

# CHURCH CONSTITUTION

## PREAMBLE

So that things may be done decently and in order in accordance with the accepted tenets of other Baptist churches of like precious faith, and that we may more readily help each other in our Christian service, we declare and establish this constitution to which we voluntarily submit ourselves.

## ARTICLE I NAME AND PURPOSE

### SECTION 1 - NAME:

This congregation of believers shall be known as the Faith Bible Baptist Church of Toledo, Ohio.

### SECTION 2 - PURPOSE:

- (A) This congregation is organized as a church exclusively for charitable, religious, and education purposes within the meaning of Section 501 (c) (3) of the Internal Revenue code of 1986 (or the corresponding provision of any future United States Revenue Law), including, but not limited to, for such purposes, the establishing and maintaining of religious worship, the building, maintaining and operating of churches, parsonages, schools, chapels, radio stations, television stations, rescue missions, print shops, day care centers, camps, nursing homes and cemeteries, and any other ministries that the Church may be led of God to establish.
- (B) The Church shall also ordain and license men to the Gospel ministry; evangelize the unsaved by the proclaiming of the Gospel of the Lord Jesus Christ; educate believers in a manner consistent with the requirements of the Holy Scripture, both in Sunday and weekday schools of Christian education; maintain missionary activities in the United States and any foreign country; and engage in any ministry that the Church may decide, from time to time, to pursue in obedience to the will of God.

## ARTICLE II STATEMENT OF FAITH AND COVENANT

### SECTION 1 - STATEMENT OF FAITH:

#### (A) The Holy Scriptures

We believe that the Holy Bible is a supernatural Book; that it is the very God-breathed Word; that it is full, the final, and the complete revelation of God's will to man; that it has God the Holy Spirit for its author, salvation for its end, and truth without any admixture of error for its matter; that it was written by holy men of old as they were moved by the Holy Spirit; that it is verbally inspired and a perfect treasure of holy instruction; and that it reveals the principles by which God will judge us, and is therefore, the center of Christian union, and supreme standard by which all human conduct, creeds, and opinions shall be tried. WE believe the Authorized King James Version of 1611 to be the preserved Word of God for the English speaking people, faithful and true to the original autographs; that other versions are inferior and flawed, with some being outright perversions of God's Word; that other versions are totally unnecessary, as the King James is not only faithful, but an absolutely effective conveyance of God's message to mankind.

Scriptural evidence: Ex. 20:3-17; Ps. 1:2; 19:7-11; 119:89; Zeph. 1:1; Jn. 3:32-34; 12:48; 17:17; II Tim. 3:16,17; I Pet. 1:10; II Pet. 1:20,21; Rev. 22:18,19.

#### (B) Dispensationalism

We believe that the Scriptures interpreted in their natural, literal sense reveal divinely determined

dispensations or rules of life which define man's responsibilities in successive ages. These dispensations are not ways of salvation, but rather are divinely ordered stewardships by which God directs man according to His purpose. Three of these dispensations--the age of law, the age of the church, and the age of the kingdom--are the subjects of detailed revelation in Scripture.

Scriptural evidence: Gen. 1:28; I Cor. 9:17; II Cor. 3:9-18; Gal. 3:13-25; Eph. 1:10; 3:2-10; Col. 1:24,25,27; Rev. 20:2-6.

### (C) The Godhead

We believe that there is one, and only one true and living God; that He is absolute in nature, perfect in attributes, holy in character, the maker and supreme ruler of heaven and earth; that He is infinite in wisdom, marvelous in power, and amazing in love; that He is holy, righteous, and true, worthy of all confidence and love; that He unites in Himself the infinite, the eternal and the Almighty Three - God the Father, God the Son, and God the Holy Spirit; that the three persons of the Godhead subsist in the same divine nature, essence and being; and that they are co-existent and co-equal in every divine attribute, each one executing distinct but harmonious offices in the great work of redemption.

Scriptural evidence: Gen. 1:1,26; 17:1; Deut. 4:39; I Chron. 29:11,12; Ps. 19:9; 103:19; Isa. 6:3; Mat. 5:48; 19:26; 28:19; Mk. 12:29; Rom. 11:33,34; Titus 3:3-7; I Pet. 1:2,3; I Jn. 5:7.

### (D) The Trinity

(1) God the Father: We believe that God the Father is the first person set forth in the Divine Trinity; that He is almighty, merciful, and is eternally existent, glorious in nature, possessing the attributes of omnipotence, omniscience, and omnipresence; and that He, in harmony with His office, loves, provides, and protects, thus exercising providential watchcare over the sons of men, and especially a fatherly care over the children of God.

Scriptural evidence: Gen. 17:1; Psalm 19:9; 100:5; 103:13; 139:1-6; Prov. 15:3; Isa. 6:3; Mat. 6:25-30; 7:11; 10:29-31; 19:26; 28:19.

(2) God the Son - Virgin Born: We believe that God the Son is the second person set forth in the Divine Trinity; that He is almighty, merciful, and just; that He is holy, righteous, and possessing the attributes of omnipotence, omniscience, and omnipresence; that God the Father, through the Holy Spirit, is actually and eternally His Father, and Mary the Virgin is actually and innocently His human mother; and that He, in harmony with His divine office, mediates, seeks and saves, thus exercising the mediatorial office of redemption.

Scriptural evidence: Isa. 9:6; Mat. 28:18-20; Lk. 1:35; 2:7-14; 19:20; Jn. 1:1-3; 2:24; 3:16; 8:15,16; II Cor. 5:21; Phil. 2:6; I Tim. 2:5,6; Titus 3:5,6; Heb. 13:8.

(3) God the Holy Spirit: We believe that God the Holy Spirit is the third person set forth in the Divine Trinity; that He is almighty, merciful, and just; that He is holy, righteous, and true; that He is eternally existent, glorious in nature, possessing the attributes of omnipotence, omniscience, and omnipresence; that He restrains the world, the flesh and the devil; that He is witness to the Truth, convicts the lost, extols the Christ and testifies to the righteous judgments of God; that He, in harmony with His divine office, comforts, teaches, testifies, preaches, guides, regenerates, empowers, sanctifies, and anoints, thus exercising the quickening role in the works of saving the lost and the supervising role in the life of the saved.

Scriptural evidence: Ps. 139:7-12; Isa. 40:12-15; 61:1; Jn. 3:6; 14:16,17; 15:26; 16:7-13; Acts 1:8; I Cor. 2:100-12; Eph. 1:13,14; II Thes. 2:6,7; Heb. 9:14; I Pet. 1:2; 4:14.

### (E) The Total Depravity of Man

We believe that man, originally created in holiness and actually associated with God in innocence under

His law, did, by voluntary transgression of the Lord's command, fall from the high and happy state in which he was created, and, as a consequence, became a sinner alienated from God and brought upon himself and all mankind just condemnation; and that he is now, by virtue of his fallen nature, utterly devoid of holiness, positively inclined to evil, that man is totally depraved, and actually condemned to eternal ruin, without defense or excuse.

Scriptural evidence: Gen. 1:26,27; 3:6,23,24; Ecc. 7:29; Ezek. 18:5; Rom. 1:21-23; 3:10-18; 5:12; Rev. 21:18.

## (F) Salvation

(1) Salvation by Grace: We believe that grace is elective and saving; that it embraces the personal triune and redemptive ministry of God the Father, God the Son, and God the Holy Spirit; that it comprehends all of the labors put forth by the Almighty in the interest of perfect righteousness and the salvation of the lost soul; that it and it alone, saves even unto the uttermost all who repent toward God and believe in the Lord Jesus Christ; and that salvation thus wrought is wholly by grace, "The free gift of God," requiring neither culture nor works in any form to secure it or to keep it; that it is God's plan that those who are saved live "Holy and without blame before Him in love," that all who believe will receive the adoption, which is related to the redemption of the body (Rom. 8:22,23), when all our inheritance based upon sonship is received; that predestination pertains to God's plan that we be conformed to the image of Christ; that we are to begin that process in this life, but God's sovereign purpose will be performed in perfection when all who have been saved are changed and are in the presence of Christ.

Scriptural evidence: Isa. 1:18; 55:1; Mat. 23:37; Acts 20:20,21; Rom. 5:20; 6:23; 8:28-30; 11:6; Eph. 2:8,9; II Tim. 1:8,9; Titus 3:3-7; Heb. 7:25; I Pet. 1:2-5.

(2) The Blood Atonement: We believe that the lost sinner is guilty and already under just condemnation; that he is by nature alien to God and because of sin condemned to die; that atonement for sin was effected through the mediatorial office of the Son who by divine appointment, freely took upon Himself our nature yet without sin; that He through obedience during His earthly walk, personally honored the divine Law by keeping it, and, through His death on the cross, actually satisfied the penalty of the offended Law by suffering in the sinner's stead; that He, through His obedience and sacrificial death, made full and vicarious atonement for all sin; that He died, the just for the unjust, bearing our sins in His body on the tree; and that He, through the shedding of His blood on the cross of Calvary, evidenced eternal provision for cleansing, for pardon, for peace and rest.

Scriptural evidence: Isa. 53:6; 55:7; Mat. 5:17,18; 11:28; Jn. 14:27; Rom. 6:7; 8:23; II Cor. 5:21; Eph. 1:7; I Tim. 2:5,6; Heb. 2:17; 9:22; 10:10-12; I Pet. 2:24; 3:18; I Jn. 1:7; Rev. 1:5.

(3) Repentance and Faith: We believe that repentance and faith are solemn and inseparable prerequisites of salvation; that they are inseparable graces wrought in the heart by the quickening Holy Spirit; that the alien sinner, being deeply convinced of sin, of righteousness, and of judgment to come by the personal ministry of the Holy Spirit, and by Him having his understanding enlightened so that he can see the way of salvation through Christ, does actually repent, turning to God with unfeigned contrition, confession, and supplication, and does actually believe surrendering himself wholeheartedly to the Lord Jesus, immediately receiving Him as personal and all-sufficient Savior and openly confessing Him before all men.

Scriptural evidence: Jno. 16:8-11; Mat. 3:1,2; Mark 1:15; Luke 13:3; 18:9-14; Jn. 6:44; Acts 3:19; 9:6, 11:18; 20:21,22; Rom. 10:10; Eph. 2:8.

(4) Regeneration: We believe that in order to be saved, lost sinners must be regenerated, or born again; that regeneration is a recreative act, far beyond comprehension, wrought in the believer's heart by the direct personal ministry of the Holy Spirit; that it is instantaneous, miraculous, and not evolutionary or cultural; that it embraces the divine acts of cleansing the heart from all inward

sins and of pardoning the soul of all outward guilt, in connection with the work of begetting a new creature in Christ Jesus; that the dead sinner is made to live through the new birth, becoming thereby a regenerated spirit possessing eternal life, the gift of God; that the new birth comes after the Holy Spirit secures voluntary repentance and belief in the gospel; that it is the actual impartation of the divine life, not a mere transformation of the human life; and that the proper evidence of regeneration appears in the holy fruits of obedient followers of the Lord Jesus.

Scriptural evidence: Isa. 1:18; Mat. 7:16-18; Jn. 1:12,13; 3:3-5,7,8,16; 16:8-11; Rom. 6:23; Eph. 2:1,5; Titus 3:5-7; James 2:17-20.

#### (G) Security of the Believer

We believe that salvation wrought by grace is everlasting; that the saved soul journeying through the valley of the shadow of death need fear no evil; that the Holy Spirit-begotten and born are kept by the power of God; that the believer in Christ Jesus shall not be brought into judgment; that no one can lay anything to the charge of God's elect; that they are securely held in both the hand of the Father and the Son, sealed by the Holy Spirit; and that the age-old Baptist doctrine, "Once saved, always saved," is heavenly and gloriously true.

Scriptural evidence: Ps. 23:4; Isa. 37:23,24; Jn. 3:16, 36; 5:24; 6:35,44; 10:27-29; Rom. 8:1,35-39; Phil. 1:6; II Tim. 1:12; I Pet. 3:5.

#### (H) The Devil

We believe that Satan is an actual person, and not an imaginary influence; that he once enjoyed high heavenly honors and glorious heavenly privileges; that he, through pride, ambition, and self-will, attempted to betray the Almighty and brought down upon his head the judgment of God; that he operates today as the god of this world and prince of the power of the air; that he is a diabolical inventor, and arch-deceiver, and the father of all lies; that he is the greatest enemy, the mightiest tempter, and the most relentless accuser of the saints; that he shall one day be incarnated in the person of the Anti-Christ and in that role will finally meet the Christ in the battle of Armageddon; that there "The seed of woman shall bruise the serpent's head;" and that he shall eventually be cast into the lake of fire, the eternal place of punishment, prepared for the devil and his angels.

Scriptural evidence: Gen. 3:1-6,14,15; Job 1:6-12; 2:1-7; Isa. 14:12-27; Ezek. 28:12-19; Dan. 7:8; Mat. 24:11; Jn. 8:44, 14:30; II Cor. 4:4; 11:13-15; Eph. 2:2; II Thes. 2:7-11; I Pet. 5:8; Rev. 12:10; 19:20.

#### (I) The Local Church

We believe that a Baptist Church, according to divine purpose and plan, is a visible, local, organized body; that it is composed of baptized believers associated together by a covenant of faith and fellowship in the Gospel; that New Testament validity flows from strict obedience to essential principles of New Testament Law; that it is a sovereign, independent, democratic, and militant body; that its ministry is gloriously blessed with the presence and leadership of the Holy Spirit and the light and revelation of the written Word; that its work should ever be from within to without and never from without to within; that it is a self-governing body and is the sole judge, under the limitations of the Scriptures, of the measure and method of co-operation; that it is the only ecclesiastical tribunal the Lord has on earth; that its judgment concerning membership, missions, benevolence, and support is final; that it was personally founded by Christ Jesus during His earthly ministry on earth; that it is the only organization with authority to administer the Lord's Supper and Baptism; that it is subject to His laws and is the custodian of His ordinances; that the perpetuity of our faith, our doctrines and practices, ordinances and ordinations, has been effected through the Holy Spirit personally planting and preserving local Baptist Churches of like faith and order down through the centuries even until now; that the local Church is the only body with authority to carry out the lord's work upon the earth in this age, and as such, all authority over membership, business, and missions is autonomous to the local Church; that the only organization authorized to do mission work is the local Church, and that the pattern of Acts 13, is the only one sanctioned and permitted by God; that the authority to send out missionaries is not in name or formality

only, but is a matter of the practical aspects of sending, supervising, and authorizing missionaries to win souls, baptize, and teach, with the goal of establishing a New Testament Baptist Church; that no place in Scripture allows for mission boards, fellowships, or conventions to do this work; that a sponsoring church is responsible for the activities and doctrine of missionaries authorized by her, and is responsible to the missionary for his needs and well-being; that the local church cannot surrender this authority and responsibility to any organization and remain faithful to Scripture. We totally reject the false doctrine of the universal invisible church.

Scriptural evidence: Mat. 16:18,19; 18:15-18; 26:19,20; 28:19,20; Mark 3:13,14; Luke 6:12,13; Jn. 14:16,17,26; Acts 1:8; 2:41,42; 13:1-4; I Cor. 1:1-3; II Cor. 5:8; I Tim. 3:15.

- (1) Church Administration: We believe that the local Baptist church and the State should be kept completely separate; that civil officers should be prayed for, conscientiously honored and obeyed; that diligence should be had in seeking the will of God in all church matters; that missionary endeavor should ever be executed from within the local church to without; that pastors and deacons are the only divinely appointed church officers; that the Lord's Day, the first day of the week, should be honored by all saints; that Bible teaching should be constantly and consistently fostered by local Baptist churches; that members should be voted into the fellowship of the local body by the local body; that unruly church members should be prayerfully and Scripturally disciplined by the local Baptist church; and that letters of membership should be granted to sister local Baptist churches of same faith and practice.

Scriptural evidence: Mat. 16:19; 18:15-17; 28:19,20; Acts 1:8; 2:42; 6:1-6; 10:47; 13:1-35; 14:23, 15:19-27; 18:27, Rom. 13:1-7; 16:1,2.

- (2) Church Co-operation: We believe that it is the privilege and the right of local Baptist churches to co-operate with each other in carrying out the commission of the Lord; that such cooperation is righteously effected only when the principles of Christ are preserved in the work fostered; and that all associated endeavors of local Baptist Churches should be carried on in such a way as to preserve the sovereign integrity of each local Baptist Church in all matters of faith and practice.

Scriptural evidence: Mat. 16:18,19; Acts 15:19-27; 2 Cor. 8:1-6, 16-24; 2 Jn. 1-4.

## (J) The Ordinances

We believe that Baptism and the Lord's Supper are ordinances personally set in the church of the living God by the Lord Jesus Christ. We believe that Baptism is the burial of a believer in water by the authority and instruction of the local Baptist church; that it symbolizes the death and the burial and the resurrection of the Lord Jesus Christ; that it also typifies the believer's death to sin, the burial of his old nature, and his resurrection unto a new life; and that it is administered in the name of the Father and of the Son and of the Holy Spirit. We believe the Lord's Supper is a memorial administered by the authority and instruction of the local Baptist church; that participation in the observance of the Lord's Supper is restricted to a closed communion within the membership of our local Baptist church; that it symbolizes the broken body and the shed blood of the Son of God; that its observance points backward to the crucified Lord on Calvary and forward to the returning Lord in glory; that the elements of the Lord's Supper are unleavened bread and grape juice, referred to as "The cup" and "The fruit of the vine"; we believe that these ordinances are not sacraments, but are sacred symbols, pointing to the world's only Savior, and bidding the sons of men to look unto an everlasting fellowship with the King of Kings and Lord of Lords when He shall return to take over the reins of all government.

Scriptural evidence: Lev. 10:9,10; Prov. 20:1; Isa. 28:7, Mat. 16:19; 26:26-29; 28:19; Acts 10:47; Rom. 6:3-5; I Cor. 11:23-26.

## (K) Separation

We believe that all the saved should live in such a manner as not to bring reproach upon their Savior and Lord; that separation from all religious apostasy, all worldly and sinful pleasures, practices and

associations is commanded of God.

Scriptural evidence: Rom. 12:1,2; 14:13; II Cor. 6:14-7:1; II Tim. 3:1-5; I Jn. 2:15-17; II Jn. 9-11.

#### (L) The Second Advent of Christ

We believe that Christ Jesus is coming back again; that His return shall be personal, audible, visible, and bodily and that the saved shall be caught up together with Him in the clouds; that this return shall precede the tribulation and millennium; that He shall return to the earth at the end of the tribulation; and He shall at that time turn the tables on Satan, take up the throne of David, put down all His enemies, rule with a rod of iron, triumph over sin, and give the world an example of righteous government during His thousand years of personal reign on earth.

Scriptural evidence: Job 18:25,26; Ps. 2:9; 72:1-20; Isa. 9:67; Zech. 14:4; Mal. 4:2; Mat. 25:31-34; Luke 1:31-33; Acts 1:11; I Cor. 15:25-27; I Thes. 4:16,17; II Pet. 3:10; I Jn. 3:8; Rev. 1:7; 12:5; 19:11-21; 20:1-6,10.

#### (M) The Resurrection

We believe that Christ Jesus arose bodily from the grave on the first day of the week, which day we now observe as the Lord's Day, a day of worship, Sunday; that His miraculous emergence from the tomb forecasted a like bodily resurrection for every member of the Adamic race; that the dead in Christ, those of the first resurrection, shall be raised, and we which are alive and remain shall be changed and taken out of this world preceding the seven years of tribulation; that those who are of the Bride of Christ will be united to the Bridegroom at the marriage to be witnessed by the friends of the Bridegroom (Jn. 3:29; Rev. 29:9) who will share in the marriage supper of the Lamb after being rewarded at the Judgment Seat of Christ, and await completion of the first resurrection as the dead Tribulation saints are rewarded at the close of the seven years; that all the saved will then rule and reign with Christ in His Millennial Kingdom; that the Bride of Christ is the local Baptist church; that those who are saved and not members of a local Baptist church will be present as "Friends of the Bridegroom"; that the dead in trespasses and sins, or the dead out of Christ, shall rise at the close of the Millennium; and that they shall be brought before the Great White Throne Judgment and there face the Judge of the quick and the dead.

Scriptural evidence: I Sam. 2:6; Isa. 25:6-8; 26:19; Dan. 12:3; Hosea 13:14; Mat. 28:6; Luke 24:1-12; I Cor. 15:12-22; I Thes 4:13-18; Rev. 11:15; 20:5,6.

#### (N) Creation

We believe that the Genesis record of creation is literal, and not allegorical or figurative; that God personally created the heaven and the earth in six literal days; that He miraculously brought forth all original matter out of nothing; that He actually fashioned all organic forms as specific creation subject to limited changes within the specie; that He definitely ordained each specie to bring forth after its kind; that He finally formed man out of the dust of the ground, not by any process of evolution but by instant action, and breathed into his nostrils the breath of life and man became immediately a living soul; that He created man in the image and likeness of God; that His every creative act was complete and perfect in itself; and not one of His creations was conditioned upon antecedent changes naturally wrought during interminable periods of time.

Scriptural evidence: Gen. 1:1,21,24-27; 2:7; Jn. 1:1-3; Col. 1:16; Heb. 11:3.

#### (O) Civil Government

We believe that God has ordained and created all authority consisting of three basic institutions: 1) the home; 2) the Church; and 3) the state. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and governed by His Word. God has given each institution specific Biblical responsibilities and balanced those responsibilities with the understanding that no institution has the right to infringe upon the other. the home, the Church, and the state are equal and

sovereign in their respective biblically assigned spheres of responsibility under God.

Scriptural evidence: Rom. 13:1-7; Eph. 5:22-24; Heb. 13:17; I Pet. 2:13,14.

**(P) Human Sexuality**

We believe that God has commanded that no intimate sexual activity should be engaged in outside of marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery and pornography are sinful perversions of God's gift of sex.

Scriptural evidence: Gen. 2:24; 19:5,13; 26:8,9; Lev. 18:1-30; Rom. 1:26-29; I Cor. 5:1; 6:9; I Thes. 4:1-8; Heb. 13:4.

**(Q) Divorce and Remarriage**

We believe that God hates divorce and intends marriage to last until one of the spouses dies. Divorce and remarriage is regarded as adultery except on the ground of fornication. Although divorced and remarried persons or divorced persons may hold positions of service in the Church and be greatly used of God in Christian service, they may not be considered for the office of pastor or deacon.

Scriptural evidence: Mal. 1:14-17; Matt. 19:2-12; Rom. 7:1-3; I Tim. 3:2,12; Titus 1:6.

**(R) Abortion**

We believe that life begins at conception and that the unborn child is a living human being. Abortion constitutes the unjustified, unexcused taking of unborn human life. Abortion is murder. We reject any teaching that abortions of pregnancies due to rape, incest, birth defects, gender selection, birth or population control, or the mental well-being of the mother are not acceptable.

Scriptural evidence: Job 3:16; Ps. 51:5; 139:14-16; Isa. 44:24; 49:1,5; Jer. 1:5; 20:15-18; Lk. 1:44.

**(S) Lawsuits Between Believers**

We believe that Christians are prohibited from bringing civil lawsuits against other Christians or the Church to resolve personal disputes. We believe the Church possesses all the resources necessary to resolve personal disputes between members. We do believe, however, that a Christian may seek compensation for injuries from another Christian insurance company as long as the claim is pursued without malice or slander.

Scriptural evidence: I Cor. 6:1-8; Eph. 4:31,32.

**(T) Giving**

We believe that every Christian, as a steward of that portion of God's wealth entrusted to him is obligated to support his local church financially. We believe that God has established the tithe as a basis for giving, but that every Christian should also give other offerings sacrificially and cheerfully to the support of the Church, the relief of those in need, and the spread of the Gospel. We believe that a Christian relinquishes all rights to direct the use of the tithe or offering once the gift has been made.

Scriptural evidence: Gen. 14:20; Prov. 3:9,10; Acts 4:34-37; I Cor. 16:2; II Cor. 9:6,7; Gal. 6:6; Eph. 4:28; I Tim. 5:17,18; I Jn. 3:17.

## **SECTION 2 - AUTHORITY OF STATEMENT OF FAITH**

The Statement of Faith does not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe. We do believe, however, that the foregoing Statement of Faith accurately represents the teaching of the Bible, and therefore, is binding upon all members.

## SECTION 3 - COVENANT:

We whose names on the church roll of the Faith Bible Baptist Church do now declare that we embrace the Word of God as our only guide in matters of religion, and acknowledge no other authority whatever as binding upon the conscience. Having, we hope, found mercy at the hands of God, in delivering us from the power of darkness, and translating us into the Kingdom of His dear Son, we think and feel ourselves bound to walk in obedience to His divine commands.

On looking into the sacred Scripture, we find it was common in the first ages of Christianity for such as professed repentance towards God and faith in our Lord Jesus Christ, voluntarily to unite together in Christian societies called churches. Their ends in so doing were to honor God and promote their own spiritual edification.

Having searched the written Word, in order that we may know how to act, as well as what to believe, and sought unto God by prayer for divine direction, we heartily approve of, and mean to follow their example. With a view to this, we now solemnly, in the presence of the all-seeing and heart-searching God, do mutually covenant and agree, in manner and form following.

1. To maintain and hold fast the important and fundamental truths of revelation.
2. To seek by all proper means the good of the church with which we stand connected. To this end we engage to attend regularly, as far as we have opportunity, all seasons of public worship, church meetings, and meetings of prayer appointed by the church. When we are absent we will be ready to give an account why we were so, if required. We will diligently watch for the appearances of God's work in our congregation; and if we see any setting their faces Zion-ward, we will endeavor to instruct and encourage; and having hopeful evidence of the reality of God's work upon their souls, will lay before them the privileges they have a right unto, and the duties they ought to be found in, of following Christ in His ordinances and institutions.

If called to the painful work of executing the penalties of Christ upon the breakers of the laws of His house, we will endeavor to exercise it in the spirit of the gospel, without respect of persons.

Also we engage that according to our ability, we will contribute our share towards defraying all necessary expenses attending the worship of God.

3. To esteem our pastor highly in love for his work's sake, this we will endeavor to manifest by frequently and fervently praying for him; diligently attending on his ministry; encouraging his heart and strengthening his hands to the utmost of our power in the work of the Lord; freely consulting him as we have occasion and opportunity, respecting our spiritual affairs; treating him affectionately when present, and speaking respectfully of him when absent.

As he is a man of like passions with others, we will endeavor to conceal and cover with a mantle of love, his weaknesses and imperfections; also to communicate unto him of our temporal good things, knowing that the Lord hath ordained that they that preach the gospel should live of the gospel.

4. To walk in love toward those with whom we stand connected in bonds of Christian fellowship. As the effect of this, we will pray much for one another. As we have opportunity, we will associate together for religious purposes. Those of us who are in more comfortable situations in life than some of our brethren will administer as we have ability and see occasion, to their necessities.

We will bear one another's burdens, sympathize with the afflicted in body and mind, so far as we know their case, under their trials; and as we see occasion, advise, caution, and encourage one another. We will watch over one another for good. We will studiously avoid giving or taking offenses. Thus we will make it our study to fulfill the law of Christ.

5. To be particularly attentive to our station in life, and the peculiar duties incumbent on us in that situation. We who are husbands or wives will conscientiously discharge relative duties towards our respective yoke-



fellows. We who heads families will maintain the daily worship of God in our houses, and endeavor to instruct those under our care, both by our words and actions. We who are children will be obedient to our parents in the Lord.

We who are masters will render unto our servants that which is just and equal. We who are servants engage to be diligent and faithful, not acting with eye-service as men pleasers, but with singleness of heart as unto God, knowing we have a Master in heaven. We will in our different places of abode, inquire what we can do for the good of the church to which we belong, and as far as we have ability, we will open or encourage the opening of a door wherever we can, for the preaching of the Word, remembering that we ought to be as the salt of the earth.

6. To walk in a way and manner becoming the gospel, before them that are without, that we may by well-doing put to silence the ignorance of gainsayers. We will practice the strictest honesty in our dealings, and faithfulness in fulfilling all our promises.

We will abstain from all vain amusements and diversions, by which time would be foolishly spent, money wasted, our minds canalized, and we exposed to many dangerous temptations

We engage in a special manner to sanctify the Lord's Day. It shall be our study to keep our garments unspotted by the flesh, and walk as becometh saints.

7. To receive such, and only such, into communion with us we think are born again; have been baptized according to the primitive mode of administering that ordinance, and profess their hearty approbation of, and subjection to, this our solemn church covenant.

These things, and whatever else may appear enjoined by the Word of God, we promise in the strength of divine grace to observe and practice. But knowing our insufficiency for anything that is spiritually good, in and of ourselves, we look up to Him who giveth power to the faint, rejoicing that in the Lord we have not only righteousness but strength. Hold thou us up, O Lord, and we shall be safe! Amen.

We moreover engage, that when we remove from this place, we will as soon as possible, unite with some other Baptist Church where we can carry out the spirit of this covenant and principles of God's Word.

## ARTICLE III MEMBERSHIP

### SECTION 1 - QUALIFICATIONS FOR MEMBERSHIP:

Upon majority vote of the members present at any Church service or meeting, membership shall be extended to all who have had and whose lives evidence a genuine experience of regeneration through faith in and acceptance of the Lord Jesus Christ as personal Savior; who renounce sin; who endeavor to live a consecrated life wholly unto the Lord who fully subscribe to the Statement of Faith contained herein; and who enter into the Church covenant contained herein; and upon compliance with any one of the following conditions:

- (A) By baptism (immersion) as a true believer in Jesus Christ as personal Savior, in this Church;
- (B) By letter of transfer from another Baptist Church of like precious faith and practice, or other written statement of good standing from the prior church if the applicant has been baptized by immersion subsequent to a profession of faith;
- (C) By testimony of faith, or statement of faith, having been baptized by immersion in another Baptist Church;  
or
- (D) By restoration, if having been removed from membership, upon majority vote of the congregation after confession is made publicly before the Church membership of the sin or sins involved, and satisfactorily

evidencing repentance to the Pastor (or the Board of Deacons if the office of Pastor is vacant).

## SECTION 2 - DUTIES OF A MEMBER:

On becoming a member of this Church, in addition to the covenant contained in Article II, Section 3, each one further covenants to love, and esteem the Pastor; pray for him; and to recognize his authority in spiritual affairs of the Church; to cherish a brotherly love for all members of the Church; to support the Church in prayers, tithes, offerings and with other financial support as the Lord enables; and in accordance with Biblical commands to support through a lifestyle walk affirmation of the beliefs and practices of the Church.

## SECTION 3 - PRIVILEGES OF MEMBERSHIP:

This congregation functions, not as a pure democracy, but as a body under the Headship of the Lord Jesus Christ and the direction of the Pastor as the undershepherd with the counsel of the Board of Deacons/Trustees. Membership in this Church does not afford those individuals with any property, contract, or civil rights based on principles of democratic government. Determination of the internal affairs of this Church are ecclesiastical matters and shall be determined exclusively by the Church's own rules and procedures. The Pastor shall oversee and/or conduct all aspects of this Church. The Board of Deacons/Trustees shall give counsel and assistance to the Pastor as requested by him. The membership of the Church has certain limited areas of exercising a vote. Members may not vote to initiate any Church action, but rather the vote of a member is to confirm and ratify the direction of the Church as determined by the Pastor.

## SECTION 4 - DISCIPLINE OF A MEMBER:

- (A) There shall be a Discipline Committee consisting of the Pastor and the Board of Deacons/Trustees. These men shall have sole authority in the determining heretical deviations from the Statement of Faith and violations of the Church Covenant. If the Pastor or a deacon/trustees is the subject of a disciplinary matter, he shall not sit as a member of the Discipline Committee. He shall be entitled to the same steps as other Church members and be subject to the same disciplines.
- (B) Members are expected to demonstrate special loyalty and concern for one another. When a member becomes aware of an offense of such magnitude that it hinders spiritual growth and testimony, he is to go alone to the offending party and seek to restore his brother. Before he goes, he should first examine himself. When he goes, he should go with a spirit of humility and have the goal of restoration.
- (C) If reconciliation is not reached, a second member, either a deacon/trustees or the Pastor is to accompany the one seeking to resolve the matter. This second step should also be preceded by self-examination, and exercised in a spirit of humility with the goal of restoration. The time between step one and the second step can be indeterminate, but should be short.
- (D) If the matter is still unresolved after the steps outlined in subsections (B) and (C) have been taken, the Discipline Committee as the Church representatives biblically responsible for putting down murmuring, shall hear the matter. If the matter is not resolved during the hearing before the Discipline Committee, the Committee shall recommend to the members of the Church that they, after self-examination, make an effort personally to go to the offending member and seek that member's restoration. This should be done the first Sunday after subsections (B) and (C). The offending member should also be made aware that the whole Church is praying for him, and are expecting some positive action toward resolution by the next following Sunday.
- (E) If the matter is still unresolved after the steps outlined in subsection (B), (C), and (D) have been taken, such members who refuse to repent and be restored are to be removed from the membership of the Church upon a majority vote of the membership present at a meeting called for the purpose of considering disciplinary action, or the next following Sunday after the step in subsection (D) has failed to bring about a restoration, at the Pastor's discretion.
- (F) No matter may be heard by the Discipline Committee or the Church unless the steps outlined in subsections (B) and (C) have been taken, except in the case of a public offense.

- (G) If an unrepentant offending party is removed from the Church membership, all contact with him from that point forward must be for the sake of restoration (except family members).

#### SECTION 5 - TRANSFER OF MEMBERSHIP:

Members, not under the disciplining process of Section 4, may request that letter of transfer be sent to another Baptist Church of like precious faith and practice.

#### SECTION 6 - TERMINATION OF MEMBERSHIP:

- (A) The membership of any individual member shall be automatically terminated without notice if the member in question has not attended a regular worship service of the Church in the preceding six months. Upon good cause being shown to the Pastor, this provision for termination may be waived in the case of any individual member at the discretion of the Pastor.
- (B) No member of this Church may hold membership in another church. If any member unites in membership with another church, that person is automatically terminated without notice from membership in this Church.
- (C) A member may resign at any time, but no letter of transfer or written statement of good standing will be issued upon such resignation, except at the discretion of the Pastor.

## ARTICLE IV OFFICERS

Please note that the 'corporate titles' of church officers have been changed to more accurately reflect the corresponding function of ministry. These titles were reviewed to place them in a ministry context. This is extremely helpful when an opponent of the church wants to legally sue and treat the church as a business engaged in religious activity. The Church of Jesus Christ is not a business. It is a ministry of God, and it is critical that we treat every facet of its operation as such.

#### SECTION 1 - CHURCH OFFICERS:

The Church officers are Pastor (see Article V, Section 1), deacons (see Article V, Section 2), minister of records (see Article V, Section 3), minister of finance (see Article V, Section 4), minister of Sunday School (see Article V, Section 5), and minister of hospitality (see Article V, Section 6). One person may hold two or more offices, except that of Pastor. The Pastor, from time to time as he deems appropriate, may appoint another Church offices, subject to a confirmation vote of the Church membership. In the absence of qualified members the offices may be left open until such time as qualified men/women are present and willing to serve.

#### SECTION 2 - DESIGNATION OF CORPORATE OFFICERS:

As an accommodation to legal relationships outside the Church, the Pastor shall serve as president of the corporation; the minister of records shall serve as secretary of the corporation; the minister of finances shall serve as treasurer of the corporation; and the chairman of the board of deacons/trustees shall serve as vice president of the corporation.

#### SECTION 3 - ELIGIBILITY FOR CONTINUANCE IN OFFICE:

- (A) All Church officers shall affirm their agreement with the Statement of Faith (as set in Article II) annually in the presence of each other.
- (B) All Church officers must be approved initially and thereafter annually by the Pastor in order for them to commence or continue in their offices.

- (C) Only Church Members are eligible for election or appointment to any Church officer's position.

#### SECTION 4 - TERMS OF OFFICE:

The length of term of office shall be as follows:

- (A) The relationship between the Pastor and Church shall be permanent unless dissolved at the option of either party by the giving of a month's notice, or less by mutual consent. The severance of the relationship between the Pastor and the Church may be considered at any regular Church administration meeting, provided notice to that effect shall have been given from the pulpit to the Church two Sundays prior to said regular Church administration meeting. A three-fourths majority of the members present and voting shall be required to decide the matter. Disciplinary removal of the Pastor from office automatically terminates his membership. A restoration to membership after disciplinary removal will be subject to the requirements of Article II, Section 1 (D).
- (B) The term of service for all offices and positions in the Church except the Pastor, shall be one year, at
- (C) A vacancy occurring in any office or board, except in the case of the Pastor, may be filled at any regular Church administration meeting.
- (D) All elected and appointed offices shall serve in their respective offices until their successors are duly elected or appointed.

#### SECTION 5 - ELECTION OF OFFICERS:

The annual election of officers by the Church membership shall occur during the month of January at the annual Church administration meeting.

#### SECTION 6 - PASTORAL OVERSIGHT OF OFFICERS AND STAFF:

- (A) Subject to the approval of the Church membership, and on the condition that they shall become a member of the Church upon assuming their duties, the Pastor may hire associates and assistants, to assist the Pastor in carrying out his God-given responsibilities.
- (B) All Church staff, whether paid or volunteer, shall be under the supervision of the Pastor who has the sole authority to hire, appoint, or dismiss the same.

## ARTICLE V DUTIES OF OFFICERS

#### SECTION 1 - THE PASTOR:

- (A) The Pastor shall preach the Gospel regularly and shall be at liberty to preach the whole counsel of the Word of God as the Lord leads him. He shall administer the ordinances of the Church, act as moderator at all Church meetings for the transaction of Church matters, supervise the teaching ministries of the Church, and tenderly watch over the spiritual interests of the membership.
- (B) The Pastor shall appoint the members of the various committees at the annual Church administration meeting. He shall serve as the president of the corporation. He shall publicly inform all newly-elected officers of the particular function and the responsibilities of their respective offices. He shall extend the right hand of fellowship to all new members on behalf of the Church and perform such other duties as generally appertain to such a position. The Pastor shall be free to choose the means and methods by which he exercises the ministry that God has given him.

#### SECTION 2 - THE BOARD OF DEACONS:

- (A) The board of deacons shall assist the Pastor, in such manner as he shall request, in promoting the spiritual

welfare of the Church, in conducting the religious service, and in performing all work of the Church. They shall make provision for the observance of the ordinances of the Church. They shall, in cooperation with the Pastor, disburse the benevolence fund. They shall assist the Pastor in visitation and all other evangelistic efforts of the Church. They shall provide the pulpit supply and act as leader for Church meetings if the office of Pastor is vacant. The board of deacons shall assist the Pastor in caring for the administrative needs of the Church's various ministries as requested by the Pastor.

- (B) Immediately following the annual Church administration meeting, the board of deacons shall assemble and elect from their own number, a chairman, who shall be vice president of the corporation, a vice chairman, and a secretary.
- (C) The board of deacons shall constitute the board of trustees of the corporation. The board of trustees shall exercise only the following specific powers:
  - (1) to purchase, hold, lease, otherwise acquire real and personal property on behalf of the Church, and to take real and personal property by will, gift, or bequest on behalf of the Church.
  - (2) to sell, convey, alienate, transfer, lease, assign, exchange, or otherwise dispose of, and to mortgage, pledge, or otherwise encumber the real and personal property of the Church, to borrow money and incur indebtedness for the purpose and the use of the Church; to cause to be executed, issued, and delivered for the indebtedness, in the name of the Church, promissory notes, bonds, debentures, or other evidence of indebtedness; and to secure repayment by deeds of trust, mortgages, or pledges.
  - (3) to exercise all powers necessary for the dissolution of the Church corporation, if such action is mandated by a vote of the Church membership.

### **SECTION 3 - THE MINISTER OF RECORDS:**

The minister of records shall keep a record of Church proceedings, of the membership roll, of all baptisms, of certificates of ordination, licenses and commissions as directed by the Church, and preserve all documents, papers, and letters coming into his hands during his term of office. All records are to be kept in the Church office, and delivered to any successor upon leaving office. He shall keep an account of any special events in the life of the Church which are of historical interest and shall give a report at the annual Church administration meeting of the status of the Church membership roll in the past year. The minister of records shall also serve as the secretary of the corporation.

### **SECTION 4 - THE MINISTER OF FINANCE:**

The minister of finance shall account for all funds contributed to the Church and shall disburse the same as ordered by the Church. He shall present a written report of itemized disbursements at the regular by-yearly Church administration meetings and make a general report for the year at the annual Church administration meeting. All expenditures of the Church, except miscellaneous petty cash disbursements, shall be paid by check. The minister of finance shall also serve as treasurer of the corporation.

### **SECTION 5 - THE MINISTER OF SUNDAY SCHOOL:**

The minister of Sunday school shall supervise the Sunday school. In consultation with the Pastor, he shall recommend the appointment of the teachers of the Sunday school. He shall preside at the teachers' meetings, and report on the condition of the Sunday school at the annual Church administrative meeting.

### **SECTION 6 - THE MINISTER OF HOSPITALITY AND FOLLOW-UP COORDINATOR:**

The minister of hospitality, in cooperation with the Pastor, shall appoint a sufficient number of assistants to care for the work of ushering and extending the official hospitality of the Church to its members and visitors. As Follow-up Coordinator their job will be to effectively increase your percentage of families kept who visit or join the church. This is accomplished by the implementation of an organized follow-up.

## SECTION 7 - ASSOCIATE PASTORS:

Under the direction and guidance of the Pastor, the associate pastors of the Church shall assist the Pastor in carrying out the ministries of the Church.

## SECTION 8 - DUTIES OF ALL OFFICERS:

- (A) All officers shall prepare a written report of their work for the annual Church administration meeting and shall surrender any records in their possession to the minister of records at the close of their term of office to be filed as a permanent record of the work of the Church. All records are the property of the Church and must be kept in the Church office.
- (B) Any officer who neglects his duties as outlined in the constitution for a period of three months may be removed from his office at the discretion of the Pastor and another may be appointed by the Pastor to serve the unexpired term.

## SECTION 9 - INSTALLATION OF OFFICERS:

A public installation service in which all newly-elected officers of the Church are to be dedicated to their respective offices and the ordination of newly-elected deacons/trustees shall be held at a public Church service following their election at the annual Church administration meeting.

# ARTICLE VI MEETINGS

## SECTION 1 - MEETINGS FOR WORSHIP:

Unless otherwise determined by the Pastor, the Church shall meet each Sunday for public worship both morning and evening and at least once during the week for Bible study and prayer.

## SECTION 2 - MEETINGS FOR CHURCH ADMINISTRATION:

A by-yearly Church administration meeting of the Church shall be held on the first Sunday evening of July, and the third Sunday of January (or sufficient time to prepare for) at which time the regular Church administration shall be considered. (The mid year meeting may be waived at the Pastor's discretion.) A quorum shall consist of the members present. In the July meeting, the Church shall set a date for the annual election of Church officers in January.

## SECTION 3 - SPECIAL MEETINGS:

- (A) The Pastor (or deacons if the office of Pastor is vacant or the Pastor is the subject of possible disciplinary action) may call a special meeting by giving notice of such a meeting and the purpose for which it is called to the Church from the pulpit at least one Sunday and not less than one week prior to said meeting. A meeting for election of a pastor may be called by the pulpit committee at any regular Church meeting of the Church at least two weeks in advance.
- (B) Bible conferences, missionary conferences, and revivals may be held as the Pastor deems beneficial.

## SECTION 4 - FISCAL YEAR:

The fiscal year of the Church shall begin January 1st and end December 31st.

# ARTICLE VII MINISTRY OF EDUCATION

## SECTION 1 - PURPOSE:

The Church believes that it is to provide the members' children with an education which is based upon and consistent with Biblical teachings. The Church believes that the home and Church are responsible before God for providing a Christian education. To this end, the Church shall engage in ministries in education in keeping with the following dictates:

#### **SECTION 2 - CHURCH PARTICIPATION:**

All educational programs or courses of instruction formulated and offered by the Church shall be primarily for the benefit of the members of the Church; however, the Pastor may permit non-Church members to participate in Church educational programs or courses of instruction if he deems it in the best interest of the Church.

#### **SECTION 3 - STAFF MEMBERSHIP:**

All instructors, teachers, and administrators shall be members of this Church. This provision shall not apply to visiting missionaries, evangelists, or preachers, engaged for the purpose of delivering sermons, conducting revivals, or other special meetings on a temporary basis.

#### **SECTION 4 - STATEMENT OF FAITH ACCORD:**

All educational programs or courses of instruction shall be taught and presented in full accord with the Statement of Faith of the Church.

#### **SECTION 5 - UNITY:**

All educational programs or courses of instruction shall be conducted as an integral and inseparable ministry of the Church.

#### **SECTION 6 - TEACHING:**

All educational programs or courses of instruction shall be conducted consistent with the teaching of the inerrant Word of God. Any assertion or belief which conflicts with or questions a Bible truth is a pagan deception and distortion of the truth which will be disclaimed as false. It is the responsibility of every instructor or teacher to present the inerrant Word of God as the sole infallible source of knowledge and wisdom.

#### **SECTION 7 - CHRISTIAN WALK:**

All administrators, instructors, and teachers shall continue or adopt a lifestyle consistent with the precepts which they teach, whether in or out of the classroom.

## **ARTICLE VIII UNAUTHORIZED EXPENDITURES**

Any expenditures in excess of \$200.00 and not authorized in the regular annual budget, must be authorized by the Pastor (or the Board of Deacons/Trustee if the office of Pastor is vacant).

## **ARTICLE IX ORDINATION**

#### **SECTION 1 - ORDINATION QUALIFICATIONS:**

Any member of this Church or its mission churches, who gives evidence of a genuine call of God into the work of the ministry and possesses the qualifications stated in 1 Timothy 3:1-7 and Titus 1:6-9, may be ordained as a minister of the Gospel.

#### **SECTION 2 - ORDINATION PROCEDURE:**

- (A) Upon a conference with the Pastor and after the Pastor has approved the candidate for ordination, the Pastor shall call a council to examine and pass on the qualification of the candidate. The ordination council shall consist of ordained ministers of like faith invited to participate in the examination of the candidate.
- (B) If the candidate is found worthy of the ordination by the council, the ordination council may ordain the candidate on behalf of the Church.
- (C) The Pastor and the chairman of the deacons shall arrange for the ordination service.

## ARTICLE X TAX-EXEMPT PROVISIONS

### SECTION 1 - PRIVATE INUREMENT:

No part of the net earnings of the Church shall inure to the benefit of or be distributable to its members, trustees, officers, or other private persons, except that the Church shall be authorized and empowered to pay reasonable compensation for the services rendered and to make payments and distributions in furtherance of the purpose set forth in Article I, Section 2 hereof.

### SECTION 2 - POLITICAL INVOLVEMENT:

No substantial part of the activities of the Church shall be the carrying on of propaganda or otherwise attempting to influence legislation. The Church shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.

### SECTION 3 - DISSOLUTION:

Upon the dissolution of the Church, the Trustees shall, after paying or making provision for payment of all the liabilities of the Church, dispose of all of the assets of the Church to such organization or organizations organized and operated exclusively for religious purpose as shall at the time qualify as an exempt organization or organizations under Section 501 (c) (3) of Internal Revenue Code of 1986) (or the corresponding provision of any future United States Internal Revenue Law), as the Trustees shall determine. Assets may be distributed only to organizations which agree with the Church's Statement of Faith.

### SECTION 4 - RACIAL NONDISCRIMINATION:

The Church shall have a racially nondiscriminatory policy and therefore shall not discriminate against members, applicants, students, and others on the basis of race, color, or national or ethnic origin.

## ARTICLE XI DESIGNATED CONTRIBUTIONS

From time to time the Church, in the exercise of its religious, education, and charitable purposes, may establish various funds to accomplish specific goals. Contributors may suggest uses for their contributions, but all suggestions shall be deemed advisory rather than mandatory in nature. All contributions made to specific funds not deemed proper or acceptable shall be returned to the contributor. All contributions made to specific funds or otherwise designated shall remain subject to the exclusive control and discretion of the Pastor and the Board of Deacons/Trustees. No fiduciary obligations shall be created by any designated contributions made to the Church other than to use the contribution for general furtherance of any of the purposes stated in Article I, Section 2.

## ARTICLE XII AMENDMENTS

This constitution may be revised or amended by a majority vote of the members present and voting, at any



regular Church business meeting, provided that said revision or amendment has been submitted in writing and announced from the pulpit fourteen (14) days before the vote is taken.

## ADOPTION

This constitution was adopted by a two-thirds majority vote of the members present and voting at a duly-called meeting of the Church in which a quorum was present.

This Constitution and By-Laws supersedes any other constitutions and/or by-laws of the Faith Bible Baptist Church of Toledo, OH.

\_\_\_\_\_  
Date

\_\_\_\_\_  
Minister of Records

# CHURCH BY-LAWS

## NUMBER 1:

Each Member of the Church shall be entitled to vote on all matters except those pertaining to the disciplining of members, the purchase or sale of real property, and the dismissal or calling of a Pastor, in which matters, only members at least sixteen years of age shall be entitled to vote.

## NUMBER 2:

All Church administration meetings shall open and close with prayer for divine guidance and blessing.

## NUMBER 3:

All appointments for public worship and Bible study and arrangements thereof including time and place and the use of the property belonging to the Church for purposes other than the stated appointments, shall be under the control of the Pastor.

## NUMBER 4:

The date of the annual Church administration meeting shall be determined at the regular Church ministry affairs meeting in September of each year.

## NUMBER 5:

All literature used in the Church shall be in complete agreement with the Statement of Faith.

## NUMBER 6:

The following order shall be observed at regular Church administration meetings:

- (a) Devotions and Prayer
- (b) Reading of Minutes
- (c) Dismissal of Members
- (d) Report of Officers
- (e) Reports of Standing Committees
- (f) Reports of Special Committees
- (g) Unfinished Matters
- (h) Election of Officers
- (i) New Matters
- (j) Adjournment and Prayer

## NUMBER 7:

These by-laws may be altered, suspended, or amended at a regular Church administration meeting by a majority vote of the members present and voting.