

CONSTITUTION AND BY-LAWS

FOR

BAY LEAF BAPTIST CHURCH

Raleigh, North Carolina

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CONSTITUTION

PREAMBLE

For the purpose of preserving and making secure the principles of our faith and to the end that this body of Christian believers be governed in an orderly manner, consistent with Christ-centered, biblical teaching, and for the purpose of preserving the liberties inherent in each individual member of the church, and to set forth the relationship of this body to other bodies of the same faith in Christ and to our partner conventions (Baptist State Convention of North Carolina and the Southern Baptist Convention), we do declare and establish this Constitution (“Constitution”) and Bylaws (“Bylaws”).

ARTICLE I – NAME

This body shall be known as Bay Leaf Baptist Church (the “Church”), located in Wake County, North Carolina.

ARTICLE II – PURPOSE

The Church is organized and shall be operated exclusively for religious, charitable, and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986, as amended. No part of the net earnings or the net assets of the Church shall inure to the benefit of or be distributable to its members, officers, pastors, or other private persons, except to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in these Bylaws.

Within and in furtherance of these purposes, the purpose of this body shall be to provide a gospel-centered community committed to loving God and making disciples locally and globally for His glory. This local church shall be built upon the foundation of Jesus Christ, who is the head of the church. Further, its ministry and practice will be formed and guided by the Holy Bible.

ARTICLE III – THE CHURCH COVENANT

Having been, as we trust, bought by divine grace to embrace the Lord Jesus Christ (also referred to herein as “Jesus Christ”, “Him”, or “His”) and to give of ourselves wholly to Him, we do now solemnly and joyfully covenant with each other to walk together in Him with brotherly love to His glory as our common Savior and Lord. We commit, individually and corporately, to seek first Christ’s Kingdom and His righteousness rather than our own self-interest. We pledge to make every effort in the power of the Spirit to live in a manner worthy of our calling, understanding that this local church is meant to be a testimony to the power of the gospel of Jesus Christ and His Kingdom.

We do, therefore, promise to gather together in regular worship, under the ministry of the Word of God, for the glory of God and our mutual good. We will devote ourselves to the apostles’ teaching and the fellowship, to the breaking of bread and prayer, as did the early New Testament church. We will willingly submit to the leaders of the church set apart by the church, as the leaders themselves submit to the Lord and care for the congregation. We will in His strength engage in mutual care as members one for another to promote the growth of the entire church body in Christian knowledge, holiness, and comfort, to the end that we

may stand perfect and complete in the will of God. We will uphold the public worship of God and the ordinances of His house and hold constant communion with each other therein. We will further cheerfully contribute of our tithes and offerings for the maintenance of a faithful ministry of the gospel among us.

We promise to conduct our families according to the pattern laid out in Scripture, including honoring the biblical definition of marriage, pursuant to Appendix 1 paragraph 14, and raising our children in the instruction of the Lord. We commit to walk circumspectly in the world that we may evangelize the lost, remembering that God has not given us the spirit of fear, but of power and of love and of a sound mind. We will live in Christ's calling to be salt and light upon the earth, a city set on a hill that cannot be hidden.

We promise to exhort and, if occasion requires, admonish one another according to the 18th Chapter of Matthew in the spirit of meekness, considering ourselves lest we also be tempted. We recognize, as declared in the ordinance of baptism, that we have been buried with Christ and raised again. Therefore, we will hold each other accountable to walking in that newness of life after Christ's example.

May the God of peace – who brought again from the dead our Lord, Jesus Christ, that great Shepherd of the sheep – through the blood of the everlasting covenant and the power of the Holy Spirit, make us perfect in every good work to do His will, working in us that which is well-pleasing in His sight. To Him be the glory, both now and forever! Amen.

ARTICLE IV – ARTICLES OF FAITH

Bay Leaf Baptist Church has articulated its own statement of faith set forth in APPENDIX 1 and additionally subscribes to the Baptist Faith and Message, 2000, which is set forth in APPENDIX 2 and incorporated herein by reference. The Church does not believe there is any conflict between the two statements of faith. However, if any conflict exists between the two statements, APPENDIX 1 controls.

ARTICLE V – CHURCH PROPERTY

All of the Church's property, whether real, personal, tangible, or intangible, shall only be used for purposes in accordance and agreement with the Church's Purpose and Statement of Faith, as set forth in this Constitution and these Bylaws. No event, activity, or undertaking of any kind or substance that is in opposition or disagreement—in whole or in part—to the Church's Purpose and Statement of Faith shall transpire on or with the use of the Church's property, in whole or in part.

ARTICLE VI – AFFILIATION

Operating under the headship of Jesus Christ, this church is a free, autonomous, independent body, with authority to determine and act for itself in the manner set forth in this Constitution and these Bylaws, free of any outside control, authority or power, whether governmental or otherwise, regarding the Church's business, including, but not limited to, the use of its property and all church policies.

Subject to and notwithstanding the foregoing, this church recognizes the value and mutual helpfulness in the voluntary association of churches through like-minded Christian associations

and organizations, which are similar in faith, doctrine, and practice as to make possible a spirit of fellowship and goodwill. The hope of such an association or cooperation with other churches and like-minded associations is that it will positively influence the missionary, educational, and benevolent interests of each other, as well as advance the work of Christ's Kingdom. To that end, this Church desires to work in mutual cooperation with other like-minded associations and organizations as it deems fit.

ARTICLE VII - GOVERNMENT

As more fully set forth in these Bylaws, this Church is a Jesus-ruled, Senior Pastor-led, and congregationally-governed church in accordance with the principles set forth in the New Testament of the Holy Bible. To accomplish its purposes, the Church also has associate pastors, staff, deacons, and committees.

ARTICLE VIII - MEMBERSHIP

The Church membership described in this Article is not, and shall not be considered or deemed to be, corporate members as may be described under the North Carolina Nonprofit Corporation Act or other applicable law. The Church membership described in this Article refers to church members of a spiritual designation, such persons being referred to as a "member" in these Bylaws (collectively, the "members", "membership" or "congregation"), who voluntarily choose to associate with the Church and have met the qualifications for Membership specified herein. Other than as specified herein, the members are not entitled to vote on any matter for the Church or otherwise act for or on behalf of the Church.

Section 1 - Reception of Members

Bay Leaf Baptist Church will promote meaningful church membership. To become a candidate for membership, a person must be a committed believer in Jesus Christ, giving witness to regeneration, and adopting the faith and practice of this church. They must have been baptized by immersion and completed the outlined membership process.

Subsection (a) - Members may be received in one of the following ways after completion of the membership process outlined in subsection (b) herein:

1. By Baptism
 - a. Those coming upon a profession of faith in Jesus Christ as Savior, as candidates for believer's baptism; or
 - b. Those coming from another denomination, if that church practices a form or understanding of baptism different than ours.
2. By Letter
 - a. By membership letter from another church, Southern Baptist or otherwise, indicating that the candidate was a member in good standing and has received believer's baptism by immersion.

3. By Statement

- a. When no letter is obtainable, a candidate may be received for membership by giving evidence of prior conversion experience and baptism by immersion, provided such persons affirm the Church Covenant pursuant to Article III of the Constitution.

Subsection (b) – Any person desiring to become a member of this church must fulfill all the following requirements:

1. Saving faith in Jesus Christ
2. Baptism by immersion
3. Successful completion of membership orientation class
4. Membership interview with a Pastor at Bay Leaf
5. Commitment to Church Covenant at Bay Leaf as articulated in Article III of the Constitution
6. Receive congregational approval by a majority vote of members present and voting at a regularly scheduled member meeting pursuant to Article IX, Section 2 of the Constitution.

Subsection (c) – If a person professes the belief that immersion by baptism is a symbol of a believer's faith, but has a physical disability which prohibits immersion, the person may be received as a member of this Church in accordance with the conditions set forth in this article on membership, except for baptism by immersion. A physical disability is interpreted as "one obvious to laymen or substantiated by a physician." If the physical disability is not obvious to laymen, the request for membership may only be granted upon recommendation of the active Deacons.

Subsection (d) – Those desiring membership shall be received by a majority vote of members present and voting at a regularly scheduled member meeting upon presentation by the Senior Pastor or by one of the pastoral staff members. If any objection is made, the case shall be referred, without discussion, to the Senior Pastor and active deacons for investigation and subsequent report made to the Church.

Subsection (e) – Non-voting membership shall be considered for any baptized believer under the age of sixteen (16). After the age of sixteen (16), voting membership can then be considered by the congregation at a regularly scheduled member meeting. A visiting student may request to be a non-voting member in order to receive financial support from their home church. Non-voting members may be restricted from members' meetings at the discretion of the pastoral staff and deacons.

Section 2 – Commitments of Members

Subsection (a) – The commitments of members are: continual growth in scriptural knowledge; constant development of the spiritual life through worship, fellowship, and prayer; consistency in Christian morals and faithfulness in Christian responsibility; faithful attendance at the services of the Church; regular and systematic financial offerings to its support and kingdom causes; and sharing in the organized work of the Church.

Subsection (b) – Any member who refuses or significantly and consistently fails to be faithful to the items outlined in Subsection (a) shall be conscientiously counseled by the Senior Pastor,

pastoral staff, and/or deacons in the spirit of Paul's principle, "If a man be overtaken in fault, ye who are spiritual should restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." (**Galatians 6:1**)

Subsection (c) - Any member who is physically able but fails to engage in regular church services and fails to support the ministry of the church for over a period of six (6) months shall be contacted in person or by letter by the Senior Pastor, a member of the pastoral staff, or a member of the deacon body and urged to become active. If the member fails to return to the covenant commitments of membership, the pastoral staff may recommend their removal from membership to the Church at a regularly scheduled members' meeting.

Section 3 - Release of Members

Subsection (a) - A church letter shall be granted by the Church Clerk for any member upon request of another church of the same denomination. Names of those granted should be included in the Clerk's record.

Subsection (b) - When a member of this church joins a church of a different faith and order, membership in this church shall terminate. A letter of recommendation may be granted, if requested.

Subsection (c) - The name of a deceased member shall be removed from the active church roll.

Subsection (d) - Any member who overtly engages in unrepentant conduct which is inconsistent with the biblical truths referenced in Appendix 1 and 2, and who refuses the reconciling efforts of the Senior Pastor, the pastoral staff, and/or the deacons (as stated in Section 2, Subsection (b) above) may be dismissed from the membership of this church upon recommendation of the Senior Pastor, the pastoral staff, and the deacons and upon the vote of at least three-fourths of members present and voting in a member meeting. *This action shall be taken with extreme caution.*

Subsection (e) - Any member who has left the church without consulting the pastoral staff or who has been inactive for more than six (6) months may be recommended for removal from membership by the pastoral staff to the Church at a regularly scheduled members' meeting.

Subsection (f) - The voluntary request of a member to remove him or herself from membership of this church should be granted, though due regard shall be given to complete any disciplinary process in action.

Section 4 - Restoration of Dismissed Members

Any member removed from the membership, who then desires to be received back into membership, must complete the outlined membership process again.

Section 5 - Voting Privileges

Subsection (a) - All members that are at least sixteen (16) years of age may vote in any announced votes of the Church.

Subsection (b) - Absentee voting is not allowed unless otherwise stipulated in this document.

Subsection (c) – Electronic voting will be allowed for member votes when approved by the Senior Pastor, Chairman of Deacons, and/or the Board of Directors.

Subsection (d) – Any member under the discipline of the church will have his or her voting rights suspended until the discipline process has completed.

ARTICLE IX – MEETINGS

Section 1 – Worship Services

This church shall hold regular meetings for worship, equipping, Bible study, and fellowship.

The Lord's Supper shall be observed regularly as deemed desirable by the Senior Pastor in cooperation with the active deacons.

Section 2 – Member Meetings

This church shall hold at least two member meetings each year to engage the business of the church. At least one meeting will be scheduled in the last quarter of the church's fiscal year (October-December) in order to adopt a budget. Additional member meetings may be scheduled at the discretion of the Senior Pastor and pastoral staff with at least two (2) weeks' notice by announcement in Sunday morning worship services and by at least one other means of notification. If the church is asked to vote on any matter, a quorum of members consisting of at least 10% of the previous Sunday's on-campus worship attendance will be required. All votes will be considered on a simple majority basis unless otherwise stipulated within the Constitution or Bylaws. The Church will conduct business under Robert's Rules of Order.

No formal business shall be discussed at a member meeting except that which has been announced. Motions made from the floor that are unrelated to the business of a particular member meeting may be referred by the Moderator to the appropriate organization or committee for consideration.

All member meetings shall be held at the Church's physical location or, if approved by the Senior Pastor, Chairman of Deacons, and/or the Board of Directors, another physical or virtual location, so long as everyone participating in the meeting can speak, hear each other, and, if needed, cast their vote electronically.

The following matters shall be voted on by the Church membership at a regular or special called member meeting:

- A. Hiring and terminating the Senior Pastor;
- B. Hiring and terminating of staff pastors;
- C. Electing and removing deacons;
- D. Electing and removing Board of Directors;
- E. Approving the Church's annual operating budget;
- F. Incurring debt annually (via a loan or otherwise) of more than an aggregate of \$250,000 or 5% of previous fiscal year receipts (whichever is greater);

- G.** Spending annually an aggregate on any specific project that is not in the approved budget of more than \$250,000 or 5% of previous fiscal year receipts (whichever is greater);
- H.** Purchasing or leasing any real estate not reflected in the Church's approved operating budget, or selling any real estate that the Church owns;
- I.** The Church joining or withdrawing from an affiliation or association of like-minded churches (e.g., the Southern Baptist Convention, the Baptist State Convention of North Carolina, etc.);
- J.** The amendment of this Constitution and these Bylaws; and
- K.** Any issue or matter which the Senior Pastor and deacons determine, in their sole discretion, to bring before the membership for a vote.

Section 3 – Special Business Meetings

Special business meetings may be called by the Senior Pastor, Chairman of Deacons, and/or by the Board of Directors, upon a minimum of two (2) weeks notice, as specified in Section 2 (above) as needed. The notice shall be announced in Sunday morning worship services and by at least one other means of notification. Only motions pertinent to the subject matter of this special business meeting may be made from the floor. The same quorum and voting provisions for regular business meetings shall apply to special business meetings.

ARTICLE X – CHURCH OFFICERS

The officers of the Church shall be: Senior Pastor, Clerk, Treasurer, Moderator and any other such officers as is required by law or for the work of the Church, as approved by the Church at a member meeting.

ARTICLE XI – COMMITTEES

Section 1 – Standing Committees

The Church shall elect such standing committees as may be considered necessary to accomplish various church programs efficiently and effectively. The following standing committees shall be active at all times: Nominating, Stewardship, and Personnel. All committees shall report to the Church membership under the direction of the Senior Pastor.

Section 2 – Provisions for Special Committees

Other committees may be elected as the need arises upon the recommendation of the Senior Pastor, pastoral staff, active deacons, or Nominating Committee.

ARTICLE XII – AMENDMENTS AND CHANGES OF CONSTITUTION

Section 1 – Amendments and Changes

Changes in this Constitution or amendments thereto may be recommended to the membership of the Church by the Senior Pastor, the Board of Directors, or by a properly-appointed special committee, provided that such amendment or alteration has been approved by the deacons and presented in writing to the Church at least thirty (30) days before its consideration at a scheduled member meeting. Such alteration or amendment shall have the concurrence of at least three-fourths of the members present and voting.

Section 2 – Separation from Associations

Any motion or resolution that would propose to separate this church from the loyal affiliation to the Baptist State Convention of North Carolina or the Southern Baptist Convention, and/or would have, as its purpose, bringing about radical changes in our church's observance of procedures and doctrines as generally recognized by the Southern Baptist Convention, shall be subject to the following requirements before action can be taken:

- A. The motion or resolution must be presented to the Church in writing thirty (30) days before its consideration at a scheduled member meeting.
- B. After the prescribed thirty (30) day time period has elapsed, the proposed motion or resolution may be passed at the member meeting with an affirmative vote of at least three-fourths of the members present and voting.

Section 3 – Affiliation with Conventions

Any motion or resolution that would propose the church join another Convention beyond those mentioned in Article XII – Section 2, that shall be subject to the following requirements before action can be taken:

- A. The motion or resolution must be presented to the Church in writing thirty (30) days before its consideration at a scheduled member meeting.
- B. After the prescribed thirty (30) day time period has elapsed, the proposed motion or resolution may be passed at the member meeting with an affirmative vote of at least three-fourths of the members present and voting.

BY- LAWS

ARTICLE I – CHURCH OFFICERS (REQUIREMENTS OF CORPORATION)

Section 1 – Summary

The Church acknowledges two types of offices for consideration in the Bylaws. The Church, as an incorporated entity, must have officers for the corporation. The Church, as an entity under the direction of the Bible, must also recognize the biblical offices of the church as outlined in Scripture. The officers for incorporation will be addressed in Article I, while the biblical offices will be addressed in Article II.

Section 2 – Officer Positions

The officers of the Church shall be the President (Senior Pastor), a Secretary (Clerk), a Treasurer and a Board of Directors pursuant to Article V of the Bylaws. The members of Bay Leaf Baptist Church may create additional officer positions, define authority and duties of each position, and provide for the election or appointment of persons to fill the positions. Any two or more offices may be held by the same person, except the office of the Senior Pastor (President).

Section 3 – Election and Term of Officers

With the exception of the Senior Pastor, Treasurer, and Clerk, all officers of the Church and its organizations, unless otherwise specified, shall be elected by action of the Church for a term of one year, upon recommendation of the Nominating Committee as specified in Constitution, Article IX, Section 2 (Member Meetings).

Section 4 – Senior Pastor

The Senior Pastor shall be the Church's President and Chief Executive Officer. The Senior Pastor shall oversee all of the business and spiritual affairs of the Church. The Church shall respect the view that the Senior Pastor should be a man called by God, as the undershepherd who leads the Church in all matters pertaining to the Kingdom of God.

The Senior Pastor shall have charge of all welfare and oversight of the Church. He shall be a non-voting member of all organizations, departments, and committees; shall supervise the Church staff; may call a special meeting of the active deacons or any committee according to procedure which may be set forth in the Constitution or By-Laws; shall conduct religious services on stated and special occasions; administer the ordinances; minister to members of the Church and community; and perform other duties that usually pertain to this office. He shall have oversight of the ongoing ministry of the Word, directing and guarding the preaching and teaching ministry of Bay Leaf Baptist Church. The Senior Pastor shall act as Moderator at all member meetings except when he defers that role to an elected, alternate moderator or the Chairman of the Deacons.

The call of the Senior Pastor shall take place at a member meeting specifically called for that purpose for which at least two (2) week's prior notice shall be given to the membership. The pastoral search committee (selected by the Nominating Committee, approved by the active deacons, and elected by the Church) shall seek out and nominate a candidate for Senior Pastor.

This candidate shall be a minister of the gospel whose Christian character and qualifications are fitting for the office of Senior Pastor of this Church as outlined in 1 Timothy 3:1-7 and Titus 1:5-9. This committee shall make a recommendation to the Church and bring only one (1) name at a time for consideration of the Church. No nomination shall be made except by this committee. Election shall be by written ballot and an affirmative vote of at least three-fourths of the members present and voting at a properly-called member meeting shall be necessary for a call. Absentee voting will not be accepted when voting for this position. Should the candidate fail to receive the required three-fourths affirmative vote, the committee will be instructed to seek out another candidate, and the meeting shall be adjourned without debate.

Whenever the Senior Pastor position is vacant, a new Senior Pastor shall be selected and called by the Church to serve until the relationship is dissolved at the request of either the Senior Pastor or the Church. In either case, at least thirty (30) day's written notice shall be given of the intent of termination of the relationship, unless otherwise mutually agreed upon by both the Senior Pastor and the Church seeking to follow the will of God and leadership of the Holy Spirit. If: (i) the Senior Pastor dies; (ii) the Senior Pastor position is vacant and a new Senior Pastor has not yet been selected pursuant to the aforementioned process; or (iii) if, in the sole discretion of the Board of Directors and the Personnel Committee, the Senior Pastor becomes physically or mentally incapacitated or otherwise unavailable (including, but not limited to, Senior Pastor being detained in another country while on mission trip due to political and/or economic matters beyond his control, etc.), the Board of Directors will have full authority to assume the powers and obligations of the Senior Pastor and to appoint an interim Senior Pastor until a new Senior Pastor has been elected or the current Senior Pastor is able to resume his duties.

The Church may sever its relationship with the Senior Pastor only at a special member meeting set for that purpose upon the call of at least three-fourths of the active deacons, of which thirty (30) days prior written notice has been given the membership, unless there is justified cause for immediate termination as outlined in the policies manual for personnel. An affirmative vote of at least three-fourths of members present and voting shall sever the relationship. The vote shall be taken by written ballot.

Section 5 - Secretary

It shall be the duty of the Secretary (also called "Church Clerk") or the assigned staff member to record full and accurate records of all the proceedings of the Church at its member meetings. Minutes of the preceding member meetings and subsequent meetings shall be made available at the beginning of each member meeting. In cooperation with church staff, the Secretary shall keep a complete registry of the membership of the Church, preserve all papers and valuable letters, and record a true history of the Church, including a report of losses and gains in membership. Letters of transfer or recommendation shall be issued by the Secretary/Clerk, upon request, as covered in the Constitution, Article VIII, Section 3, without further authorization from the Church.

Section 6 – Treasurer

It is the role of the Treasurer as a representative of the Church membership to assure the accuracy and legitimacy of receipts and disbursements. The role of Treasurer may be filled by an appropriate member of the staff of the Church or, if appointed separately by the church, will work with the Senior Pastor to ensure that appropriate policies and procedures are in place. The Treasurer is responsible for the independent review of business operations of the Church. The Treasurer or his/her designee shall present the annual year- end financial report to the Church membership at the spring member meeting. The Treasurer shall be an ex-officio member of the Stewardship Committee with voting authority. The Treasurer shall be recommended by the Nominating Committee and elected annually by the Church membership (unless the Treasurer is part of the ministry staff of the Church).

The Church shall engage an independent certified public accounting firm to perform appropriate financial statement engagement, as defined by Stewardship Committee's policies and procedures, of the financial statements and records of the Church annually at the close of each fiscal year. The Treasurer shall present the independent financial review to the Stewardship Committee (or its appointed sub-committee) and a summary to the active deacons, prior to presenting the review to the Church at a member meeting. The audit review shall be given to the business office to be filed as a permanent Church record.

ARTICLE II – BIBLICAL OFFICES OF THE CHURCH AND STAFF

Bay Leaf Baptist Church recognizes two (2) biblical offices outlined in the New Testament: pastor/elder and deacon. In addition, Bay Leaf Baptist Church recognizes the ministerial and administrative staff below as additional leaders of the church with specified roles.

Section 1– Pastor/Elders

The office of the pastor/elder (also called overseer/bishop in Scripture) is a position of leadership in the local church which has prerequisite qualifications. Pastor/Elders are servants of the local church and do not lord their authority over those entrusted to them. They are to be examples to the congregation whom they shepherd (1 Peter 5:3). The members should receive pastor/elders as gifts of Christ to His Church and set them apart as men gifted and willing to serve in this calling (Ephesians 4:7-13). In keeping with the principles set forth in Scripture, the pastor/elders will devote their time to prayer, the ministry of the Word (by teaching and encouraging sound doctrine), and shepherding God's flock (Acts 6:1-6; 1 Peter 5:1-4).

Subsection (a): Biblical Qualifications for Pastor/Elders

Pastor/Elders will be men of faith who meet the following qualifications set forth in 1 Timothy 3:1-7 and Titus 1:5-9:

1. Pastor/Elders should aspire to the office of pastor/elder.
2. Pastor/Elders should be considered to be above reproach by the church.
3. Pastor/Elders, if married, should be the husband of one wife.
4. Pastor/Elders should evidence behavior appropriate to their spiritual office. They should be sober-minded, self-controlled, respectable, and hospitable. They should not be drunkards, violent, quarrelsome, or greedy.

5. Pastor/Elders should hold firm to and teach the trustworthy Word of God.
6. Pastor/Elders should manage their own households well, as an example to the household of faith.
7. Pastor/Elders should not be recent converts, but proven in the faith.
8. Pastor/Elders should be well thought of by those outside of the Church.

Subsection (b): The Biblical Role of the Pastor/Elders

Pastor/Elders are to:

1. Shepherd the flock – serving in all humility, the pastor/elders are to guide, direct, guard, and protect the members of the body, seeking to meet their needs and assist in any way possible, warning against harmful influences and guarding against false teachers (Acts 20:28; 1 Peter 5:1–3).
2. Lead through example – pastor/elders are to provide a scriptural role-model and are to set a pattern before the flock of a rightly ordered life—with a single purpose: to glorify God (1 Peter 5:3).
3. Teach and exhort the local church through the ministry of the Word – pastor/elders are to see the flock is fed through insightful and accurate biblical instruction and admonition (Acts 6:4; 1 Timothy 3:2; Titus 1:9).
4. Refute those who contradict truth – pastor/elders are to confront those who are teaching what they should not teach or are continuing a pattern of behavior contradictory to biblical truth. Thus, pastor/elders are to keep closing potential entrances for Satan, so that the truth of Christ will remain credible to both the congregation and to the community (Acts 20:29–31; Titus 1:9).
5. Manage the Church of God – pastor/elders are to oversee the life of the local church. They will oversee the ministry and resources of the church in accordance with the Word of God as “good leaders” and assure the right practice of the ordinances (1 Timothy 3:5; 5:7).
6. Pray for the membership – pastor/elders are to pray for the spiritual and physical well-being of members of the congregation (Acts 6:4; James 5:14).

Subsection (c): Senior Pastor

The Senior Pastor will meet the qualifications and perform the duties of a pastor/elder as described in the Bylaws. He will be entrusted with the necessary authority by the congregation and held accountable for the administration of the Church and all its activities. The Senior Pastor will be directly accountable to the Personnel Committee for all matters regarding compensation and to the Chairman of the Deacons and the deacons on the Board of Directors for all matters regarding the performance of his duties as set forth in their respective Policies and Procedures. He will be ultimately accountable to the membership of the Church.

The Senior Pastor carries the God-given responsibility, authority, and accountability to lead the Church to function according to the direction of the New Testament. The Senior Pastor will lead the congregation, organizations, other pastors, church staff, and other leaders to fulfill the Church’s purpose, beliefs, functions, and mission. He will also lead the Church to achieve its purpose of worshiping and exalting God and making disciples of all nations.

In the absence or incapacity of the Senior Pastor, the Church will engage the process outlined in Article 1, Section 4 of the Bylaws.

Subsection (d): Staff Pastors

In addition to the Senior Pastor, the Church will call other pastors as needed to serve vocationally. Each staff pastor will meet the qualifications and perform the duties of a Pastor/Elder as described in the Bylaws. They will be given oversight of a particular area of the Church's ministry. A pastor should be recognized by the Church as particularly gifted and called to the vocational ministry of shepherding in the area in which he is called to lead the Church.

The election and calling of a staff pastor will take place at a member meeting or other gathering approved by the Senior Pastor and deacons. A candidate may be considered for election only if the Senior Pastor and the Personnel Committee have unanimously recommended him to the Church. No less than two weeks' public notice will be given to the members. To call or remove a staff pastor will require a recommendation from the Personnel Committee and three-fourths vote of the members present and voting at a scheduled member meeting unless there is justified cause for immediate termination as outlined in the policies manual for personnel. If a staff pastor is removed from his office, he will be given no less than thirty (30) days' notice unless both parties mutually agree to an alternative timeline or there is cause for termination that requires immediate dismissal.

Subsection (e): Associate and Assistant Pastors

In addition to the Senior Pastor and staff pastors, the Church will call other pastors as needed to assist in the work of ministry at Bay Leaf Baptist Church. Each associate or assistant pastor will meet the qualifications and perform the duties of a pastor/elder as described in the Bylaws. They will assist in the oversight of a particular area or areas of the Church's ministry. A pastor should be recognized by the Church as particularly gifted and called to the vocational ministry of shepherding in the area in which he is called to lead the Church.

The Staff Pastor who supervises the position shall take the lead in the selection process of an associate or assistant pastor alongside the Senior Pastor and Personnel Committee. Only one (1) candidate for each proposed position will be considered at a time by the Church and no nomination shall be made except that of the staff pastor and Personnel Committee. The election shall take place at a properly announced member meeting. Should the candidate fail to receive the required number of affirmative votes, the staff pastor and Personnel Committee will be instructed to seek out another candidate, and the meeting shall be adjourned without debate.

To call or remove an associate or assistant Pastor will require a recommendation from the Personnel Committee and a three-fourths vote of the members present and voting at a scheduled member meeting unless there is justified cause for immediate termination as outlined in the policies manual for personnel. If an associate or assistant Pastor is removed from his office, he will be given no less than thirty (30) days' notice unless both parties mutually agree to an alternative timeline or there is cause for termination that requires immediate dismissal.

Section 2 -Deacons

The body of deacons are the lead servants of the Church. The deacon is called by the Church to assist the Senior Pastor and other staff pastors in the work of ministry. Insofar as is possible by the parameters of Scripture and in cooperation with the Senior Pastor, the deacons should attempt to free the Senior Pastor and other pastors from certain ministry concerns so that they can devote themselves to prayer, study, and the ministry of the Word. The deacon body is not a Board of Directors. It is a body of qualified members who are set apart by the Church to assist the pastoral staff in ministering to the membership of the Church, especially in the area of pastoral care. Deacons, in this way, are an extension of the ministry of the Senior Pastor and the pastoral staff for the benefit of the Church.

Subsection (a): Biblical Qualifications for Deacons

The Church will recognize and elect qualified men as deacons who are already giving of themselves in service to the Church, and who possess particular gifts of service. They are to meet the following biblical qualifications outlined in Acts 6:1-6 and 1 Timothy 3:8-12:

1. Deacons are to be members of good repute. They are to be dignified, honest, and generous. They are not to be drunkards nor greedy.
2. Deacons must hold the mystery of the faith with a clear conscience.
3. Deacons must have evidenced themselves to be lead servants within the ministry of the Church.
4. Deacons, if married, should be the husband of one wife. The wives of deacons must also be committed to supporting the ministry of deacons and the Church. The wife of a deacon must be dignified, edifying, sober-minded, and faithful.
5. Deacons should manage their own household well.

Subsection (b): The Biblical Role of the Deacons

1. Promote unity - deacons are to work to protect the unity of the Church. (Acts 6:1-6)
2. Assist the pastor/elders in caring for the Church - under the direction of the pastor/elders, deacons are to seek out specific needs that need to be met within the membership and care for them. They are to care for those who are widowed, marginalized, or sick. They are to assist the pastor/elders in caring for the families of the Church through the Deacon Family Ministry. (Acts 6:1-6)
3. Fulfill lead serving roles - as specific logistical needs arise within the Church, the deacons are to take the lead in meeting those needs. The Scripture offers great flexibility for the role of deacon in order for them to meet many different kinds of needs.

Individual deacons shall be able to serve in all programs and committees of the Church. The deacon body shall not have veto power, executive power, or special rights apart from that which is outlined in the Constitution and Bylaws of the Church.

Subsection (c): The Selection and Removal of Deacons

The election of deacons will occur when the Senior Pastor in consultation with the current deacons recognize a need in the Church and the availability of those qualified to serve. The

Church will nominate candidates who meet the biblical qualifications and who have been members of the Church for at least two (2) years. The pastoral staff and a selected group of current deacons will work through the nominations and present a final list of candidates to be voted on by the Church at a properly announced member meeting. The list of proposed candidates will be published for the Church's consideration at least two weeks before the scheduled vote. At a properly-scheduled member meeting, the candidates will be formally presented for a vote and must be approved by three-fourths of members present and voting.

Each deacon will serve for a term of three (3) years and are eligible to serve an additional term of three (3) years. After the initial three years, the deacon must be reelected by three-fourths of members present and voting at a properly-scheduled member meeting to serve a second term. After six (6) years of service, the deacon will take a one (1) year sabbatical and then be eligible to be elected back to the office based on the recommendation of the pastoral staff and the active deacon body following a vote of reaffirmation by the members.

A deacon may resign at any time with the approval of both the Senior Pastor and the Chairman of Deacons. The dismissal of a deacon can be recommended to the Church by a majority vote of the deacons and must be approved by three-fourths of members present and voting at a properly-called member meeting.

The deacon body may adopt rules for their own operation consistent with the Bylaws or rules adopted by members.

Subsection (d): Quorum and Voting of Deacons

For any matter which the Constitution or Bylaws require action or vote by the deacons, a passing vote shall be considered that which obtains a simple majority approval vote from the deacons at a meeting duly called for such purpose at which a quorum is present. A quorum is established when no less than three-fourths of the current active deacons are present for a meeting.

Section 3 – Pastoral Assistants, Business Manager, Interns, Administrative and Support Staff

The pastoral staff and Business Manager are responsible for filling pastoral assistants, interns, administrative and support staff positions under the constraints of approved budget and positions, working with the Personnel and Stewardship Committees.

The Senior Pastor is responsible for hiring the Business Manager, under the constraints of an approved budget and position, working with the Personnel and Stewardship Committees.

ARTICLE III – HONORARY POSTIONS

Section 1 – Pastor Emeritus

Having been a loyal and faithful servant of the Church, a spiritual leader, demonstrating wisdom and knowledge of the Scriptures and having maintained a spiritual fraternal relation with all members of the Church, a retired pastor may be awarded the title of Pastor Emeritus by the recommendation of the Senior Pastor or the active Deacons and approved by the active Deacons. The designation of Pastor Emeritus does not carry any responsibilities or authority and shall not be entitled to any compensation.

Section 2 – Deacon Emeritus

Having been a loyal and faithful servant of the Church, a leader in spiritual matters, demonstrating wisdom and knowledge of the Scriptures and having maintained a spiritual fraternal relation with all members of the Church, a retired deacon may be awarded the title of Deacon Emeritus by the recommendation of the Senior Pastor or the deacons and approved by the deacons. The designation of Deacon Emeritus does not carry any responsibilities or authority and shall not be entitled to any compensation.

ARTICLE IV – ELECTION AND DUTIES OF COMMITTEES

Section 1 – Election of Committees

The Nominating Committee shall, after due consideration, present to the Church at a properly-scheduled member meeting the names of all individuals nominated to serve the succeeding year on standing or special committees. Any member of the Church will have the privilege of making nominations from the floor. At a properly-scheduled member meeting, the nominees to the committees will be formally presented for a vote and must be approved by a majority of members present and voting. The nominees will serve a term of three (3) years, unless otherwise provided for in other sections of the Bylaws. Members of the committees can be elected for one additional term of three (3) years. After two consecutive terms, there shall be a required one (1) year sabbatical before the member is able to be considered for service again.

Section 2 – Nominating Committee

This committee shall consist of at least six (6) persons elected to a three (3) year rotating term with two (2) members elected each year. There shall be at least one (1) active or former deacon serving on this committee.

This committee shall consult with the pastoral staff, active deacons, heads of organizations, and the chairpersons of the various committees concerning the positions to be filled. It shall be the duty of the committee at a properly scheduled member meeting to nominate persons to serve for the upcoming year on each committee, including the Chairman of each committee. The committee shall also aid the pastoral staff in filling all other service needs in the Church, as the staff requests. Throughout the year, this committee shall have the responsibility of nominating replacements for above positions that have become vacant for various reasons. No person's name shall be presented by the Nominating Committee to the Church for election who has not, upon being contacted, agreed to serve if elected.

A list of nominees shall be made available at least two (2) weeks prior to being presented to the Church for acceptance. Minutes shall be taken of each meeting or decision made by this committee and filed in the Church business office and made available upon request to any church member.

Section 3 – Stewardship Committee

This committee shall consist of at least six (6) persons, elected to three (3) year rotating terms with as closely as possible one-third of the members elected each year. The Treasurer shall be one of the members and at least one (1) other member shall be an active or former Deacon. This committee shall seek to lead every church member to be a good steward of their time, talents, and possessions. The Treasurer is not bound by the rotation requirements of other members.

This committee shall work with the Business Manager and/or Treasurer to prepare annually a proposed budget for the upcoming year. Copies of the proposed budget shall be made available to church membership at least one (1) week before it is to be presented to the Church for adoption. In preparing the budget, the committee shall consult with the Senior Pastor, Business Manager, church staff, Chairman of Deacons, and the heads of the various committees concerning the financial need for the upcoming year. The Stewardship Committee shall present the proposed budget to the active deacons for their review before it is presented to the Church for adoption as outlined in Article IX, Section 2 of the Constitution.

Minutes shall be taken of each meeting or decision made by this committee and shall be filed in the Church business office and made available upon request to any church member.

This committee shall supervise the establishment and ongoing modification of the financial and monetary control policies and procedures for the Church.

These policies and procedures shall address, at a minimum:

1. The process for collecting and recording the tithes, offerings, and other income or contributions to the Church.
2. The process for approving and paying unbudgeted expenditures, including establishing an amount which will be considered less material and subject to informal approval and payment.
3. The process for signing checks, including authorized and required number of signatures.
4. Other administrative details necessary to operate with fiscal prudence.

The Stewardship Committee may establish memorials and designated funds in any area that it deems appropriate and supportive of the entire Church program.

Section 4 - Personnel Committee

The Personnel Committee shall consist of at least six (6) members elected to three (3) year rotating terms with as closely as possible one-third of the members elected each year. There shall be at least one (1) active or former deacon serving on this committee. The Nominating Committee, in consultation with the Senior Pastor and deacon officers, will identify nominees for the Personnel Committee.

The duties of this committee shall be to coordinate the personnel-related matters for all pastoral and administrative employees of the Church. In addition, they are to advise the Church in consultation with the Senior Pastor in personnel-related matters such as determining organizational structure, staff needs, employment, salaries, policies, personnel services, and benefits, including vacations, sick leaves, leaves of absence, and other compensation, using the Church Personnel Policies and Procedures Manual as a guideline. This committee shall work with the appropriate staff members in providing job descriptions for all employees of the Church. Minutes shall be taken of each meeting or decisions made by this committee and filed in the Church business office.

Section 5 – Other Committees

Other committees may be elected as the need arises upon recommendation of pastoral staff, the deacons, and/or the Nominating Committee. At the time that a committee is proposed, the recommending organization (if other than the Nominating Committee) must work with the Nominating Committee to determine the duration and duties of the recommended committee as well as the number of people required.

The Nominating Committee can disband a non-standing committee when it is no longer needed.

ARTICLE V – BOARD OF DIRECTORS

Subject to the provisions and limitations of the North Carolina Nonprofit Corporation Act (the “Act”) and any other applicable laws, and subject to any limitations in the Articles of Incorporation or this Constitution and these Bylaws, Bay Leaf Baptist Church will have a board of directors (the “board”) composed of seven (7) members: The Senior Pastor and two (2) members nominated by the Senior Pastor, and submitted to the Nominating Committee, from the Pastoral Executive Team, and four (4) Deacons (either active or inactive) nominated by the Deacon body in consultation with the Nominating Committee. Except for the Senior Pastor, who is an automatic member of the board, all candidates for the board of directors as put forth by the Nominating Committee in their annual report, shall be approved by three-fourths of church members present and voting at a properly called members’ meeting. The term of service on the board will be three (3) years (with staggered terms for each member) and each board member may serve two (2) consecutive terms at which time they must step down for at least one (1) year before being considered for the position again. In case of vacancy before a term is over, the Deacon body in consultation with the Senior Pastor will nominate another active or inactive deacon to complete the unexpired term. The board itself will annually select the officers of Chairman, Vice-Chairman, and Secretary. The Chairman shall be one of the elected Deacons.

The board of directors shall act as the trustees of all real property of the church by executing such documents as deeds, mortgages, and other legal instruments only after so authorized and instructed following a duly called and valid vote of the Church membership, pursuant to the provisions for membership voting regarding such Church property in this Constitution and these Bylaws. Such execution will be by at least four directors. The Board will not have the authority to buy, sell, or encumber real property unless specifically authorized to do so by a majority vote of the members present and voting at a properly called members’ meeting. Otherwise, unless these Bylaws or the Constitution specifically empower the board to take certain action or vote on a matter for or on behalf of the Church, the board shall have no other power or authority to act for or on behalf of the Church. Moreover, unless these Bylaws or the Constitution specifically empower the board to take certain action or vote on a matter for or on behalf of the Church, all corporate power and authority of the Church ordinarily exercised by a board of the directors under the Act shall be vested in the Senior Pastor and, to the extent the Constitution and these Bylaws so specify, the deacons. The directors shall incur no personal liability in the performance of their duties and the Church will hold them harmless as long as they are acting in good faith in their capacity as directors and/or at the instruction of the Church.

The directors shall exercise the utmost good faith in all transactions pertaining to their duties to the Church and its property. They must hold to a strict standard of biblical conduct consistent with a position as representative of the Church. They shall not use their position as director or knowledge gained there so that a conflict of interest might arise between the Church's interests and the board.

The board is required to meet at least once per year. Otherwise, the board shall meet as directed by the Chairman of the Board with reasonable written notice (email or text message acceptable) provided to all directors at least five (5) calendar days prior to the meeting, unless such notice is waived by the directors. A meeting may be held virtually, via video conference, telephone, or an online platform equivalent, so long as all those participating can speak and hear each other, and have a method to electronically cast their vote.

A quorum for a meeting of the Directors is no less than seventy-five (75%) of the active directors. Unless otherwise specified in these Bylaws, the affirmative vote of a majority of the directors present and voting at a board meeting at which a quorum is present shall be considered the act of the board.

Any action that is required or permitted to be taken by the board may be taken without an in-person meeting if all directors unanimously consent to the action in writing. Such consent may be in electronic form or delivered by electronic means, and approval may be registered by a positive email.

A vacancy or vacancies on the board of directors will be deemed to exist on the occurrence of either: the death or resignation of any director; or the removal of a director in accordance with these Bylaws. A director may be removed for cause by the recommendation of the Senior Pastor and deacon body and by a three-fourths vote of members present and voting at a members' meeting called for the purpose of removing the director. Just cause to remove a director will be limited to (1) material failure to meet the qualifications of a director, (2) engaging in fraudulent, dishonest, or immoral acts, or (3) gross abuse of authority with reference to the Church. Any director may resign by giving written notice to the Senior Pastor or the Chairman of the Board of Directors. The resignation will be effective when the notice is given unless it specifies a later time for the resignation to become effective.

ARTICLE VI – GENERAL

Section 1 – Policies and Procedures Manual

The Executive Pastor and/or the Business Manager shall be responsible for compiling and maintaining a Policies and Procedures Manual for the day-to-day administrative functions of the Church in compliance with the Constitution and By-Laws. Subjects covered shall include, but not limited to, the following:

1. Personnel policies and procedures
2. Church property policies and procedures
3. Deacon policies and procedures
4. Record retention policies and procedures

5. Financial and monetary control policies and procedures
6. Cemetery policies and procedures
7. Other policies and procedures as the need arises

The Policies and Procedures Manual shall be available in the offices of the Executive Pastor and/or the Business Manager for member review. All changes to the Policies and Procedures Manual shall be recommended to and approved by the various appropriate committees or organizations.

Section 2 – Messengers

The Church shall provide messengers as necessary, appointed by the Senior Pastor from a pool of volunteer members, to all annual and called business meetings of the Baptist State Convention of North Carolina, and the Southern Baptist Convention.

ARTICLE VII – AMENDMENTS AND CHANGES OF BY-LAWS

Changes in these Bylaws or amendments thereto, may be recommended to the membership of the Church by the Senior Pastor or by a properly-appointed special committee, provided that such amendment or alteration has been approved by the deacons and presented in writing to the Church at least thirty (30) days before its consideration at a scheduled member meeting. Such alteration or amendment shall have the concurrence of at least three-fourths of the members present and voting.

ARTICLE VIII – DISPUTE RESOLUTION

The intent of the Church is that disputes which may arise between its members, between deacons, between church officers, between pastoral staff, between committee members, and between any of the foregoing, which cannot be resolved privately, should be resolved outside of the judiciary system (court) which may otherwise have jurisdiction over such disputes. With the noted exception below, by voluntarily continuing congregational membership in good standing in the church, each congregational member, deacon, officer, Senior Pastor, ministerial staff, and committee member do hereby agree to be bound by the alternative dispute resolution process, stated as follows:

We believe differences or conflicts should bring receptivity to change and growth, not litigation. Therefore, in the highly unlikely event that we are ever unable to resolve a dispute between us, you shall join us in attempting to resolve the dispute without litigation. By continuing your membership in the Church, you are agreeing with us that we believe that the Bible commands us to make every effort to live at peace and to resolve disputes with each other in private or within the Christian Church (see Matthew 18:15-20; I Corinthians 6:1-8). Therefore, it is agreed that any claim or dispute arising from or related to your membership or association with the Church shall be settled by biblically-based mediation and, if necessary, legally binding arbitration in accordance with the Rules of Procedure for Christian Conciliation of the Institute for Christian Conciliation™, a division of Peacemaker® Ministries (complete text of Rules is available at www.HisPeace.org). Venue for arbitration shall be in Wake County, North Carolina, and governing law shall be North Carolina law. Judgment upon an arbitration decision may be entered in any court otherwise having jurisdiction, in conformity with the laws of the State of North Carolina. By voluntarily continuing your membership or association with the Church, you and the Church

understand and agree that these methods shall be the sole remedy for any controversy or claim arising out of these Bylaws and your membership or association with the Church, and you expressly waive the right to file a lawsuit in any civil court against one another for such disputes, except to enforce an arbitration decision.

This dispute resolution provision does not apply to those matters which the Church or any person may be required by law to report to the authorities (including, but not limited to, reporting to the Raleigh Police Department, Wake County Sheriff's Office, or The Department of Social Services, Child Protective Division), including, but not limited to, allegations or suspicions of abuse of a juvenile. Pursuant to applicable law, the Church and certain individuals are required to report certain suspected and known instances of juvenile abuse to the authorities, and therefore cannot be bound by any alternative dispute resolution process as to the reporting of the matter to the authorities.

This dispute resolution provision shall survive the termination of a member's membership in the Church.

ARTICLE IX - CONFLICT OF INTEREST POLICY

Section A. General Policy.

1. All conflicts of interest and even the appearance of conflict of interest must be avoided by all of the deacons, pastors, employees, consultants and those who provide services or furnish goods to the Church. If any possible conflict of interest arises, it is the duty of the party involved to immediately declare such conflict of interest to the deacons.
2. After disclosure of the potential conflict and all material facts, and after any discussion with the interested person, he/she shall leave the deacon meeting while the determination of a conflict of interest is discussed and voted upon. The remaining deacons shall decide if a conflict of interest exists.
3. After exercising due diligence, the deacons shall determine whether the Church can obtain with reasonable efforts a more advantageous transaction or arrangement from a person or entity that would not give rise to a conflict of interest.
4. If the deacons believe that a more advantageous transaction or arrangement is not reasonably possible under circumstances not producing a conflict of interest, the deacons shall determine by a majority vote of the disinterested deacons whether the transaction or arrangement is in the Church's best interest, for its own benefit, and whether it is fair and reasonable. In conformity with the above determination, the deacons shall make its decision as to whether to enter into the transaction or arrangement.

ARTICLE X - WHISTLEBLOWER POLICY

The Church requires all of its deacons, officers, pastors, staff, and volunteers ("church personnel") to observe high standards of business and personal ethics in the conduct of their duties and responsibilities. As employees and representatives of the Church, individuals must practice honesty and integrity in fulfilling their responsibilities and comply with all applicable laws and regulations. Therefore, if a church personnel reasonably believes that the Church, as an entity and/or by and through any church personnel, is in violation of any applicable law or regulation, or any policy or procedure of the Church, then that individual shall file a formal written complaint

with the deacons. The deacons shall then consider the written complaint and determine how to handle the matter. This policy is intended to encourage and enable employees and others to raise serious concerns within the Church prior to seeking resolution outside the Church.

Subject to and notwithstanding the foregoing, should any church personnel believe that the Church or any church personnel has violated any law regarding the reporting of known or suspected instances of abuse of a juvenile to the authorities (including, but not limited to, reporting to the Raleigh Police Department, Wake County Sheriff's office, or Department of Social Services, Child Protective Division), this policy shall not and is not intended to prevent the individual from reporting the matter directly to the authorities prior to filing a written complaint with the deacons.

ARTICLE XI - INDEMNIFICATION

Section A. General Policy. Indemnification from the Church may be available as set forth in this Article.

1. Definitions. As used in this Paragraph:
 - a. "Agent" means any current or former deacon, officer, committee member, staff Pastors, or Senior Pastor of the Church;
 - b. "Liability" means the obligation to pay a judgment, settlement, penalty, fine, or reasonable expenses actually incurred with respect to a Proceeding; and
 - c. "Proceeding" means any threatened, pending, or completed action, suit, or proceeding whether civil, criminal, administrative, or investigative and whether formal or informal to which an Agent is or was a party because of the Agent's status or activities as an Agent for the church.
2. Mandatory Indemnification. Subject to the terms and conditions of this Article and of applicable law, the Church shall indemnify an Agent against reasonable expenses actually incurred in connection with a Proceeding if the Agent was wholly successful, on the merits or otherwise, in the defense of the Proceeding.
3. Elective Indemnification. Subject to the terms and conditions of this Article and of applicable law, the Deacons may elect, in its sole discretion, to indemnify an Agent, or any Member of the Church, against Liability incurred in connection with a Proceeding.
4. Advancement of Expenses. Subject to the terms and conditions of this Article and of applicable law, the Deacons may elect in its discretion to pay in advance expenses to be incurred by an Agent in defending a Proceeding if the deacons determine that such expenses are likely to ultimately be subject to mandatory indemnification or will be paid electively by the Church, provided that Agent agrees in writing to repay expenses paid by the Church if it is ultimately determined that Agent is not entitled to mandatory indemnification as previously believed, the circumstances upon which a decision of elective indemnification were based ultimately prove not to exist or not to exist as previously believed, or indemnification is not otherwise authorized.

5. Determining Indemnification. The deacons shall determine the scope of any indemnification and/or advancement of expenses according to the terms and conditions of this Article and of applicable law. The deacons shall obtain the advice of legal counsel in order to ascertain the appropriate right and scope of indemnification and/or advancement of expenses under this Article, North Carolina Nonprofit Corporation Act, and other applicable law.

ARTICLE XII - DISSOLUTION

“Dissolution” means the complete disbanding of the Church so that it no longer functions as a corporate entity. The Church may be dissolved with the written consent of not less than three-fourths of the deacons, consent of the Senior Pastor, and the affirmative vote of three-fourths of the Church members present and voting at a properly-called member meeting. Upon dissolution of the Church, its assets and property shall be applied and distributed as follows: (1) all liabilities and obligations of the Church shall be paid and discharged, or adequate provisions be made therefore; (2) assets held by the Church upon condition requiring return, transfer, or conveyance, which condition occurs by reason of the dissolution, shall be returned, transferred, or conveyed in accordance with such requirements; (3) all other and remaining assets shall be transferred or conveyed to the Baptist State Convention of North Carolina.

ARTICLE XIII - MISCELLANIOUS

Section A. Fiscal Year. The fiscal year of the church shall be January 1 through December 31.

Section B. Solicitation. No member shall solicit or sell to the public in the name of the Church without the express consent of the Senior Pastor and Deacons.

Section C. Headings & Titles. The headings or titles used in this Constitution and these Bylaws are only for the convenience of the reader and shall not be construed to modify or qualify the contents of this Constitution and these Bylaws.

Section D. Governing Law & Construction. These Bylaws are governed by and to be construed in accordance with the laws of the State of North Carolina, notwithstanding any conflict of laws principles thereto. Should any matter of Biblical interpretation or construction arise out of or relating to these Bylaws, the English Standard Version (ESV) controls.

APPENDIX 1

HISTORY OF THIS DECLARATION OF FAITH

The Declaration of Faith set forth below was originally adopted by Bay Leaf Baptist Church on August 19, 1880. It has been amended slightly to account for new declarations that the Church feels the need to establish in written form for the sake of its biblical witness. We give thanks for the faithful witness of this local church since her beginning.

BAY LEAF BAPTIST CHURCH DECLARATION OF FAITH

1. Of the Scriptures: We believe the Holy Scriptures were written by men divinely inspired by the Holy Spirit and are a perfect treasure of heavenly revelation. That it has God as its author and salvation as its end. That it has truth without any mixture of errors in its original form. That it reveals the principles by which God will judge us, and therefore is and shall remain to the end of the world the center of Christian union and is the supreme standard by which all human conduct, creeds and opinions shall be tried.
2. Of the One True God: That there is one and only one true and living God, whose name is Jehovah. The maker and supreme ruler of heaven and earth; inexpressibly glorious in holiness; worthy of all possible honor, confidence, and love; revealed under the personal and relative distinction of the Father, Son and Holy Spirit; equal in every divine perfection and exerting distinct but harmonious roles in the great work of redemption.
3. Of the fall of Man: That the first man was created in a state of holiness under the law of his Maker. By voluntary transgression he fell from that holy and happy state. In consequence of which, all mankind are now sinners, being by nature utterly void of that holiness required by the laws of God, given to the gratification of the world of Satan and of his own sinful person and therefore under just condemnation of eternal ruin without defense or excuse.
4. Of the Way of Salvation: That the salvation of sinners is only by grace through faith in the Son of God, who took upon Himself our nature, yet without sin, honored the law by His perfect and personal obedience and made atonement for our sins by His death. Being risen from the dead, He is now enthroned in heaven and uniting in His wonderful person the tenderest sympathy with divine perfections and is in every way qualified to be a suitable, compassionate, and all-sufficient Savior.
5. Of Justification: That one of the great gospel blessings which Christ in all of His fullness bestows on such as believe in Him is justification. That justification consists in the pardon of sin and the promise of eternal life on principles of righteousness. That it is not bestowed in consideration of any works of righteousness which we have done, but solely through His own redemption and righteousness. That it brings us in a state of most blessed peace and favor with God and secures every other blessing needful for time and eternity.
6. Of Human Responsibility to Receive the Gift of Salvation: That the gift of salvation is free to all through the proclamation of the gospel. That it is the responsibility of every individual to accept this gift by the leading of the Spirit in God-given faith or to voluntarily reject this gift. To accept this gift brings eternal life; to refuse brings eternal death.

7. Of Grace in Regeneration: That in order to be saved, we must be regenerated or born again. That regeneration consists in giving a holy disposition to the believer, is effective in a manner above our comprehension or calculation by the power of the Holy Spirit so as to secure our voluntary obedience to the gospel. That its proper evidence is found in the holy fruit which we bring forth to the Glory of God.
8. Of God's Purpose of Grace: That election is the gracious purpose of God according to which He regenerates, sanctifies, and saves sinners. That being perfectly consistent with the moral agency of man, it comprehends all the means in connection with the end. That it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable. That it utterly excludes boasting and promotes humility, prayer, praise, trust in God, and active imitation of His free mercy. That it encourages the use of means in the highest degree. That it is ascertained by its effects in all who believe the gospel. It is the foundation of Christian assurance and that to ascertain it with regards to ourselves demands and deserves our utmost diligence.
9. Of the Perseverance of Saints: That only such are real believers as endure to the end. That their persevering attachment to the Christ is the grand mark which distinguishes them from superficial professors. That a special providence watches over their welfare and they are kept by the power of God through his faith unto salvation.
10. Harmony of the Law and the Gospel: That the law of God is eternal and unchangeable. It is just, holy, and good. That the inability which the scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin. To deliver them from which and to restore them through a mediator into right relationship with their Creator is one great end of the gospel and of the means of grace connected with the establishment of the visible church.
11. Of a Gospel Church: That a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by His laws and exercising the gifts, rights, and privileges invested in them by His word. That its only proper officers are Bishops or Pastors and Deacons whose qualifications, claims, and duties are defined in the epistles of 1 Timothy and Titus.
12. Of Baptism and The Lord's Supper: That Christian baptism is the immersion of a believer in water, in the name of The Father, Son, and Holy Spirit, to show forth in a solemn and beautiful emblem our faith in a crucified, buried, and a risen Saviour with its purifying powers. That it is pre-requisite to the privileges of a church relation and to the Lord's Supper in which the members of the church by the use of bread and wine are to commemorate together the dying love of Christ – preceded always by solemn self-examination.
13. The Lord's Day: It is to be kept holy and sacred by the devout observances of all the means of grace both private and public, by a preparation for that rest which remaineth for the people of God.
14. Of Marriage, Gender, and Sexuality: That God wonderfully and immutably creates each person as either male or female. That these two distinct and complementary genders together reflect the image of God (Gen 2:18-25). That rejection of one's biological sex (male or female) is a rejection of the image of God within that person. That the term "marriage" has one meaning as defined by Scripture: the uniting of one man and one woman in a single, exclusive union. That sexual intimacy is intended to occur only between

a man and a woman who are married to each other. That any form of sexual immorality as defined by Scripture (including adultery, fornication, homosexual behavior, incest, etc.) is sinful and offensive to God. That all who confess their sin and forsake it can find forgiveness and salvation in Christ.

15. Of Civil Government: That civil government is of divine appointment for the interest and good order of human society. That magistrates are to be prayed for conscientiously, honored and obeyed, except in things opposed to the will of our Lord, Jesus Christ, who is the only Lord of the conscience and the Prince of the kings of the earth.
16. Of the Righteous and the Wicked: That there is a radical and essential difference between the righteous and the wicked. That such only as through faith are justified in the name of the Lord, Jesus, are sanctified by the spirit of our God and are truly righteous in His esteem. All such as continue in unbelief are in His sight wicked and under the curse. That this distinction holds among men both in life and after death.
17. Of the World to Come: That the end of the world is approaching. That at the last day Christ will descend from Heaven and raise the dead from their graves to a final retribution. That a solemn separation will then take place. That the wicked will be adjudged to endless punishment and the righteous to endless joy. That this judgment will fix forever the final state of all men in Heaven or Hell on principles of righteousness.

APPENDIX 2

STATEMENT ON THE BAPTIST FAITH AND MESSAGE, 2000

In addition to our own, autonomous statement of faith recorded in Appendix 1, we also affirm the *Baptist Faith and Message, 2000*, as articulated and adopted by the Southern Baptist Convention and included herein.

Baptist Faith and Message, 2000

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.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 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; 17:1-8; Acts 1:7; Romans 8:14-15; 1 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 ever-present Lord.

Genesis 18:1ff.; 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; 9:12-15,24-28; 12:2; 13:8; 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 Saviour, 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 presence in the Christian is the guarantee that God will bring the believer into the fullness of the 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; Joel 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 inherit 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; 3:10-18,23; 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 Saviour, 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 Saviour.

- 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; Revelation 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; Acts 20:32; Romans 5:9-10; 8:28-39; 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 11:39-12:2; 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 a crucified, buried, and risen Saviour, 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 16:1-2; 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; 8:26-40; 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 spiritual 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 to 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.

VII. 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.