

STATEMENT OF FAITH

- I. We believe that the Holy Bible was written by men divinely inspired; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter, and that therefore it is the only perfect rule of faith.
- II. We believe in one true and living God, the Maker and Supreme ruler of Heaven and Earth; that in the unity of the Godhead there are three persons-the Father, the Son and the Holy Spirit, equal in divine perfection and executing distinct but harmonious offices.
- III. We believe in God the Father, perfect in Holiness, infinite in wisdom, measureless in power. We rejoice that He concerns Himself mercifully in the affairs of men, that He hears and answers prayers, and that He saves from sin all who come to Him, through Jesus Christ.
- IV. We believe in God the Son, the only begotten of the Father, full of grace and truth, our Lord Jesus Christ, born of a virgin, sinless in His life, making atonement for the sins of the world by His death. We believe in His bodily resurrection, His ascension into heaven, His perpetual intercession for His people and His personal, visible, premillennial return to the earth according to His promise.
- V. We believe in God the Holy Spirit, who has come into the world, as promised by Christ, to convict of sin, of righteousness and of judgment, and to regenerate, sanctify, comfort and empower those who believe in Jesus Christ, and that He is to testify of Jesus Christ.
- VI. We believe that man was created in holiness, but by voluntary transgression fell; in consequence of which all mankind are now sinners and are under just condemnation of eternal death; without defense of excuse; that the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God that this salvation is conditioned upon

repentance and faith of the sinner; that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the Gospel; that at the moment the sinner exercises saving faith (which is a confiding trust in relying on the Lord Jesus Christ, and Him alone, as his allsufficient Savior), he is justified; that this justification is not so much a pardon for sin as an acquittal from guilt by the imputation of Christ's righteousness; that justification leads to the

full assurance of faith; that regeneration, or the new birth, is simultaneous with justification, and consists in giving a holy disposition to mind; that sanctification is a growth in grace, begun in regeneration, progressively carried on by the Holy Spirit, and completed at death; that true believers will persevere unto the end, kept by the power of God, through faith, unto salvation; that the dead remain in a conscious though disembodied state until the resurrection; that He shall set up a millennial kingdom on the earth, during which time Satan shall be

bound; that it shall be followed by the loosening of Satan, a great apostasy, the final casting of Satan into the lake of fire, the judgement of the wicked dead, both small and great, and the setting up of THE ETERNAL KINGDOM OF GOD.

VII. We believe in the Church as a living spiritual body, of which Christ is the head, and of which all regenerated people are members. We further believe that a visible Church, meeting together for worship, work, and fellowship; that its only scriptural officers are bishops, or pastors and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

VIII. We believe that to His local churches were committed, for perpetual observance, the ordinances of baptism and the Lord's Supper, and that God has laid upon these churches the task of faithfully and accurately presenting the Gospel of Jesus Christ to a lost world. We believe that all human betterment and social improvement

are the inevitable by-products of the Gospel of Jesus Christ.

IX. We believe that immersion is the only form of baptism revealed and commanded in the Scriptures; that it has no saving power, but is only for those who are saved; and that the new birth, which comes through repentance and faith in the Lord Jesus Christ, is the Scriptural prerequisite to baptism; therefore, only those who are old enough to believe for themselves should be baptized.

X. We believe that the Lord's Supper is a memorial of the death of Christ, and only those who have been saved through faith in His atoning blood and are walking in obedient fellowship with Him ought to partake of it.

XI. We believe that every human being has direct relation to God, and is responsible to God alone in all matters of faith; that each church is independent and autonomous and must be free from interference by any ecclesiastical or political authority; that, therefore, Church and

State must be kept separate as having different functions, each fulfilling its duties free from the dictation of patronage of the other.

XII. We believe that the first day of the week is the Lord's Day and is to be kept sacred to religious purposes by a devout attendance at the services of God's House.

XIII. We believe that Civil Government is of divine appointment for the interest and good order of human society, and that the Civil Authorities are to be honored and obeyed, except only in things opposed to the will of our Lord Jesus Christ, who is Lord of Lords, and King of Kings.

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