Available at: https://bible.org/article/baptism-some-common-questions-answered accessed February 23rd 2023

Susie, M. (2019). "What Do Methodists Believe About Baptism?" https://baby.lovetoknow.com/wiki/What_Do_Methodists_Believe_about_Baptismaccessed on February 22nd 2023.

The Redeemed Christian Church of God (2011) Available at: https://rccgskn.org/yahoo_site_admin/assets/docs/baptism.8191742.pdf

Verbit, M. F. (1970). "The components and dimensions of religious behavior: Toward a reconceptualization of religiosity." American mosaic.

Wesley, J. (1944). *Forty-four Sermons.* London: The Epworth Press.