

# **Statements of Faith of the Wesleyan Church**

## **1. Faith in the Holy Trinity**

We believe in the one living and true God, both holy and loving, eternal, unlimited in power, wisdom, and goodness, the Creator and Preserver of all things. Within this unity there are three persons of one essential nature, power, and eternity—the Father, the Son, and the Holy Spirit.

Gen. 1:1; 17:1; Ex. 3:13-15; 33:20; Deut. 6:4; Ps. 90:2; Isa. 40:28-29; Matt. 3:16-17; 28:19; John 1:1-2; 4:24; 16:13; 17:3; Acts 5:3-4; 17:24-25; I Cor. 8:4; 6; Eph. 2:18; Phil. 2:6; Col. 1:16-17; I Tim. 1:17; Heb. 1:8; I John 5:20.

## **2. The Father**

We believe the Father is the Source of all that exists, whether of matter or spirit. With the Son and the Holy Spirit, He made man in His image. By intention He relates to people as Father, thereby forever declaring His goodwill toward them. In love, He both seeks and receives penitent sinners.

Ps. 68:5; Isa. 64:8; Matt. 7:11; John 3:17; Rom. 8:15; I Peter 1:17

## **3. The Son of God**

We believe in Jesus Christ, the only begotten Son of God. He was conceived by the Holy Spirit and born of the Virgin Mary, truly God and truly man. He died on the cross and was buried, to be a sacrifice both for original sin and for all human transgressions, and to reconcile us to God. Christ rose bodily from the dead, and ascended into heaven, and there intercedes for us at the Father's right hand until He returns to judge all humanity at the last day.

Ps. 16:8-10; Matt. 1:21, 23; 11:27; 16:28; 27:6-66; 28:5-9, 16-17; Mark 10:45; 15; 16:6-7; Luke 1:27, 31, 35; 24:4-8, 23; John 1:1, 14, 18; 3:16-17; 20:26-29; 21; Acts 1:2-3; 2:24-31; 4:12; 10:40; Rom. 5:10, 18; 8:34; 14:9; I Cor. 15:3-8, 14; II Cor. 5:18-19; Gal. 1:4; 2:20; 4:4-5; Eph. 5:2; I Tim. 1:15; Heb. 2:17; 7:27; 9:14, 28; 10:12; 13:20; I Peter 2:24; I John 2:2; 4:14

## **4. The Holy Spirit**

We believe in the Holy Spirit who proceeds from the Father and the Son, and is of the same essential nature, majesty, and glory, as the Father and the Son, truly and eternally God. He is the Administrator of grace to all mankind, and is particularly the effective Agent in conviction for sin, in regeneration, in sanctification, and in glorification. He is ever present, assuring, preserving, guiding, and enabling the believer.

Job 33:4; Matt. 28:19; John 4:24; 14:16-17; 15:26; 16:13-15; Acts 5:3-4; Rom. 8:9; II Cor. 3:17; Gal. 4:6

## **5. The Sufficiency & Full Authority of the Holy Scriptures for Salvation**

We believe that the books of the Old and New Testaments constitute the Holy Scriptures. They are the inspired and infallibly written Word of God, fully inerrant in their original manuscripts and superior to all human authority, and have been transmitted to the present without corruption of any essential doctrine. We believe that they contain all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man or woman that it should be believed as an article of faith, or be thought requisite or necessary to salvation. Both in the Old and New testaments life is offered to mankind ultimately through Christ, who is the only Mediator between God and humanity. The New Testament teaches Christians how to fulfill the moral principles of the Old Testament, calling for loving obedience to God made possible by the indwelling presence of His Holy Spirit.

### **The canonical books of the Old Testament are:**

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, With, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

### **The canonical books of the New Testament are:**

Matthew, Mark, Luke, John, Acts, Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, Titus, Philemon, Hebrews, James, I Peter, II Peter, I John, II John, III John, Jude, and Revelation.

Ps. 19:7; Matt. 5:17-19; 22:37-40; Luke 24:27, 44; John 1:45; 5:46; 17:17; Acts 17:2, 11; Rom. 1:2; 15:4, 8; 16:26; II Cor. 1:20; Gal. 1:8; Eph. 2:15-16; I Tim. 2:5; II Tim. 3:15-17; Heb. 4:12; 10:1; 11:39; James 1:21; I Peter 1:23; II Peter 1:19-21; I John 2:3-7; Rev. 22:18-19.

## **6. God's Purpose for Humanity**

We believe that the two great commandments which require us to love the Lord our God with all the heart, and our neighbors as ourselves, summarize the divine law as it is revealed in the Scriptures. They are the perfect measure and norm of human duty, both for the ordering and directing of families and nations, and all other social bodies, and for individual acts, by which we are required to acknowledge God as our only Supreme Ruler, and all persons as created by Him, equal in all natural rights. Therefore, all persons should so order all their individual, social, and political acts as to give to God entire and absolute obedience, and to assure to all the enjoyment of every natural right, as well as to promote the fulfillment of each in the possession and exercise of such rights.

Lev. 19:18, 34; Deut. 1:16-17; Job 31:13-14; Jer. 21:12; 22:3; Micah 6:8; Matt. 5:44-48; 7:12; Mark 12:28-31; Luke 6:27-29, 35; John 13:34-35; Acts 10:34-35; 17:26; Rom.

## **7. Marriage & the Family**

We believe that every person is created in the image of God, that human sexuality reflects that image in terms of intimate love, communication, fellowship, subordination to the self to the larger whole, and fulfillment. God's Word makes use of the marriage relationship as the supreme metaphor for His relationship with His covenant people and for revealing the truth that that relationship is of one God with one people. Therefore, God's plan for human sexuality is that it is to be expressed only in a monogamous lifelong relationship between one man and one woman within the framework of marriage. This is the only relationship which is divinely designed for the birth and rearing of children and is a covenant union made in the sight of God, taking priority over every other human relationship.

Gen. 1:27-28; 2:18, 20, 23, 24; Isa. 54:4-8; 62:5b; Jer. 3:14; Ezek. 16:3ff.; Hosea 2; Mal. 2:14; Matt. 19:4-6; Mark 10:9; John 2:1-2, 11; I Tim. 5:14; I Cor. 9:5; Eph. 5:23-32; Heb. 13:4; Rev. 19:7-8.

## **8. Personal Choice**

We believe that humanity's creation in the image of God included ability to choose between right and wrong. Thus individuals were made morally responsible for their choices. But since the fall of Adam, people are unable in their own strength to do the right. This is due to original sin, which is not simply the following of Adam's example, but rather the corruption of the nature of each mortal and is reproduced naturally in Adam's descendants. Because of it, humans are very far gone from original righteousness, and by nature are continually inclined to evil. They cannot of themselves even call upon God or exercise faith for salvation. But through Jesus Christ the prevenient grace of God makes possible what humans in self effort cannot do. It is bestowed freely upon all, enabling all who will to turn and be saved.

Gen. 6:5; 8:21; Deut. 30:19; Josh. 24:15; I Kings 20:40; Ps. 51:5; Isa. 64:6; Jer. 17:9; Mark 7:21-23; Luke 16:15; John 7:17; Rom. 3:10-12; 5:12-21; I Cor. 15:22; Eph. 2:1-3; I Tim. 2:5; Titus 3:5; Heb. 11:6; Rev. 22:17.

## **9. The Atonement**

We believe that Christ's offering of himself, once and for all, through His sufferings and meritorious death on the cross, provides the perfect redemption and atonement for the sins of the whole world, both original and actual. There is no other ground of salvation from sin but that alone. This atonement is sufficient for every individual of Adam's race. It is unconditionally effective in the salvation of those mentally incompetent, and of children under the age of accountability. But it is effective for the salvation of those who reach the age of accountability only when they repent and exercise faith in Christ.

Isa. 52:13-53:12; Luke 24:46-47; John 3:16; Acts 3:18; 4:12; Rom. 3:20, 24-26; 5:8-11, 13, 18-20; 7:7; 8:34; I Cor. 6:11; 15:22; Gal. 2:16; 3:2-3; Eph. 1:7; 2:13, 16; I Tim. 2:5-6; Heb. 7:23-27; 9:11-15, 24-28; 10:14; I John 2:2; 4:10.

## **10. Repentance & Faith**

We believe that for men and women to appropriate what God's prevenient grace has made possible, they must voluntarily respond in repentance and faith. The ability comes from God, but the act is the individuals.

Repentance is prompted by the convicting ministry of the Holy Spirit. It involves a willful change of mind that renounces sin and longs for righteousness, a godly sorrow for and a confession of past sins, proper restitution for wrongdoings, and a resolution to reform the life. Repentance is the precondition for saving faith, and without it saving faith is impossible. Faith, in turn, is the only condition of salvation. It begins in the agreement of the mind and the consent of the will to the truth of the gospel, but issues in a complete reliance by the whole person in the saving ability of Jesus Christ and a complete trusting of oneself to Him as Savior and Lord. Saving faith is expressed in a public acknowledgment of His Lordship and an identification with His church.

Mark 1:15; Luke 5:32; 13:3; 24:47; John 3:16; 17:20; 20:31; Acts 5:31; 10:43; 11:18; 16:31; 20:21; 26:20; Rom. 1:16; 2:4; 10:8-10, 17; Gal. 3:26; Eph. 2:8; 4:4-6; Phil. 3:9; II Thess. 2:13; II Tim. 2:25; Heb. 11:6; 12:2; Peter 1:9; II Peter 3:9.

## **11. Justification, Regeneration & Adoption**

We believe that when one repents of personal sin and believes on the Lord Jesus Christ, that at the same moment that person is justified, regenerated, adopted into the family of God, and assured of his salvation through the witness of the Holy Spirit.

We believe that justification is the judicial act of God whereby a person is accounted righteous, granted full pardon of all sin, delivered from guilt, completely released from the penalty of sins committed, by the merit of our Lord and Savior Jesus Christ, by faith alone, not on the basis of works.

We believe that regeneration, or the new birth is that work of the Holy Spirit whereby, when one truly repents and believes, one's moral nature is given a distinctively spiritual life with the capacity for love and obedience. This new life is received by faith in Jesus Christ, it enables the pardoned sinner to serve God with the will and affections of the heart, and by it the regenerate is delivered from the power of sin which reigns over all the unregenerate.

We believe that adoption is the act of God by which the justified and regenerated believer becomes a partaker of all the rights, privileges and responsibilities of a child of God.

Justification: Hab. 2:4; Acts 13:38-39; 15:11; 16:31; Rom. 1:17; 3:28; 4:2-5; 5:1-2; Gal. 3:6-14; Eph. 2:8-9; Phil. 3:9; Heb. 10:38.

Regeneration: John 1:12-13; 3:3, 5-8; II Cor. 5:17; Gal. 3:26; Eph. 2:5, 10, 19; 4:24; Col. 3:10; Titus 3:5; James 1:18; I Peter 1:3-4; II Peter 1:4; I John 3:1.

Adoption: Rom. 8:15; Gal. 4:5, 7; Eph. 1:5.

Witness of the Spirit: Rom. 8:16-17; Gal. 4:6; I John 2:3; 3:14, 18-19.

## **12. Good Works**

We believe that although good works cannot save us from our sins or from God's judgment, they are the fruit of faith and follow after regeneration. Therefore, they are pleasing and acceptable to God in Christ, and by them a living faith may be as evidently known as a tree is discerned by its fruit.

Matt. 5:16; 7:16-20; John 15:8; Rom. 3:20; 4:2, 4, 6; Gal. 2:16; 5:6; Eph. 2:10; Phil. 1:11; Col. 1:10; I Thess. 1:3; Titus 2:14; 3:5; James 2:18, 22; I Peter 2:9, 12.

## **13. Sin After Regeneration**

We believe that after we have experienced regeneration, it is possible to fall into sin, for in this life there is no such height or strength of holiness from which it is impossible to fall. But by the grace of God one who has fallen into sin may by true repentance and faith find forgiveness and restoration.

Mal. 3:7; Matt. 18:21-22; John 15:4-6; I Tim. 4:1, 16; Heb. 10:35-39; I John 1:9; 2:1, 24-25.

## **14. Sanctification: Initial, Progressive, Entire**

We believe that sanctification is that work of the Holy Spirit by which the child of God is separated from sin unto God and is enabled to love God with all the heart and to walk in all His holy commandments blameless. Sanctification is initiated at the moment of justification and regeneration. From that moment there is a gradual or progressive sanctification as the believer walks with God and daily grows in grace and in a more perfect obedience to God. This prepares for the crisis of entire sanctification which is wrought instantaneously when the believer presents themselves a living sacrifice, holy and acceptable to God, through faith in Jesus Christ, being effected by the baptism with the Holy Spirit who cleanses the heart from all inbred sin. The crisis of entire sanctification perfects the believer in love and empowers that person for effective service. It is followed by lifelong growth in grace and the knowledge of our Lord and Savior, Jesus Christ.

Gen. 17:1; Deut. 30:6; Ps. 130:8; Isa. 6:1-6; Ezek. 36:25-29; Matt. 5:8, 48; Luke 1:74-75; 3:16-17; 24:29; John 17:1-26; Acts 1:4-5, 8; 2:1-4; 15:8-9; 26:18; Rom. 8:3-4; I Cor. 1:2; 6:11; II Cor. 7:1; Eph. 4:13, 24; 5:25-27; I Thess. 3:10, 12-13; 4:3, 7-8; 5:23-24; II Thess. 2:13; Titus 2:11-14; Heb. 10:14; 12:14; 13:12; James 3:17-18; 4:8; I Peter 1:2; II Peter 1:4; I John 1:7, 9; 3:8-9; 4:17-18; Jude 24.

## **15. The Gifts of the Spirit**

We believe that the Gift of the Spirit is the Holy Spirit himself, and He is to be desired more than the gifts of the Spirit which He in His wise counsel bestows upon individual members of the Church to enable them properly to fulfill their function as members of the body of Christ. The gifts of the Spirit, although not always identifiable with natural abilities, function through them for the edification of the whole church. The relative value of the gifts of the Spirit is to be tested by their usefulness in the church and not by the ecstasy produced in the ones receiving them.

Luke 11:13; 24:49; Acts 1:4; 2:38-39; 8:19-20; 10:45; 11:17; Rom. 12:4-8; I Cor. 12:1-14:40; Eph. 4:7-8, 11-16; Heb. 2:4; 13:20-21; I Peter 4:8-11.

## **16. The Church**

We believe that the Christian church is the entire body of believers in Jesus Christ, who is the founder and only Head of the church. The church includes both those believers who have gone to be with the Lord and those who remain on the earth, having renounced the world, the flesh, and the devil, and having dedicated themselves to the work which Christ committed unto His church until He comes. The church on earth is to preach the pure Word of God, properly administer the sacraments according to Christ's instructions, and live in obedience to all that Christ commands. A local church is a body of believers formally organized on gospel principles, meeting regularly for the purposes of evangelism, nurture, fellowship, and worship. The Wesleyan Church is a denomination consisting of those members within district conferences and local churches who, as members of the body of Christ, hold the faith set forth in these Articles of Religion and acknowledge the ecclesiastical authority of its governing bodies.

Matt. 16:18; 18:17; Acts 2:41-47; 9:31; 11:22; 12:5; 14:23; 15:22; 20:28; I Cor. 1:2; 12:28; 16:1; II Cor. 1:1; Gal. 1:2; Eph. 1:22-23; 2:19-22; 3:9-10, 21; 5:22-33; Col. 1:18, 24; I Thess. 1:1; II Thess. 1:1; I Tim. 3:15; Heb. 12:23; James 5:14.

## **17. The Sacraments: Baptism & the Lord's Supper**

We believe that water baptism and the Lord's Supper are the sacraments of the church commanded by Christ and ordained as a means of grace when received through faith. They are tokens of our profession of Christian faith and signs of God's gracious ministry toward us. By them, He works within us to quicken, strengthen, and confirm our faith.

We believe that water baptism is a sacrament of the church, commanded by our Lord and administered to believers. It is a symbol of the new covenant of grace and signifies acceptance of the benefits of the atonement of Jesus Christ. By means of this sacrament, believers declare their faith in Jesus Christ as Savior.

Matt. 3:13-17; 28:19; Mark 1:9-11; John 3:5, 22, 26; 4:1-2; Acts 2:38-39, 41; 8:12-17, 36-38; 9:18; 16:15, 33; 18:8; 19:5; 22:16; Rom. 2:28-29; 4:11; 6:3-4; I Cor. 12:13; Gal. 3:27-29; Col. 2:11-12; Titus 3:5.

We believe that the Lord's Supper is a sacrament of our redemption by Christ's death and for our hope in His victorious return, as well as a sign of the love that Christians have for each other. To such as receive it humbly, with a proper spirit and by faith, the Lord's Supper is made a means through which God communicates grace to the heart.

Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; John 6:48-58; I Cor. 5:7-8; 10:3-4, 16-17; 11:23-29.

## **18. The Second Coming of Christ**

We believe that the certainty of the personal and imminent return of Christ inspires holy living and zeal for the evangelization of the world. At His return He

will fulfill all prophecies made concerning His final and complete triumph over evil.

Job 19:25-27; Isa. 11:1-12; Zech. 14:1-11; Matt. 24:1-51; 25; 26:64; Mark 13:1-37; Luke 17:22-37; 21:5-36; John 14:1-3; Acts 1:6-11; I Cor. 1:7-8; I Thess. 1:10; 2:19; 3:13; 4:13-18; 5:1-11, 23; II Thess. 1:6-10; 2:1-12; Titus 2:11-14; Heb. 9:27-28; James 5:7-8; II Peter 3:1-14; I John 3:2-3; Rev. 1:7; 19:11-16; 22:6-7, 12, 20.

### **19. The Resurrection of the Dead**

We believe in the bodily resurrection from the dead of all mankind – of the just unto the resurrection of life, and of the unjust unto the resurrection of damnation. The resurrection of the righteous dead will occur at Christ's Second Coming, and the resurrection of the wicked will occur at a later time. The resurrection of Christ is the guarantee of those who are in Christ. The raised body will be a spiritual body, but the person will be whole and identifiable.

Job 19:25-27; Dan. 12:2; Matt. 22:30-32; 28:1-20; Mark 16:1-8; Luke 14:14; 24:1-53; John 5:28-29; 11:21-27; 20:1–21:25; Acts 1:3; Rom. 8:11; I Cor. 6:14; 15:1-58; II Cor. 4:14; 5:1-11; I Thess. 4:13-17; Rev. 20:4-6, 11-13

### **20. The Judgment of All Persons**

We believe that the Scriptures reveal God as the Judge of all and the acts of His judgment are based on His omniscience and eternal justice. His administration of judgment will culminate in the final meeting of all persons before His throne of great majesty and power, where records will be examined and final rewards and punishments will be administered.

Encl. 12:14; Matt. 10:15; 25:31-46; Luke 11:31-32; Acts 10:42; 17:31; Rom. 2:16; 14:10-12; II Cor. 5:10; II Tim. 4:1; Heb. 9:27; II Peter 3:7; Rev. 20:11-13.

### **21. Destiny**

We believe that the Scriptures clearly teach that there is a conscious personal existence after death. The final destiny of each person is determined by God's grace and that person's response, evidenced inevitably by a moral character which results from that individual's personal and volitional choices and not from any arbitrary decree of God. Heaven with its eternal glory and the blessedness of Christ's presence is the final abode of those who choose the salvation which God provides through Jesus Christ, but hell with its everlasting misery and separation from God is the final abode of those who neglect this great salvation.

Dan. 12:2; Matt. 25:34-46; Mark 9:43-48; Luke 13:3; John 8:21-23; 14:2-3; II Cor. 5:6, 8, 10; Heb. 2:1-3; 9:27-28; 10:26-31; Rev. 20:14-15; 21:1-22:5, 14-15.

## **Covenant Membership Commitmen of The Wesleyan Church**

### **Toward God**

1. To reverence the name or God and to honor the Lord's Day by divine worship and spiritual edification, participating in those activities which contribute to the moral and spiritual purposes of this day.
2. To seek only the leading of the Holy Spirit and to abstain from all forms of spiritism, such as the occult, witchcraft, astrology and other similar practices.

### **Toward Self**

3. To exercise faithful stewardship through the wise use of their time and material resources, practicing careful self-discipline in order to further the mission of Christ's church (remembering the principle of tithing which is basic to the New Testament standard of stewardship) and to demonstrate compassion to those in need.
4. To demonstrate a positive social witness by abstaining from all forms of gambling and by abstaining from using or trafficking (production, sale or purchase) in any substances destructive to their physical, mental and spiritual health, such as alcoholic beverages, tobacco and drugs (other than proper medical purposes of drugs); and by refraining from membership in secret societies and lodges which are oath bound, believing that the quasi-religious nature of such organizations divides the Christian's loyalty and their secret nature contravenes the Christian's open witness and the secret nature or their oaths is repugnant to the Christian conscience.

### **Toward Family**

5. To follow the teachings of the Scriptures regarding marriage and divorce. We affirm that sexual relationships outside of marriage and sexual relationships between persons of the same sex are immoral and sinful. We further affirm that heterosexual monogamy is God's plan for marriage, and we regard sexual sin of the spouse, such as adultery, homosexual behavior, bestiality incest, as the only biblical grounds for considering divorce, and then only when appropriate counseling has failed to restore the relationship.
6. To preserve the sanctity of the home by honoring Christ in every phase of family life and by demonstrating Christ-like love (always avoiding spousal or child abuse), and by living peacefully with one another, thereby encouraging the nurture and education or the children in the Christian faith so as to bring them early to the saving knowledge of Christ.

### **Toward the Church**

7. To work together for the advancement of God's kingdom and for the mutual edification of fellow believers in holiness, knowledge and love; to walk together in Christian fellowship by giving and receiving counsel with gentleness and affection; by praying for each other; by helping each other in sickness and distress; and by demonstrating love, purity and courtesy to all.
8. To grow in the knowledge, love and grace of God by participating in public worship, the ministry of the Word of God, the Lord's Supper, family and personal devotions and fasting.
9. To preserve the fellowship and witness of the Church with reference to the use of languages. The Wesleyan Church believes in the miraculous use of languages and the interpretation of languages in its biblical and historical setting. But it is contrary to the Word of God to teach that speaking in an unknown tongue or the gift of tongues is the evidence of the baptism of the Holy Spirit or of that entire sanctification which the baptism accomplishes; therefore only a language readily understood by the congregation is to be used in public worship. The Wesleyan Church believes that the use of an ecstatic prayer language has no clear scriptural sanction, or any pattern of established historical usage in the Church; therefore, the use of such a prayer language shall not be promoted among us.

### **Toward Others**

10. To do good as much as is possible to all people as God gives opportunity, especially to those in the body of Christ; by giving food to the hungry, by clothing the destitute, by visiting or helping those who are sick or in prison; by instructing, correcting or encouraging them in love.
11. To respect the inherent individual rights of all persons, regardless of race, color or sex.
12. To live honestly, be just in all dealings and faithful in all commitments.

## **Elementary Principles of The Wesleyan Church**

- ❖ Christ is the only Head of the Church, and the Word of God the only rule of faith and conduct.
- ❖ No person who loves the Lord Jesus Christ, and obeys the gospel of God our Savior, ought to be deprived of church membership.
- ❖ Every person has an inalienable right to private judgment in matters of religion, and an equal right to express personal opinions in any way that will not violate the laws of God or the rights of others.
- ❖ All church trials should be conducted on gospel principles only; and no minister or member should be excommunicated except for immorality, the propagation of unchristian doctrines, or for neglect of duties enjoined by the Word of God.
- ❖ The pastoral and ministerial office and duties are of divine appointment, and all ordained ministers in the church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.
- ❖ The Church has a right to form and enforce such rules and regulations only as are in accordance with the Holy Scriptures, and may be necessary or have a tendency to carry into effect the great system of practical Christianity.
- ❖ Whatever power may be necessary to the formation of rules and regulations is inherent in the ministers and members of the Church; but so much of that power may be delegated from time to time, upon a plan of representation, as they may judge necessary and proper.
- ❖ It is the duty of all ministers and members of the Church to maintain godliness and oppose all moral evil.
- ❖ It is obligatory upon ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties, and it is also obligatory upon the members to esteem ministers highly for the works' sake, and to render them a righteous compensation for their labors.