

CanAmera Baptist Missions International

Policy Statement

Name

The name of this ministry will be CanAmera Baptist Missions International.

Authority

CanAmera Baptist Missions International is and will remain a ministry of Pembina Valley Baptist Church, Inc. CanAmera Baptist Missions International is subject to the Constitution, By-Laws, Policy Statement, Statement of Faith, Mission Statement, Uniqueness of This Ministry Statement and supervision of Pembina Valley Baptist Church.

Purpose

The purpose of CanAmera Baptist Missions International is to please and glorify the Lord Jesus Christ by the preaching and teaching of the Gospel of Jesus Christ as He has commanded in the Great Commission. This will be accomplished in the assisting of God-called, independent Baptist missionaries of like-faith and practice to attain their field of service. Fulfillment of this purpose will be by the sending out of God-called missionaries from Pembina Valley Baptist Church, and by assisting other independent, local, New Testament Baptist churches of like-faith and practice to do the same. CanAmera Baptist Missions International will not replace the responsibility and authority of the sending church in any way. CanAmera Baptist Missions

International recognizes and supports the belief that all God-ordained ministry is to be through the living organism known as the local church. It is the intent of CanAmera Baptist Missions International to assist missionaries through counsel in the spiritual, material and other matters pertaining to their field of service. CanAmera Baptist Missions International will act in a professional manner to assist missionaries and their sending churches in the forwarding of funds and will be a provider of logistical back-up to missionaries in Canada and worldwide. The main goal of missionaries receiving funds and services from CanAmera Baptist Missions International will be to reach the lost for Christ and plant indigenous, local, independent Baptist churches in Canada and the world. Other church helps and teaching ministries will be considered, but only if they are operating under the authority of a local and indigenous Baptist church.

Governing Board of Directors

The board of directors of CanAmera Baptist Missions International shall be the pastor and deacons of Pembina Valley Baptist Church. The pastor of Pembina Valley Baptist Church will be the president of CanAmera Baptist Missions International.

Operations Board

The operations of CanAmera Baptist Missions International will be under the direction of an Operations Board composed of the pastor and one deacon of Pembina Valley Baptist Church, the general director of CanAmera Baptist Missions International and two others.

Advisory Board

There will be an Advisory Board of pastors established to assist in the direction of CanAmera Baptist Missions International. However, all policy and operational decisions will be subject to the approval of the Governing Board of Directors. Members of the Advisory Board will be at the invitation and approval of Governing Board of Directors as representatives of Pembina Valley Baptist Church.

Finances

All financial transactions will be under the supervision of the treasurer of Pembina Valley Baptist Church. The treasurer of Pembina Valley Baptist will have the authority to appoint a financial manager for CanAmera Baptist Missions International at his discretion and with the approval of the Governing Board of Directors.

Business Meetings

There will be an annual meeting of the Governing Board of Directors, the Operations Board, and Advisory Board. The said meeting will be called at the discretion of the pastor of Pembina Valley Baptist Church and the general director of CanAmera Baptist Missions International. Other meetings of the various boards may be called from time to time as the need arises. An annual report will be prepared for presentation to Pembina Valley Baptist Church and all other parties involved in the ministry and those who support the ministry financially.

Supervision and Management

The president of CanAmera Baptist Missions International will be the pastor of Pembina Valley Baptist Church. The general director will be appointed by the governing board of directors and will be a member of Pembina Valley Baptist Church. The treasurer of CanAmera Baptist Missions International will be the treasurer of Pembina Valley Baptist Church.

Staff

It is recognized that it may be necessary from time to time to make salaried staff appointments. The mission director will always be expected to raise his own support separately from funds given for use of the mission agency expenses.

Operational Supervision

Day-to-day operations will be administered by, and be at the discretion of the president and the general director of CanAmera Baptist Missions International.

General Provisions

Missionaries

To qualify as a missionary, and to receive help, aid, assistance or benefit in any way through CanAmera Baptist Missions International, the said missionary must agree in writing with the Precepts, Practices and Policies of CanAmera Baptist Missions International. Missionaries who are not members of Pembina Valley Baptist Church must be members of, and sent out by an independent Baptist church of like-mind, purpose and doctrine. There will be no exceptions to this rule. Recognizing that God has ordained local churches to reproduce local churches, the missionary must be willing to remain answerable to his/her sending/home church.

Our Philosophy

The work that a missionary is called and sent out to do, is considered to be an extension of the ministry of the local church(s) that send and support him/her. This is based on the principles laid out in the Word of God as practiced by the early New Testament church. Further, since the formation of the Carey Mission Society at Kettering, England, October 2, 1792, which has been recognized as the first Baptist mission society of modern times, a precedent has been established for the sending out of missionaries by local churches and mission societies.

Historical practice in local, Baptist churches has been that missionaries called of God are sent out by local churches and are supported financially by donations from churches, organized mission societies or agencies, individuals and family members.

It is recognized that all funds advanced to missionaries are not for their personal enrichment, but rather for the advancement of religion and the furtherance of the Gospel. Just as clearly it is understood that in order for a missionary to be able to fulfill his/her commission, reasonable living expenses are required.

In the Registered Charities News Letter number 20 at page 3, the Canada Revenue Agency Charities Division recognizes that Canadian registered charities and religious organizations are involved in charitable work in Canada and other countries. At page 4 under the requirement for a charity to be carrying on its own activities and purposes, “doing missionary work” is mentioned by name as an allowable activity of a church and as a recognized, charitable work. As the Canada Revenue Agency has not defined what a missionary is, and there is no legal definition of a missionary in any legal dictionary, it is a generally accepted principle of common law that the dictionary definition must be accepted. A consensus of opinion from dictionaries and encyclopedias is that the ancient and modern meaning of our English word “missionary” is “one sent out by a church to convert those who do not share the missionary’s faith, to proselytize and to plant new churches in areas that do not have a church, normally in a foreign country.” The word “mission” is derived from the Latin “missionem (nom. missio),” meaning “act of sending” or “mitto, mittere,” literally meaning “to send” or “to dispatch,” the equivalent of the Greek derived word “apostle” from “apostolos,” meaning “messenger.” This being the case, it is clear that the sending out of a missionary and the funding of the missionary enterprise is recognized as an approved activity of a church and may be legally undertaken at home and abroad.

The Canada Revenue Agency requires that all charitable work, including missionary work, be adequately monitored as to the work being done and the resources expended. This is consistent with what occurred in the early church and has in fact been the Baptist tradition. This will include regular written activity reports, financial reports, inspection visits, and personal reports to churches when possible.

A registered charity in Canada must be able to prove adequate monitoring of the activities of individuals and projects it is funding or be in jeopardy of losing its charitable status. Missionaries serving with CanAmera Baptist Missions International must be willing to comply and keep up with reporting requirements or funding will cease.

Agency and Services Contract Agreement

All missionary projects, personal or corporate, will have to sign an agent/services agreement with CanAmera Baptist Missions International and the sending church. This agreement will list the allowable projects that any recipient of funds from CanAmera Baptist Missions International may be involved. It will also list reporting conditions on the work being accomplished in order for funds to continue to be advanced.

Joint Ministries

There will be the necessity from time to time for CanAmera Baptist Missions to enter into a joint ministries agreement to facilitate cooperative mission projects. Such ministry or joint services agreements may only be entered into with those of like-mind, doctrine, and purpose. The said agreements may be for a

specific project or program or long-term cooperative contract. These agreements may be with local, independent Baptist churches, individuals as agents, or with other organized mission boards or agencies.

To qualify, a missionary candidate must:

1. Give a clear testimony of his/her salvation through the person and work of the Lord Jesus Christ.
2. Have a clear testimony as to God's calling, attested to through the sending out by the local church of which they are a member.
3. Be living a consistent, separated life of personal holiness.
4. Be of good report in their local church and community.
5. Subscribe unequivocally to the doctrinal position and policies of CanAmera Baptist Missions International. Further, because the purpose of CanAmera Baptist Missions International is to establish fundamental Baptist churches, the missionary candidate must have been baptized by immersion after salvation under the authority of an independent Baptist church of like-mind and doctrine.
6. Be a member in good standing of Pembina Valley Baptist Church or the local, independent Baptist church of like-faith and practice which is also the sending church.

7. Remember at all times that as a sent out one, he/she is representing the Lord Jesus Christ, CanAmera Baptist Missions International, and their local/sending church. Therefore, one must give great care to personal appearance and deportment. This will include modest dress and distinctive male/female clothing. An ambassador of Christ must be clearly identifiable as different from the world at all times.
8. Be willing to submit to a criminal record background check, a credit history report and a current, medical report.
9. Complete and submit a “Preliminary Application” and “Missionary Questionnaire - Full Application.”
10. Undergo an interview by the acceptance panel.

Educational Requirements

Every applicant will be assessed on the basis of his/her individual testimony in Christian service and the qualifications required to fulfill the needs of the field of service to which he/she has been called and sent. Generally, CanAmera Baptist Missions International requires that all candidates be graduates of a fundamental, Baptist Bible college. Consideration will be given to candidates who have had extensive ministry experience, training and are of a proven background in a local church ministry.

Receipt of Funds

Receipts must be issued for all funds received from any source, and an accurate accounting for what purpose they are received must be maintained.

Disbursement of Funds

All checks issued by the mission for whatever purpose must be signed by two signing officers appointed by Pembina Valley Baptist Church.

Reports and Audits

There will be an annual financial report prepared as part and parcel of the annual financial statements of Pembina Valley Baptist Church. The financial reports will be audited according to the practice of the appointed auditor of Pembina Valley Baptist Church. Monthly reports as to receipts and disbursements for all funds received, will be prepared by the fifteenth of the following month.

Handling of Funds Received for Missionary Projects

All funds received for the account of a missionary project will be paid out to the said missionary project less any out-of-pocket banking fees or other amounts as agreed upon by all concerned parties. There will be no handling fee of any kind assessed for any funds received or disbursed by CanAmera Baptist Missions International. Funds will be disbursed to a missionary project by the end of the first week of the following month. The cut-off date for disbursement of funds will be the last Sunday of the month.

All funds advanced must be used for the stated purpose(s) listed in the Agency and Services Contract Agreement.

Operating Expenses

CanAmera Baptist Missions International is to be a faith-based mission. Therefore, all operating expenses will be covered through the freewill giving of individuals, local churches and missionaries. Head office expenses are to be kept to an absolute minimum. A budget will be established two months prior to the commencement of the fiscal period it covers.

Emergency Fund

An emergency fund will be set up to be used as a contingency fund for all emergency situations where the individual escrow funds prove to be insufficient.

Literature Fund

Funds given for this item will be used to assist missionaries with their literature needs on a case-by-case situation.

Pembina Valley Baptist Church

Statement of Faith

PREAMBLE

By faith, trusting wholly in the Lord Jesus Christ for our salvation, believing in the teachings and practices of Baptist, and in those great, distinctive principles for which they have ever stood, we, therefore, band together as a body of baptized believers in the Lord Jesus Christ for communion and fellowship in worship, for cooperation in service; for comfort and edification of one another and to fulfill the Great Commission; we adopt for our statement of faith the following articles:

I. THE SCRIPTURES

We believe that the Holy Bible, consisting of sixty-six books of the Old and New Testament Scriptures, was written by men divinely inspired and It is a perfect treasure of heavenly instruction; that It has God for Its Author, salvation for Its end, and truth without any mixture of error for Its matter; that It reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true Center of Christian union, and the supreme Standard by which all human conduct, creeds, and opinions should be tried. We believe that the preserved Word of God for the English-speaking people is the King James Version of the Bible.

II Tim. 3:16-17; II Peter 1:21; II Sam. 23:2; Acts 1:16; Acts 3:21; John 10:35; Luke 16:29-31; Prov. 30:5-6; John 17:17; Rev. 22:18, 19; Rom. 3:4; 2:12; John 12:47, 48

II. THE TRUE GOD

We believe the Scriptures teach that there is one, and only one living and true God, and infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons--the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct, but harmonious offices in the great work of redemption.

John 4:24; Ps. 147:5; 83:18; Heb. 3:4; Rom. 1:20; Jer. 10:10; Ex. 15:11; I Peter 1:15, 16; Rev. 4:6-8; 4:11; Mark 12:30; Matt. 28:19; Eph. 2:18

III. THE FALL OF MAN

We believe the Scriptures teach that man was created in innocence, under the law of his Maker; but by voluntary transgression he fell from that holy and happy state, in consequence of which all mankind are now sinners, not by constraint, but by choice, being by nature utterly void of that holiness required by the law of God, positively inclined to evil, and therefore under just condemnation to eternal ruin, without defense or excuse.

Gen. 1:27, 31; Acts 17:26; Gen. 2:16, 17; 3:6-24; Rom. 5:12, 19; Isa. 53:6; Rom. 3:9-18; Eph. 2:3; Rom. 1:18, 32; 2:1-16; Gal 3:10; Ezek. 18:19, 20; Rom. 1:20; 3:10; Gal. 3:22

IV. THE VIRGIN BIRTH

We believe the Scriptures teach that Jesus was begotten of the Holy Spirit in a miraculous manner, born of Mary, a virgin, as no other man was ever born, or can ever be born of woman, and that He is both the Son of God, and God the Son.

Gen. 3:15; Isa. 7:14; Matt. 1:18, 25; John 1:14

V. GOD'S PURPOSE OF GRACE

We believe the Scriptures teach that Election is the eternal purpose of God, according to which He graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, God's purpose comprehends all the means in connection with the end; that grace is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that grace utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active imitation of His free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

II Tim. 1:8, 9; II Thess. 2:13, 14; II Tim. 2:10; Rom. 8:28-30; John 6:37-40; II Peter 1:10; I Thess. 1:14; Ex. 33:18-19

VI. THE WAY OF SALVATION

We believe the Scriptures teach that the salvation of sinners is wholly of grace, through the shed blood and mediatorial offices of the Son of God; Who, according to the will of the Father, assumed our nature, yet without sin; honored the Divine Law by His personal obedience, and by His death made a full atonement for our sins; that having risen from the dead, He is now enthroned in Heaven; and uniting in His wonderful Person the tenderest sympathies with divine perfection, He is every way qualified to be suitable, a compassionate, and an all-sufficient Saviour.

Eph. 2:5; Matt. 18:11; I John 4:10; I Cor. 3:5-7; Acts 15:11; John 3:16; John 1:1-14; Heb. 4:14; 12:24; Phil. 2:6, 7; Heb. 2:9; 2:14; II Cor. 5:21; Isa. 53:4, 5; Heb.7:25; Col. 2:9; Heb. 2:18

VII. REGENERATION

We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is an instantaneous act and not a process; that it is the miraculous result of repentance toward God and faith in our Lord Jesus Christ. That in the new birth, the one dead in trespasses and sins is made a partaker of the divine nature and receives eternal life, the free gift of

God; that the new creation is brought about in a manner above our comprehension, solely by the power of the Holy Ghost in connection with divine Truth; so as to secure our voluntary obedience to the Gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

John 3:3; II Cor. 5:17; I John 5:1; John 3:6, 7; Acts 16:30-33; II Peter 1:4; Rom. 6:23; II Cor. 5:19; Col. 2:13; John 3:8

VIII. REPENTANCE AND FAITH

We believe the Scriptures teach that repentance and faith are sacred duties and inseparable graces, wrought in our souls by the regenerating Spirit of God, whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with confession and supplication for mercy; and at the same time we heartily receive the Lord Jesus Christ as our Prophet, Priest, and King, and rely on Him alone as the only all-sufficient Saviour.

Mark 1:15; Isa. 55:7; Acts 11:18; 20:21; 2:37, 38; Rom. 10:9, 10; Eph. 2:8; Acts 3:19; 5:31

IX. JUSTIFICATION

We believe the Scriptures teach that the great Gospel blessing which Christ secures to such as believe in Him is justification; that justification is an act which includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in

consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood, by virtue of which faith His perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures us every other blessing needful for time and eternity.

John 1:16; Acts 13:39; Rom. 8:1; 5:9; Matt. 9:6; Acts 10:43; Rom. 4:25; 5:1, 2, 11; I Cor. 1:30, 31; I Tim. 4:8

X. ADOPTION

We believe the Scriptures teach that adoption is a gracious act, by which the Father, for the sake of Christ, accepts believers to the state and condition into their hearts, whereby they become members of the family of God, and are entitled to all the rights and privileges and promises of children, and if children, then heirs of God, and joint-heirs with Christ, to the heritage of the saints on earth, and an inheritance reserved in Heaven for them.

Rom. 8:14-16; Gal. 3:26; 4:6, 7; Eph. 1:5; I John 3:1

XI. SANCTIFICATION

We believe the Scriptures teach that sanctification is the process by which, according to the will of God, we are made partakers of His holiness; and that it is a progressive work; that it is begun in regeneration; that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter,

in the continual use of the appointed means, especially the Word of God, self-examination, self-denial, watchfulness, and prayer, and in the practice of godly exercises and duties.

I Thess. 4:3; 5:23; II Cor. 7:1; 13:9; Eph. 1:4; Prov. 4:18; II Peter 3:18; II Cor. 3:18; Heb. 6:1; Rom. 8:5; Phil. 2:12, 13; I Peter 2:2; II Cor. 13:5

XII. THE PERSEVERANCE OF THE SAINTS

We believe the Scriptures teach that such as are truly regenerate, being born of the Holy Spirit, will not utterly fall away and finally perish, but will endure until the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

John 6:39; 3:31; I John 2:27, 28; 3:9; 5:18; 2:19; John 13:18; 5:66-69; Rom. 8:28; Phil. 1:6; 2:12, 13; Jude 24, 25; Heb. 13:5; John 10:27-29; Rom. 8:38, 39; I Peter 1:5

XIII. THE LOCAL CHURCH

We believe the Scriptures teach that a local church is a congregation of immersed believers, associated by a covenant of faith and fellowship of the Gospel, observing the ordinances of Christ, governed by His Laws, and exercising the gifts, rights and privileges invested in them by His Word; that its only scriptural

officers are bishops or pastors and deacons, whose qualifications, claims and duties are clearly defined in the Epistles of Timothy and Titus. We believe the true mission of the church is the faithful witnessing of Christ to all men as we have the opportunity, and the building up and edifying of the saints. We hold that the local church has the absolute right of self-government free from the interference of any hierarchy of individuals or organizations; and that the one and only Head is Christ through the Holy Spirit.

Acts 2:41, 42; 8:1; I Cor. 4:17; Acts 2:47; I Cor. 11:2; Matt. 28:20; John 14:15; 15:10; Acts 14:23; 15:22; II Thess. 3:7; Rom. 16:17-20; I Cor. 11:23; Matt. 18:15-20; I Tim. 3; Titus 1

XIV. BAPTISM AND THE LORD'S SUPPER

We believe that Christian baptism is the immersion of the believer in water, in the name of the Father, of the Son, and of the Holy Ghost, with authority of the local church, to show forth in solemn and beautiful emblem our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life; that it is a prerequisite to church membership.

We believe that the Lord's Supper is the commemoration, by the use of unleavened bread and of the fruit of the vine of the death of Christ until He comes again; to be preceded always by solemn self-examination.

Acts 8:36-39; Matt. 3:6; John 3:23; Rom. 6:4, 5; Matt. 3:16; 28:19; Col. 2:12; Acts 2:41, 42; Matt. 28:19, 20; I Cor. 11:23-28.

XV. CIVIL GOVERNMENT

We believe the Scriptures teach that civil government is of Divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed, except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and coming Prince of the Kings of the earth. Civil rulers have no rights of control over, or of interference with religious matters.

Rom. 13:1-7; I Peter 2:13; Matt. 22:21; Titus 3:1; I Tim. 2:1-8; Acts 5:29; Matt. 10:38; Daniel 3:15-18; 6:7, 10; Acts 4:18-20; Matt. 23:10; Rom. 14:4; Rev. 19:16; Ps. 72:11; Ps. 2

XVI. THE RIGHTEOUS AND THE WICKED

We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked; that such as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of God, are truly righteous in His esteem; while all such as continue in impenitence and unbelief are, in His sight wicked and under the curse; and this distinction holds among men both in this life and after death, in the everlasting bliss of the saved and the everlasting conscious suffering of the lost.

Malachi 3:18; Isa. 5:20; Gen. 18:23; Jer. 15:19; Acts 10:34, 35; Rom. 6:16; 1:17; I John 2:29; 3:7; Rom. 6:18, 22; I Cor. 11:32; I John 5:19; Gal. 3:10; John

3:36; *Isa. 57:21; Ps. 10:4; Isa. 55:6, 7; Prov. 14:32; Luke 16:25; John 8:21-24; Luke 12:4, 5; 11:23-26; John 12:25, 26; Matt. 7:14, 15*

XVII. SATAN OR THE DEVIL

We believe the Scriptures teach that the personality of Satan is: the unholy god of this age, the author of this age, the author of all the powers of darkness, and is destined to the judgement of an eternal justice in the Lake of Fire.

Matt. 4:1-3; II Cor. 4:4; Rev. 20:10

XVIII. THE RETURN OF CHRIST AND THE RESURRECTION

We believe in the bodily, personal, premillennial return of Jesus Christ to catch away His Church and to judge the living nations and to set up His kingdom on earth.

I Thess. 4:13-18; Matt. 25:31-46; Rev. 19:11-21

We believe in the resurrection of the bodies of the dead; that believers who sleep in Jesus will be raised at the pre-tribulational coming of Christ for His Church and caught up with transformed living saints to meet the Lord in the air; and that the wicked dead will be raised at the close of the Millennial Kingdom and stand in their bodies at the Great White Throne Judgement to receive their final doom.

John 5:21-30; I Thess. 4:16; Rev. 7:9-17; 20:11-15

XIX. SOULWINNING

We believe that the command to give the Gospel to the world is clear and unmistakable; and that this commission is the responsibility of all believers.

Matt. 28:18-20; Mark 16:15; John 20:21; Acts 1:8; Rom. 10:13-15

XX. THE GRACE OF GIVING

We believe that Scriptural giving is one of the fundamentals of the faith. We believe that proportionate giving is a distinct and positive command in the Scriptures and pledge ourselves to a systematic contribution for the support of the church of such a portion of our income as we believe God requires of us according to the principles laid down in I Corinthians 16:1, 2.

I Cor. 16:1, 2; II Cor. 8:1-16; Malachi 3:8-11

XXI. SEPARATION FROM ALL FORMS OF APOSTACY AND FALSE GOSPELS

We believe that modernism, liberalism, "Social Gospel," and any other gospel other than the Gospel of our Lord Jesus Christ, are not of God, but are of antichrist; and that we as believers should have no fellowship with such unfruitful works of darkness, and that we are called upon to separate from all alliances, churches, groups, organizations, and individuals, that sanction such doctrines.

II Cor. 6:14-18; II Peter 2:1, 2; I John 2:22; Jude 4; II Thess. 3:6; II John 7-11; Eph. 5-11; I Tim. 6:3-6; Rev.

18:4, 5; Acts 19:8-10; Rom. 16:17, 18; Gal. 1:8-10; Phil. 3:17-19; Matt. 7:15-20

XXII. SEPARATION FROM WORLDLINESS

We believe that all believers should walk in such manner as not to bring reproach upon our Lord and Saviour and that separation from worldly pleasures and practices is commanded of God.

Rom. 12:1, 2; 14:13; II Cor. 6:14-7:1; I John 2:15-17

Pembina Valley Baptist Church

Mission Statement

The Pembina Valley Baptist Church is a New Testament church in that it is comprised of only those who have professed Jesus Christ as personal Saviour, been scripturally baptized by immersion under the authority of the local church, and united together to accomplish the Great Commission.

The Church, we believe, was prepared by material (souls) from the life of John the Baptist, started and still built by the Lord Jesus Christ today. The Church was started by Christ (Mark 3) and empowered for its mission at Pentecost in Acts 2.

The Great Commission is found in Matthew 28:18-20,

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”

The job of the Church is essentially three-pronged:

1. Preach the Gospel: the death, burial and resurrection of Jesus Christ.
2. Baptize the convert by immersion.
3. Ground converts in the Faith (the whole Counsel of God.)

This is accomplished by winning souls here at home and through an aggressive mission program. We use any and all available means to accomplish this as long as God's Word is not compromised or violated. Every activity of this local church is engaged in fulfilling the mission statement found herein and in Matthew 28:18-20.

Pembina Valley Baptist Church

Uniqueness of This Ministry

1. The King James Bible is the preserved Word of God in the English language. It is to be used exclusively in all areas of ministry. Other versions hold no more sway than any commentary or reference tool.
2. We stand against all forms of immorality which include premarital relations, living together outside the bounds of marriage, adultery, sodomy, bestiality and such-like.
3. We stress the maintenance of a high standard of personal separation for staff and those in leadership responsibilities.
4. We believe in actively seeking to win the lost, both by our lifestyle and confrontation (purposeful) evangelism.
5. We believe that the primary responsibility for the schooling of children lies with the parents and not the church or government. We believe public education is the least desirable, then Christian school education, with the optimum being home schooling. Our church promotes home schooling and this method of education should be encouraged and promoted. We recognize that exceptions are required, but we choose to promote the rule, not the exception.
6. We take a stand against abortion. We never promote the birth control pill.

7. We believe and promote that God encourages children within the marriage relationship. They are not seen as hassles or hindrances, but as blessings from God.
8. We take a stand against divorce and believe that remarriage after divorce, (before the death of the divorced partner) is sin and if committed should be repented of.
9. We recognize that divorce happens and at times there is nothing that one party can do to stop it. We try, in a spirit of love, to help that one serve the Lord without distraction and ultimately seek the restoration of the marriage.
10. We believe in, and practice church discipline, following Matthew 18:15-17 as a minimum guide. Church discipline issues are given to us in 1 Corinthians 5:
 - A. Immorality – all forms (fornication)
 - B. Coveteousness
 - C. Idolatry
 - D. Railer
 - E. Drunkard
 - F. Extortioner

Once discipline is enacted by the church, the staff is expected to honor and work at helping people work through the discipline process.

11. We oppose rock, “Christian rock,” contemporary Christian music (known as CCM) and any southern gospel that promotes a dominating beat, the charismatic movement and any disrespect toward God and His deity, or any modern rock or country western styling.

12. Our ministry is highly “people” oriented. There is much emphasis upon visiting with people, not only at church but in their homes and at other opportune times.
13. Those serving on pastoral staff should be available for people 30 minutes before and after services. They should mix freely and visit with folks.
14. We believe the Christian fights on three fronts: world, flesh and Devil. We do not believe a Christian can be possessed, but we do believe he/she can be oppressed. We actively seek to encourage Christians to live free in Christ.