

10. *Repentance.*

All agree, except for the limited influence of Antinomianism in Protestantism and for the association of penance with merit of works in the Latin Church.

11. *Good Works.*

Methodism, Romanism and Calvinism on this subject are at three points of a triangle, Calvinism lowering the significance of good works not in Christian life but in relation to Justification, Methodism emphasizing this importance, and Romanism differing further in attaching expiatory merit to good works.

12. *Regeneration.*

All agree, except where Prelatical Churches and High Church Lutherans teach Baptismal Regeneration.

13. *Justification.*

All Protestants agree. The Latin and Greek Churches make Justification subjectively to be identical with Sanctification.

14. *Entire Sanctification.*

Methodist Standards are alone in the sense that their teachings are not presented in any other creed. The doctrine, however, has been held in varied form by representative theologians in all ages of the Church.

15. *Witness of the Spirit.*

Methodist Standards are alone with modification above stated, a marked approximation to the Methodist view, however, characterizing the doctrine of Assurance in the Reformed Churches.

16. *The Church.*

All non-Prelatical Churches are agreed as to its comprehensiveness.

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"It is sometimes said in pleasantry that the Methodists have the longest creed in Christendom, in the Sermons, Notes and Articles hereafter analyzed. There are certainly some advantages in such a mode of declaring our faith. First, it is more easily understood, because of explicit statement; and second, it is more free from shibboleths, and is not so likely to create a blind, narrow prejudice for a human form of words. The meaning is explained rather than condensed. The Standards under consideration, it is to be remembered, are of authority only for the ministry. A member's relation to the Church is determined only by spiritual life and by character. As to creed, he may be a Calvinist or a Baptist or a Pre-Millennial Adventist without imperilling his membership. But for agreement of faith on

17. *The Ministry.*

All non-Prelatical Churches are agreed in rejecting Apostolical Succession and in maintaining the unity of Clerical Order.

18. *The Eucharist.*

Methodism agrees with the Reformed Churches, including the Anglican, in accepting the Calvinistic doctrine. It rejects the Zwinglian view of the Eucharist being simply a memorial service, and the Lutheran view of Consubstantiation, and the view of Transubstantiation found in the Latin and Greek Churches, and to a large extent, though inconsistently, in the Anglican Church.

19. *Baptism.*

Methodism agrees with all the Reformed Churches, except with the Baptist, as to mode and subjects.

20. *The Sabbath.*

All agree, so far as the doctrine has been formulated.

21. *The Post-millennial Advent of Christ.*

All agree, it being understood, however, that Pre-millennial Adventism is making some advance in the Presbyterian Church and more among Low Church Anglicans, and that it has taken organic form in the Adventist Church of the United States.

22. *General Resurrection.*

All agree.

23. *General Judgment.*

All agree.

24. *Hades.*

All agree, except that the Calvinistic Churches studiously ignore the doctrine, probably because of what is deemed a

the part of the ministry these Standards are authorized.

"It should be observed that in no Protestant Church are creeds exalted above the Holy Scriptures, or even made co-ordinate with the Scriptures. The Word of God is supreme. There is much force in the position of Rev. Dr. Briggs, in his defence before the Presbytery of New York, that if his views can be shown to be scriptural, even though conflicting with the Westminster Confession, they must be accepted by the Presbyterian Church, inasmuch as in that case, though opposing one part of the Confession, still 'they must be received, because the Scriptures are the Word of God.' (Conf. C. 1, iv.) So we say that if a doctrine be scriptural, it must be Methodist, for according to our Standards the Bible is the sole rule of faith and practice."