

Bethel Baptist Church



Constitution And By-Laws

Updated July 28, 1999

CONSTITUTION
of the
BETHEL BAPTIST CHURCH
Schaumburg Township, Illinois

ARTICLE ONE: NAME

The name of this church shall be the Bethel Baptist Church of Schaumburg Township, Illinois.

ARTICLE TWO: OBJECT

The object of this church shall be the building up of believers in the Christian faith through the preaching of and teaching of God's Word, the worship of God, the fellowship of His people; and the evangelization of the world through the proclamation of the gospel of Jesus Christ.

ARTICLE THREE: STATEMENT OF FAITH

Concerning the Scriptures: We believe that the Holy Bible (consisting of 66 books) is the verbal and plenary inspired Word of God, inerrant in its original manuscripts, and is a perfectly preserved treasure of heavenly instruction (II Timothy 3:16, 17); that it has God for its author, salvation for its end (II Timothy 3:15), and truth without any mixture of error for its matter (Proverbs 30:5, 6); that it reveals the principles by which God will judge us (Romans 2:12); and therefore is, and shall remain to the end of the age, the true basis of Christian unity (Philippians 3:16), and the supreme standard by which all human conduct, creeds, and opinions should be tried (I John 4:1).

Concerning the True God: 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 (John 4:24), inexpressibly glorious in holiness (Exodus 15:11) and all other perfection's, and worthy of all possible honor, confidence and love (Mark

12:30); that in the unity of the Godhead, there are three persons: the Father, Son and the Holy Spirit (Matthew 28:19); and that these three are equal in every Divine perfection (John 10:30), and executing distinct, but harmonious offices in the great work of redemption (Ephesians 2:18).

Concerning the Fall of Man: We believe that man was created by the special act of God (Genesis 2:7). We believe that man was created in a state of holiness, under the law of his Maker (Genesis 1:27), but through the temptation of Satan, he voluntarily transgressed and fell from this holy state (Genesis 3:6-24) in consequence of which all mankind are now sinners (Romans 5:19), not by constraint, but choice (Isaiah 53:6), 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 (Ephesians 2:13) without defense or excuse (Ezekiel 18:19-20).

Concerning the Way of Salvation: We believe that the salvation of sinners is wholly of grace (Ephesians 2:8), through the mediatorial offices of the Son of God (John 3:16), Who pre-existed (John 8:58), and Who, by the appointment of the Father, and Who, by the Holy Spirit was conceived, and born of the virgin Mary, freely took upon Him man's nature, yet without sin (Philippians 2:6, 7); honored the Divine law by His perfect obedience (Hebrews 5:8, 9), and after a miraculous ministry, by His death made a full atonement for our sins (Isaiah 53:4, 5); that having risen from the dead bodily, He is now enthroned in heaven (Hebrews 1:8), to reign in eternal sovereignty and uniting in His wonderful person the tenderest sympathies with Divine perfections, He is in every way qualified to be a suitable, compassionate and all-sufficient Saviour and Lord (Hebrews 7:25).

Concerning Justification: We believe that the great Gospel blessing which Christ (John 1:16) secures to such as believe in Him is justification (Acts 13:39), that justification includes the pardon of sin (Romans 5:9), and the promise of eternal life on the principles of righteousness (Romans 5:17); that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood (Romans 4:4, 5); by virtue of which faith His perfect righteousness is freely imputed to us of God (Romans 5:19); that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity (Romans 5:1, 2).

Concerning the Freeness of Salvation: We believe that the blessings of salvation are made free to all by the Gospel (Isaiah 55:1); that it is the immediate duty of all to accept them by a cordial, penitent, and obedient

faith (Romans 16:25, 26); and that nothing prevents the salvation of the greatest sinner on earth (John 5:41) but his own inherent depravity and voluntary aggravated condemnation (John 3:19).

Concerning Grace in Regeneration: We believe that in order to be saved, sinners must be regenerated or born again (John 3:3); that regeneration consists of giving a holy disposition to the soul (II Corinthians 5:17); that it is effected, in a manner above our comprehension, by the power of the Holy Spirit in connection with Divine truth (John 3:8), so as to secure our voluntary obedience to the Gospel (I Peter 1:22-25); and that its proper evidence appears in the holy fruits of repentance and faith and newness of life (Ephesians 5:9).

Concerning Repentance and Faith: We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God (Mark 1:15); whereby, being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ (John 16:8), we turn to God with unfeigned contrition, confession, and supplication for mercy (Luke 18:13); at the same time heartily receiving the Lord Jesus Christ as the only and all-sufficient Saviour (Romans 10:9-11).

Concerning God's Purpose of Grace: We believe that election is the eternal purpose of God according to which He graciously regenerates, sanctifies, and saves sinners (II Timothy 1:8, 9); that being perfectly consistent with the free agency of men, it comprehends as well as embraces all the means in connection with the end (II Thessalonians 2:13, 14); that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable (Exodus 33:18, 19); that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of His free mercy (I Corinthians 4:7); that it encourages the use of means in the highest degree (II Timothy 2:10); that it may be ascertained by its effects in all who truly believe the gospel (I Thessalonians 1:4-10); that it is the foundation of Christian assurance (Romans 8:28-31); and that to ascertain it with regard to ourselves demands and deserves the utmost diligence (II Peter 1:10-11).

Concerning Sanctification: We believe that sanctification is the process by which, according to the will of God, we are made partakers of His holiness (I Thessalonians 4:3); that it is a progressive work (Proverbs 4:18); that it is begun in regeneration (I John 2:29); and that it is carried on in the hearts of believers throughout their earthly life, by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means, especially the Word of God, self-examination, self-

denial, watchfulness and prayer (Philippians 2:12, 13).

Concerning the Perseverance of the Saints: We believe that all real believers endure unto the end (John 8:31); that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors (I John 2:19); that a special Providence watches over their welfare (Romans 8:28); and that they are kept by the power of God through faith unto salvation (Philippians 1:6).

Concerning a Gospel Church: We believe that a visible church of Christ is a congregation of baptized believers (I Corinthians 1:1-13), associated by covenant in the faith and fellowship of the Gospel (Acts 2:41, 42); observing the ordinances of Christ (I Corinthians 11:2); governed by His laws (Matthew 28:20); and exercising the gifts, rights and privileges invested in them by His Word (Ephesians 4:7); seeking to extend the Gospel to the ends of the earth (Matthew 28:20); that its only Scriptural officers are: Bishops, Elders or Pastors, and Deacons (Philippians 1:1), whose qualifications, claims, and duties are defined in the epistles to Timothy and Titus.

Concerning a Gospel Church in its Independence and Relationships: We believe that the local visible church of Christ is a voluntary and independent autonomous group of baptized believers (Matthew 18:15-18); that it is a pure democracy, which organically can join nothing (Romans 12:16); and that it has the power and right within itself to confess its own faith in accordance with the New Testament (I Timothy 3:15); and that each congregation recognizes its own democratic self-containing government as its highest authority for carrying out the will of the Lord Jesus Christ (Matthew 18:15-18 and Acts 1:23-26).

Concerning Baptism and the Lord's Supper: We believe that both Christian baptism and the Lord's Supper are each a memorial, a symbol and a prophecy (Romans 6:3). We believe that Christian baptism is immersion in water of a believer (Acts 8:36-39); into the Name of the Father, the Son, and the Holy Spirit (Matthew 28:19); to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life (Romans 6:4); that it is prerequisite to the privileges of a church relation; and to the Lord's Supper (Acts 2:41-42); in which the body of Christ, by the sacred use of bread and fruit of the vine are to commemorate together the dying life of Christ (I Corinthians 11:26) preceded always by solemn self-examination (I Corinthians 11:28).

Concerning the Lord's Day: We believe that the first day of the week is the Lord's Day, and is a Christian institution (Acts 20:7); it is to be kept sacred to spiritual purposes (Exodus 20:8), by abstaining from all unnecessary secular labor and recreations (Isaiah 58:13), for it commemorates the resurrection of the Lord Jesus Christ from the dead (Acts 20:7); by the devout observance of all the means of grace, both private (Psalms 118:15) and public (Hebrews 10:24, 25), and by preparation for the rest that remaineth for the people of God (Hebrews 4:3-11).

Concerning Civil Government and Religious Liberty: We believe that civil government is of divine appointment, for the interests and good order of human society (Romans 13:1-7); and that magistrates are to be prayed for, conscientiously honored and obeyed (Matthew 22:21); except only in things opposed to the will of our Lord Jesus Christ (Acts 5:29), Who is the only Lord of the conscience, and the Prince of the kings of the earth (Matthew 23:10); and that church and state should be separated, the state owing the church protection and full freedom (I Timothy 2:1, 2); no ecclesiastical group or denomination should be preferred above another by the state (James 4:12); the state should not impose taxes for the support of any form of religion; a free church in a free state is the Christian ideal (I Corinthians 3:5).

Concerning the State of the Righteous and the Wicked: We believe that there is a radical and essential difference between the righteous and the wicked (Malachi 3:18); that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His sight (Romans 1:17); while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse (I John 5:19); and this distinction holds among men both in and after death (Proverbs 14:32); that the wicked will be adjudged to endless punishment, and the righteous to endless joy (Matthew 25:31-46); and that this judgment will fix forever the final state of men in heaven and hell, on principles of righteousness by faith.

Concerning the Resurrection: We believe the Scriptures clearly teach that Jesus rose from the dead bodily, His grave was emptied of its contents (Matthew 28:1-8); that He appeared to the disciples after His resurrection in many convincing manifestations (Matthew 28:6); that He now exists in His glorified body at God's right hand (I Peter 3:22); and that there will be a resurrection of the righteous and a resurrection of the wicked, separated in time (John 5:28); that the bodies of the righteous will conform to the glorious spiritual body of the Lord Jesus Christ (Philippians 3:21).

Concerning the Return of the Lord: We believe that the return of the Lord is in two phases. The personal, bodily, pre-tribulational rapture of the church to meet the Lord in the air is imminent (1 Thessalonians 4:16-17), and the second coming of Christ is His pre-millennial return to earth with His saints to establish His kingdom.

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 (Matthew 28:20, Colossians 2:3); and that all sound learning is therefore a part of Christian heritage (Deuteronomy 4:1, 5, 9, 13, 14); 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 that the causes of evangelism, missions and general benevolence should receive along with these the liberal support of the churches (Matthew 28:20).

Concerning Social Service: We believe that every Christian is under obligation to seek to make the will of Christ reign in his own life and in human society (Luke 10:25-27); 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 (Leviticus 6:2); and that all means and methods used in social service for the improvement of society and the establishment of righteousness among men must finally depend on the regeneration of the individual by the saving grace of God (Hebrews 2:15).

Concerning Separation from Heresy and Apostasy: We believe in total and complete separation as taught in the Word of God from all forms of heresy and ecclesiastical apostasy. We believe that Scripture teaches that we are to: **1)** Try them (I John 4:1); **2)** Mark them (Romans 16:17); **3)** Rebuke them (Titus 1:13); **4)** Have no fellowship (Ephesians 5:11); **5)** Withdraw thyself (II Thessalonians 3:6); **6)** Receive them not (II John 10-11); **7)** Have no company with them (II Thessalonians 3:14); **8)** Reject them (Titus 3:10); **9)** Separate yourself (II Corinthians 6:17).

Concerning Licensing and Ordination: We believe that the local church should license and ordain men to the Gospel ministry who have exhibited the call of God. Those so commissioned are to be granted full rights of the Gospel ministry (Acts 14:23).

Concerning Human Sexuality: We believe that God has commanded that intimate sexual activity be engaged in solely by one man with one woman, united in permanent, monogamous, heterosexual marriage for as long as they both shall live. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, pedophilia, pederasty, transvestism, fornication, adultery and pornography are sinful perversions of God's gift of sex (Gen. 2:24; Gen. 19:5, 13; Gen. 26:8-9; Lev. 18:1-30; Rom 1:26-29; 1 Cor. 5:1; 6:9; 1 Thess. 4:1-8; Heb. 13:4).

Concerning Tithes and Offerings: 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 redirect the use of the tithe or offering after the gift has been made (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 John 3:17).

ARTICLE FOUR: CHURCH COVENANT

Having been led by the Spirit of God to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized (immersed) in the Name of the Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, angels and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ. We strive, therefore, by the aid of the Holy Spirit, to walk together in Christian love; for the advancement of this church in Scriptural knowledge and holiness; to promote its spirituality and prosperity; to sustain its worship by regular attendance at all its stated services, and to submit to its discipline; to give it a sacred pre-eminence over all institutions of human origin to support the church in the manner outlined in the Scripture for the support 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 private devotions; to raise our children in the nurture and admonition of the Lord; to seek the salvation of our families and friends; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all gossiping, backbiting and unrighteous anger; to abstain from the sale and use of intoxicating drinks as a beverage, and from all questionable practices, indulgences and all appearance of evil; to be set for the defense of the Gospel and to be zealous in all our efforts to win the lost to Christ. 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 of like faith and practice where we can carry out the spirit of this covenant and the principles of God's Word.

ARTICLE FIVE: BY-LAWS

I. Membership

- A. The membership of this church shall consist of those persons who have publicly confessed Christ as their personal Saviour, been baptized (immersed in water) and are in agreement with the Statement of Faith, the Church Covenant and By-Laws.
- B. Persons desiring to unite with the church may request to be presented to the church for membership. The church, or Pastor and deacons, after hearing the individual's salvation experience, shall have the church vote upon the person being received. The vote must be unanimous. Persons presenting a letter of transfer from any other church can be admitted only by the above procedure.
- C. Membership may be terminated only by:
 1. Death
 2. Transfer - A member leaving this church for good and proper reasons may be granted by vote of the church a certificate of his standing as a member to be presented to another church of like doctrine and practice.
 3. Member's Request - Any person requesting to have his name removed from the membership of the church may have his membership terminated by vote of the church.
 4. Members who have attended none of the regular meetings of the church without sufficient reason for six months shall, after being contact by any two deacons or Pastor about their absence, be placed before the church for dismissal. (See II. Discipline of Members.) Members

who move permanently from the area shall after one year be removed from membership by vote of the church. Those whose address can be ascertained shall be contacted by letter prior to such removal.

5. Exclusion (See II. Discipline of Members.)

II. **Discipline of Members**

- A. There shall be a discipline committee consisting of the pastor and deacons. These men shall have sole authority in determining heretical deviations from the statement of faith and violations of the church covenant. If the pastor or a deacon 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 discipline.
- 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 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.
- 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.
- E. If the matter is still unresolved after the steps outlined in subsections (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.

- 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. 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 terminations may be waived in the case of any individual member at the discretion of the pastor.
- H. 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.
- I. Any member guilty of immorality shall be immediately released from any office or position.

III. **Organization**

- A. The government of this church is vested in the membership.
- B. The officers of this church shall be Pastor and Deacons.
 - 1. Pastor:
 - a. The duties of the Pastor shall pertain to the scriptural oversight of the church.
 - b. The qualifications of the Pastor are those given in I Timothy 3:1-7 and Titus 1:5-9.
 - c. The Pastor shall have general oversight of the scriptural life, and the regular services of the church; he shall be ex-officio member of all church groups and committees, and act as moderator in the meetings of the church unless otherwise directed by the vote of the church. He shall serve for an undesignated period of time. He shall serve under a written working agreement.
 - d. In calling a Pastor, the church shall elect a pulpit committee of no less than three members to present names of candidates to the congregation for

consideration. The candidates shall have the opportunity to preach to the church. Only one candidate shall be considered and voted upon at a time. The Pastor shall be called by a three-fourths majority of the members present and voting at a business meeting of the church, such meetings being announced at church services for two Sundays. Voting shall be by ballot. A Pastor accepting a call shall be admitted into the membership in accordance with the Constitution.

- e. All pastoral assistants, such as secretaries, youth director, business manager, etc., are to be hired by the Pastor, may be subject to approval by the church, and may be dismissed by the Pastor or the church.

2. Deacons:

- a. The deacons shall assist the Pastor in such manners, as he shall request. They shall make plans for the observance of the ordinances of the church. They shall support the Pastor in his Scriptural leadership of the church by acquainting themselves with civil laws pertaining to churches, seeing that such laws are obeyed. They shall be responsible for the safekeeping of documents and be the advisors of the church in legal matters pertaining to the purchase or sale of property. They shall also present an annual budget to the church for action. In the event of disability or unforeseen prolonged absence of the Pastor, they shall provide leaders for prayer meetings and supplies for the pulpit. Should the office of Pastor become vacant, the Deacons shall call a special business meeting of the church to elect a pulpit committee (see Article Five, IV, C.).
- b. Their qualifications are those given in Acts 6:1-6 and I Timothy 3:8-13.
- c. Deacons shall be elected to serve for three years, one-third of the number being elected each year. No Deacon may serve two terms in succession. There shall be a sufficient number of Deacons to care for the affairs of the church, three being the minimum. They

shall elect from their own number one man to serve as Chairman for their meetings.

- d. The following officers shall be elected annually by the church from among the Deacons:
 - 1) A Church Treasurer who shall maintain a current fund and shall disburse monies only by check and in accordance with a church-approved budget or by vote of the congregation. He shall prepare written quarterly and annual reports in prescribed form. In the event that the church secures staff to maintain church accounting records, the Church Treasurer shall assist the pastor in seeing that all duties are performed.
 - 2) A Financial Secretary who shall keep a record of each contributor's known contributions and all pledges and their payment. He shall send annual individual statements to all such contributors. In the event that the church secures staff to maintain financial records, the Financial Secretary shall assist the pastor in seeing that all duties are performed.
 - 3) A Church Clerk who shall keep an accurate record of all business meetings, draw up all church documents and statistical reports, secure proper insurance coverage, maintain all pertinent insurance records, keep an accurate record of the church membership - reporting annually on the same, and maintain an up-to-date church directory. In the event that the church secures staff to perform any of these duties he shall assist the pastor in seeing that they are properly performed.
 - 4) A Mission Coordinator who shall see that monies are forwarded promptly to missionaries as authorized by the church and mission clearing donors. He shall secure acceptances of our "Statement of Faith" from: 1) each missionary being considered for church support, 2) each missionary to be supported privately by church

members independent of regular church support by means of the "Mission Clearing" program. He is to maintain a complete file of all signed acceptances. He shall maintain complete and meaningful correspondence with all church-approved missionaries and publicize all relevant information through the pulpit, bulletin boards or other means known by the church. He is to forward to each missionary supported by means of "Mission Clearing" an annual report of each member's individual giving in support of that missionary by calendar year, submitting one copy to the individual member and retaining one copy for his files. In the event that the church secures staff to assist with his duties, the Mission Coordinator shall assist the pastor in seeing that all duties are performed.

C. Positions and Departments

1. Deaconesses: If the church deems it necessary, it may elect deaconesses to assist with the work of the church. A deaconess is not a church officer. This is simply a position of assisting and serving. They shall prepare the elements for the communion service and assist with baptisms of ladies.
2. Departments: Each department of the church and every worker of each department shall be under the complete jurisdiction of the church and must be approved by the pastor. Those who serve as leaders of these ministries must be members of Bethel Baptist Church. All department heads shall submit a written report within ten days before the end of the fiscal year.
3. Chairman: The chairman of the deacons shall chair the deacons meetings.

IV. Meetings and Elections

- A. The "Stated Services" of the church shall consist of the regular public worship and praise services to be held every Lord's day, both morning and evening, and mid-week prayer meeting.

- B. The church shall hold regular quarterly business meetings on the third Wednesday of October, January, April, and June.
- C. Special business meetings may be called by the Pastor, the Deacons or at the written request of ten voting members. Notice of such meetings must be made from the pulpit at three regular services or appear in the church bulletin once.
- D. The annual meeting shall be held the third Wednesday of July, at which time elections for all offices and positions then operative shall be held and all annual reports presented to the membership.
- E. The fiscal year ends June 30.
- F. All members not under discipline and eighteen years of age or over have voting privileges.
- G. All elected offices and elected positions, except those of Pastor and Deacons, are for one-year terms. A person may succeed himself two times, making a total of three years that a person may hold a particular elected office or elected position. No person shall hold more than two elected offices or elected positions at any one time.
- H. The Nominating Committee shall consist of the Pastor, two Deacons, and two members elected by the church. The Pastor shall serve as chairman. It shall present a slate of candidates for the office of Deacon, Deaconess, etc. at the June quarterly business meeting. At this meeting, nominations may be made from the floor. Between the June business meeting and the annual business meeting, the committee shall see that all nominees are contacted. Nominations will not be made from the floor at the Annual Meeting.
- I. The Pastor and/or the moderator shall govern the conduct of the business meetings.

V. **Provision for Counseling**

All information between church officials and church members or others is secret. Sharing that information with the public is prohibited.

VI. **Tax-Exempt Provisions**

- A. 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 purposes set forth in Article Two.
- B. 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.
- C. Racial Nondiscrimination: The church shall have a racially nondiscriminatory policy and therefore shall not discriminate on the basis of race, color, or national or ethnic origin.

VII. **Amendments**

- A. This Constitution, with the exception of Articles Two, Three and Four, may be amended by three-fourths majority of the members present and voting at any regular business meeting, provided notice has been given of the anticipated amendment at six regular services of the church and also that the proposed change has been conspicuously posted in the church three weeks in advance. Articles Two, Three and Four require unanimous vote for amendment.

VIII. **Emergency Procedures**

- A. In the event of natural disaster or political upheaval, this church shall continue to fulfill its Biblical responsibilities.
- B. If impossible to hold business meetings at stated times (Article V, Section IV) due to conditions as mentioned in Article V, Section VIII, A; the Pastor shall call meetings at the most feasible times. Notice of such meetings shall be furnished to all members possible in the best manner possible (Article V, Section IV, C). A quorum shall consist of those members present. Multiple meetings may be held if necessary, each under the direction of a pastor or a member appointed by a pastor. The several meetings could act on any single matter

with the total vote being binding.

- C. In such times, a member's loyalty to Christ and His church should be intensified. Circumstances will not be an excuse for failure to conform to God's Word. Church discipline shall be carefully practiced. Proof of a member's obeying any government in any matter contrary to the Scriptures (even if the civil penalty were severe) is adequate grounds for exclusion from the membership (Acts 5:29).
- D. No constitutional item shall be legalistically followed if it hinders the Biblical program of the church in adverse times. None of these provisions is to be construed as releasing us from any Bible doctrine or practice.
- E. If dire events should make it necessary for the membership of this church to vote to terminate its existence, its assets shall be liquidated and given to a ministry of like precious faith as designated by vote of the church.

This document consisting of the Constitution and By-laws was approved and adopted by the church, at its Annual Business Meeting of July 28, 1999.