

## Orthodox Congregational Church in Lanesville Statement of Faith

The following statement of faith was affirmed and adopted by this church on the day of her organization, August 25, 1830, and herein unchanged is reaffirmed.

I. We believe that there is but one God, the Creator, Preserver, and Moral Governor of the Universe; a Being of infinite power, knowledge, wisdom, justice, goodness, and truth; the self-existent, independent, and immutable fountain of good.

II. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God; that they are profitable for doctrine, for correction, for reproof, and for instruction in righteousness; and that they are our only rule of doctrinal belief and religious practice.

III. We believe that the mode of the divine existence is such as lays a foundation for a distinction into three persons: the Father, the Son, and the Holy Ghost; and that these three are one in essence, and equal in power and glory.

IV. We believe that God has made all things for Himself; that known unto Him are all His works from the beginning; and that He governs all things according to the counsel of His own will.

V. We believe that the divine law and the principles and administration of the divine government are perfectly holy, just, and good; and that all rational beings are bound to approve of them as such.

VI. We believe that God, at first, created man in His own image, in a state of rectitude and holiness; and that he fell from that state by transgressing the divine command in the article of forbidden fruit.

VII. We believe that, in consequence of the apostasy, the heart of man, in his natural state, is destitute of holiness and in a state of positive disaffection with the law, character, and government of God; and that all men previous to regeneration are dead in trespasses and sins.

VIII. We believe that Christ, the Son of God, has by His obedience, sufferings, and death, made atonement for sin; that He is the only Redeemer of sinners; and that all who are saved will be altogether indebted to the grace and mercy of God for their salvation.

IX. We believe that, although the invitations of the gospel are such that whosoever will may come and take of the water of life freely, the depravity of the human heart is such that no man will come to Christ, except the Father, by the special and efficacious influences of His Spirit, draw him.

X. We believe that those who embrace the gospel were chosen in Christ before the foundation of the world, that they should be holy and without blame before Him in love; and that they are saved, not by works of righteousness which they have done, but according to the distinguishing mercy of God, through sanctification of the Spirit, and belief of the truth.

XI. We believe that those who cordially embrace Christ, though they may be left to commit sin, will never be left finally to fall away and perish; but will be kept by the power of God, through faith, unto salvation.

XII. We believe that watchfulness over the life, holy meditation, a conscientious attention upon public, family, and secret worship, together with the steady practice of righteousness, truth, sincerity, and charity towards man, and of sobriety, chastity, and temperance towards ourselves, are the indispensable duties of every Christian.

XIII. We believe that there will be a general resurrection of the bodies, both of the just and of the unjust.

XIV. We believe that all mankind must one day stand before the judgment-seat of Christ, to receive a just and final sentence of retribution according to the deeds done in the body; that, at the day of judgment, the state of all will be unalterably fixed, and that the punishment of the wicked and the happiness of the righteous will be endless.

XV. We believe that Christ has a visible church in the world, into which none in the sight of God but real believers, and none in the sight of man but visible believers have right of admission.

XVI. We believe that the sacraments of the New Testament are baptism and the Lord's Supper; that believers in regular church standing only can consistently partake of the Lord's Supper; and that visible believers and their households only can consistently be admitted to the ordinance of baptism.