

CONSTITUTION

ELKIN VALLEY BAPTIST CHURCH, INC

ELKIN, NC 28621

PREAMBLE

For the purpose of preserving and making secure the principles of our faith and to the end that this body be governed in an orderly manner, consistent with the accepted tenets of the churches affiliated with the North Carolina Baptist State Convention, and the Sothern Baptist Convention, and for the purpose of preserving the liberties inherent in each individual member of the church, and to set for the relationship of this body to other bodies of the same faith, we do declare and establish this Constitution.

ARTICLE I. NAME

This body shall be known as Elkin Valley Baptist Church, Incorporated.

ARTICLE II. PURPOSE

The purposes for which this corporation is organized are exclusively religious, charitable, and/or educational within the meaning of Section 501C (3) of the Internal Revenue Code of 1954 or the corresponding provision of any future United States Internal Revenue Law, and more specifically, the purposes of the corporation are to:

(A) WORSHIP God, WITNESS to the saving power of Jesus Christ, and WORK to build His church by leading believers to membership in His family, growing them to Christ-like maturity and equipping them to be involved in serving the needs of others.

(B) Any other lawful purpose.

In order properly to prosecute the objectives and purposes above set forth, the corporation shall have full power and authority to purchase, lease and otherwise acquire, hold, mortgage, convey and otherwise dispose of all kinds of property, both real and personal, both in this state and in all other states, territories and dependencies of the United States, and generally to perform all acts which may be deemed necessary or expedient for the proper and successful prosecution of the objects and purposes for which the corporation is created.

Notwithstanding any other provisions, this corporation shall not carry on any activities not permitted to be carried on by an organization exempt from Federal Income Tax under Section 501C (3) of the Internal Revenue Code of 1954 or the corresponding provision of any future United States Revenue Law.

ARTICLE III. COVENANT

The Church Covenant, as published in Appendix A to this constitution, shall be accepted as defining the responsibilities of church membership and our mutual obligations within the Christian fellowship.

ARTICLE IV. STATEMENT OF FAITH

The statement of the Baptist Faith and Message as adopted by the Southern Baptist Convention, June 14, 2000, and published in Appendix B to this Constitution, shall be accepted as setting forth the essential teachings that we believe and propagate.

ARTICLE V. MEMBERSHIP

Section 1. Membership in this church shall be upon religious grounds only. Those persons who give evidence of regeneration, who have been baptized by immersion, who complete the New Members Class, and who agree with the Church Constitution, the Church Covenant, and the Statement of Faith shall be eligible for membership. The membership of this church shall be composed of those eligible persons who have made application for membership and have been received by a majority vote of the church members at the regular church conference.

Section 2. It shall be the responsibility of members to pattern their lives after the teachings of Christ, to attend regularly the services of the church, to give regularly and systematically to its support and to Kingdom causes, to share in its organized work, and to assume the mutual obligations set forth in the Church Covenant.

Section 3. When a member of this church requests membership in another Baptist church of like faith and order, a letter of transfer may be issued by vote of the church, provided he is in good standing. The letter may not be granted to the individual.

Section 4. When a member of this church unites with a church of different faith and order, his membership in this church shall terminate. Upon request of that church, a letter of acknowledgment may be issued by vote of the church, provided he is in good standing.

Section 5. When a member of this church requests termination of their membership, this termination can be granted by a majority vote of the church members present at a church conference.

Section 6. Membership of those who portray gross immoral and unchristian conduct may be terminated. This will be pursued only after the principles set forth in Matthew 18:15-17 have been practiced. Termination will be after due notice and hearing and the failure of Christian love and forgiveness to produce repentance. Such termination will require a motion from the Pastor and Deacons, to be seconded from the floor at a church conference called for this purpose. This motion will be voted upon and must receive a seventy-five (75%) vote for termination of membership.

Section 7. Inactive members:

(a) When a member shall fail to manifest any interest in the church through regular attendance and contributions, showing no desire or intention of returning to the church, or any member who moves to a distance inaccessible to the church, shall after one year automatically become what is designated as an "inactive member."

(b) Inactive members are not entitled to vote in any church conference of the church nor entitled to a letter of dismissal as being in good standing.

(c) Exceptions to inactive Member Status:

1. College attendance
2. Service in the Armed Forces
3. Full time Christian service
4. Homebound due to age/disability

5. A member who no longer resides in the area for other reasons, but continues to support the church and wishes to remain a member.

(d) An inactive member may be restored to active membership status after demonstration of regular attendance and support of the church for 6 successive months.

Section 8. Members must be at least 16 years of age to vote during church conferences.

Section 9. Any matters concerning membership not covered in other sections of the Constitution and By-Laws shall be resolved by the membership committee to be composed of the Pastor and Deacons.

ARTICLE VI. OFFICERS

Section 1. List of Officers: The officers of this church shall be a pastor, other vocational leadership as needed, deacons, trustees or directors, clerk, treasurer, and such officers as required for the work of the church in its departments and organizations.

Each of these officers shall be elected by the church in accordance with the by-laws. At the time of their election, each officer shall be a member of the church except that the pastor or a vocational staff member need not become a member of the church until after their call. Interim vocational personnel may be exempt from this membership provision.

Section 2. Terms of Service: The pastor and all vocational leaders shall be called by the church for an indefinite period, and the term of service for each respective officer shall continue until terminated upon thirty (30) days written notice by him or the church, unless otherwise mutually agreed upon.

All other officers of the church, unless specifically exempted, shall be elected by the church for a term of one year, and they shall be eligible for re-election.

ARTICLE VII. CHURCH GOVERNMENT

Section 1. The government of this church shall be congregational in nature and final authority in all matters shall be vested in the membership.

Section 2. Church Conferences: A church conference shall be held quarterly in January, April, July, and October on the fourth (4th) Wednesday night of each stated month and at such other times as may be necessary. In addition to stated conference, a conference of the church may be called at any time by the pastor and chairman of deacons, or upon the request of 50 eligible voting members of the church who are regular in attendance and support.

Section 3. Moderator: The pastor of the church shall preside as church moderator; in his absence the chairman of deacons shall preside as vice-moderator; in the absence of the moderator and the vice-moderator the pastor shall designate some other member in good standing to preside.

Section 4. Quorum: A quorum shall consist of not less than twenty-five (25) eligible voting members of the church.

Section 5. Minutes: The church clerk shall keep minutes of each church conference and record what actions were taken by the church.

ARTICLE VIII. AFFILIATIONS

Section 1. This church is a free, autonomous, independent congregation with authority to determine its policies and use its property in the manner set forth in this constitution, free from any outside control either from the government or otherwise.

Section 2. The church recognizes the value and mutual helpfulness in the voluntary association of churches which are in such agreement in faith and practice as to make possible a spirit of fellowship and good will. The church,

therefore, declares its intention, as far as conscience will allow, to work in mutual cooperation with all Christian groups in the achievement of Kingdom objectives.

Section 3. In particular, this church shall remain actively affiliated with Elkin Baptist Association, the Baptist State Convention of North Carolina, and the Southern Baptist Convention. Through duly elected messengers, we shall participate in their deliberative assemblies, and we will support in spirit and in substance the missionary, educational and benevolent programs of each.

Section 4. Discontinuance of affiliation with either the Elkin Baptist Association, the Baptist State Convention or the Southern Baptist Convention may be effected by vote of three-fourths (3/4) of the members present and voting. Such action may be taken only in a church conference called for that purpose, and it shall require that written notices be sent to each resident church member at least two (2) weeks in advance, stating the purpose and time of said conference.

ARTICLE IX

DOCTRINE & DIRECTIVES ON MARRIAGE & HUMAN SEXUALITY

Introduction

This is a statement on the beliefs of Elkin Valley Baptist Church regarding religious beliefs concerning marriage and human sexuality and our practices based upon the necessary application of our faith to life and practice.

What We Believe About Marriage and Human Sexuality

We believe, based on the teaching of the Scriptures in both the Old and New Testaments, that marriage is an institution ordained by God from the foundation of the world, and intended as a lifelong union of one man and one woman. This idea is supported by the account of creation in Genesis chapters 1 and 2. Genesis 1:26-28 provides that God created man in His own image, both male and female. The passage implies that a unity of one man and one woman is in some way necessary to fully represent the image of God in mankind.

Genesis chapter 2 provides a more detailed account in which God created the first man, Adam, and decided that it was not good for him to be alone. (Genesis 2:18). God indicated that He would make “a suitable helper for him.” God brought all of the animals to Adam, but none of them was a suitable helper for him, so God then created Eve, the first woman, from part of Adam himself. God did not create a second man to be Adam’s helpmate, or an assortment of multiple women, but rather one woman. Together they were man and wife and had “no shame” or sin in their union with each other. (Genesis 2:15-25).

Jesus Christ reaffirmed the teaching of the Old Testament when He said, as recorded in Matthew 19:4-6, “Haven’t you read, he replied, that at the beginning the Creator made them male and female and said for this reason a man will leave his father and mother and be united to his wife and the two will become one flesh. So they are no longer two, but one. Therefore what God has joined together, let not man separate.”

The Apostle Paul states in Ephesians 5:22-32 that marriage is not merely a human institution, but is a special divine metaphor that is supposed to illustrate the union of Christ and the church. For this reason also, only a union between a man and a woman can be a proper marriage because a union between two men, two women, or one man and multiple women or any collection of people could not properly illustrate the relationship between Christ and His church.

I Corinthians 6:9-11 condemns a variety of lifestyles including those associated with adultery, prostitution, and homosexuality. The Bible condemns all forms of sexual immorality and encourages Christians to flee from it

because of its destructive effects, and because the body of the Christian is the temple of the Holy Spirit. (I Corinthians 3:16 & 6:12-20).

Romans 1:18-32 makes it clear that it is not only sinful to engage in homosexual unions, but also to approve of such sins in others or encourage their practice. As a result, in order to maintain our consistent Christian witness, we cannot sanction, approve, or promote in any way adultery, fornication (a sexual relationship between an unmarried man and woman; i.e. "living together"), pornography, pedophilia, polygamy, bestiality, or homosexual unions. This is made clear also by countless other verses throughout the Old Testament as well as by these and other passages in the New Testament.

Our church follows what the Bible reveals as the "sure foundation" of the teachings of Jesus Christ and his apostles (Matthew 7:24-29 and I Corinthians 14:37). The church is called to teach and practice these teachings and is not at liberty to depart from them for a different authority if it is to authentically bear the name "Christian." Though we strive to live peaceably with all people and to obey legitimate government authority, in instances involving matters as foundational as marriage we must ultimately obey God rather than man if the two come into conflict (Acts 4:18-22).

Sexual activities outside of marriage, including but not limited to fornication, adultery, incest, homosexuality, pedophilia, polygamy and bestiality are inconsistent with the teachings of the Bible and the church. Lewd conduct, transgender behavior, and the creation or distribution or the viewing of pornography are incompatible with God's intention.

We believe marriage is a monogamous, heterosexual union instituted and ordained by God (Genesis 2:18-25; Ephesians 5:22-33). As such, it is to be an exclusive covenantal union of one man and one woman for the purpose of a lifetime of mutual commitment and companionship. A civil government's sanction of a union will be recognized as a legitimate marriage by this church only to the extent that it is consistent with this belief.

As a result of these above described religious beliefs and our belief in the need for a practice of fidelity to these beliefs, it is our practice that the facilities of this church may not be used for any ceremony that in any way approves of, solemnizes, supports or allows a same-sex union or a polygamist or any union which, in the judgment of the church, is inconsistent with our beliefs. It is also the practice of the church that no pastor or member of the church staff shall officiate at any ceremony designed to solemnize, promote, create, or approve of such a union. Nor may any member of the church enter into such a union without being subject to church discipline.

Recognizing that we all struggle with sin, Elkin Valley Baptist Church will provide an environment that welcomes people who struggle with sexual sin. We will seek to love all people in Jesus' name, pointing them towards Christ's power to forgive and heal. While the Bible teaches that those who engage in sexual sin, sin against their own body we also recognize that sexual sin is not characterized in Scripture as being more severe than other forms of sin. We will seek God to discern ways that we can directly and indirectly minister and share God's love with those who struggle with every kind of sin. We also recognize that there is a difference between temptation and behavior and while temptation is sometimes unavoidable we are responsible for our behavior.

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with the Scriptures nor the doctrine and practices of this church.

Directive Regarding Marriage and Human Sexuality

The Bible explains the original intention and core elements of marriage. In the New Testament, various epistles give explicit instructions on the union of a man and a woman. In light of this revelation from God, our church

views marriage as a profound spiritual institution established by God. Due to the nature and importance of marriage in the biblical record, these are our requirements:

1. Only licensed or ordained pastors shall officiate at marriage ceremonies conducted on church property.
2. Clergy not employed by Elkin Valley Baptist Church may officiate at weddings on church premises only after agreeing to follow the marriage beliefs and doctrines of Elkin Valley Baptist Church, including this document. Such clergy need the approval of the Senior Pastor or his designee before officiating at any wedding.
3. Pastors shall not officiate at a same sex or trans-gender marriage ceremony regardless of where it is held.
4. Clergy employed by the church shall be subject to dismissal for violating this statement of faith on marriage and human sexuality or by officiating at a marriage ceremony that violates the letter or the spirit of this directive.

Applicants

1. Applicants desiring to have a ceremony performed by a pastor or director employed by Elkin Valley Baptist Church, or to use the facilities of the church, shall affirm their agreement with the doctrinal statement and Marriage and Human Sexuality Doctrine of Elkin Valley Baptist Church, and shall conduct themselves in a manner consistent therewith.
2. Applicants shall receive the necessary premarital counseling as required by Elkin Valley Baptist Church before a ceremony may be performed by a pastor or director.

Premises

1. We reserve the right to decline the request of any person to use Elkin Valley Baptist Church facilities or property for a ceremony when, in our judgment, there are significant concerns that one or both of the applicants may not be qualified to enter into the sacred union of marriage for theological, doctrinal, moral or legal reasons.
2. We reserve the right to decline the request of any person to use Elkin Valley Baptist Church facilities or property to host or house any group, function or event inconsistent with the biblical standards for marriage and this doctrine on Marriage and Human Sexuality.
3. We reserve the right to decline the request of any person to use Church facilities or property to perform or participate in any wedding ceremony inconsistent with the biblical standards for marriage and this doctrine on Marriage and Human Sexuality.

ARTICLE X. ADOPTION AND AMENDMENTS

Section 1. This constitution shall be considered adopted and in immediate effect upon two-thirds (2/3) of the members present at the church conference at which vote is taken shall vote in favor of same. This vote shall be taken not less than thirty (30) days after formal presentation of the Constitution to the church, and notice of such meeting in which the vote is to be taken shall be given at least one week in advance.

Section 2. This constitution may be amended, altered or repealed by a vote of two-thirds (2/3) of the members present at any regular church conference of the church; provided, however, that such amendment, alteration or repeal shall have been given to the Clerk in writing, and the proposed change shall have been presented to the church at least thirty (30) days prior to the time the vote is taken.

APPENDIX A: MEMBERSHIP COVENANT

1. I COMMIT TO SUPPORT THE TESTIMONY OF MY CHURCH:

- By **attending** regularly the service of the church.

"Not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching."

Hebrews 10:25

- By **living** a Christ-like life.

"Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit with one mind striving together for the faith of the gospel."

Philippians 1:27

- By **giving** regularly and sacrificially to support the ministry of the church.

"And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's. It is holy to the Lord."

Leviticus 27:30

2. I COMMIT TO PROTECT THE UNITY OF MY CHURCH:

- By **acting** in love toward other members.

"Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart."

I Peter 1:22

- By refusing to **gossip**.

"Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers."

Ephesians 4:29

- By **following** the leaders.

"Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you."

Hebrews 13:17

3. I COMMIT TO SHARE THE RESPONSIBILITY OF MY CHURCH;

- By **praying** for her growth.

"We give thanks to the God and Father of our Lord Jesus Christ, praying always for you."

Colossians 1:3

- By **inviting** the unchurched to attend.

"Then the master said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled.'"

Luke 14:23

- By **warmly** welcoming those who visit.

"Let brotherly love continue. do not forget to entertain strangers."

Hebrews 13:1-2

4. I COMMIT TO SERVE THE MINISTRY OF MY CHURCH:

- By discovering my **gifts and talents**.

"As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God."

1 Peter 4:10

- By being **equipped** to serve by my pastors.

"And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ."

Ephesians 4:11-12

- By developing a **servant's** heart.

"Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interest of others."

Philippians 2:3-4

- By **active involvement** in the ministry of my church.

"Having then gifts differing according to the grace that is given to us, let us use them."

Romans 12:6a

APPENDIX B: THE BAPTIST FAITH AND MESSAGE

I. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36: 1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

II. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all

wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:ff.; Leviticus 22:2; Deuteronomy 6:4;32:6; I Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:18; Act 1:7; Romans 8:14-15; Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the Virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and every present Lord.

Genesis 18:1 ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29;10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5,21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34;10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21;8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-12:2; 13:3; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

C. God

the Holy Spirit The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Savior, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism and service.

Genesis 1:2; Judges 14:6; Job 26-13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joes 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31;5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

III. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan, man transgressed the command of God, and fell from his original innocence whereby his posterity inherits a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11

IV. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Savior.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18; 29-39; 10:9-10,13,13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12,8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2; 11; Revelations 3:20; 21:1-22:5.

V. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7; 19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Act 20:32; Romans 5:9-10; 8:28-29; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 1:39-12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

VI. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

VII. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in the crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.

VIII. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 6:1-2; Colossians 2:16; 3:16; Revelation 1:10.

IX. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10; 16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22.

X. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19: 28; 24:27,30,36,44; 25:31-46- 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

XI. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30,37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:16-40;

10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

XII. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.

XIII. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

XIV. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1

Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.

XV. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16; 43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

XVI. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.

XVII. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.

XVIII. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage, the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

BY LAWS

ARTICLE I. MEETINGS

Section 1: The church shall hold regular services of worship on Sundays and Wednesday evenings unless otherwise agreed upon by the church. The Lord's Supper shall be observed at least once a quarter at a time approved by the church. The annual meeting of the shareholders of the Corporation shall be held annually for the purpose of electing directors and transacting such other business as may properly come before the meeting.

Section 2: Special meetings of the shareholders may be called at any time by the Board of Directors or by the President, and shall be called by the President or the Secretary at the written request of 20 percent of the shareholders entitled to vote thereat, or as otherwise required under the provisions of the Law of the State of North Carolina.

Section 3: Written notice of each meeting of shareholders, whether annual or special, stating the date, time, and place that meeting is to be held shall be given not less than 3 day or more than 14 days before the meeting. Notice can be given in the church bulletin or in the monthly newsletter.

ARTICLE II. ELECTION AND DUTIES OF CHURCH OFFICERS

A. PASTOR

Section I. Call: Whenever a vacancy occurs, a pastor shall be called by the church to serve until the relationship is dissolved at the request of either the pastor or the church. In either case, at least thirty days' notice shall be given of termination of the relationship, unless otherwise mutually agreed upon, with both pastor and church seeking to follow the will of God through the leadership of the Holy Spirit.

The call of the pastor shall take place at a meeting especially set for that purpose of which at least one week's notice has been given. A pastor search committee shall be recommended by the deacons and approved by the church to seek out and nominate as pastor a minister of the gospel whose Christian character and qualifications fit him for the office.

The committee shall bring only one name at a time for the consideration of the church and no nominations shall be made except by the committee. Election shall be by ballot vote with an affirmative vote of not less than seventy-five (75%) per cent of those present and voting necessary for an extension of the call. Should the minister recommended by the committee fail to receive a three-fourths (3/4) vote, the committee will be instructed to seek out another minister and the meeting at which the vote was taken shall be adjourned without debate.

Section 2. Duties: The pastor shall have charge of the spiritual welfare and oversight of the church. In fulfillment of this duty he shall serve as preacher, pastor and administrator.

As preacher, he shall conduct religious services on stated and special occasions as agreed upon by the church, and he shall administer the ordinance of Baptism and the Lord's Supper. Through prayer and study he shall render an effective preaching ministry. He shall have special charge of the pulpit ministry, providing for a pulpit supply when he is absent. He shall recommend, upon approval of the deacons, the workers to assist in revivals and other special services.

As pastor, he shall minister through visitation and personal counseling to the spiritual needs of the members of the church and community, giving special attention to the salvation of the lost and the nurture of those in times of crisis.

As administrator, he shall serve as an ex officio member of all church organizations, councils, teams and committees. He shall have the right to call a special meeting of the deacons, of any council or committee. In cooperation with the personnel committee, he shall have supervision over all church employees. He shall serve as messenger of the church to all associational, Baptist State Convention and Southern Baptist Convention sessions.

B. VOCATIONAL LEADERS

The church may employ such vocational, clerical, and maintenance personnel as it considers necessary. In each instance, a person shall be sought whose spiritual background, training, experience, and interests equip them for the duties of their respective office. The duties of each person shall be stated in writing and included in the recommendation for their call.

C. DEACONS

The church shall elect as many deacons as it deems necessary for its ministry and church government and shall determine annually its number elected and their terms of office. The deacons shall be elected from among those members who have proven themselves to have Scriptural qualifications according to I Timothy 3, Titus 1, and Act 6:1-7. The list of nominees as approved by the deacons shall be submitted to the nominating committee and shall be included in their report to the congregation, Deacons retiring from active participation by rotation shall retain their title of deacon and may be called upon for service by the church at any time but shall be ineligible for re-election to the active diaconate until at least one year has elapsed following the retirement from a full term of service. The chairman of the Board of Deacons shall serve as president of the corporation.

Deacons shall at all times remember that they themselves are servants of the church. With the pastor, and as the Holy Spirit may direct, they are to consider and make recommendations to the church in all matters pertaining to its work and progress including oversight of the discipline of the church and establishment and maintenance of harmonious spiritual fellowship between the church and each of its members. They shall assist the pastor in the observance of the ordinances. They shall have general supervision over the maintenance and use of the church property. They shall supervise the financial program of the church. They shall meet monthly and shall elect a chairman, a vice-chairman, a secretary, and such committees from their number as is necessary to discharge their duties. The pastor, or the chairman of deacons, may call the deacons into special session whenever need for such arises.

E. DIRECTORS

The church shall elect at least three (3) members to serve as directors whose terms of office shall for three (3) years with one-third elected each year.

The directors shall represent the church in all matters of legal responsibility regarding the purchase, improvement and disposal of church property. They shall execute all legal papers relating to the church as the church may direct.

The directors shall have no power to buy, sell, mortgage, lease or transfer any property of the church without a specific vote of the church authorizing such action; neither shall they have any control over the use of the church property except by the vote of the church. Upon death, resignation, or inability to serve of any of the directors, a successor shall be nominated by the nominating committee and presented in regular conference or in a conference called for this purpose.

E. CLERK

The clerk shall be elected annually upon recommendation of the nominating committee. It shall be the duty of the clerk to attend or be represented at all church conferences and to keep an accurate record of all church business actions. With the aid of the church staff and officers, the clerk shall prepare the annual associational letter and transmit it to the associational clerk. The clerk shall issue letters of dismissal as authorized by vote of the church and shall keep an accurate roll of the membership, including date and method of admission. The clerk shall preserve a true history of the church, including papers, letters, and records of historical value. All books and records kept by the clerk shall be considered the property of the church.

F. TREASURER

The church shall elect a treasurer annually. The church treasurer shall also serve as the treasurer of the corporation for all corporation purposes. One who has served previously in this position will be eligible for

re-election. The church treasurer shall be responsible for the proper receipt, accounting and disbursement of church funds within policies established by the church for adequate financial control. The treasurer's work shall focus primarily on financial records and payment procedures rather than the handling of cash. The treasurer's books shall be audited as arranged by the church, and all records shall be considered the property of the church. The treasurer shall be an ex officio member of the Finance & Budget Committee.

ARTICLE III. PROGRAM ORGANIZATIONS AND MINISTRIES

The church shall evaluate, plan, organize and implement such programs and ministries as the church deems necessary to fulfill her mission. All programs, organizations and ministries of the church shall be under church control: all officers being elected by the church and reporting regularly to the church.

ARTICLE IV. COMMITTEES

Section 1. Standing Committees. The church shall elect such standing committees as may be deemed necessary to carry out the various phases of the program of the church efficiently and effectively. In any event, the church shall have at all times the following standing committees: Nominating, Budget and Finance, Buildings and Grounds, Baptism, Lord's Supper, Personnel, Cemetery and any additional committees deemed necessary for the proper function of the church.

Section 2. Temporary Committees. The church upon recommendation by the deacons or by the church in conference may elect at any time committees to perform temporary functions.

ARTICLE V. ADOPTION AND AMENDMENTS

Section 1. These By-Laws shall be considered adopted and in immediate effect if and when a majority of the members present at the church conference at which vote is taken shall vote in favor of same. This vote shall be taken not less than thirty (30) days after formal presentation of the by-laws to the church.

Section 2. These By-Laws may be amended, altered or repealed by a majority vote of the members present at any regular church conference of the church, provided, however, that notice and proposal of such amendment, alteration or repeal must be given in writing at the preceding regular church conference of the church.

ARTICLE VI. RULES OF ORDER

The church shall adopt ROBERT'S RULES OF ORDER as its authority for parliamentary procedures.

ARTICLE VII. VALIDATE

Section 1. The adoption by the church of this Constitution and By-Laws shall repeal all previously adopted rules in conflict herewith, provided, however, that no actions taken by the church prior to this date shall be invalidated by the adoption of this Constitution and By-Laws.

Section 2. A copy of this Constitution and By-Laws shall be kept by the Clerk at all times among the records and another copy shall be kept in the church office and all amendments to or revisions thereof shall be prepared by the Clerk and attached to the copies of the Constitution and By-Laws and made available to the church members generally upon request.