



U.S. "Protestants"	Congregations	Members
	1780	1830
Anglican (Episcopal)	406	30,000
Congregational	749	
Baptist	457	300,000
Presbyterian	495	180,000
Methodists		540,000

WEBSITES FOR MORE INFORMATION

ANGLICAN COMMUNION

- http://encarta.msn.com/encyclopedia_761578580/church_of_england.html
- <http://www.cofe.anglican.org/worship/liturgy/commonworship/texts/word/litanybcp.html> Litany of Book of Common Prayer
- <http://www.cofe.anglican.org/worship/liturgy/commonworship/texts/hc/ordertwo.html> Communion litany
- http://www.churchsociety.org/issues_new/doctrine/39a/iss_doctrine_39A_salvation.asp 39 Articles analyzed and explained with links to text of Creeds

METHODIST CHURCH U.S.A.

- <http://archives.umc.org> History of the Church and text of various doctrinal statements

ANGLICAN 39 ARTICLES

METHODIST 24 ARTICLES of RELIGION In 1916 the northern church eliminated acceptance of the Articles of Religion as the test of membership. Attempting to combine Wesley's teachings and the new views of science/evolution/reason, SALVATION was re-defined not as an act of grace, but as a person's resolve to improve his condition with divine assistance.

<p>VI. Of the sufficiency of the holy Scriptures for salvation. Holy Scripture contains all things necessary for salvation. Consequently whatever is not read in Scripture nor can be proved from Scripture cannot be demanded from any person to believe it as an article of the faith. Nor is any such thing to be thought necessary or required for salvation. By holy Scripture is meant those canonical books of the Old and New Testaments whose authority has never been doubted within the church</p>	<p>V—Of the Sufficiency of the Holy Scriptures for Salvation The Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the church.</p>	
<p>I. Of Faith in the Holy Trinity. There is only one living and true God, who is eternal and without body, indivisible and invulnerable. He is of infinite power, wisdom and goodness. He is the maker and preserver of all things both visible and invisible. Within the unity of the Godhead there are three persons who are of one substance, power and eternity - the Father, the Son and the Holy Spirit.</p>	<p>I—Of Faith in the Holy Trinity There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.</p>	
<p>II. Of the Word or Son of God, which was made very Man. The Son, who is the Word of the Father, was begotten from eternity of the Father, and is the true and eternal God, of one substance with the Father. He took man's nature in the womb of the blessed virgin Mary, of her substance, in such a way that two whole and perfect natures, the Godhead and manhood, were joined together in one person, never to be divided. Of these two natures is the one Christ, true God and true man. He truly suffered, was crucified, died, and was buried, to reconcile the Father to us and to be a sacrifice, not only for original guilt but also for all actual sins of men. IV. Resurrection Christ truly rose again from death and took again his body, with flesh, bones and all that belongs to the completeness of man's nature. In this body he ascended into heaven, where he is now seated until the last day when he will return to judge all men.</p>	<p>II—Of the Word, or Son of God, Who Was Made Very Man The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of me. III—Of the Resurrection of Christ Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.</p>	
<p>V The Holy Spirit The Holy Spirit proceeds from the Father and the Son. He is of one substance, majesty and glory with the Father and the Son, true and eternal God.</p>	<p>IV—Of the Holy Ghost The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God</p>	
<p>XI. Of the Justification of Man. We are accounted righteous before God solely on account of the merit of our Lord and Saviour Jesus Christ through faith and not on account of our own good works or of what we deserve. Consequently the teaching that we are justified by faith alone is a most wholesome and comforting doctrine. This is taught more fully in the homily on Justification. XII. Of Good Works. Although good works, which are the fruits of faith and follow on after justification, can never atone for our sins or face the strict justice of God's judgment, they are nevertheless pleasing and acceptable to God in Christ and necessarily spring from a true and living faith. Thus a living faith is as plainly known by its good works as a tree is known by its fruit.</p>	<p>IX—Of the Justification of Man We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith, only, is a most wholesome doctrine, and very full of comfort. X—Of Good Works Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.</p>	
<p>XXV. Of the sacraments. The sacraments instituted by Christ are not only badges or tokens of the profession of Christians but are also sure witnesses and effectual signs of God's grace and good will towards us. Through them he works invisibly within us, both bringing to life and also strengthening and confirming our faith in him. There are two sacraments instituted by Christ our Lord in the Gospel - baptism and the Lord's Supper. The five that are commonly called sacraments</p>	<p>XVI—Of the Sacraments Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him. There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord. Those five commonly called sacraments, that is to say,</p>	

<p>(confirmation, penance, ordination, marriage and extreme unction) are not to be regarded as gospel sacraments. This is because they are either a corruption of apostolic practice or states of life as allowed in the Scriptures. They are not of the same nature as the sacraments of Baptism and the Lord's Supper since they do not have any visible sign or ceremony instituted by God. XXVII. Of Baptism. Baptism is not only a sign of profession and a mark of difference by which Christians are distinguished from those who are not baptized. It is also a sign of regeneration or new birth, through which, as through an instrument those who receive baptism in the right manner are grafted into the church, the promises of the forgiveness of sin and of our adoption as sons of God by the Holy Spirit are visibly signed and sealed, faith is confirmed and grace is increased by virtue of prayer to God. The baptism of young children is undoubtedly to be retained in the church as that which agrees best with Christ's institution.</p> <p>XXVIII. Of the Lord's Supper. The Supper of the Lord is not only a sign of the mutual love that Christians ought to have among themselves. Rather, it is a sacrament of our redemption through Christ's death. To those who rightly, worthily and with faith receive it, the bread which we break is a partaking of the body of Christ, and similarly the cup of blessing is a partaking of the blood of Christ</p> <p>Transubstantiation (the change of the substance of the bread and wine) in the Supper of the Lord cannot be proved from holy Scripture, but is repugnant to the plain teaching of Scripture. It overthroweth the nature of a sacrament and has given rise to many superstitions. The body of Christ is given, taken and eaten in the Supper only in a heavenly and spiritual manner. The means by which the body of Christ is received and eaten in the Supper is faith. The sacrament of the Lord's Supper was not instituted by Christ to be reserved, carried about, lifted up or worshipped</p> <p>XXX. Of both kinds. The cup of the Lord is not to be denied to the laity. For by Christ's institution and commandment both parts of the Lord's sacrament ought to be administered to all Christian people alike. XXIX The wicked who partake of the Lord's supper do not eat the body of Christ The wicked and those who lack a living faith, although they physically and visibly 'press with their teeth' (as St Augustine says) the sacrament of the body and blood of Christ, nevertheless are in no way partakers of Christ. Rather, by eating and drinking the sign or sacrament of so great a thing, they bring condemnation upon themselves.</p>	<p>confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for Sacraments of the Gospel; being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God. The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith. XVII—Of Baptism Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The Baptism of young children is to be retained in the Church. XVIII—Of the Lord's Supper The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ. Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith. The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped. XIX—Of Both Kinds The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.</p> <p>DOESN'T ADDRESS ISSUE OF THE WICKED WHO PARTAKE.</p>	
<p>XXXII. Of the Marriage of Priests. It is not commanded by any decree of God that bishops, presbyters or deacons take a vow of celibacy or abstain from marriage. So it is lawful for them, as for all other Christians, to marry at their own discretion when they judge that this will promote godliness</p>	<p>Article XXI—Of the Marriage of Ministers The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.</p>	
<p>XXXI. Of the one Oblation of Christ finished upon the Cross. The offering of Christ made once is the perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual. There is no other satisfaction for sin but this alone. Consequently, the sacrifices of masses, in which it was commonly said that the priest offered Christ for the living and dead so as to gain remission of pain or guilt, were blasphemous fables and dangerous deceits</p>	<p>Article XX—Of the One Oblation of Christ, Finished upon the Cross The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.</p>	
<p>XXXVI. Of Consecration of Bishops and Ministers. The book for the consecration of archbishops and bishops and for ordaining presbyters</p>	<p>NO STATEMENT</p>	

<p>and deacons, published in the time of Edward VI and confirmed at the same time by authority of Parliament, contains all things necessary to such consecration and ordination. Nor does it contain anything which of itself is superstitious and ungodly. Therefore whoever is consecrated or ordained according to the services of that book, since the second year of Edward VI to the present time, and whoever will be consecrated and ordained according to those services in the future, we declare to be rightly, duly and lawfully consecrated and ordained.</p>		
<p>XXII. Of Purgatory. The Roman doctrine concerning purgatory, pardons, worshipping and adoration (both of images and of relics) and the invocation of saints is a futile thing foolishly conceived and grounded on no evidence of Scripture. On the contrary this teaching is repugnant to the Word of God.</p>	<p>Article XIV—Of Purgatory The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.</p>	
<p>XIX. Of the Church. The visible church of Christ is a congregation of believers in which the pure Word of God is preached and in which the sacraments are rightly administered according to Christ's command in all those matters that are necessary for proper administration. As the churches of Jerusalem, Antioch and Alexandria have erred, so also the church of Rome has erred, not only in their practice and forms of worship but alsos in matters of faith.</p>	<p>Article XIII—Of the Church The visible church of Christ is a congregation of faithful men in which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same</p>	
<p>XXIV. Of speaking in the Congregation in such a tongue as the people understandeth. It is plainly repugnant to the Word of God and to the custom of the early church for public prayer or the administration of the sacraments to be conducted in a language not understood by the people.</p>	<p>Article XV—Of Speaking in the Congregation in Such a Tongue as the People Understand It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the Sacraments, in a tongue not understood by the people.</p>	