

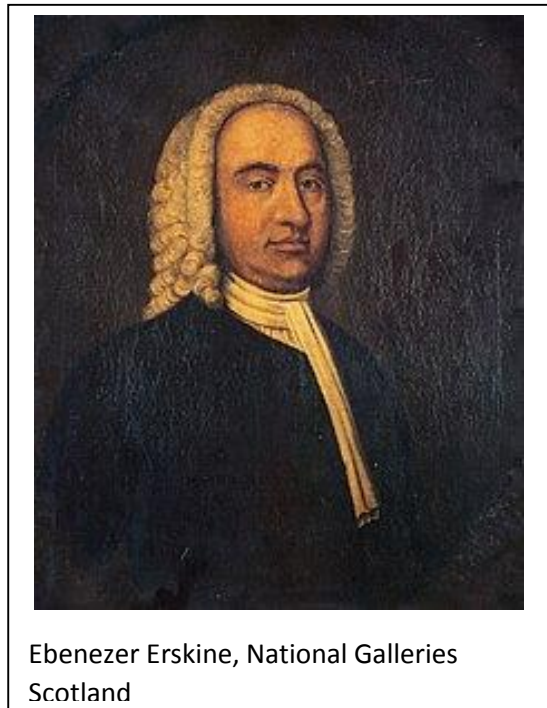
Confession of Faith of the United Presbyterian Church of North America and the Evangelical Presbyterian Church of Egypt

By Michael Parker

In 1933 the Evangelical Presbyterian Church of Egypt (EPCE) borrowed the Confession of Faith of the United Presbyterian Church of North America (UPCNA), which it adopted in 1925. Though a beautifully written and, in many ways, timeless statement of Reformed theology, it was also the product of a very specific set of historical circumstances in Scotland, England, and the United States. This article will sketch the background of the UPCNA and then present the context in which the Confession of 1925 was drafted, revised, and finally adopted. Following this introduction is the full text of the confession, whose formal title is “The Confessional Statement of the United Presbyterian Church of North America.”

The UPCNA had an institutional life of only one hundred years, from 1858 to 1958. It was established by the merger of two Scottish churches, some of whose members had migrated to British North America in the mid-eighteenth century and eventually settled in western Pennsylvania, Ohio, and surrounding areas. These churches were the Reformed Presbyterian Church and Associate Presbyterian Church. Both were dissenters from the Church of Scotland, the established church in Scotland.

The Reformed Presbyterian Church was the remnant of the Scottish Covenanters, those who had broken with English King Charles I in 1638 in forming “The Solemn League and Covenant.” Though this group was prohibited at the time of the Restoration in 1660, a small group of Covenanters continued, determined to retain pure Reformation principles. Following the Glorious Revolution in 1688, the Covenanters remained a dissenter church but now they enjoyed official toleration. Nevertheless, because of ongoing persecution as well as economic hardship, many migrated to Northern Ireland and eventually to the American colonies to make better lives for themselves. It was in their new American home that, in 1752, they established the Reformed Presbyterian Church.



Ebenezer Erskine, National Galleries
Scotland

The Associate Presbyterian Church was a Seceder church. It emerged in the 1730s under the leadership of Ebenezer Erskine (1680-1754), a clergyman in the Church of Scotland who was suspended from the ministry because of a sermon he gave in 1733 that attacked lay patronage. Earlier in 1722 he had been admonished by his presbytery for endorsing Edwin Fisher’s *The*

Marrow of Modern Divinity (1645), a book that opposed legalism and antinomianism in favor of a doctrine of atonement based on God's unconditional offer of grace. Though a Calvinist, Erskine took an evangelical view of the gospels. After undergoing a conversion (or recommitment) experience following his wife's recovery from a critical illness, his preaching became increasingly heartfelt and compelling as he attempted to share the gospel with renewed vitality. He and two other suspended ministers seceded from the established church to form the Associate Presbytery. The Church of Scotland deposed the Seceder clergymen in 1740, and in the same year many Scots chose to join the new church. Like the Covenanters, the Seceders were a persecuted minority who were also hard pressed economically. They too emigrated to Northern Ireland and later North America. In 1753 in the American colonies they formed the Associate Presbyterian Church.

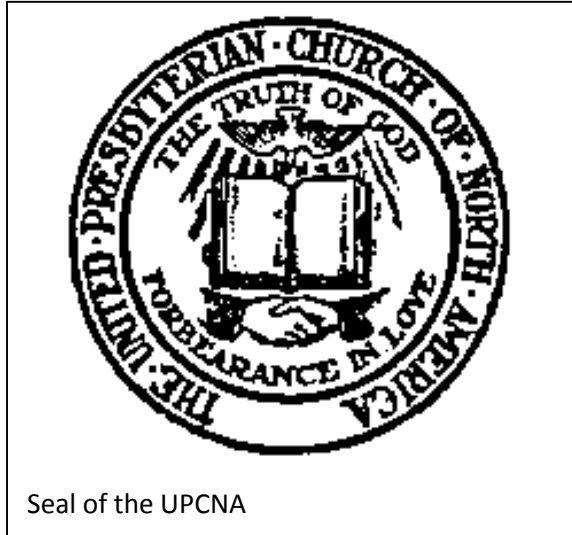
These transplanted Covenanters and Seceders eventually came to see that the issues that had led to their formation were no longer relevant in the American context. Moreover, as products of the Scottish Reformation and adherents of the Westminster Confession of Faith (1647), they had much in common. In 1858 they agreed to merge, becoming the United Presbyterian Church of North America. Their confession of faith would be a modified Westminster Confession. In general, they believed that the Westminster Confession was a faithful summary of the doctrines of the Bible as expounded by John Calvin, but they also believed that in the context of nineteenth-century America it would have to be updated. The specific problem was Chapter XIII of the confession, which required that the church be subject to the civil authorities. Written by Puritans who were attempting to create an established church in England, the Westminster Confession on this point no longer made sense to Americans who had revolted from British authority and had later established a new government that enshrined the principle of separation of church and state. The UPCNA rewrote Chapter XXIII to conform to American notions of church-state relations.

In addition to this revision, the UPCNA also added eighteen "Declarations," later called the Testament of 1858, that were meant to supplement, not amend, the confession by addressing concerns and issues that were not prevalent in the 1640s. For example, the first declaration averred that the Scriptures "are in every part the inspired Word of God, and that this inspiration extends to the language as well as to the sentiments which they express."¹ Though the Westminster Confession had affirmed the authority and inspiration of the Scriptures, the first declaration clarified that this included both the "language" and "sentiments" of the biblical writers. This was intended as a response to nineteenth-century Higher Criticism, which undercut traditional interpretations of the Bible.

While the first thirteen of the Directives were typical affirmations of nineteenth-century conservative Evangelicals, the last five were considered the denomination's "distinctives." Article XIV condemned slavery as sin and denied church membership to slaveholders. Article XV banned members from joining secret societies. This was no doubt a response to groups such as the Masons, an organization that was popular in nineteenth-century America but also criticized for embracing Deist ideas and semi-religious rituals that were in conflict with Christianity. Article XVI established that the church would practice closed communion as it wanted to limit communion to those under its discipline. Article XVII enjoined church members to practice public social covenanting. As Moses had called the ancient Israelites to publicly embrace the covenant with God (Deut. 19:10-13) and as their Scottish forebears had embraced the Solemn League and

¹Thomas Matthew Gilliland, Jr., *Truth and Love: The United Presbyterian Church of North America, A Fifty Year Retrospective* (U.S.A.: Booklocker.com, Inc., 2008), 26.

Covenant to uphold Reformation principles in the face of the threat posed by Charles I (1638), so these mid-nineteenth-century American Presbyterians were to join publicly with others in committing to a covenant with God. Lastly, article XVIII limited singing in worship services to the Psalms. Over a century before the Assembly of 1858, nonconformist theologian and hymnist Isaac Watts (1674-1748) helped to lead the British nation to embrace the use of hymns in worship. Other poets, such as Methodist Charles Wesley, famously followed his example, leading to the popular acceptance of the practice. The UPCNA, however, chose to follow the older tradition.



Seal of the UPCNA

UPCNA members have been described as “hardheaded,” and as the descendants of the Scottish Covenanters and Seceders who had suffered persecution for their convictions, they were known to be stubbornly committed to their set of beliefs.² Yet when the Assembly of 1858 agreed upon the Westminster Confession of Faith and the eighteen directives as the doctrinal standards of their new united church, the assembly further resolved “that the forbearance in love which is required by the law of God, will be exercised toward any brethren who may not be able fully to subscribe to the standards of the United Church, while they do not determinedly oppose them, but follow the things which make for peace and things

wherewith one may edify another.” They also adopted the motto, “The Truth of God, Forbearance in Love.”³ This irenic attitude may in part have been due to the homogeneity of the new church. Having experienced little dissent among themselves, they could afford to be tolerant. This was not to be the case with the larger Presbyterian churches in the United States, who experienced much conflict and division over doctrinal disagreements.

In the early decades of the twentieth century, the members of the UPCNA recognized that new cultural developments called for a fresh presentation and possible revision of their doctrinal standards. The period from about 1870 to 1920 saw the rise of the Fundamentalist-Modernist controversy in the United States, and the 1920s saw this conflict move to center-stage in the country when in 1922 pastor Harry Emerson Fosdick threw down the gauntlet with his bullish sermon “Shall the Fundamentalists Win?” Three years later, Fundamentalists and Modernists clashed over the issue of teaching Darwin’s theory of evolution in public schools, resulting in the Scopes “Monkey” Trial of 1925. The Presbyterian Church U.S.A., whose professors at Princeton Seminary had pioneered the central ideas of Fundamentalism in the nineteenth century, divided in the 1920s between Modernists and Fundamentalists. This led, in 1929, to Princeton’s New Testament professor J. Gresham Machen withdrawing from the seminary in order to found Westminster Seminary and, in 1936, to help organize the Orthodox Presbyterian Church.

The UPCNA made aborted attempts to update its doctrinal standards in 1881, 1914, and 1917. Finally, in 1919, the General Assembly established a committee of nine members to revise

²Gilliland, 43.

³Wallace N. Jamison, *The United Presbyterian Story: A Centennial Study, 1858-1958* (Pittsburgh, PA.: The Geneva Press, 1958), 131.

its statement of faith that would include a preamble that specifically showed the points of continuity and discontinuity with the Westminster Confession. The committee was chaired by Dr. John McNaughton (1857-1947), a professor of New Testament Literature and Exegesis at Pittsburgh-Xenia Seminary and also, from 1909 to 1943, the seminary's president. In 1923, after four years of effort, the committee submitted for the General Assembly's consideration a revised Confession of Faith. At the same time, it separately submitted the confession's preamble, which affirmed the Westminster Confession of Faith as well as the Larger and Shorter Catechisms and the Testimony of 1858. It asserted that the new confession "embodies the substance" and "takes the place of the former fourfold Declaration" but would retain the Shorter Catechism.⁴

The changes in the confession were mostly apparent in its omissions rather than its direct assertions. Four of the five "distinctives" of the church were dropped without comment. Presumably the directives on slavery, secret societies, and public social covenants could be silently omitted because they were simply no longer part of the life of the church. The omission of closed communion, however, allowed the church to practice a Holy Communion that was open to all believers. The church's fifth distinctive, article 28 concerning the singing of Psalms, was handled differently. Debate in the General Assembly focused almost exclusively on article 28, which held that the Psalms and "other portions of Scripture properly versified" were to be used in congregational singing. An alternative article would allow for the singing of both Psalms and "also other songs or hymns, true to the spirit and teaching of Scriptures, may be employed."⁵ The assembly voted 185 to 28 to allow the presbyteries to decide between the two alternatives. The new statement of faith was then sent to the presbyteries as an overture.

Though the assembly had not debated the substance of the new confession, the individual presbyteries considered the statement more carefully. The debate unfolded in the summer and fall of 1923 in a series of articles in the *United Presbyterian*, the church's official journal. Writing in the July 19 and 26 issues, James H. Grier, professor of Old Testament at Pittsburgh Seminary, argued that the preamble clearly states that the new statement of faith would replace the church's current fourfold standard (the Westminster Confession, the longer and shorter Westminster Catechisms, and the Testimony of 1858). If the new confession were meant merely to summarize the Westminster Confession, he would find no objection. But if the new statement was meant to replace the Westminster Confession, he would find it inadequate because it leaves out too much; it is too brief to do justice to the subject. Moreover, the new confession in some places is either vague or veers from true Calvinism. "The new Confessional Statement," he averred, "is somewhat Calvinistic, but it is not pure Calvinism." He objected specifically to articles four and ten that deal with the doctrine of election. Because they do not include the words "from all eternity," they leave open the possibility that election is "subordinate to and contingent upon the covenant of grace." Articles ten and fourteen, he objected, teach an unlimited atonement, and article ten teaches "the universal salvation of children dying in infancy." It supports the latter doctrine with an inappropriate verse—"Suffer the little children to come unto Me and forbid them not; for of such is the kingdom of God" (Mark 10:14)—that does not teach this doctrine. In contrast, he observed that the Westminster Confession did not deny this doctrine but cautiously "left the final judgment

⁴ *Minutes of the General Assembly of the United Presbyterian Church of North America*, Vol. 15 no.4 (1923), 867-868.

⁵ *Ibid.*, 876.

with the Judge [God].”⁶

W.I. Wishard, professor of theology at Pittsburgh Seminary, responded to Dr. Grier’s article in August. He argued that it was time to update the language and theology of the Westminster Confession so that it reflected the modern world. For him, the new confession did not go far enough. “While the new statement is, as it seems to me, almost reactionary in its Calvinism and fails to modify it at points where I think it should be modified, yet it marks a great gain over the Confession as a clear statement of Calvinism for the twentieth century.”⁷ In his follow-up article, his arguments and comments were more acute. There are ideas in the Westminster Confession that modern Presbyterians no longer believe. One glaring example, Wishart observed, is the Westminster Confession’s depiction of the Roman Catholic Pope as “the man of sin, the son of perdition, the anti-Christ,” a position that most Presbyterians no longer hold. Equally important were its omissions. The Westminster Confession, unlike the new confession, “has no adequate statement of the office and work of the Holy Spirit.” Moreover, the new confession was an improvement on the old in a number of areas, including its articles entitled “Of Angels,” “Of the Holy Spirit,” “Of the Study of God’s Word,” “Of Sabbath Observance,” “Of the Family,” “Of Civil Government,” “Of the Social Order,” and “Of Christian Service and the Final Triumph.” Wishart also objected to some of Grier’s interpretations of the document. While Grier wrote that the new confession taught an unlimited atonement, Wishart argued that the last line of article 14 clearly suggests a limited atonement. Finally, he asserted that the salvation of infants “is not only the teaching of Scripture, but it is also good Calvinism.”⁸

When the UPCNA General Assembly meet again in 1924, it was reported that the presbyteries had affirmed the new confession except for the preamble and Article 28 on congregational singing. The preamble had been rejected, while the vote on Article 28 was uncertain. Because the voting procedures were unclear, presbyteries returned a majority vote for both alternatives. The assembly drafted a revised preamble and a new version of Article 28 and sent them as new overtures to the presbyteries. The new preamble affirmed the Westminster Confession and its Longer and Shorter Catechisms but also affirmed “the right and duty of a living Church to restate its faith from time to time so as to display any additional attainments in truth it may have made under the guidance of the Holy Spirit.” The new confession, it declared, was a brief summary of the “substance of the Westminster symbols,” yet it also included “certain present-day convictions of the United Presbyterian Church.” It was replacing only the Testimony of 1858, “and wherever it deviates from the Westminster Standards its declarations are to prevail.” Article 28 was revised to affirm that the “Psalms of the Bible ... are accredited for permanent use, together with meritorious evangelical hymns in which are expressed the experiences, privileges, and duties of the Christian life.” The presbyteries passed both measures by a vote of two to one, and the General Assembly of 1925 adopted the Confessional Statement in full.

While the new confession was attacked at the time for its brevity and omissions that, it was argued, did not allow for a full development of Calvinist thought, this is true only as far as it goes. Since silence is not the same as denial and the preamble specifically affirms the Westminster Confession, the doctrinal omissions in the 1925 Confession of Faith might more charitably be attributed to the desire for brevity and simplicity for the sake of lay people. They might also be

⁶ James H. Grier, “Shall We Abandon the Westminster Confession,” *The United Presbyterian*, 81, no. 30 July 26, 1923, 16.

⁷ W.I., Wishard, “The New Statement and the Westminster Confession,” Aug 23, p. 9

⁸ W.I., Wishard, “The Theology of the New Statement,” August 30, p. 12-13

attributed to the inevitable tension that must arise between a simple declaration of evangelical faith and a full expression of the Calvinist system of theology, which to be understood must be seen as a whole. Understanding that Calvinist doctrines, like that of election, are not well understood by lay people and are easily misinterpreted when seen in their separate provisions, the committee chose simplicity and omission over doctrinal rigor.⁹ Those who prefer greater precision in a confession of faith may have recourse to the Westminster Confession, which the 1925 confession was arguably meant to summarize and, at least in some areas, update. One might conclude, then, that the 1925 confession is a reasonable, though brief and incomplete, summary of the Westminster Confession and the Reformed faith as they were understood by conservative Presbyterians in the 1920s.

When the Evangelical Presbyterian Church of Egypt (EPCE) adopted the UPCNA's 1925 Confession of Faith, it made four clear departures from the original text. Two of these occur in Articles 28 and 29 where the music to be used by the Synod for Sabbath Day observances has been adapted to the Egyptian context. These changes to the original UPCNA text have been put in italics. Finally, the EPCE's confession does not include the preamble or the supporting biblical texts, which have been added here.

It is not clear if the Confession of Faith is widely used in the EPCE. Though it is the church's official statement of faith, it may be "more honored in the breach than the observance." If this is accurate, it may be time for the church to write a fresh statement of its beliefs, one that will display any new "attainments in truth" as well as address contemporary concerns – gender equality, homosexuality, divorce, and other matters—using language that is relevant in the Egyptian context. On the other hand, the Confession of Faith is written in clear, simple language that is understandable to a lay audience, and it is a worthy summary of the timeless truths of the Reformed faith. Admittedly, it does not address all the controversial aspects of Calvinism, but neither does it make affirmations that any in the broad middle range of the church would find objectionable. As a general statement of faith for a conservative Reformed church at the beginning of the twenty-first century, it may be all that is needed or wanted.

Though the confession as such may be acceptable, the Arabic translation that the EPCE is using is another matter. It accurately conveys this English-language confession's general sense, but its diction and grammar are sometimes imprecise, awkward, or incorrect. For example, Article 1 contains the Arabic word for God, written as *اله* (*alah*) when it should be *إله* (*illāh*). In addition to problematic words, there are also entire phrases that should be revised for greater accuracy. For example, Article 13's rendition of the phrase "inspired all writers of the Holy Scripture to record infallibly" translates the adverb infallibly as a verb. But the translation in Arabic should be "ليدونوا" *ليدونوا* "فكر الله وإرادته بطريقة معصومة عن الخطأ." In addition to diction errors, the punctuation in the Arabic version of the confession is also at times a concern. Sometimes the punctuation is inaccurate or simply omitted, which makes the language difficult to understand. For example, in Article 16, there is a long sentence without any punctuation at all, making the translation very difficult to understand. There are also some linguistic problems such as the use of the definite article where no article is required. This is often the case with the prefix *in* as with *ineffective*. In Arabic this prefix is often *الغير* (*al-ghair*), but in many cases it is better to use *غير* (*ghair*). Finally, there are some words in the English version of the confession that are omitted in the Arabic version. For example, in Article 44 the word *power*, *قوة* (*quwwa*), is dropped. Conversely, some words in the

⁹ These points are well argued in Gilliland, 35-36.

Arabic text do not appear in the English version and seem to have been added for theological reasons. For example, in Article 30, which concerns baptism, the Arabic version has added the words “or by immersing him,” أو بتغطيسه” (*aw bitaghtīsihi*). This seems to have been inserted in order to make the Evangelical practice of baptism resemble the Coptic Orthodox rite, which only acknowledges baptism by immersion as valid. The examples given here are only a small fraction of the large number of disputable translations that could have been mentioned. Clearly, the translation should be revised for accuracy and for the better comprehension of contemporary Arabic-speakers in Egypt. In fact, there are at least four other Arabic versions of the confession available that could be consulted should the church decide that it needs a new translation.¹⁰

What I have written here should be considered only the barest introduction to the confession. For those interested in exploring the subject more deeply, I suggest beginning with a study of the Westminster Confession of Faith, which the 1925 Confession of Faith purportedly summarizes. To study the Confession of Faith itself, one might begin with two sets of primary documents: *Minutes of the General Assembly of the United Presbyterian Church of North America* for the years 1919-1925; and *The United Presbyterian*, the denomination’s journal, for the year 1923 when the Confession was debated. There are numerous secondary sources to be consulted, but I found two books to be particularly useful in writing this introduction: Wallace N. Jamison, *The United Presbyterian Story: A Centennial Study, 1858-1958* (Pittsburgh, PA: The Geneva Press, 1958), 128-143; and Thomas Matthew Gilliland Jr., *Truth and Love: The United Presbyterian Church of North America, A Fifty Year Retrospective* (U.S.A.: Booklocker.com, Inc., 2008), 1-45. A copy of the 1925 Confession is difficult to find as it is not available online. The copy of the Confession reproduced here can be found in Kenneth L. Cuthbertson, *The Last Presbyterian? Remembering the Faith of My Forebears* (Eugene, Oregon: Resource Publications, 2013), Appendix 1, 149-170. Cuthbertson moved the biblical citations to endnotes, but I have placed them in the text following each article as they were originally arranged. For the eighteen declarations of the UPCNA in 1858, see *The Testimony of the United Presbyterian Church of North America* (Pittsburgh: Kerr, M’Lean & Ferguson, 1858).

The Confession of Faith

PREAMBLE

The United Presbyterian Church of North America declares afresh its adherence to the Westminster Confession of Faith and Catechism, Larger and Shorter, as setting forth the system of doctrine taught in the Scriptures, which are the only infallible and final rule of faith and practice. Along with this it affirms the right and duty of a living Church to restate its faith from time to time

¹⁰ This paragraph is the work of Mofreh Abd El-Maseeh, an MDiv student at ETSC. He observes that the changes he recommends are included in an Arabic-language book on the constitution of the Evangelical Church in Egypt: *The Constitution of the Evangelical Church in the Arab United Republic and Its General Polity* (Cairo: Dar el-Thaqafa el-Masihia , 1970). (1970). (القاهرة: دار الثقافة المسيحية، 1970). The three other Arabic versions of the confession are found in the following books:

دستور الكنيسة الإنجيلية بالجمهورية العربية المتحدة (القاهرة: دار الثقافة المسيحية، 1967)، دستور الكنيسة الإنجيلية بمصر (القاهرة: دار الثقافة، 1985)، دستور الكنيسة الإنجيلية بمصر (القاهرة: دار الثقافة، 2011).

so as to display any additional attainments in truth it may have made under the guidance of the Holy Spirit. Accordingly, by constitutional action consummated June 2, 1925, it adopted the following Confessional Statement. This Statement contains the substance of the Westminster symbols, together with certain present-day convictions of the United Presbyterian Church. It takes the place of the Testimony of 1858, and wherever it deviates from the Westminster Standards its declarations are to prevail.

Subscription to the foregoing Subordinate Standards is subject to the principle maintained by our fathers, that the forbearance in love which is required by the law of God is to be exercised toward any brethren who may not be able fully to subscribe to the Standards of the Church while they do not determinedly oppose them, but follow the things which make for peace and things wherewith one may edify another.

In keeping with its creedal declaration of truth, the United Presbyterian Church believes that among the evangelical communions of the world there is “one Lord, one faith, one baptism,” and therefore, shunning sectarian temper, it cherishes brotherly love toward all branches of the Church Universal seeks to keep the unity of the Spirit in the bond of peace.

ARTICLE I, OF GOD

We believe that there is one living and true God, a self-existent, personal Spirit, eternal and unchangeable, the creator, upholder, and ruler of the universe, a God of infinite love, mercy, holiness, righteousness, justice, truth, wisdom, and might. We believe that the one God exists as the Father, the Son, and the Holy Spirit, and that these three Persons are the same in substance, equal in power and glory.

Gen. 1:1, 26, 27; Gen. 17:1; Exod. 3:14; Exod. 34:6; Deut. 6:4; Deut. 32:4; Deut. 33:27; Neh. 9:6; Psa. 9:8; Psa. 62:11; Psa. 90:2; Psa. 103:19; Psa. 108:4; Psa. 145:8,9; Isa. 6:3; Isa. 40: 26, 28; Isa. 45:21, 22; Isa. 57:15; Isa. 65:16; Jer. 10:10; Jer. 31:3; Mal. 3:6; Matt. 28:19; Mark 12:29; John 4:24; John 5:19,26; John 10:30, 38; John 17:3, 5; Acts 17:28; Rom. 2:5; Rom. 5:8; Rom. 11:33; 2 Cor. 13:14; Eph. 1:11, 19; Eph. 2:4; Phil. 2:6; 1 Thess. 1:9; 1 Tim. 1:17; Jas. 1:17; 1 Pet. 1:2; 1 John 4:8; Rev. 4:11.¹¹

ARTICLE II, OF DIVINE REVELATION

We believe that the works of nature, the mind and heart of man, and the history of nations are sources of knowledge concerning God and His will, though insufficient for human need; that a clearer revelation came through men who spake from God, being moved by the Holy Spirit; and that in the fullness of the time God perfectly revealed Himself in Jesus the Christ, the Word made flesh.

Gen. 1:27; Deut. 32:8; Psa. 19:1-6; Psa. 119:105; Luke 1:70; John 1:1, 10, 14, 18; John 5:39; John

¹¹ All biblical citations in this document were inserted here from the original English-language confession by me with the help of Rita Bahig, International Relations Officer for the Synod of the Niles Schools.

10:30; John 14:9; Acts 3:21; Acts 14:17; Acts 17:26, 27, 30; Rom. 1:18-21; Rom. 2:14, 15; 1 Cor. 1:21; Gal. 1:12; Heb. 1:1-3; 2 Pet. 1:21.

ARTICLE III, OF HOLY SCRIPTURE

We believe that the Scriptures of the Old and New Testaments are the Word of God and are inspired throughout, in language as well as thought; that their writers, though moved by the Holy Spirit, wrought in accordance with the laws of the human mind; that they faithfully record God's gracious revelation of Himself and bear witness of Christ; and that they are an infallible rule of faith and practice and the supreme source of authority in spiritual truth.

Deut. 18:15; Psa. 19:7-11; Psa. 119:160; Isa. 8:20; Isa. 11:1,2; Matt. 4:4; Luke 16:29; Luke 24:27, 44; John 5:39; John 10:35; John 16:13; Acts 1:16; Acts 3:18; Acts 8:35; Acts 10:43; Rom. 1:1-4; Rom. 3:2; 1 Cor. 2:13; Gal. 3:16; Eph. 3:3-5; 2 Tim. 3:16; Heb. 3:7; 1 Pet. 1:10, 11; 2Pet. 1:21.

ARTICLE IV, OF THE DIVINE PURPOSE

We believe that all things which have come to pass, or are yet to come to pass, lie within the eternal and sovereign purpose of God, either positively or permissively, and are ordained for the manifestation of His glory; yet is God not the author of sin, nor is the free agency of moral beings taken away.

Gen. 45:7,8; Gen. 50:20; Job 1:12; Job 2:6; Psa. 33:11; Prov. 16:33; Isa. 46:9-11; Luke 22:22; Acts 2:23; Acts 4:27,28; Acts 13:29; Rom. 8:28; Rom. 11:36; Eph. 1:4-6, 11, 12; Phil. 2:12,13; Jas. 1:13,14.

ARTICLE V, OF CREATION

We believe that God, for His own wise ends, was pleased in the beginning to create by His infinite power the universe of the worlds, and that all intelligent beings, human and superhuman, are the product of His will; that through progressive states he fashioned and ordered this world in which we dwell, giving life to every creature; and that He created man with a material body and with an immortal spirit made in His own image, and intelligence, feeling, and will, possessed of holiness and happiness, capable of fellowship with him, free and able to choose between good and evil, and therefore morally responsible.

Gen. 1:1-31; Gen. 2:7, 16, 17; Deut. 30:19; Josh. 24:15; Psa. 33:6; Isa. 40:26; Jer. 27:5; Acts 17:24, 25; 1 Cor. 8:6; Eph. 3:9; Col. 3:10; Heb. 11:3; Heb. 12:9; 1 John 1:3; Rev. 4:11.

ARTICLE VI, OF PROVIDENCE

We believe that God is above all His works and in them all; that He upholds all things by His own supreme will and energy, providing for and preserving His creatures according to the laws of their being; and that He directs and governs all events to the praise of His glory. We believe that, while

in relation to the eternal purpose of God, the First Cause, all things are fixed immutably, they are accomplished through the operation of second causes, although as an extraordinary proof of His presence, God may dispense with natural means and instrumentalities.

Exod. 15:18; Josh. 24:17; Neh. 9:6; Psa. 22:28; Psa. 47:7; Psa. 77:13-15; Psa. 93:1; Psa. 103:19; Psa. 135:6; Psa. 145:9, 15; Isa. 40:26; Ezek. 21:27; Dan. 4:25; Zech. 14:9; Matt. 5:45; Matt. 6:26; Acts 2:23; Acts 17:25, 28; Acts 27:24, 31; Rom. 11:36; Jas. 1:17; 1 Pet. 5:7.

ARTICLE VII, OF ANGELS

We believe God created a superhuman order of intelligent and immortal beings, mighty in strength, to be the servants of His will; that these are of various ranks; that, having been placed under probation, some kept their original holiness and were confirmed therein, while some fell into sin, and remain fallen; that holy angels are the ministers of God's providence in the interests of His kingdom and the human race; and that the apostate angels, led by Satan, their personal head, are seeking to establish a dominion of evil by the temptation and corruption of men.

Gen. 19:1; Psa. 91:11; Psa. 103:20-21; Matt. 4:3; Matt. 13:41; Matt. 24:31; John 8:44; Acts 7:53; Acts 12:7-11; 2 Cor. 4:4; Eph. 1:21; Eph. 6:11, 12; 1 Tim. 5:21; Heb. 1:14; 1 Pet. 3:22; 2 Pet. 2:4; Jude 6; Rev. 20:1-3.

ARTICLE VIII, OF THE SIN OF MAN

We believe that our first father Adam was created sinless and that there was held out to him a promise of eternal life dependent on perfect obedience for a season, while the penalty of disobedience was to be death, bodily and spiritual; that Adam, as the common ancestor of the race, was constituted the representative head of the human family; that he broke the Divine command through temptation of the devil, by which transgression he fell from his original state of holiness and communion with God and came into bondage to sin; that in consequence all men descending from him by ordinary generation have come under condemnation and are born with a sinful nature which is alienated from God and from which proceed all actual transgressions; and that out of this condition of guilt and depravity none are able to deliver themselves.

Gen. 2:16, 17; Gen. 3:19; Hos. 6:7; John 6:44; John 8:34; Rom. 3:19, 20; Rom. 5:12, 14, 17; Rom. 6:23; 1 Cor. 2:14; 1 Cor. 15:22; 2 Cor. 11:3.

ARTICLE IX, OF SALVATION

We believe that God, Who is rich in mercy, out of His infinite love for the world, entered from all eternity into a covenant of grace with His Only-begotten Son, wherein the Son, standing as the representative of sinners and their mediator with God, freely consented to secure for them at full salvation by taking their humanity and through a life of obedience and a vicarious death satisfying the Divine law and providing a perfect righteousness for all who believe on Him; that because of this covenant there was held forth from the first, immediately after the Fall, a promise of

redemption, in fulfillment of which, when the time of preparation was ended, Christ Jesus came into the world and wrought out a salvation sufficient for all and adapted to all; and that they who accept this salvation, being born anew, are restored to the fellowship of God, given a desire to forsake sin and live unto righteousness, and made heirs of eternal life.

Gen. 3:15; Psa. 40:7,8; Isa. 42:21; Isa. 53:4-6; Isa. 55:1; Jer. 31:3; John 1:12; John 3:16; John 5:24; John 10:29; John 17:1-26; Acts 5:31; Rom. 3:22; Rom. 5:1-11; Rom. 8:5, 30; Rom. 10:4; Rom. 12:1; 1 Cor. 1:30; Gal. 4:4,5; Eph. 1:7; Eph. 2:4,5; Eph. 4:20-24; 1 Tim. 2:5; Tit. 1:2,3; Heb. 7:22, 25; Heb. 8:6; Heb. 9:12, 15, 28; Heb. 12: 24; Heb. 13:20; 1 Pet. 2:24; John 4:10; 1 John 5:11, 12; Rev. 22:17.

ARTICLE X, OF ELECTION

We believe that the Eternal Father, before the foundation of the world, in His own good pleasure gave to His Son a people, an innumerable multitude, chosen in Christ unto salvation, holiness, and service; that all of these who come to years of discretion receive this salvation through faith and repentance; and that all who die in infancy, and all others who are given by the Father to the Son and are beyond the reach of the outward means of grace, are regenerated and saved by Christ through the Holy Spirit, Who works when and where and how He pleases.

Mark 10:14, 15; Luke 18:16; John 6:37,39; John 17:6, 9; Acts 10:3; Acts 13:48; Acts 17:27; Rom. 8:29, 30; Eph. 1:4; Eph. 2:10; 2 Thess. 2:13; 2 Tim. 1:9; 1 Pet. 1:1, 2; Rev. 5:9; Rev. 7:9.

ARTICLE XI, OF GOD THE FATHER

We believe that within the Godhead the Father is the First Person in the order of office and operation; that in some inconceivable manner, by eternal generation, He is the Father of the Only-begotten Son; that from Him and from the Son the Holy Spirit proceeds; that with the Son and the Holy Spirit He abides in mutual union and fellowship; and that He is the originating source in creation and redemption. We believe that He is the Father of all men as His rational and moral creatures, made after His likeness; that, beyond His universal benevolence He so loved the world of humanity as to provide a common salvation at the cost of immeasurable self-sacrifice; and that, though men as sinners have lost the privileges of sonship and denied its obligations, they still retain traces of their heavenly Father's image and share in His providential care and bounty. We believe in the fatherhood of God in a pre-eminent sense with reference to those who become His children by regeneration and adoption, and who yield a filial response to His love; that in His parental relationship with these He attains t the satisfaction of His desires for men; that He welcomes them into communion with Himself, makes them partakers of His holiness, and works out for them His gracious purpose in all that pertain to their present and eternal well-being.

Gen. 1:26, 27; Gen. 6:2; Num. 16:22; Psa. 2:7; Isa. 63:16; Mal. 2:10; Matt. 3:17; Matt. 5:45; Matt. 6:9; Matt. 17:5; Luke 3:38; Luke 15:11-32; John 1:14, 18; John 3:16; John 5:20, 26; John 10:29; John 16:28; Acts 2:33; Acts 17:26-29; Rom. 8:11, 14, 15, 28; 1 Cor. 8:6; Gal. 3:26; Ga. 4:6; Eph. 3:14, 15; Heb. 1:2,3,5; Heb. 12:9, 10; Jas. 3:9; 1 Pet. 1:3, 11, 17; 2 Pet. 1:4; 1 John 4:7, 9.

ARTICLE XII, OF THE LORD JESUS CHRIST

We believe that the Lord Jesus Christ is the Eternal Son of God, having a Sonship that is natural and necessary, inhering in the very constitution of the Godhead; that, freely laying aside His Divine glory and majesty, He became man by taking to Himself a true body and soul, yet without sin, being conceived by the power of the Holy Spirit and born of the Virgin Mary; that thus He is very God and very man, two whole and distinct natures, the Divine and the human, being joined together in His one Person, never to be divided; and that He, the God-man is the sole mediator between God and men, by Whom alone we must be saved. We believe that the Lord Jesus Christ was anointed by the Holy Spirit to be our perfect and eternal prophet, priest, and king; that He has revealed the will and counsel of God; that for our redemption He fulfilled all righteousness by His holy obedience and His propitiatory sacrifice for the sin of the world; that, having died upon the cross and been buried, He rose from the dead by a physical resurrection and ascended into heaven, where as their advocate He makes continual intercession for His people; that He abides in believers as an indwelling presence, communicating newness of life and power, and making them sharers of what He has and is; that He sits at the right hand of God as the Head of His Church and Kingdom, with dominion over all created persons and things; and that He will come again in glory for the vanquishing of evil and the restoration of all things.

Matt. 1:20; Matt. 3:15; Matt. 28:16-20; Luke 1:30-35; Luke 3:21,22; Luke 4:18; John 1:1, 14, 18, 33; John 3:13, 16; John 10:36; John 14:6; John 15:5; John 17:5; John 20:19-29; Acts 1:9-11; Acts 2:33; Acts 3:21; Acts 4:12; Acts 10:38; Rom. 3:24, 25; Rom. 8:3, 17, 32, 34; Rom. 9:5; 1 Cor. 15:3, 4, 25; Gal. 1:12; Gal. 4:4,5; Eph. 1:20-23; Eph. 3:17; Phil. 2:6-11; 2 Thess. 1:7-10; 1 Tim. 1:15; 1 Tim. 2:5; Heb. 1:5, 8, 13; Heb. 2:14; Heb. 7:25, 26; Heb. 12:24; 1 Pet. 1:7, 13; 1 Pet. 3:22; 1 John 1:5; 1 John 2:1, 2; 1 John 4:2; Rev. 1:5, 6.

ARTICLE XIII, OF THE HOLY SPIRIT

We believe that the Holy Spirit is a real personality, the Third Person within the Divine Being, proceeding from the Father and the Son, and together with the Father and the Son is to be believed in, loved, obeyed and worshiped; that He shared in the work of creation, and is the Lord and Giver of all life; that He is everywhere present with men, inclining them unto good and restraining them from evil; that He spoke by the prophets and apostles and inspired all writers of the Holy Scriptures to record infallibly the mind and will of God; that He had peculiar relations with the Lord Jesus Christ, enabling the Son of God to assume our nature without being defiled by sin, and guiding, animating, and supporting the Saviour in His mediatorial work; that the dispensation of the gospel is especially committed to Him, in that He accompanies it with His persuasive power and urges its message upon the reason and conscience of men, so that they who refuse its merciful offer are without excuse. We believe that the Holy Spirit is the only efficient agent in the application of redemption, convicting men of sin, enlightening them in the knowledge of spiritual realities, moving them to heed the call of the gospel, uniting them to Christ, and dwelling in them as the source of faith, of the power, of holiness, of comfort, and of love; that He abides in the Church as a living Presence, giving efficacy to its ordinances, imparting various gifts and graces to its

members, calling and anointing its ministers for their holy service and qualifying all other officers for their special work; and that by Him the Church will be preserved, edified, extended throughout the world, and at last be glorified in the heavenly places with Christ.

Gen. 1:2; 2 Sam. 23:2; Job 26:13; Psa. 139:7; Zech. 4:6; Matt. 1:18-25; Matt. 4:1; Matt. 12:28; Matt. 28:19; Luke 1:35; Luke 4:14; John 14:16, 26; John 15:26; John 16:7-14; Acts 1:2,8; Acts 2:1-4, 38; Acts 7:51; Acts 8:17; Acts 10:38; Acts 16:7; Rom. 8:9, 11, 13, 16, 26; 1 Cor. 2:4, 10-13; 1 Cor. 12:4; 2 Cor. 13:14; Gal. 4:6; Gal. 5:16-23, 25; Eph. 2:18; Eph. 3:16; Eph. 4:30; Phil. 1:19; 1 Thess. 1:5; Heb. 9:14; 1 Pet. 1:11; 2 Pet. 1:21; 1 John 2:20.

ARTICLE XIV, OF THE ATONEMENT

We believe that our Lord Jesus Christ, by the appointment of the Father, and by His own gracious and voluntary act, gave Himself a ransom for all; that as a substitute for sinful man His death was a propitiatory sacrifice of infinite value, satisfying Divine justice and holiness, and giving free access to God for pardon and restoration; and that this atonement, though made for the sin of the world, becomes efficacious to those only who are led by the Holy Spirit to believe in Christ as their Savior.

Psa. 40:7, 8; Psa. 139:7; Matt. 20:28; John 1:29; John 3:16; John 10:18; Rom. 3:25; Rom. 8:3,4; 1 Cor. 15:3; Gal. 2:20; Gal. 3:13; 1 Tim. 2:4-6; 1 Tim 4:10; Heb. 10:5-10, 14, 19; 1 Pet. 1:19; 1 John 2:2; 1 John 4:10.

ARTICLE XV, OF THE GOSPEL CALL

We believe that the gospel is a revelation of grace to sinners as such, and that it contains a free and unconditional offer of salvation through Christ to all who hear it, whatever may be their character or condition; that the offer is in itself a proper motive to obedience and that nothing but a sinful unwillingness prevents its acceptance.

Isa. 55:1; Matt. 9:13; Matt. 11:28; John 3:16; John 6:37; Rom. 1:16, 17; Rom. 10:8-10; Eph. 1:13, 14; Heb. 4:7; Rev. 22:17.

ARTICLE XVI, OF REGENERATION

We believe in the necessity of regeneration, whereby we who by nature are spiritually dead are made new creatures, established in union with Christ, released from bondage to sin, and made alive unto God; that this is the immediate act of the Holy Spirit, who changes the governing disposition of the soul by a secret and direct operation of His power; and that ordinarily, where years of understanding have been reached, regeneration is wrought in connection with the use of Divine truth as a means.

Ezek. 11:19; John 3:3-6; 1 Cor. 1:30; 2 Cor. 5:17; Gal. 4:5-7; Eph. 2:1, 5; Eph. 5:26; Tit. 3:5, 6; Jas. 1:18; 1 Pet. 1:23.

ARTICLE XVII, OF SAVING FAITH

We believe that saving faith is the gift of God; that in it there is not merely an assent to the truth that the Lord Jesus Christ is the Saviour of sinners, but also a cordial acceptance and appropriation of Him, and a fixed reliance upon Him, as our Saviour; that this faith, which involves the conviction of the mind, the trust of the heart, and the obedience of the will, rests solely upon the free and unlimited offer of Christ made in the gospel to sinners of mankind; and that such faith is the necessary and all-sufficient condition and channel for the communication of every spiritual gift and the progressive realization of salvation.

Mark 1:15; John 1:12; John 3:16; John 20:27, 28; Acts 10:43; Acts 15:9; Rom. 10:17; Rom. 13:14; Gal. 2:16; Gal. 5:6; Eph. 2:8; Col. 2:6; 2 Tim. 1:12; Heb. 3:15; Heb. 11:6; Jas. 2:14-26; 1 Pet. 1:21; 1 John 5:4, 10.

ARTICLE XVIII, OF REPENTANCE

We believe that saving faith issues in repentance, which is essentially a turning away from sin unto God, accompanied not only with sorrow over sin, but with hatred of sin and with an earnest desire and sincere purpose to obey God's righteous law; that, while repentance is produced in the believing sinner by the Holy Spirit, it springs from a sense of sin as involving guilt and defilement and from an apprehension of God's mercy in Christ; that it is not to be rested in as any satisfaction for sin, or any ground of the pardon thereof, and yet it is of such necessity that none are saved without it; and that it is evidenced by humble confession of sin before God and by reparation for wrongs done to men.

Isa. 6:5; Matt. 3:2, 8; Luke 3:3,8; Luke 5:32; Luke 13:5; Luke 15:18; Luke 24:47; John 16:8; Acts 2:38; Acts 15:9; Acts 20:21; Acts 26:20; Rom. 2:4; Rom. 7:24; 2 Cor. 7:10,11; 1 Thess. 1:9; 2 Pet. 3:9.

ARTICLE XIX, JUSTIFICATION

We believe that justification is a judicial act of God by which in His free grace He places sinners in a new relation to Himself and His law, so that henceforth they are forgiven and accepted as righteous in His sight; that the procuring cause or ground of this is not anything wrought in them, or done by them, but only the perfect righteousness of Christ, embracing all that He did in the way of obedience and all that He suffered in their stead while on earth, a righteousness imputed to them, and received by faith alone; and that the evidence of justification is holy living.

Isa. 53:11; Acts 13:39; Rom. 3:22-26; Rom. 4:25; Rom. 4:1, 9, 16, 18; Rom. 6:22; Rom. 8:1, 30, 33; 1 Cor. 6:11; Gal. 2:16; Gal. 3:24; Eph. 1:7; Phil. 3:9; Tit. 3:7; Jas. 2:18.

ARTICLE XX, OF ADOPTION

We believe that adoption is an act of the free grace of God whereby those that are justified are received into the number of His saved children, have His Name put upon them, have the Spirit of His Son given them, are the objects of His fatherly care and discipline, are admitted to the liberties and privileges of the family of God, and are made heirs of all the promises and fellow-heirs with Christ in Glory.

John 1:12; Roman 8:15-17, 23; 2 Cor. 6:18; Gal. 3:26; Gal. 4:4-6; Eph. 1:5; Tit. 3:7; Heb. 12:7, 8; 1 John 3:1; Rev. 3:12.

ARTICLE XXI, OF SANCTIFICATION

We believe that sanctification is the carrying on to completion of the great change effected in regeneration, being a progressive deliverance from the dominion and defilement of sin and a corresponding growth in holy character; that it is wrought by the power of the indwelling Spirit, whereby union with Christ is maintained and holy dispositions are fostered; that in sanctification believers are fellow-workers with the Holy Spirit, being called to faith and repentance, to true obedience in motive and act, to dedication of themselves to the will of God, and to a diligent use of the outward means of grace; and that, while, because of defective faith and human frailty, perfection never can be reached in the present life, it is nevertheless the duty of believers to aim at entire conformity to the will of God, to which, with advancing experience and fuller appropriation of Christ, they may increasingly approach.

Psa. 19: 12, 13; Ezek. 36:25-27; Matt. 5:48; John 17:17; Acts 15:9; Acts 29:32; Rom. 6:1-6, 12, 14; Rom. 7:18, 23; Rom. 8:13; Rom. 13:14; 1 Cor. 1:30; 1 Cor. 6:11; 2 Cor. 3:18; 2 Cor. 7:1; Gal. 2:20; Gal. 5:16, 17, 24; Eph. 1:4; Eph. 3:16-19; Eph. 4:11, 12, 15, 16, 23, 24; Eph. 5:26; Eph. 6:10; Phil. 2:12, 13; Phil. 3:12-14; Phil. 4:13; Col. 1:10, 11; 1 Thess. 5:23; 2 Thess. 2:13; 2 Tim. 2:21; Heb. 12:1, 14; 1 Pet. 1:2; 1 Pet. 2:11; 2 Pet. 3:18; 1 John 1:5-10; 1 John 3:6, 9; 1 John 5:4.

ARTICLE XXII, OF UNION WITH CHRIST

We believe that all who receive Christ by saving faith are made one with Him in a mystical union through the Holy Spirit; that thereby they become vitally related to Him as the Sin-bearer and the Life-giver, insuring their acceptance with God, their renewal of nature, and their growth in holiness and fruitfulness; and that believers thus joined to Christ as their Head, and nourished by His life communicated to them, are bound together in one spiritual organism, which is called the body of Christ.

John 14:19; John 15:1-5; John 17:21-23; Rom. 6:3-5; Rom. 8:1; 1 Cor. 1:30; 1 Cor. 12: 12, 13, 27; 2 Cor. 4:10, 11; 2 Cor. 5:17; Eph. 1:23; Eph. 5:30; Col. 2:10, 19.

ARTICLE XXIII, OF THE SECURITY OF BELIEVERS

We believe that, because of the original purpose, the unchanging love, and the constant operation of God, all who are brought into vital union with Christ, and are members of His mystical body,

abide permanently in a state of grace and finally are made perfect in glory; that, while such fall into sin, and some under God's fatherly displeasure, until they humble themselves and make confession, they never become utterly apostate; and that this continuance on the part of believers is accomplished by the Holy Spirit in harmony with their rational nature, the warnings, cautions, and exhortation of Scripture addressed to them being used to foster self-examination, watching, prayer, and the faithful observance of all sacred ordinances.

Psa. 51:1-7; Psa. 73:23; Jer. 31:3; Jer. 32:40; Matt. 24:24; Matt. 26:69-74; Luke 22:31, 32; John 8:31; John 10:28, 29; John 17:2, 3, 11, 24; Rom. 8:31-39; 1 Cor. 8:8, 9; 1 Cor. 9:27; Eph. 4:30; Phil. 1:6; 2 Thess. 3:3; 2 Tim. 2:19; Heb. 3:12; Heb. 4:1, 7; Heb. 6:4-6, 9, 10; Heb. 7:25; Heb. 10:10, 14; Heb. 13:20, 21; 1 Pet. 1:5, 8, 9; 2 Pet. 1:10; 1 John 2:17, 19, 27; 1 John 3:9; Jude 20, 21, 24.

ARTICLE XXIV, OF ASSURANCE

We believe that from the first the believer has a persuasion, proportioned to the strength of his faith, that he is saved, this initial confidence resting on the promise and power and faithfulness of God; that, in addition, there is the assurance of sense or feeling, to which he attains through his conscious possession of the graces of the children of God and through the inner witness of the Holy Spirit; and that it is the privilege and duty of every believer to give diligence to attain this conscious assurance of salvation whereby he may live in joy and peace, may be moved the more by love and thanksgiving to God, and may be led to a fuller obedience and service.

Psa. 23:1-6; Psa. 73:23-26; Rom. 5:2, 5; Rom. 8:16, 38, 39; Rom. 15:13; 2 Cor. 1:21, 22; Eph. 1:13, 14; Eph. 4:30; Col. 2:2; 2 Tim. 1:12; Tit. 2:11-14; Heb. 6:11, 17-19; Heb. 10:22; 1 Pet. 1:3; 2 Pet. 1:4, 10, 11; 1 John 2:3; 1 John 3: 2, 3, 14, 19, 21, 24; 1 John 4: 13, 16; 1 John 5:13.

ARTICLE XXV, OF THE LAW OF GOD

We believe that the moral law of God summarized in the Ten Commandments, proclaimed by the prophets, and unfolded in the life and teachings of Jesus Christ, is of perpetual obligation; that it demands not only right acts and words, but also right dispositions and states of mind; that it is of use to all men in setting before them the inflexible holy will of God, in discovering to them sin in its true light, and in preparing the way for the gospel of grace; and that although believers, because of their justification, are not subject to it as a condition of salvation, they are required to obey it as a rule of action and standard of character.

Psa. 19:7, 8, 11; Psa. 119:4; Jer. 31:33; Matt. 5:17-19, 21- 48; Matt. 6:1-34; Matt. 22:37- 40; Acts 13:39; Rom. 3:20, 31; Rom. 6:14; Rom. 7:4, 6, 7, 9, 12, 14, 22, 25; Rom. 8:4; Rom. 10:4; Rom. 13:8; 1 Cor. 7:19; 1 Cor. 9:20, 21; Gal. 2:16; Gal. 3:13, 21, 24; Gal. 4:4, 5; Gal. 5:14; Eph. 6:2; 1 Tim. 1:8; Heb. 8:10; Jas. 1:25; Jas. 2:8, 9, 12; 1 John 2:3, 4, 7, 8.

ARTICLE XXVI, OF THE STUDY OF GOD'S WORD

We believe that Holy Scripture, as God's written Word, is adapted to the spiritual needs of man, containing whatever doctrine is necessary to salvation and all things that pertain to life and godliness; that, therefore, it deserves and demands our reverent attention and our deepest thought; and that the reading and study of the Word, when entered upon with a mind illumined by the Holy Spirit and with prayerful reflection, will always prove an efficacious means of grace, transforming life and character.

Psa. 1:1-3; Psa. 19:7; Psa. 119:130; Matt. 21:42; Matt. 22:29; Luke 24:27, 32; John 5:39; Acts 8:30-35; Acts 17:11; Rom. 15:4; Eph. 6:17, 18; 1 Tim. 4:6; 2 Tim. 3:15-17; Heb. 4:2; Jas. 1:21, 25.

ARTICLE XXVII, OF PRAYER

We believe that prayer is an indispensable condition of fellowship with God and a vital requirement in spiritual growth and the obtaining of promised mercies; that it must be offered in the name of Christ, in reliance on His merits, and by the help of the Holy Spirit; that it includes adoration, thanksgiving, aspiration, the outpouring of the soul in converse with God, confession of sin and shortcomings, supplication for pardon and all blessings promised in the gospel, and petition for such temporal benefits as may be agreeable to the Divine will; that remembrance of others at the throne of grace is an obligation without which the life of prayer cannot be fully realized; and that God has given the intercession His children an essential place in bringing about the salvation of men and in promoting the advance of His Kingdom and the doing of His will on earth.

Neh. 1:4-11; Psa. 17:1; Psa. 32:5; Psa. 62:8; Psa. 122:6; Ezek. 36:37; Dan. 9:4; Matt. 5:44; Matt. 6:9-15; Matt. 7:7, 8, 11; Mark 11:24; Luke 11:2-4; Luke 18:9-14; John 14:13, 14; John 16:23, 24; Acts 9:11; Rom. 8:26, 27; 1 Cor. 1:2; Eph. 1:3, 15-23; Eph. 3:14-19; Eph. 6:18, 19; Phil. 1:9; Phil. 4:6; Col. 4:3, 12; 1 Thess. 5:25; 1 Tim. 2:1-4, 8; Heb. 4:16; Jas. 1:5-8; Jas. 5:16; 1 Pet. 2:5; 1 John 1:9; 1 John 5:14, 15; Jude 20, 21, 25.

ARTICLE XXVIII, OF PRAISE

We believe that God is worthy of all praise and adoration because of His glorious perfections as unfolded in creation, providence, and redemption; that praise as a definite ordinance of worship is expressed in words joined to music; and that in this ordinance the Psalms of the Bible, by reason of the Divine inspiration, their excellence, and their evident design, are accredited for permanent use, together with meritorious evangelical hymns in which are expressed the experiences, privileges, and duties of the Christian life.

In 1925 the General Assembly of the United Presbyterian Church [of North America] decided that a number of hymns that are in accord with the spirit and teaching of the Bible should be selected for inclusion in the church's hymnal; and later it chose 150 hymns and included them in the Church's hymnal in a single volume. In the same way, the Synod [of the Nile] may select

*appropriate hymns and append them to its own hymnal for use in worship services.*¹²

2 Sam. 23:1, 2; 1 Chron. 16:7-9, 23; 2 Chron. 29:30; Psa. 47:6, 7; Psa. 95:1, 2; Psa. 105:2; Psa. 137:3; Psa. 147:1; Psa. 150:1, 2; Matt. 26:30; Luke 20:42; Luke 24:44; Acts 1:20; Rom. 15:9; Eph. 1:6, 12, 14; Eph. 5:19; Col. 3:16; 2 Tim. 3:16; Rev. 4:11; Rev. 5:9-14; Rev. 14:3; Rev. 15:3, 4.

ARTICLE XXIX, OF SABBATH OBSERVANCE

We believe that the holy Sabbath, originally a memorial of creation, is an institution which has its foundation in the revealed will of God, which was established for the physical, moral, and spiritual well-being of man, and which was designed for all ages and nations; that its transfer from the last day of the week to the first, commemorating the resurrection of the Redeemer of mankind, was effected by Christ's own example and by Apostolic sanction; that, in the spirit of gratitude for the blessings it conveys, the Sabbath, or the Lord's Day, should be hallowed by refraining from worldly employments and recreations and, aside from the duties of necessity and mercy, by devoting the day to public and private worship, spiritual culture, and Christian activities; and that the civil Sabbath of legally protected rest, because of its great and manifold benefits to human society, should be maintained and defended against desecration.¹³

*We believe that the Lord's Day, though not a civil Sabbath of legally protected rest in most of the country, should still be maintained, and we should offer prayers to God so that our country may receive great blessings.*¹⁴

Gen. 2:2, 3; Exod. 20:8-11; Exod. 31:13; Lev. 19:30; Neh. 13:15-22; Isa. 56:2-7; Isa. 58:13, 14; Isa. 66:23; Jer. 17:24-27; Matt. 5:17, 18; Matt. 12:2-12; Mark 2:27, 28; Luke 4:16; John 20:19, 26; Acts 2:1; Acts 20:7; 1 Cor. 16:2; Rev. 1:10.

ARTICLE XXX, OF THE SACRAMENTS

We believe that the sacraments of Baptism and the Lord's Supper were instituted by Christ and are of perpetual validity and obligation; that they are signs and seals of the new covenant and channels of a real communication of grace to those receiving them in faith; and that through their observance the Church of Christ confesses her Lord and is visibly distinguished from the world.

We believe that baptism with water into the Name of the Father and of the Son and of the Holy Spirit is the sacrament that recognizes membership within the Church, in which are set forth union to Christ, regeneration and cleansing by the Spirit, the remission of sins, and our engagement to be the Lord's; that it is rightly administered by the pouring or sprinkling of water upon the person, but the mode is not essential; that not only are adult believers to be baptized, but also the children of believers before reaching the age of accountability, on the faith of the parents, who appropriate for their children the benefits which the sacrament offers and promise to rear them in the nurture and admonition of the Lord.

¹²The italicized section has been added from the Egyptian version of the confession.

¹³The underlined section is not included in the Egyptian version of the confession.

¹⁴The italicized section has been added from the Egyptian version of the confession.

We believe that the Lord's Supper is the sacrament of communion with Christ, in which bread and wine are given and received in thankful remembrance of Him and of His sacrifice on the cross, and they who in faith receive the same partake of the body and blood of the Lord Jesus Christ, after a spiritual manner, to their building up in grace; that it should never be engaged in without previous self-examination as to a sincere desire to be cleansed from all sin, a true and living faith in the Lord Christ, and brotherly love toward all; and that all are to be invited to the Lord's Supper who have confessed their faith in Christ and are leading a Christian life.

Gen. 17:7; Isa. 52:15; Ezek. 36:25; Matt. 26:26-30; Matt. 28:19; Mark 10:13-16; Mark 14:22-25; Luke 18:15-17; Luke 22:17-20; John 3:5; John 6:48-58; Acts 2:38-41; Acts 8:12, 37, 38; Acts 16:15, 33; Acts 22:16; Rom. 4:11; Rom. 6:3, 4; 1 Cor. 7:14; 1 Cor. 10:1- 4, 16, 17, 21; 1 Cor. 11:23-34; 1 Cor. 12:13; Gal. 3: 27; Eph. 5: 25, 26; Col. 2: 12; Tit. 3:5; 1 Pet. 3: 21.

ARTICLE XXXI, OF LAWFUL OATHS AND VOWS

We believe that an oath is an act of religious worship in which we solemnly call upon the only true and living God to witness the truth of what we affirm or our voluntary assumption of an obligation to do something in the future, with an implied imprecation of God's judgment if we lie or prove false to our engagements; that the proper circumstances under which an oath may be taken are those in which serious and perfectly lawful interests are involved, in which an appeal to God is necessary to secure confidence and end strife, and where the oath is imposed by the duly constituted authority of Church or State.

We believe that a vow is a promise formally made to God, in way of thankfulness for mercy received, or for the obtaining of what we desire; that it is of like sacred nature with an oath, because it is God to Whom the promise is made; that a vow cannot bind to do what which is unlawful or impossible, nor where its continued observance is inconsistent with our spiritual interests; and that to vow on a trifling occasion, or, having rightly vowed, to fail in performance, is to be guilty of profanity.

Gen. 24:2-9; Gen. 28:20-22; Exod. 20:7; Lev. 19:12; Deut. 6:13; Deut. 10:20; Deut. 23:21; Judg. 11:30, 36, 39; 2 Chron. 6:22, 23; Neh. 5:12; Neh. 13:25; Psa. 15:4; Psa. 61:8; Psa. 66:13, 14; Psa. 76:11; Psa. 116:14; Prov. 20:25; Eccl. 5:5; Isa. 65:16; Jer. 4:2; Matt. 5:33-37; Mark 6:23, 26; Acts 18:18; Acts 23:12-14; 2 Cor. 1:23; Gal. 1:20; Heb. 6:16; Jas. 5:12.

ARTICLE XXXII, OF THE CHURCH

We believe that there is one holy Catholic or Universal Church, consisting of the whole number of those of every age and nation who have been chosen of God unto salvation and redeemed by the Lord Jesus, and who, being united by the Holy Spirit to Christ their living Head, are one spiritual body in Him; that it is the will of Christ that His Church on earth should exist as a visible brotherhood, composed of all those who profess faith in Him and obedience to His laws, together with their children, organized for the confession of His Name, the public worship of God, the preaching and teaching of the Word, the administration of the sacraments, the nurture and

fellowship of the children of God, the propagation of the gospel, and the promotion of social righteousness; and that all particular Churches or ecclesiastical denominations throughout the world which hold the fundamental truths of evangelical religion and own allegiance to Jesus Christ as Divine Lord and Saviour are to be regarded as within the one visible Church.

Psa. 2:8; Psa. 22:27-31; Matt. 16:18; Matt. 18:17; Matt. 28:18-20; John 10:16; John 17:21, 24; John 21:15-17; Acts 8:1; Acts 13:1; Acts 20:28; Rom. 15:9-12; Rom. 16:1, 3-5, 16, 23; 1 Cor. 1:2; 1 Cor. 4:17; 1 Cor. 10:32; 1 Cor. 12:12, 13, 28; 1 Cor. 15:9; 1 Cor. 16:19; Gal. 1:2, 13, 22; Eph. 1:10, 22, 23; Eph. 2:19, 20; Eph. 3:10; Eph. 4:11-13; Eph. 5:23-32; Phil. 3:6; Phil. 4:15; Col. 1:18, 24; 1 Tim. 3:15; Heb. 12:23; Rev. 7:9, 10; Rev. 22:16.

ARTICLE XXXIII, OF CHURCH ORDER

We believe that the supreme and only head of the Church is the Lord Jesus Christ, under Whose authority and according to Whose will the worship, teaching, discipline, and government of the Church are to be administered; that through those who serve lawfully in the offices of the Church Christ exercises mediately His own power and enforces His own laws; and that the Presbyterian form of church polity is in accordance with the Scriptures.

Matt. 16:19; Matt. 18:17, 18; Matt. 28:18-20; John 20:23; Acts 14:23; Acts 15:2-29; Acts 16:4; Acts 20:17, 28; 1 Cor. 12:28; 2 Cor. 2:6-8; Eph. 4:11, 12; Eph. 5:24; Phil. 1:1; Col. 1:18; 1 Thess. 5:12; 1 Tim. 3:1-13; 1 Tim. 4:14; 1 Tim. 5:17; Tit 1:4-9; Heb. 13:7, 17, 24; 1 Pet. 5:1.

ARTICLE XXXIV, OF THE MINISTRY

We believe that Jesus Christ as the Head of the Church has appointed therein the official ministry of reconciliation; that He calls men to this ministry through the working of the Holy Spirit in their hearts and by the orderings of providence; and that those thus called are to be set apart by ordination, whereby they are solemnly invested with the authority, powers, and duties of their sacred office.

Matt. 9:38; Acts 13:2, 3; 1 Cor. 3:5; 1 Cor. 4:1; 1 Cor. 12:28; 2 Cor. 5:18; Eph. 4:11, 12; Eph. 6:21; Phil. 1:1; Col. 1:7; Col. 4:7, 17; 1 Thess. 3:2; 1 Tim. 4:14; 1 Tim. 5:22; 2 Tim. 1:6; 2 Tim. 4:5; Heb. 13:7, 17; 1 Pet. 5:1-4.

ARTICLE XXXV, OF CHURCH FELLOWSHIP

We believe that all who have accepted Christ as their Redeemer should unite themselves with some branch of the visible Church, in order to share in the privileges and responsibilities of its members and confess Christ before men; that under Christ they should yield the Church their supreme loyalty, honoring its ordinances and seeking its welfare in season and out of season; and that with this they should forsake all association, whether secret or open, that they find prejudicial to their Church allegiance and a hindrance to the fulfillment of Christian duties.

Matt. 10:32; Acts 2:41, 42, 47; Acts 11:26; 1 Cor. 10:32; 1 Cor. 12:13; 1 Cor. 16:2; 2 Cor. 6:14-

18; Eph. 4:11-13; Eph. 5:11; 1 Tim. 3:15; Heb. 10:25; 1 John 2:15, 16, 19; Rev. 18:4.

ARTICLE XXXVI, OF THE FAMILY

We believe that the family is the unit of society and is fundamental to human welfare; that marriage is ordained of God, and is therefore an institution which involves a religious as well as a civil contract; that the law of marriage, requiring monogamy, governing the prohibited degrees of consanguinity or affinity, and establishing the permanence of the tie, is laid down in the Word of God, upon which the enactments of the State may not transgress rightfully; that the true Christian home is built on the Divine ideal of marriage, is sanctified by the Holy Spirit, and is observant of family religion; and that it is the duty of parents to dedicate their children to God and give them a moral and spiritual training for the making of character. We believe that since the standard of marriage is a lifelong union of one man and one woman, its dissolution is not to be lightly regarded; that, where warrantable, this can be effected only by competent civil authority; and that the remarriage of divorced persons is permissible, while both parties are living, only when the divorce has been obtained on the ground of adultery, and then for the innocent party alone.

Gen. 1:27, 28; Gen. 2:24; Gen. 5:1, 2; Lev. 18:6-30; Deut. 6:6, 7; 1 Sam. 1:11, 28; Jer. 1:5; Amos 2:7; Matt. 5:31, 32; Matt. 19:3-9; Mark 6:18; Mark 10:2-12; Rom. 7:2, 3; 1 Cor. 5:1; 1 Cor. 7:10-16, 39; Gal. 1:15; Eph. 5:22-33; Eph. 6:1-4; Col. 3:18-21; 2 Tim. 3:15; Heb. 13:4.

ARTICLE XXXVII, OF CIVIL GOVERNMENT

We believe that civil government is an ordinance of God, instituted for His glory and the welfare of society, and that the sovereign authority of the Lord Jesus Christ extends over this province of human life, so that States and their rulers are responsible to Him and are bound to render Him obedience and to seek the furtherance of His Kingdom upon earth, not, however, in any way constraining religious belief, imposing religious disabilities, or invading the rights of conscience; that it is binding on all to yield willing submission to constituted authorities except where this very clearly conflicts with the still higher duty of obedience to God; and that the due fulfillment of our duties as citizens includes a loyal consent to taxation for the necessities of the State and the lesser civic communities, the giving of aid to all worthy public causes, and faithful participation in the government of the country.

Psa. 2:10-12; Psa. 22:28; Psa. 47:7-9; Psa. 82:1, 2; Prov. 8:15, 16; Matt. 22:21; Acts 4:19; Rom. 13:1-7; Eph. 1:20-22; 1 Tim 2:1, 2; Tit. 3:1; 1 Pet. 2:13, 14, 17; Rev. 17:14; Rev. 19:16.

ARTICLE XXXVIII, OF THE SOCIAL ORDER

We believe that the Divine plan for mankind includes a social order in harmony with the ideals and spirit of Jesus Christ; that the triumph of the Kingdom of God in its present aspect would mean not only its establishment in the hearts of men individually, but a world in which righteousness and brotherhood should prevail; and that a primary duty of the Church is to give positive witness that the Christian principles of justice and love should have full expression in all relationships

whatsoever – personal, industrial, business, civic, national, and international.

Exod. 20:1-17; Micah 6:8; Mark 12:30, 31; Acts 17: 26; Rom. 13:1-10; Eph. 6:5-9; Phil. 1:27; Col. 3:22- 4:1; Jas. 5:1- 6.

ARTICLE XXXIX, OF THE INTERMEDIATE STATE

We believe that the souls of the righteous dead are immediately made perfect in holiness, and during the interval until the resurrection, though separated from the body, continue conscious, active, and at peace in the presence and fellowship of Christ, Who, after His ascension, sat down on the right hand of God; that in the abode of woe the souls of the impenitent wicked also continue conscious and active, enduring punishment for their sins; and that this intermediate state is one of incompleteness, the supreme blessedness of the saints and the utter wretchedness of the lost beginning only with their resurrection and the judgment.

Luke 9:28-36; Luke 16:19-31; Luke 23:43; John 8:56; John 14:3; Rom. 8:23; 1 Cor. 15:26; 2 Cor. 5:8-10; Phil 1:6, 23; 1 Thess. 1:10; Heb. 11:39, 40; Heb. 12:23; 1 Pet. 1:7; 1 Pet. 3:19; 1 John 3:2; Jude 6; Rev. 7:9; Rev. 19:1-5.

ARTICLE XL, OF THE SECOND ADVENT

We believe that the Lord Jesus Christ, Who at His ascension was received up into heaven, will come again to earth in person, visibly, with power and great glory; that His coming marks the consummation of the Kingdom of God; that the time thereof is reserved in the Divine counsels; and that this blessed hope is to be cherished as an incentive to watchful living and faithful witness-bearing on the part of Christ's followers.

Matt. 24:29-51; Matt. 25:1-13, 31-46; Mark 13:33-37; Luke 9:26; Acts 1:7, 11; Acts 3:21; 1 Thess. 1:10; 1 Thess. 4:16, 17; 1 Thess. 5:1-11; Heb. 9:28; 1 Pet. 5:4; 2 Pet. 3:8-13; Rev. 1:7.

ARTICLE XLI, OF THE RESURRECTION

We believe that through the power of Almighty God there will be a bodily resurrection of all the dead both of the just and of the unjust; that to the just it will be a resurrection unto life and to the unjust a resurrection until condemnation; and that the mortal bodies of those who are fallen asleep in Jesus, as well as of the faithful who are alive at His coming, will be fashioned anew and conformed to the body of His glory.

Job 19:26; Dan. 12:2; John 5:25, 28, 29; John 11:23-25; Acts 24:15; Rom. 8:11, 23; 1 Cor. 15:12-58; 2 Cor. 4:14; Phil. 3:11, 21; 1 Thess. 4:15, 16; 2 Tim. 2:18; Heb. 11:35.

ARTICLE XLII, OF THE JUDGMENT

We believe that, at the resurrection, He Who alone can read the heart will judge the world in righteousness by Jesus Christ; that the wicked, being condemned for their inexcusable sin and

depravity, will go away into eternal punishment; and that the righteous, although made manifest before the judgment-seat of Christ, will be acquitted and eternally accepted, and of God's grace rewarded according to their deeds.

Gen. 18:25; Matt. 10:15; Matt. 12:36; Matt. 25:31-46; Luke 12:47, 48; Luke 16:26; John 5:22, 24, 27-29; Acts 10:42; Acts 17:31; Acts 24:25; Rom. 2:5-16; Rom. 8:33; Rom. 14:10; 1 Cor. 4:4,5; 1 Cor. 6:2, 3; 1 Cor. 11:32; 2 Cor. 5:10; 2 Thess. 1:8, 9; 1 Tim. 5:24; 2 Tim. 4:1; Heb. 6:2; Heb. 9:27; Heb. 10:27; Heb. 12:23; Jas. 1:12; 2 Pet. 2:4; 2 Pet. 3:7; 1 John 4:17; Jude 6, 14, 15; Rev. 20:11-15.

ARTICLE XLIII, OF THE LIFE EVERLASTING

We believe in, and with glad and solemn hearts look for, the consummation and bliss of the life everlasting, wherein the people of God, freed from sin and sorrow, shall receive their inheritance of glory in the Kingdom of the Father, and with capacities and powers exalted and enlarged, shall be made fully blessed in the fellowship of Christ, in the perfected communion of saints, and in the service of God, Whom they shall enjoy forever and ever.

Psa. 16:9-11; Psa. 17:15; Psa. 23:6; Psa. 73:24-26; Matt. 25:21, 23, 34, 46; Luke 23:43; John 3:15, 16; John 14:3; John 17:22-24; Rom. 6:22; Rom. 8:18-25; 1 Cor. 13:12; 2 Cor. 4:17; 2 Cor. 5:8; Phil 1:23; Col. 3:4; 2 Tim. 4:8; Heb. 9:15; Heb. 12:22-24; Jas. 1:12; Jas. 2:5; 1 Pet. 1:3-5; 1 Pet. 5:1, 10; 2 Pet. 1:11; 1 John 3:2; Rev. 3:4; Rev. 7:13-17; Rev. 14:13; Rev. 21:3, 4; Rev. 22:1-5.

ARTICLE XLIV, OF CHRISTIAN SERVICE AND THE FINAL TRIUMPH

We believe that, as disciples and servants of Christ, we are bound to further the extension of His Kingdom by our prayers, gifts, and personal efforts, to defend the truth, to do good to all men, to maintain the public worship of God, to hallow the Sabbath, to preserve the inviolability of marriage and the sanctity of the family, to uphold the just authority of the State, and to live in all honesty, purity, and charity. We obediently receive the word of Christ bidding His people go into all the world and make disciples of all nations, declaring unto them that God is in Christ reconciling the world unto Himself, and that He will have all men to be saved and come to the knowledge of the truth. We confidently believe in the ultimate and complete triumph of our Saviour King, that by His grace and power all His enemies shall ultimately be overthrown, and the Kingdom of this world shall become the Kingdom of our Lord and of His Christ.

Exod. 20:8; Psa. 2:1-12; Psa. 22:27, 28; Psa. 72:8-17; Matt. 6:10; Matt. 13:31, 32; Matt. 16:18; Matt. 19:3-9; Matt. 24:14; Matt. 28:19, 20; Rom. 7:2,3; Rom. 13:1-7; 1 Cor. 15:24-28; 2 Cor. 5:19; 2 Cor. 9:7-15; Gal. 6:10; Eph. 4:1, 2; 2 Thess. 1:7-10; 1 Tim. 2:4; Tit. 2:11-14; Heb. 10:25; Heb. 13:4; 1 Pet. 2:13, 14; Jude 3; Rev. 5:12-14; Rev. 11:15; Rev. 19:11-16; Rev. 22:17.