

CONSTITUTION AND BYLAWS OF THE VICTORY BAPTIST CHURCH

ARTICLE I - NAME

The name of the Society is Victory Baptist Church.

ARTICLE II - The Purposes of the Society are:

- (1) To serve as a church home for those of like precious faith in this general area of Port Coquitlam, B.C.
- (2) To conduct services of the church for the worship of God, the edification of its members and the administration of its ordinances.
- (3) To employ, send out and direct Christian missionaries to preach the Gospel and establish churches of like precious faith.
- (4) To establish, maintain and conduct classes for Christian education and to employ and pay instructors therefore.
- (5) To operate as a charitable organization and to receive, acquire and hold gifts, donations, devises and bequests of every nature and description toward the purposes of the Society.

ARTICLE III - STATEMENT OF FAITH

(1) CONCERNING THE SCRIPTURES

We believe the Holy Bible, consisting of the Old and New Testaments only, to be the plenary, verbally inspired Word of God, inerrant in the original manuscripts, authoritative, infallible and God-breathed; and that they are the only supreme and ultimate authority for faith and practice (II Tim. 3:15-17; II Pet. 1:20-21; Matt. 5:18; II Sam. 23:2; Acts 1:16; 3:21; Luke 16:29,31; Ps. 119:111; Rom. 3:1,2).

(2) CONCERNING THE GODHEAD

We believe that there is one, and only one, living and true God, an infinite, intelligent, perfect Spirit and personal Being, the Creator, Preserver, and Supreme Ruler of the Universe, inexpressibly glorious in holiness and all

other perfections, 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; Ex. 15:11; Mark 12:30; Matt. 28:19; John 10:30; Eph. 2:18; John 5:17-18; John 14:23; 17:5,10; Acts 5:3,4; 20:28; I Cor. 2:10,11; Phil. 2:5,6; Heb. 3:4, John 1:1,14; Rom. 1:20; Jer. 10:10).

(3) CONCERNING THE FALL OF MAN

We believe that man was created by the special act of God, as recorded in Genesis. We believe that the days of creation in Genesis Chapter 1 were solar, that is, twenty-four hour days. We believe that man was created in a state of holiness, under the law of his Maker, but through the temptation of Satan he voluntarily transgressed and fell from this holy state; in consequence of which all mankind are now totally depraved sinners, not by constraint, but 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; 2:7; Ex. 20:9,11; 31:17; Acts 17:26-29; Gen. 2:16,17; 3:6-24; Rom. 5:12; Rom. 5:19; John 3:6; Rom. 8:7; Ps. 51:5; Isa. 53:6; Gen. 6:12; Rom. 3:9-18; Rom. 1:18-32; 2:1-16; Gal. 3:10,22; Ezek. 18:20).

(4) CONCERNING THE WAY OF SALVATION

A. We believe that the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived of the Holy Spirit and born of the virgin Mary, in order that He might reveal God and redeem sinful man (Matt. 1:18-20; John 1:1,2,14,18; Luke 1:35).

B. We believe that the Lord Jesus Christ died for our sins according to the Scriptures, as a substitutionary sacrifice, and that all who receive Him are justified on the ground of His shed blood (Rom. 3:24-26; 4:25; I Cor. 15:3-4; II Cor. 5:21).

C. We believe in the resurrection of the crucified body of our Lord Jesus Christ and that our redemption and salvation is guaranteed to us by His literal, physical resurrection from the dead; in His bodily ascension into heaven; and in His present life there for us as High Priest and Intercessor

(Matt. 28:5,6; I Cor. 15:12-19; Acts 1:9; Heb. 4:14-16; 7:23-25; 9:24; I John 2:1,2).

D. We believe that salvation is a gift of God brought to men by grace and received by personal faith in the Lord Jesus Christ, whose blood was shed on Calvary for the forgiveness of sins. Salvation is solely through faith in the Lord Jesus Christ who shed His blood for the forgiveness of our sins and, being a gift, is not earned by any good works whatsoever. All those who personally receive Jesus Christ as Lord and Saviour, repenting of sin, are regenerated and become sons of God (Eph. 1:7; 2:8,9; John 1:12; 3:5-7).

E. We believe that the Scriptures teach that regeneration, or the new birth, is that change in the soul by the Holy Spirit by which a new nature and spiritual life, not before possessed, are imparted, and the person becomes a new creation in Christ Jesus; and without it salvation is impossible. The Holy Spirit is a Divine Person, equal with the Father and the Son and of the same substance and nature; He convicts the world of sin, righteousness and judgment; He seals, endues, guides, teaches, witnesses to, sanctifies, and helps the believer; He indwells the believer permanently and seals him unto the day of redemption (John 3:3-8; II Cor. 5:17; I Pet. 1:23; Titus 3:5; John 14:16; 15:26-27; 16:7-15; Acts 5:1-4; Eph. 4:30; 5:18).

(5) CONCERNING SANCTIFICATION

A. We believe that immediate, positional sanctification is that act of God whereby believers are, at the time of regeneration, eternally set apart as belonging to Him by redemption, thereby being placed in the family of God as children, joint heirs with Jesus Christ (I John 3:1; Rom. 8:14-17; I Cor. 1:2; Heb 10:10-14).

B. We believe that progressive sanctification is the process by which, according to God's will, we are made partakers of His holiness, that it is progressive; that it is begun in regeneration; that it progresses if the believer is yielded to the Holy Spirit's control; that it is carried on in the hearts of believers by the presence and power of the Holy Spirit though the Word of God, self-examination, watchfulness and prayer (I Thess. 4:3; 5:23; Prov. 4:13; I John 2:29; Phil. 2:12-13; Eph. 6:18; John 17:17).

C. We believe that ultimate sanctification will be the portion of every believer when he is finally in the presence of the Lord, complete and entire, with soul and spirit united in the resurrected body free from every trace or effect of sin and rebellion (I John 3:2; I Cor. 15:52-54; Eph. 4:30; 5:27; Phil. 3:20-21).

D. We believe that the gift of tongues was among those temporary spiritual gifts (along with apostleship and prophesy-foretelling) bestowed by God upon His churches in apostolic times. They were needed only by the churches in the period of infancy, primarily as a sign to the Jews. When their purpose was completed, the gifts ceased. The gift of tongues was never the required outward demonstration of either the baptism or the filling of the Spirit (I Cor. 12:13,30; 13:8-13; Eph. 5:18-20; 4:11-13).

(6) CONCERNING THE SECURITY OF THE BELIEVER

We believe that the salvation of every believer is secure for all eternity from the moment of regeneration. This security is guaranteed to each believer by the fact that the life received is eternal life, by the keeping power of God, by the sealing ministry of the Holy Spirit, and by the interceding ministry of Christ (John 5:24; 10:27-30; Rom. 8:1, 29, 30, 38, 39; Eph. 4:30; Heb. 7:25).

(7) CONCERNING A GOSPEL CHURCH

We believe that each local church is a visible expression of the Body of Christ and is a congregation of believers in Jesus Christ immersed upon a credible confession of faith, and associated together by covenant for worship, evangelism, observance of the ordinances, and fellowship. We believe that the local church is the center of God's program for this age, and that every Christian is bound by Scripture to give his unhindered cooperation to the program of his local church. We believe that the Lord Jesus Christ has commissioned the believers to take the Gospel to the world, and that evangelism at home and abroad should be primary in the program of the local church. It is the responsibility of the believers to witness by life and by word to the truths of the Holy Scriptures and to assume responsibility for the propagation of the Gospel to all the world. We believe that it is the responsibility of all believers to remember the

work of the local church and its extension ministries in prayer, to support it with their tithes and offerings as the Lord prospers them, to participate in all the regular services of the church as the Lord enables, and to voluntarily submit to the watch care and discipline of the local church (Acts 2:41-47; 14:27; 20:17; I Tim. 3:1-16; Titus 1:5-11; I Cor. 3:10-17; 5:1-5; 11:2; Matt. 28:19-20; Acts 1:8; I Cor. 16:2; II Cor. 9:7; Heb. 10:19-25; 13:17,18).

(8) CONCERNING THE CHURCH'S ORDINANCES

We believe that the Lord Jesus instituted two ordinances, baptism and the Lord's Supper, to be observed by all believers in the local church until His return.

We believe that baptism is the immersion in water of a believer in Christ, into the name of the Father, Son, and Holy Spirit to show forth by solemn and beautiful symbolism, the believer's identification with Christ in His death, burial and resurrection, and that it is a Scriptural prerequisite to church membership. We totally reject the tradition of infant baptism as baptism is not a means of grace (Matt. 28:19; Acts 8:36; Rom. 6:3-5; I Pet. 3:21; Acts 2:38-41).

We believe that the Lord's Supper is partaking of bread and the fruit of the vine, as symbols of Christ's body and blood, commemorating His suffering and death for us and our continual benefit there from; that participation should be limited to those who have united with the local church by baptism and testimony, or to those who are baptized members of churches of like faith and practice, and that participation should be preceded by careful self-examination (I Cor. 11:23-32; 5:1-5).

(9) CONCERNING SEPARATION

We believe in the Biblical doctrine of separation which encompasses three areas: (1) the separation of the local church from all affiliation and cooperation with those who deny the verities of the "faith which was once delivered to the saints," and from those individuals and organizations similarly associated; (2) the separation of the individual believer from all worldly practices that may dishonor the Saviour or bring reproach upon Him; realizing that Christian liberty must be regulated by love; and (3) the separation of church and state (Jude 3, II

Tim. 3:1-5; Rom. 12:1,2; 14:13; I John 2:15-17; II John 9-11; II Thess. 3:6, 14, 15; II Cor. 6:11-7:1; I Cor. 8:1-13).

(10) CONCERNING THE LORD'S DAY

We believe that the first day of the week is the Lord's Day for it commemorates the resurrection of the Lord Jesus Christ from the dead; realizing that in this New Testament age we do not hold one day as sacred above others; yet we continue the practice of meeting together on this day in accordance with the early church practice (Acts 20:7; Mark 16:9; John 20:19; Rom. 14:5-6; Col. 2:16-17; Mark 2:27; I Cor. 16:1,2).

(11) CONCERNING THE RETURN OF THE LORD

We believe that the return of the Lord Jesus Christ for His own is imminent, pre-tribulational and pre-millennial; that this return in the clouds will be followed by seven years of tribulation on the earth; subsequently the Lord will return personally and visibly to the earth to establish His kingdom and to reign for a millennium over the entire earth from the throne of David, and that during this millennial reign Satan will be bound in a bottomless pit (I Thess. 4:16-18; 5:9; 1:10; Rev. 3:20; I Cor. 15:51-53; Titus 2:13; Matt. 24:21-22; Rev. 6:15-17; I Thess. 5:2-3, Luke 21:25-26, Daniel 12:1; 9:24-27; Jer. 30:7; Isa. 2:19; 24:19-21; Matt. 24:27-31; Zech. 14:4, I Thess. 1:7, 8; Acts 1:11, Rev. 1:7; 20:2-7, Matt. 25:31-34; Dan. 7:13-14; Isa. 9:6-7; Jer. 23:5-6; Zech. 14:16; II Sam. 7:12-16).

(12) CONCERNING THE ETERNAL STATE

We believe that the souls of those who have trusted in the Lord Jesus Christ for salvation do at death immediately pass into His presence and there remain in conscious bliss until the resurrection of the body at His coming in the clouds when soul and body reunited shall be associated with Him forever in glory; but, that the souls of unbelievers remain after death in conscious misery in hell unto the final judgment of the Great White Throne at the close of the millennium, when soul and body reunited shall be cast into the lake of fire from the presence of the Lord and from the glory of His power (Luke 16:19-26; 23:43; II Cor. 5:8, Phil. 1:23; II Thess. 1:7-9; Rev. 20:11-15; 14:9-14; I Thess. 4:13-18).

(13) CONCERNING CHRISTIAN EDUCATION

We believe that Christianity is the religion of enlightenment and intelligence; that in Jesus Christ are hidden all the treasures of wisdom and knowledge; and that all sound learning is therefore a part of our Christian heritage; that the new birth opens all human faculties and creates a thirst for knowledge; that an adequate system of school is necessary to a complete spiritual program for Christ's church; and the cause of education among New Testament churches is coordinate with the causes of evangelism, missions and general benevolence, and should receive along with these the liberal support of the churches (Matt. 28:20; Col. 2:3; Deut. 4:1, 5,9,13,14; 6:1, 7-10; Ps. 19:7,8; Prov. 8:1-7; 4:1-10; Neh. 8:1-4).

(14) CONCERNING SOCIAL SERVICE

We believe that every Christian is under obligation to seek to make the will of Christ regnant in his own life and in human society; to oppose in the Spirit of Christ every form of greed, selfishness, and vice; to provide for the orphaned, the aged, the helpless, and the sick; to support everything that is good and righteous in industry, government and society as a whole for the benefit of men so that all men may live spiritually and righteously before God; and that all means and methods used in social service for the amelioration of society and the establishment of righteousness among men must finally depend on the regeneration of the individual by the saving grace of God in Christ Jesus (Luke 10:25-27; Ex. 22:10,14; Lev 6:2; Deut 20:10; 4:42; 15:2, 27:17; Ps. 101:5; Heb. 2:15; Zech. 8:16; Ex. 20:16; James 2:8; Rom. 12:14; Col. 3:12-17).

(15) Sections 1 through 14 of Article III are unalterable.

ARTICLE IV - COVENANT

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour, and upon the profession of our faith, having been baptized in the Name of the Father, and of the Son, and of the Holy Spirit we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into this covenant with one another as one body of Christ.

We engage, therefore, by the aid of the Holy Spirit to study the Bible; to walk together in Christian love; to strive for the advancement of the church in knowledge, wisdom, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly as God has prospered us to the support of the ministry, the expenses of the church, the relief of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

We also engage to maintain family and individual devotions; to train our children in the fear and admonition of the Lord; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from everything that will cause our brother to stumble or that will bring reproach upon the cause of Christ; and to earnestly seek to live to the honor and glory of Him who loved us and gave Himself for us.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense; but always ready for reconciliation, and mindful of the rules of our Saviour, to secure it without delay.

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

This article is alterable

ARTICLE V - DISSOLUTION

In the event of dissolution of Victory Baptist Church all assets remaining after payment of liabilities shall be distributed to another Canadian charitable society or societies. This article is unalterable.

BY-LAWS

BYLAW I - MEMBERSHIP

The membership of this church shall consist of persons who have made a profession of their faith in Christ as Saviour and Lord, who desires to be numbered among His disciples, who have experienced New Testament baptism by immersion, who gives assurance of his willingness to abide by this Constitution, and shows evidence of a satisfactory attitude toward the doctrines and policies of this church.

Section 1 - Admission

Clause 1. This church shall welcome into its membership any person who has accepted Jesus Christ as his personal Saviour and who has followed his Lord in baptism by immersion and gives assurance of his desire to abide according to this constitution and by-laws.

Clause 2. Every candidate for admission to this church shall relate his Christian experience to the Pastor, and deacons.

Clause 3. Every candidate desiring transfer of membership to this church by letter, shall appear before the Pastor and deacons and relate his Christian experience.

Clause 4. The Pastor, and deacons, having satisfied themselves that the candidate for admission is eligible to church membership, shall recommend the same to the church. Candidates shall be given and opportunity to give their testimony before the congregation and shall be accepted upon a majority vote of the members present at a regular church or business meeting.

Clause 5. Excluded persons may be reinstated to membership upon recommendation of the Pastor and deacons after such persons have given satisfactory explanation or acceptable evidence of honest repentance and have made confession of wrongdoing, and upon a majority vote of the members present at a regular church or business meeting.

Section 2 - Duties of Members

The duties of members are set forth in general terms in the church covenant in Article IV of the constitution.

Section 3 - Suspension of Members

Clause 1. If any member shall, by his own will, neglect the privileges and duties of church membership for a period of six months, he shall be automatically on the inactive list and considered to be not in good standing.

At the end of each six month period, the Pastor and deacons shall review the list. At this time the Pastor and deacons shall write a letter of notification to those concerned. At the end of a six month period those who have not replied or reacted favorably shall be placed on a dismissal list which shall be brought to the attention of the church for action.

Clause 2. Any person whose name is on the inactive list shall not be privileged to speak or vote at any business meeting of the church, and he shall not be eligible for a letter of dismissal to any other church.

Clause 3. It shall be the duty of the Pastor and deacons to visit the resident members whose names are on the inactive list during the reinstatement period, in an endeavor to win them into active membership in the church.

Clause 4. Any person whose name is on the inactive list may be reinstated to full fellowship and church privileges by compliance with the covenant of the church in attendance, support, and Christian living, and by application to the Pastor and deacons within six months from the time his name was placed on the inactive list.

Section 4 - Discipline of Members

Clause 1. Pastor and deacons will constitute the Discipline Committee.

Clause 2. In case of personal differences between members of the church, the Pastor and deacons shall recommend that the parties settle their differences in the manner laid down by our Saviour in Matthew 18:15,16.

Clause 3. Where charges are made against a member, the accused shall be notified personally, or by letter, of the nature of the charges and shall be summoned to appear before the Discipline Committee to make answer to the charges. At least five days notice of such meeting shall be given

to the party involved. If the accused does not appear in response to the summons, unless satisfactory reason is given for non-appearance, the Discipline Committee shall recommend to the church the expulsion of the member. If the accused appears before the Discipline Committee, there shall be full and fair hearing of the case and the Discipline Committee is empowered to acquit the accused, if a majority of the Discipline Committee members present vote that the accused is innocent of the charges. If on the other hand, a majority of the committee members present vote that the accused is guilty of the charges preferred, they shall recommend to the church that the accused be excluded from the membership of the church, or such other discipline as the case may warrant. The church must either approve the recommendation of the Discipline Committee or hear the case itself. The accused must be notified in writing of the final decision of the church.

Clause 4. Among the charges that should be brought to the attention of the discipline committee are a violation of public morals (I Cor. 5:11), walking disorderly (II Thess. 3:6), and promoting disunity through false doctrine (Rom. 16:17).

Section 5 - Dismissal of Members

Clause 1. A letter of dismissal may be granted by a majority vote of the members present at any regular church or business meeting, to any member in good and regular standing who wishes to unite with a church of like faith and practice.

Clause 2. Letters of dismissal will not be granted except to specifically named churches upon their written request.

Clause 3. Members will be removed from the membership list upon their death.

BYLAW II - OFFICERS

The elected officers of this church shall be those of Pastor / Pastors, Deacons, Clerk, Treasurer, and Financial Secretary. Other positions of service shall be filled by appointment upon ratification by the church. (Note Bylaw II, Section 7.) A member may hold more than one elected

office except for the offices of Treasurer and Financial Secretary which may not be held by the same person.

Section 1 - Personnel

Clause 1. Those elected to office or appointed to a position of service shall first be proven to be Scripturally qualified and shall be subject to questioning by the church regarding their Christian beliefs and practice.

Clause 2. All nominees to office and officers of this church shall be active members of this church and shall be required to subscribe yearly, either orally or in writing, at the annual business meeting to the constitution and bylaws of this church.

Clause 3. In case of vacancies in offices during the fiscal year, the Pastor and the deacons shall appoint a qualified member to serve the balance of the fiscal year, at which time the church will elect a qualified member to fill the vacant office. However, such appointments shall be approved by the church.

Section 2 - Pastor

Clause 1. A pulpit committee shall consist of the deacons. They shall endeavor to secure a candidate who meets the qualifications set forth in I Timothy 3:1-7 and Titus 1:5-9. After careful examination of the candidate, this committee shall make its recommendation to the church. Only one candidate may be voted on at any one business meeting. During the time that the church is without a pastor, the Pulpit Committee shall be responsible for pulpit supply.

Clause 2. The pastor shall be elected at a special or regular meeting of the church, written notice of such action having been given 14 days and at least two Sundays immediately preceding the date of said meeting, and a three-fourths majority vote of the ballots cast shall be necessary for his election. He shall be required to subscribe to the Constitution and Bylaws upon his election and yearly thereafter with the other officers.

Clause 3. The pastor, his wife and family shall follow the same procedure for membership as all other members. (Note Bylaw I.)

Clause 4. As an Under-shepherd, the senior pastor is therefore responsible to shepherd the flock. This includes faithful visitation (Acts 20:20) as well as diligent prayer and study of the Word in order to properly "feed the flock of God" (Acts 20:28-31). As a Bishop (overseer) he is responsible to superintend all the work of the church (I Peter 5:2; Hebrews 13:17). As an Elder he is responsible to lead the services of the church and to officiate or act as moderator in the business meetings of the church (Acts 14:23; 15:1-6). As a teacher he is responsible to instruct the church (I Timothy 3; Matt. 28:20; II Timothy 2:15). As a preacher he is responsible to uncompromisingly "preach the Word" (I Timothy 2:7; II Timothy 4:2). Further duties of the Pastor shall be to administer the ordinances and promote the spiritual welfare of the church. He shall make a report of the year's work at the annual business meeting of the church. He shall be an Ex officio member of all committees. This means he is automatically a member of all committees with the privilege of voting if he desires.

Clause 5. The Pastor shall continue in office until he resigns or his resignation is requested at a special meeting called for that purpose. In the event of his resignation, the pastor shall give a minimum of thirty day's notice before termination of his services. If his resignation is requested, it shall be handled in the following manner: Accusations against the Pastor shall be submitted to the deacons, and shall not be considered unless supported by the testimony of two, preferably three or more witnesses (I Timothy 5:19) and must be moral or doctrinal in nature. If he err in doctrine or conduct the deacons shall, in brotherly love, attempt to correct him (Gal. 6:1). If this is not effective, the matter shall be referred to the church. A majority vote is required to dismiss the pastor. The vote shall be by written ballot after written notice has been given not less than 14 days prior to the meeting. In case it is voted to request his resignation, his membership in this church is automatically terminated with appropriate severance pay.

Section 3 - Deacons

Clause 1. The church shall elect the number of deacons it deems necessary to assist in the affairs of the church. The function of the office of deacon is described in Acts 6:1-3, with qualifications set forth in Acts 6:3, and I Timothy 3:8-13. Their terms of office shall be two years. Deacons may be re-elected as often as the church determines. While

they shall elect a chairman annually, it will be the responsibility of the Pastor to exercise leadership in the deacons' meetings. Deacons shall meet Scriptural qualifications. This means demonstrating a Spirit filled life as set forth in Acts 6:3; faithful participation in the total church ministry, such as attending as many services as possible, active involvement in visitation and soul-winning, giving at least a tithe to the local church ministry, & willing to follow the Scripturally prescribed leadership of the Pastor. He must also have proven his Scriptural qualifications before being elected (I Timothy 3:10)

Clause 2. In keeping with the Scriptural meaning of the term, "deacon," and with the Scriptural function of the office it is understood that the office of deacon is an office of service. It shall be the responsibility of the deacons to assist in every area of the church ministry. This includes the observance of the ordinances, regular services, visitation, and all other phases of ministry the church has approved. Further, the deacons shall assist the pastor in examining and recommending new members to the church. They, with the Pastor, shall act as the Nominating Committee in recommending individuals to fill vacancies at the January meeting. The church shall have opportunity to submit nomination ballots at least one month prior to the annual election (Acts 6:3). Deacons shall submit a report at the annual business meeting through their chairman.

Clause 3. It shall be the responsibility of the deacons to serve as trustees or directors of the Society and, in cooperation with the Pastor, to care for the physical properties and monies of the church. The deacons shall serve as the Budget Committee with the responsibility of preparing a budget prior to the annual meeting to be voted on at the annual meeting. The deacons may raise or secure the payment or repayment of money in the manner they decide by the issue of debentures. However, no debenture shall be issued except by a three-fourths majority vote of the members present at a meeting of the church called for that purpose, written notice of which shall have been given at least 14 days prior to the meeting. This power of the deacons' to issue debentures shall expire at the next annual business meeting.

Clause 4. A deacon shall not be removed from office other than at the expiration of his term of office, except by a three-fourths majority vote of the members present, written notice of the action having been given at

least 14 days prior to the vote at a special or regular meeting of the church.

Section 4 - Financial Secretary

Clause 1. The financial secretary shall receive, record, and deposit all funds contributed to the church. The financial secretary shall give a report of receipts and deposits to the treasurer.

Clause 2. The term of office for the financial secretary shall be one year with re-election possible as often as the church determines.

Section 5 - Treasurer

Clause 1. The church treasurer shall receive a report from the financial secretary of all funds contributed and shall dispense the same as ordered by the church or deacons. The church treasurer shall maintain an accurate and auditable record of the finances of the church and submit a report at each quarterly business meeting.

Clause 2. The term of office for the church treasurer shall be one year with re-election possible as often as the church determines.

Section 6 - Church Clerk

Clause 1. The church clerk shall record the minutes at all business meetings and maintain the membership list, including a record of all baptisms. The clerk shall conduct the correspondence of the church when so instructed. The minutes shall be the responsibility of the church clerk until the clerk's expiration of term of office and shall then be turned over to the new church clerk.

Clause 2. The term of office for the church clerk shall be one year with re-election possible as often as the church determines

Section 7 - Other Positions of Service

Other responsibilities or positions of service within the church such as Sunday School Superintendent, Head Usher, and Music Director shall be filled by appointment from the Pastor and deacons and approved by the

church. They shall serve for one year and may be re-appointed as often as determined by the Pastor and deacons, with approval from the church. They shall be required to subscribe to the constitution and bylaws.

Section 8 - Additional Pastoral Staff

Positions such as part-time Associate Pastor, part-time Assistant Pastor, Youth Pastor, Calling Pastor, and Directory of Education shall be appointed by the Pastor after consultation with the deacons and approval of the church. These individuals may or may not receive remuneration from the church. Salaries shall be determined by the Pastor and deacons with consideration given to the qualifications and financial needs of the individual and with approval by the church. Any full-time Associate Pastor or Assistant Pastor shall be called by a three-fourths majority vote of the church and his salary approved by the church. All other personnel, such as secretaries, building superintendent or custodians shall be appointed by the Pastor after consultation with the deacons and approved by the church.

BYLAW III - BUSINESS MEETINGS

Annual, quarterly and special business meetings shall be held as prescribed.

Clause 1. The fiscal year shall be January 1st through December 31st.

Clause 2. Quarterly business meetings shall be held in January, April, July, and October. At these meetings the clerk shall read the minutes of the previous meeting, the treasurer shall give a report of the cash received and disbursed since the previous meeting, and report the total cash on hand. Chairmen of any existing church committees shall give their reports, and then old and new business shall be considered. At the January meeting (annual meeting) the church's yearly financial report will be rendered and written reports of officers, organizations, and departments shall be given. The annual budget will be presented for adoption. Election of officers will take place at the annual meeting. Two week's written notice of each Quarterly Meeting shall be given.

Clause 3. A special business meeting may be called by the Pastor, or the deacons in the absence of a pastor, with 14 days written notice. A

meeting must be called if requested by 10% or more of the voting members.

Clause 4. Thirty percent of resident voting members constitute a quorum but not less than three persons.

Clause 5. The manual for parliamentary procedure for the conduct of business meetings of this church shall be Robert's Rules of Order. In cases of conflict, these By-Laws shall take precedence subject to the Society Act.

Clause 6. All members in good standing, having attained the age of eighteen years, are qualified to vote in all business meetings. Members must be present to vote. Each voting member has one vote.

Clause 7. In the absence of the Pastor, the chairman of the deacons shall act as moderator.

BYLAW IV - ORDINANCES

Section 1 - Ordinances

The ordinances shall be Baptism and the Lord's Supper.

Section 2 - Baptism

Baptism shall be by immersion.

BYLAW V - AMENDMENTS

These Bylaws and Constitution may be amended at any regular or special meeting of the church by an affirmative vote of three-fourths of the voting members present provided a quorum exists, and provided written notice of the amendment and the meeting shall have been made not less than 14 days immediately preceding the meeting.

BYLAW VI - AUDITING

The Pastor and deacons shall appoint at least two adults to serve as the Auditing Committee at the annual meeting of the church. They shall serve for one year. They shall make a thorough examination of all church accounts at least once a year, reconcile the cash on hand as set forth in the Treasurer's report, examine the checkbook balances, and make a report at the annual meeting of the financial condition of the church at the close of the fiscal year.

October 24, 1982