# THE BANNER-HERALD

## AUGUST 2026

A MONTHLY PUBLICATION OF PROGRESSIVE PRIMITIVE BAPTISTS

# THE BANNER-HERALD

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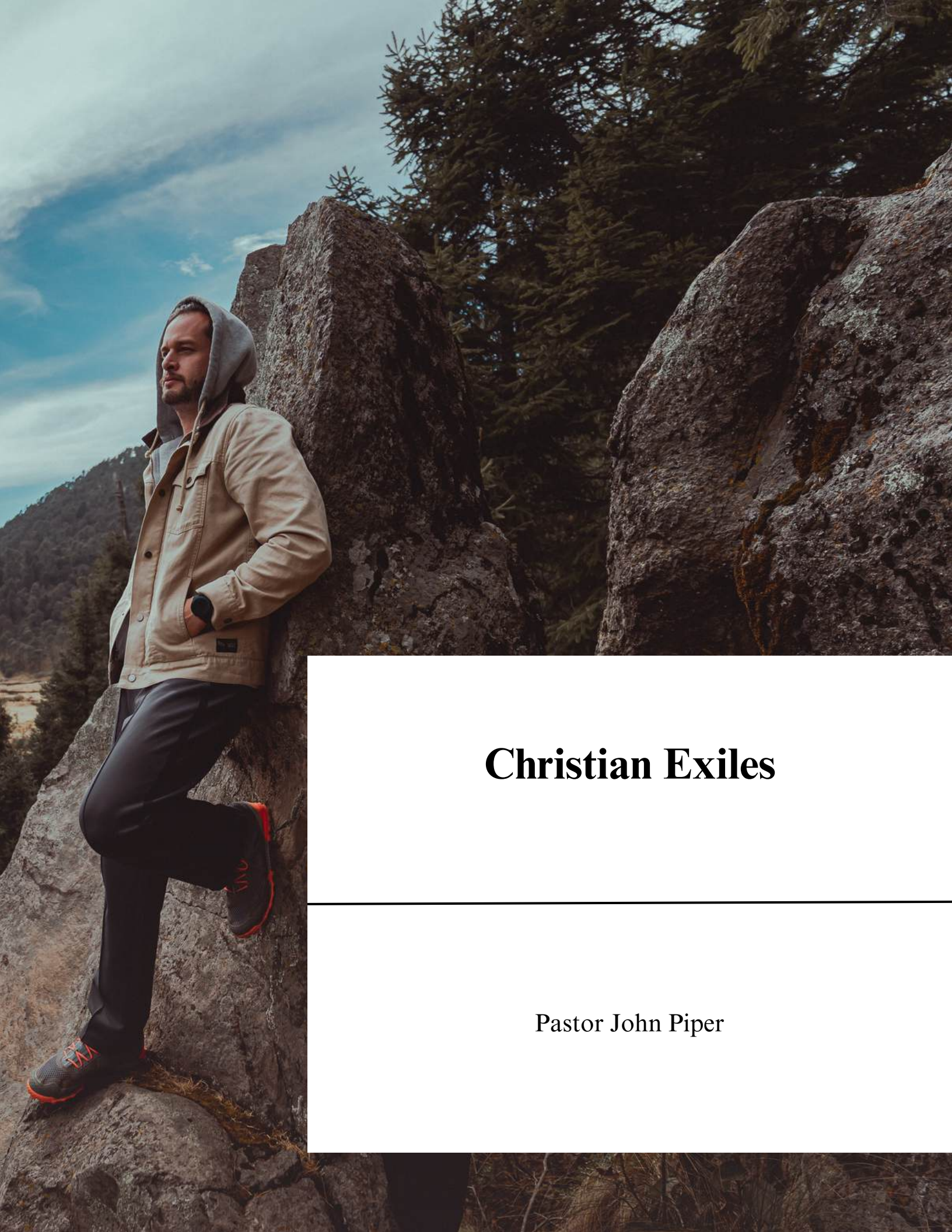


# Christian Exiles

Pastor John Piper

In a profound sense, this world is not our home. When we are away from our bodies we will be "at home with the Lord" (2 Cor. 5:8). We are not to be "conformed to this age" (Rom. 12:2). Our lives "are hid with Christ in God" (Col. 3:3). We have been "transferred out of the dominion of darkness into the kingdom of his beloved Son" (Col. 1:13). We have "passed out of death and into life" (1 John 3:14). We are exiles and strangers here.

The fact that we are exiles on the earth (1 Peter 2:11) does not mean that we don't care what becomes of culture. However, it does mean that we exert our influence as very happy, brokenhearted outsiders. We are exiles. "Our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ" (Phil. 3:20). "Here we have no lasting city, but we seek the city that is to come" (Heb. 13:14).

Yet we are very happy sojourners because we have been commanded by our bloody Champion to rejoice in exile miseries: "Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you" (Matt. 5:11–12). We are happy because the apostle Paul showed us that "the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Rom. 8:18). We are happy because there are merciful foretastes everywhere in this fallen world, and God is glad for us to enjoy them (1 Tim. 4:3; 6:17). We are happy because we know that the exiles will one day inherit the earth (Matt. 5:5). Christ died for sinners so that "all things" might one day belong to His people (Rom. 8:32).

Nevertheless, our joy is a brokenhearted joy because Christ is worthy of so much better obedience than we Christians render. Our joy is a brokenhearted joy because so many people around the world have not heard the good news that *"Christ Jesus came into the world to save sinners" (1 Tim. 1:15*). Our joy is a brokenhearted joy because human culture — in every society — dishonors Christ, glories in its shame, and is bent on self-destruction.

This includes America. American culture does not belong to Christians, neither in reality nor in biblical theology. It never has. The present tailspin toward Sodom is not a fall from Christian ownership. "The whole world lies in the power of the evil one" (1 John 5:19). It has since the fall, and it will until Christ comes in open triumph. God's rightful ownership will be manifested in due time. The lordship of Christ over all creation is being manifest in stages: first the age of groaning, then the age of glory. "We ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies" (Rom. 8:23). The exiles are groaning with the whole creation. We are waiting.

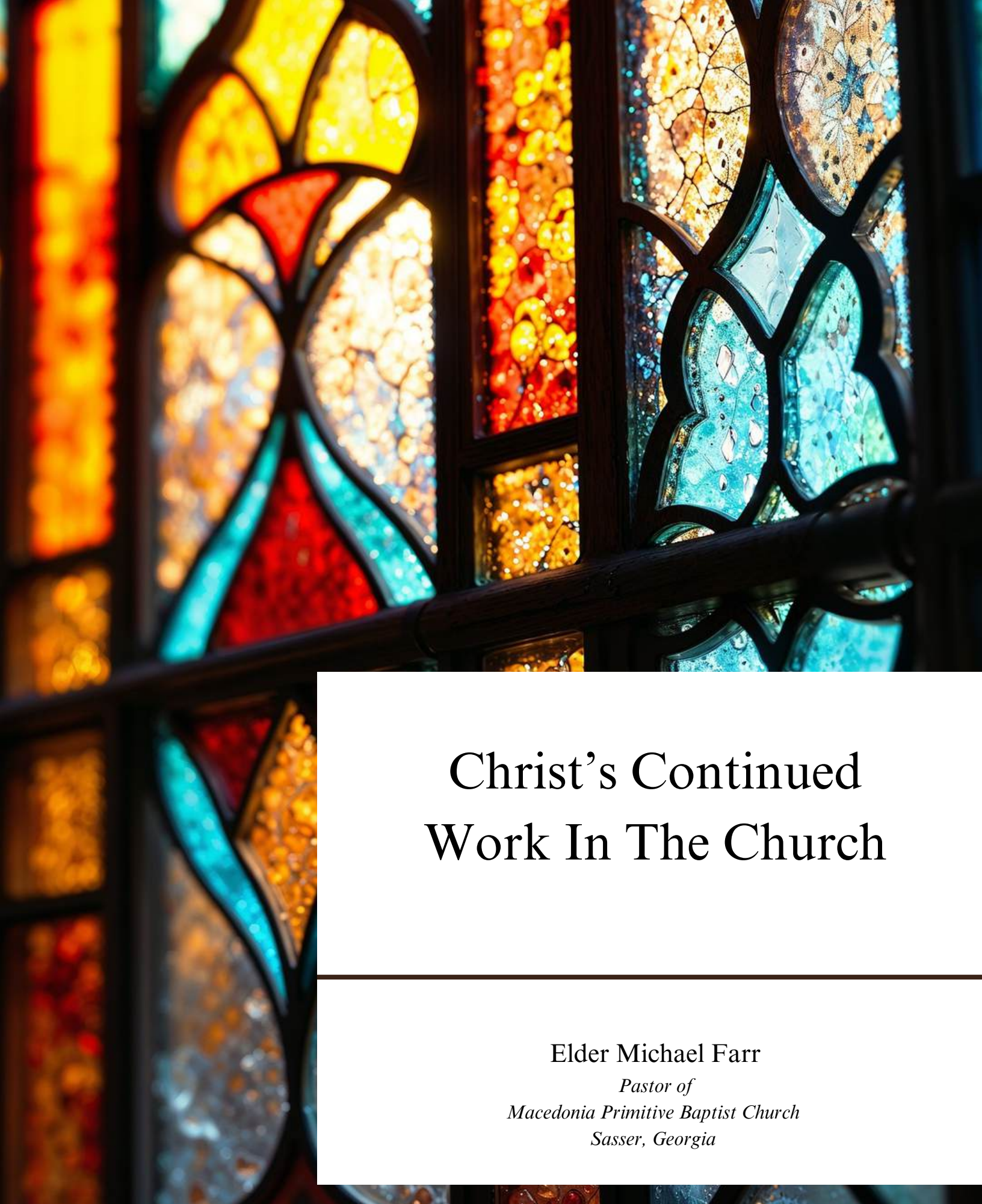
However, Christian exiles are not passive. We do not smirk at the misery or the merrymaking of immoral culture. We weep. Or we should. This is my main point: being exiles does not mean being cynical. It does not mean being indifferent or uninvolved. The salt of the earth does not mock rotting meat. Where it can, it saves and seasons. Where it can't, it weeps. And the light of the world does not withdraw, saying "good riddance" to godless darkness. It labors to illuminate. But not dominate.

Being Christian exiles in American culture does not end our influence; it takes the swagger out of it. We don't get cranky that our country has been taken away. We don't whine about the triumphs of evil. We are not hardened with anger. We understand. This is not new. This was the way it was in the beginning — Antioch, Corinth, Athens, Rome. The Empire was not just degenerate, it was deadly. For three explosive centuries, Christians paid for their Christ-exalting joy with blood. Many still do. More will.

It never occurred to those early exiles that they should rant about the ubiquity of secular humanism. The Imperial words were still ringing in their ears: *"You will be hated by all for my name's sake. But the one who endures to the end will be saved" (Mark 13:13).* This was a time for indomitable joy and unwavering ministries of mercy.

Yes, it was a time for influence — as it is now, but not with huffing and puffing as if to reclaim our lost laws. Rather with tears, persuasion, and perseverance, knowing that the folly of racism, the exploitation of the poor, the de-Godding of education, the horror of abortion, and the collapse of heterosexual marriage are the tragic death-tremors of joy, not the victory of the left or the right.

The greatness of Christian exiles is not success but service. Whether we win or lose, we witness to the way of truth, beauty, and joy. We don't own culture, and we don't rule it. We serve it with brokenhearted joy and longsuffering mercy, for the good of man and the glory of Jesus Christ.



# Christ's Continued Work In The Church

Elder Michael Farr
*Pastor of*
*Macedonia Primitive Baptist Church*
*Sasser, Georgia*

**Acts 1:1-3**

*(1) The former account I made, O Theophilus, of all that Jesus began to do and teach, (2) until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, (3) to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.*

**I. Christ's sovereign work continues (v.1)**

Luke reminds us that Jesus' earthly ministry was only the beginning—His work continues through His risen life and His Spirit-filled people.

The book of Acts opens with Luke writing that his first book (the Gospel of Luke) recorded what Jesus "*began both to do and teach*." The word *began* is the key. It implies that Christ's ministry did not end with the cross, the resurrection, or even the ascension. It continues—actively, powerfully & personally.

This should resonate deeply with us. We do not believe in a distant Christ who merely left us instructions. We believe in a living Christ, still working, still ruling, still shepherding His people by Spirit. The church is not a memorial society; it is a living body animated by a living head.

Where do you see Christ continuing His work in your life? In your church? In your community?

Think of a river that begins flowing from a spring. The spring is the source, but the river continues to move, nourish, and shape the land. Christ's earthly ministry is the spring; Acts—and our lives—are the river.

**II. The Proofs of Christ's Resurrection (v.3a)**

The resurrection is not a vague hope but a well-attested reality that grounds our faith & empowers our witness.

Luke says Jesus showed Himself alive by "many infallible proofs." The early church did not rest its hope on feelings or rumors, but on encounters with the risen Lord—touching His wounds, hearing His voice, eating with Him, receiving His peace.

What "proofs" has Christ given you? Not physical sightings but spiritual certainties—moments when His presence was undeniable, His grace unmistakable, His voice clear.

A blind person is not able to see the sun, but can feel its warmth. In the same way, we may not see the risen Christ with our eyes, but the warmth of His presence is proof enough to the believing heart.

**III. The Promise of the Kingdom (v.3b)**

Our risen Christ spent 40 days teaching about the kingdom—reminding us that His rule is present, powerful and advancing even now.

Jesus did not spend His post-resurrection days discussing politics, strategies or social structures. He spoke about the kingdom of God—the reign of God breaking into the world through the risen Christ and the Spirit's power.

For us as Primitive Baptists, the kingdom is not merely future; it is present wherever Christ rules hearts, transforms lives, reconciles communities, and brings justice, mercy, and peace.

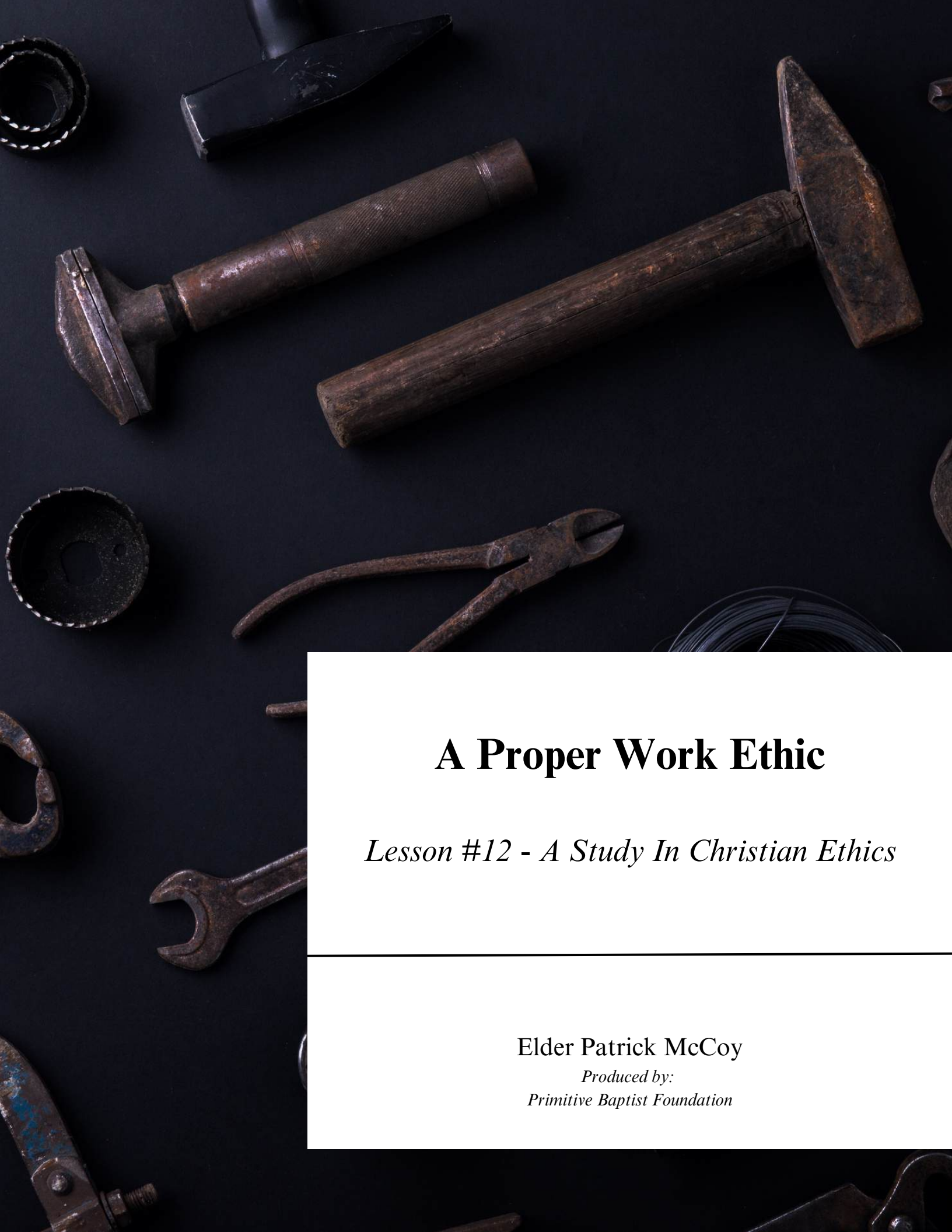
The kingdom is not built by human strength but revealed by divine presence. It is not a program but a Person. It is not a distant hope but a present reality.

Where do you see signs of the kingdom? In acts of compassion, in reconciled relationships, in Spirit-led worship, in the quiet faithfulness of God's people.

A seed underground is hidden but alive. It pushes upward, breaks through the soil, and grows into something visible. The kingdom often begins unseen, but it is always growing.

Acts 1.1-3 reminds us: Christ's work continues—and we are part of it. Christ's resurrection is certain—and it anchors our hope. Christ's kingdom is advancing—and we are invited to participate.

The book of Acts is not finished. Christ is still writing it through you.



# A Proper Work Ethic

*Lesson #12 - A Study In Christian Ethics*

Elder Patrick McCoy

*Produced by:*
*Primitive Baptist Foundation*

## Introduction

Work is a very important part of God's revelation and will for His people. Read the text and discuss the principles Paul brings out concerning work.

**The Economic Ethics of The New Testament**

Jesus had very little to say about specific social institutions of any kind. His concern was chiefly with individuals in their person-to-person, face-to-face relationships. Therefore in his recorded words there is less to be found about the structures of economic life than about the family. There is, for example, nothing comparable to Matthew 19:5-6 to under gird a particular economic system as this passage does monogamous marriage.

Throughout the letters of Paul and in other parts of the New Testament there are scattered economic references, such as:

1. The obligation to work in self-support and not become a burden to others (II Thess. 3:6-12).

2. The injunction to slaves to obey their masters with due docility (Colossians 3:22; Ephesians 6:5; Titus 2:9).

However, there is no clear focusing on any social system as good or evil.

Yet Jesus stood in the succession of the prophets, and there is danger of overstressing the fact that he said nothing about economic systems. From his words and spirit has come a challenge that has persistently affected the economic order. Not only does the love commandment have a bearing on property as well as every other social issue, but in unequivocal terms he denounced some tendencies still very prevalent in modern economic life.

There is nothing clearer in the message of Jesus than his indictment of acquisitiveness, and the putting of one's trust in material rather than spiritual goods. Again and again this note is sounded. "You cannot serve God and mammon." (Matthew 6.24.) "A man's life does not consist in the abundance of his possessions." (Luke 12:15.) "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven." (Matthew 6:19.) To lay up treasures on earth without being rich toward God is to follow the foolish way of the rich man who, thinking he had goods laid up for many years, heard the inescapable decree, "Thou Fool! This night your soul is required of you" (Luke 12:16-21).

Consider: the above scriptures and how they apply to your work ethic. Consider: a "work-a-holic" mentality and how this mentality would effect other areas of your life.

Jesus was very forthright as to the perils of riches. He did not hesitate to condemn in stinging terms those who "cleanse the outside of the cup and of the plate, but inside they are full of extortion and rapacity." In his reference to the camel and the needle's eye, it is hardly likely that he denied all access to the Kingdom to the rich, but this arresting hyperbole states with great vividness the spiritual dangers and temptations of wealth. Yet this does not mean that he thought lightly of the material foundations of life. "Give us this day our daily bread" undoubtedly means material, not spiritual bread; and in the passage in the Sermon on the Mount in which he warns against over anxiety as to what one will eat or drink or wear, it is significant that he nowhere indicates that these are unimportant. So important, indeed, are they that "your heavenly Father knows that you need them all" (Matt. 6:32).

Such passages indicate a perspective on the part of Jesus which puts material goods in their proper place as the instrument, and not the end, of man's existence. Out of them has come an impulse within Christianity toward honesty in the acquisition and philanthropy in the use of economic goods which through the

centuries has had great social influence, and which ought never to be disparaged or lost. Our chief lack has been, not in directive principles from Jesus, but in the scope of their application by Christians.

**The Christian View of Work**

Where are we today? Let's think about where we are today in relation to work and how we got here.

First, God has always honored and provided work. Consider each of the following points.

- He is a worker Himself and appreciates rest (Genesis 2:2).
- He created us in His image and gave us work to do. Ephesians 2:10. "For we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."
- Even from the beginning, God gave men work to do (Genesis 2:15).

Second, When Jesus came to earth, God honored work. Consider each of these points.

- He announced His birth to working shepherds.
- Jesus Himself learned a trade and worked with His hands.
- Jesus chose working men as His apostles.
- He called them from their labors to His side
- He preached His message to the working class and common people.

Third, It is sin that has caused work to be unpleasant: Genesis 3:17-19.

Presently, we think work is a necessary evil and we should do as little as possible for the greatest return. This leads to the idea of someone else doing the work for you - an employee. In America, "labor" and "management" are adversaries. Labor wants the most money for the least work. Management wants the reverse. The American way is based on this adversarial relationship.

Consider these ideas and how they effect your work situation.

**The American System Is Not Necessarily Christian**

Christians share an eternal, spiritual perspective. Paul illustrated this in talking of masters and slaves. Ephesians 6:5-9. God cares about how we conduct our business and how we treat others. We will all face judgment, both slave and free (worker and master). The Christian can't separate his business and his spiritual life. He has no right to "out-heathen" the heathen.

**The Christian Does Not Live For Self Alone.**

Look at the following scriptures and apply these principles to your life.

- Money is an opportunity to benefit others. (Ephesians 4:28)
- "Honor one another above yourselves." (Romans 12:10)
- "The worker deserves his wages." (Luke 10:7)

The Christian does the best he can for others, not the least he can get by with. This affects the way we live and do business. Christian employees do more than expected because they work for the Lord. Employers do the best, not the least they can for employees because they also have a master.

Illustration: If a Christian has a $15 job to get done and two men are willing to do it, one for $15 and one for $10, the Christian is free to hire either, but only for $15. That's what the job is worth, so that's what the man is worth. If an employee can get by with shoddy work because his employer expects no better, he has no right to do so. He works for the Lord.

Some principles for Christians to work by:

Read John 6:27. Jesus means get your priorities straight. Spend time working for the eternal, not the temporal.

Jesus is our Example (II Corinthians 8:9).

God will provide for our needs (II Corinthians 9:11).

**Principles For Christian Workers**

**Principle #1:**

Concentrate on the eternal and you won't need to worry about how much you can get or keep in this life. God warns us of the peril of wealth. I Timothy 6:6-10. We are not to see our religion as a means of financial gain. Those who desire riches place themselves in great danger.

**Principle #2:**

Don't be greedy. You can be much happier if you don't have to own everything you see. Christians know people are more important than property. Nothing in the world is worthy of our love. I John 2:15. " Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him. " The same author tells us repeatedly to love one another. People are so important, it is vital we treat them right.

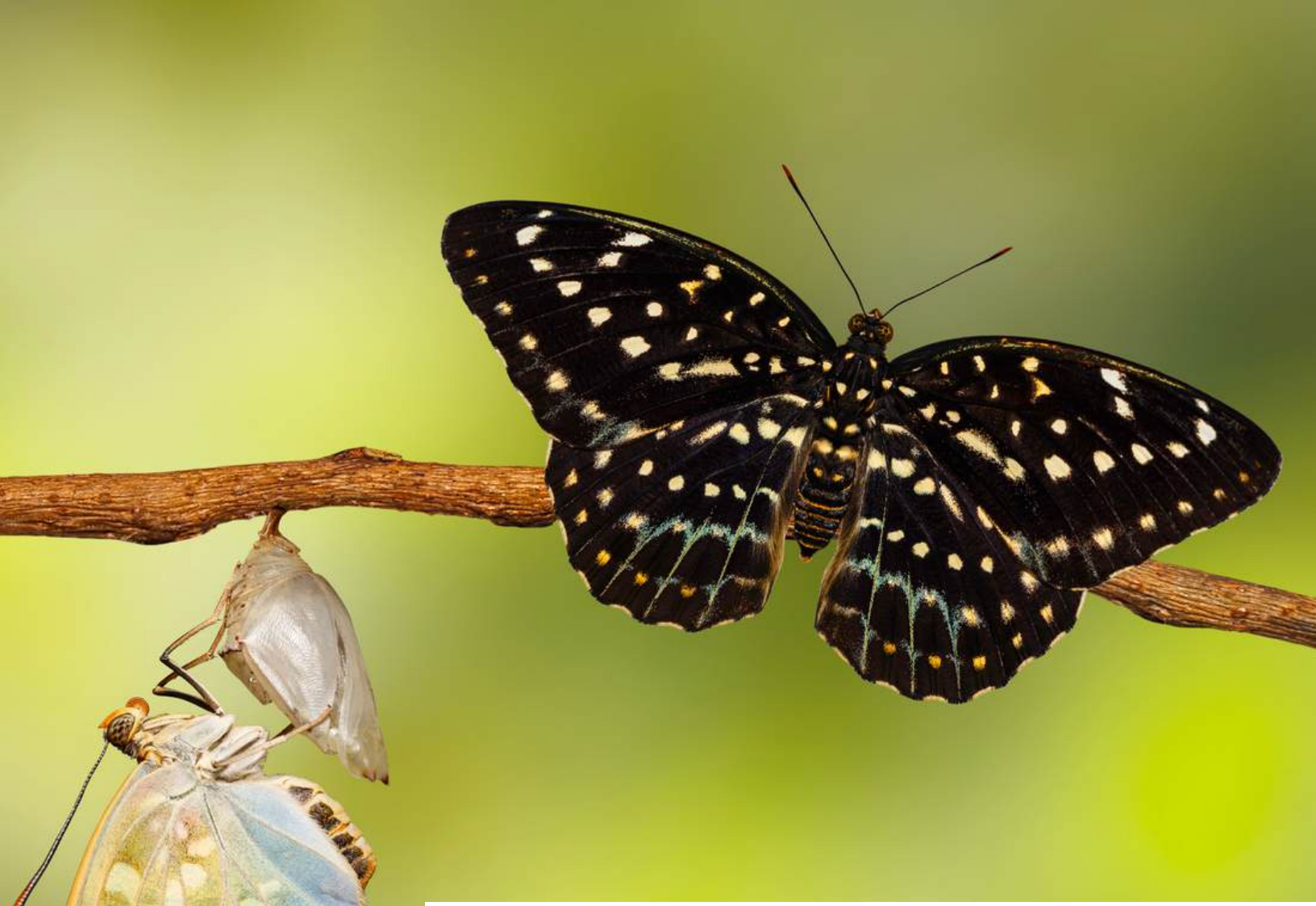
**Principle #3:**

Do to others what you would have them do to you. Matthew 7:12.

**Conclusion**

To the extent we carry our Christian principles into the work world; our work becomes a Christian ministry. This gives work new meaning and dignity.

We can't, on the other hand, claim to be Christians if our Christianity is only a one day a week affair. God does care what you do Monday through Friday whether you are an employee or employer. There is great encouragement in knowing this.



# Transformation Of Believers

Elder Patrick McCoy

**Titus 3:1-8**

*(1) Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, (2) to speak evil of no one, to be peaceable, gentle, showing all humility to all men. (3) For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. (4) But when the kindness and the love of God our Savior toward man appeared, (5) not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, (6) whom He poured out on us abundantly through Jesus Christ our Savior, (7) that having been justified by His grace we should become heirs according to the hope of eternal life. (8) This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.*

Titus 3:1–8 is a powerful passage showing the transformation of believers from a life of sin to a life of grace, grounded in God's mercy and the work of the Holy Spirit.

Paul is giving us, in the book of Titus, instruction on belief and behavior. If I were going to give a title to the book of Titus, I would call it: The Behavior of Belief or Belief and Behavior. In every one of the chapters of Titus (there are only three), he talks about that. In Titus 1, it is the belief and behavior in the church. In Titus 2, it is then the belief of behavior in the home. In Titus 3, it is the belief and behavior in the world or in society. That's kind of a neat way to understand and remember the book of Titus (three chapters)—what we believe and how we behave in the church, what we believe and how we behave in the home in the family, and what we believe and how we behave in society.

Now, when Paul says (verse 1), "remind them", in the Greek it's actually in what's called the present tense. It's what's called the present imperative. That means he's commanding Titus—he's not giving him an option—"I want you to do this," and he tells him, "I want you to do it continually, ongoingly, and habitually." You need to hear the truth of God's Word, because it's important for

us to get it down, understand it, and to have that repetition. One of our great dangers is, like Israel, they forgot God. They came out of the Exodus of Egypt, got settled in the Promised Land flowing with milk and honey and blessings, and what did they do? They forgot that God redeemed them with a strong arm.

Paul first reminds believers of their past—"we too were foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another" (Titus 3:3, NKJV) This "we were" sets the stage for the gospel truth: God's kindness and love appeared, not by our works, but by His mercy (Titus 3:4–5). Salvation came through the washing of regeneration and the renewing of the Holy Spirit, making us heirs of eternal life.

**Consider these points from Titus 3:1-8**

- **Acknowledging the Past** – Recognizing our former state of spiritual blindness and rebellion is essential for humility and gratitude. This is not self-condemnation but a confession of truth that opens the door to grace.

- **God's Mercy as the Foundation** – Salvation is not earned but received by grace. This truth undergirds all Christian behavior in verses 1–2, which call for submission to authorities, good works, and peaceableness.

- **Transformation by the Holy Spirit** – The "washing of regeneration" and "renewing of the Holy Spirit" are not just theological terms but describe a new heart and identity as children of God.

- **Behavior Grounded in Belief** – Titus 3:1–2 gives practical commands (obedience, peaceableness, good works) that flow from the gospel truth in 3:3–8. This is the "behavior of belief" Paul describes in the book of Titus.

**What should we do?**

- **Self-examination** – Ask: What "vulture thoughts" (pride, envy, malice) have circled my mind recently? Naming them helps reject their hold.

- **Gratitude for Grace** – Remember that no matter our past, God's mercy has made us new.

- **Living Out the Gospel** – Let humility, service, and good works be the natural outflow of our new identity in Christ.

- **Community Care** – In Titus 3:1–2, the call to be "ready for every good work" includes caring for the vulnerable, reflecting God's heart.

**Practical Application**

Titus 3:3–8 is both a confession and a call to action. Confess your past, rejoice in God's mercy, and live in the newness of the Spirit. This passage is a reminder that our Christian life is not about self-improvement, but about being made new by God's grace and living in that newness for His glory.

# News & Updates

2027 DIRECTORY

# DIRECTORY OF CHURCHES & PASTORS

It's that time of year once again. The Banner-Herald has provided a directory of Progressive Primitive Baptist Churches and Pastors for 50 some years. This directory has been of great value to our people. Even though the Banner-Herald is no longer provided in printed form, the Directory is still being published and distributed to all Churches, Pastors, Licentiates, Pastor Widows, and Organizations who supply information to us each year.

We will be sending forms to all who are listed in the current 2026 directory in the next week or so. We hope to have the new directories available before the end of the year. All Church clerks, Pastors, Widows, Organizations will receive one copy. Extra copies are also available. If you would like a copy please let your church know so they can order extra copies to include one for you. You may also order a copy at a cost $4.50 each.

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# DMI UPDATE ON

# UKRAINE

WWW.DISCIPLINGMINISTRIES.ORG

This year DMI has been supporting four people and their ministries in Ukraine. We continue to support our director, Sasha Malov, in the Kiev area. His leadership through the years has kept our ministry going. Sasha has given us leadership in Ukraine for over 20 years. He not only organizes our ministry but ministers to those in his community and in other parts of Ukraine as well.

We support three pastors involved in different ministries in Ukraine. Maxim Mamakin is pastor of a church in Makariv, located about 15 miles from Kiev. He also operates two rehabilitation centers for drug addicts and alcoholics. Recently, thanks to the donation of one person a new Sanctuary has been built and on the bottom floor rooms have been dedicated for a medical clinic. The clinic has been in operation since April. Local doctors come in on Saturdays and provide help to needy people. Part of this ministry, since the war started, is helping wounded soldiers and also widows and families of soldiers. A recent donation from a retired doctor in the U.S. is aiding him to provide the help needed.

In the city of Kharkiv, in Western Ukraine, is the Church of living Hope where Pastor Sergei Datsko serves as pastor. The church has been instrumental in helping refugees from the cities overrun by the Russian army since 2022. In fact, they took in refugees after the first invasion in 2014. Part of their ministry now is also aid to wounded soldiers and families. There are many lives who have been affected by this war. Sergei and his team aid hundreds of people. Currently they are ministering to 40 families in the region.

Lastly, Eugene Grinishin, is a brother we met in Donetsk around 2010. He was forced to leave Donetsk in 2014. Then when the invasion came in 2019 he had to move once more. And a third move came in 2022 with the full invasion of the Russian army. He now lives in Western Ukraine and has established a ministry in Ivano-Frankivsk.

We are thankful for all these men and their ministry in war torn Ukraine. September 14-22 a group of five will be making a mission trip to Ukraine to be with these brothers and serve with them in some way for a few days. The group will include two nurses and three pastors. The nurses will be ministering with local doctors in the clinic in Makariv. The pastors will be visiting with each of these pastors and preaching and teaching with them. Eugene will pick us up in Krakow, Poland and be our driver and translator the entire trip. We will end our trip with him and visit his church on Sunday before we return home.

Please pray for this group as we travel and serve the Lord. Those forming this team are: Nurses, Diane Simms and Donna Tuten. Both have been a part of our medical team for 20 years or so. The pastors on this team are: Elders Kurt Bacon, Dean Robbins, and myself. We ask an interest in your prayers as we travel and serve.

Blessings,
Elder Pat McCoy, Mission Director

# OLNEY CHURCH

## OAK PARK, GA

We the members of Olney Church cordially invite you to our Fall Revival Meeting. It will be held Friday, August 7th, Saturday, August 8th, and Sunday, August 9th. Elder Ron Yeakle of the Savannah Church will be our guest minister.

Please join us for supper in the annex at 6:00 p.m. on Friday. Services begin on Friday evening at 7:00 p.m. We will have Saturday morning services beginning at 11:00 a.m. Our final service is Sunday morning at 11:00 a.m. with lunch following in the church annex. Please make plans to join us for this sweet time of fellowship.

June marked the one year anniversary of Brother Kirk Cavanah serving as our pastor at Olney. We have been so blessed to have Brother Kirk, Sister Jill, Jackson and Jeb. We are thankful for Brother Kirk leading our little flock at Olney.

We ask for prayers for Sister Joann Vaughn and Sister Gina Jackson who are in the nursing home. We are thankful that Sister Sherri Vaughn is improving after some health issues a few weeks ago.

As we are nearing the end of summer, we pray the Lord's blessings on all those entering a new school year. Lord, please lead and guide us in all of life's choices. God bless you all!

In Christian Love,
Sister Debbie V. Dees, Reporter

# STATEMENT OF FAITH

In accord with the historical position of the Primitive Baptists, the editors of The Banner- Herald subscribe to the scriptural principles stated in the 1689 London Baptist Confession of Faith. The following is an abbreviated statement upon that confession.

- We Believe the Scriptures of the Old and New Testaments to be the Word of God, inspired and inerrant, and the only rule of faith and practice.

- We Believe in the only true and living God. That there are three persons in the Godhead, Father, Son, and Holy Ghost, and that these three agree in one, are coequal, coeternal, and coexistent.

- We Believe in the total depravity of the entire human family; that is, sin pollutes man's faculties - his heart, mind, and will - and he is unable to recover himself from his lost and ruined estate.

- We Believe in particular, eternal, and unconditional election, the effectual calling of the elect, and the final perseverance of the saints.

- We Believe Jesus Christ to be the Son of God, the only Savior and Redeemer, and that Salvation is by His grace alone.

- We Believe that believer's Baptism and the Lord's Supper are the ordinances of the church of Jesus Christ. We Believe the only baptism taught and recognized in the Bible is immersion. We Believe the Lord's Supper is a memorial of our Lord's death and should be regularly observed in the church. We Believe that the washing of the saint's feet is an example of humility and service to be observed by the church.

- We Believe that no minister has the right to administer the ordinances of Baptism and the Lord's Supper but such as are called by God and come under the imposition of hands by a presbytery.

- We Believe in the resurrection of the just and the unjust; that the just shall be raised, changed, and fashioned like unto the glorious body of the Son of God, to dwell in heaven forever, soul and body reunited; and, that the unjust shall be raised, soul, and body reunited, and consigned to punishment in hell forever.

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In accord with the historical position of the Primitive Baptists, the editors of The Banner-Herald subscribe to the scriptural principles stated in the 1689 London Baptist Confession of Faith. The following is an abbreviated statement upon that confession.

- We Believe the Scriptures of the Old and New Testaments to be the Word of God, inspired and inerrant, and the only rule of faith and practice.

- We Believe in the only true and living God. That there are three persons in the Godhead, Father, Son, and Holy Ghost, and that these three agree in one, are coequal, coeternal, and coexistent.

- We Believe in the total depravity of the entire human family; that is, sin pollutes man's faculties - his heart, mind, and will - and he is unable to recover himself from his lost and ruined estate.

- We Believe in particular, eternal, and unconditional election, the effectual calling of the elect, and the final perseverance of the saints.

- We Believe Jesus Christ to be the Son of God, the only Savior and Redeemer, and that Salvation is by His grace alone.

- We Believe that believer's Baptism and the Lord's Supper are the ordinances of the church of Jesus Christ. We Believe the only baptism taught and recognized in the Bible is immersion. We Believe the Lord's Supper is a memorial of our Lord's death and should be regularly observed in the church. We Believe that the washing of the saint's feet is an example of humility and service to be observed by the church.

- We Believe that no minister has the right to administer the ordinances of Baptism and the Lord's Supper but such as are called by God and come under the imposition of hands by a presbytery.

- We Believe in the resurrection of the just and the unjust; that the just shall be raised, changed, and fashioned like unto the glorious body of the Son of God, to dwell in heaven forever, soul and body reunited; and, that the unjust shall be raised, soul, and body reunited, and consigned to punishment in hell forever. ✧