

CONSTITUTION and BY-LAWS

Quamba Baptist Church

Of
Brook Park
Minnesota
First Written: 1985
Revised: January, 2016

Constitution

ARTICLE I Name

The name of this church shall be:

Quamba Baptist Church, Brook Park, MN

ARTICLE II Foundation, Object and Priorities of Ministry

1. The foundation of this Church is the Lord Jesus Christ (I Corinthians 3:11), and its code of guidance in all its affairs, the Word of God, and this Church does here affirm its faith that the Holy Scriptures of the Old and New Testaments are the Word of Almighty God (Mark 13:31).
2. The object of this Church shall be to worship God according to the teaching of His Word, to practice the precepts and examples of the Church of our Lord Jesus Christ as set forth in the New Testament, to sustain its ordinances and doctrines and to preach and propagate among all nations the Gospel of Salvation which is by personal faith on Jesus Christ as Savior and Lord.
3. The priorities of ministry of this church flow from the vision of God's glory revealed in Jesus Christ. We exist to delight in this vision through worship (John 4:23), to strengthen the vision in nurture and education (I Corinthians 14:26; II Peter 3:18), and to spread the vision by way of evangelism, missions, and good deeds (I Peter 2:9; 3:15; Matthew 28:18-20; 5:16).

AFFIRMATION OF OUR FAITH

I. THE WORD OF GOD

We believe that the Bible is the Word of God, fully inspired and without error in the original manuscripts, written under the inspiration of the Holy Spirit, and that it has supreme authority in all matters of faith and conduct. II Timothy 3:16; II Peter 1:20, 21; Mark 13:31; John 8:31, 32; John 20:31; Acts 20:32

II. THE TRINITY

We believe that there is one living and true God, eternally existing in three persons; that these are equal in every divine perfection, and that they execute distinct but harmonious offices in the work of creation, providence and redemption. Genesis 1:1, 26; John 1:1, 3; Matthew 28:19; John 4:24; Romans 1:19, 20; Ephesians 4:5, 6

III. GOD THE FATHER

We believe in God the Father, an infinite, personal spirit, perfect in holiness, wisdom, power and love. We believe that He infallibly foreknows all that shall come to pass, that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death all who come to Him through Jesus Christ. Luke 10:21, 22; Matthew 23:9; John 3:16; 6:27; Romans 1:7; I Timothy 1:1, 2; 2:5, 6; I Peter 1:3; Revelation 1:6

IV. JESUS CHRIST

We believe in Jesus Christ, God's only begotten Son, conceived by the Holy Spirit. We believe in His virgin birth, sinless life, miracles, and teachings. We believe in His substitutionary atoning death, bodily resurrection, ascension into heaven, perpetual intercession for His people, and personal visible return to earth. Matthew 1:18-25; Luke 1:26-38; John 1:1; 20:28; Romans 9:5; 8:32; II Corinthians 5:21; I Peter 2:21-23; John 20:30, 31; Matthew 20:28; Ephesians 1:4; Acts 1:11; Romans 5:6-8; 6:9, 10; Hebrews 7:25; Hebrews 9:28; I Timothy 3:16

V. THE HOLY SPIRIT

We believe in the Holy Spirit who came forth from the Father and Son to convict the world of sin, righteousness, and judgment, and to regenerate, sanctify, and empower all who believe in Jesus Christ. We believe that the Holy Spirit indwells every believer in Christ, and that He is an abiding helper, teacher and guide.

John 14:16, 17, 26; 15:26, 27; John 16:9-14; Romans 8:9; I Corinthians 3:16; 6:19; Galatians 5:22-26

VI. REGENERATION

We believe that man was created by God in His own image; that he sinned and thereby incurred physical, spiritual and eternal death, which is separation from God; that as a consequence, all human beings are born with a sinful nature and are sinners by choice and therefore under condemnation. We believe that those who repent and forsake sin and trust Jesus Christ as Savior are regenerated by the Holy Spirit and become new creatures, delivered from condemnation and receive eternal life.

Genesis 1:26; 5:2; Genesis 3; Genesis 2:17; 3:19; Ecclesiastes. 2:11; John 3:14; 5:24; John 5:30; 7:13; 8:12; 10:26; Romans 9:22; II Thessalonians 1:9; Revelation 19:3, 20; 20:10, 14, 15; 21:18; Psalm 51:7; Jeremiah 17:9; James 1:14; Romans 3:19; 5:19; Proverbs 28:13; I John 1:9; John 3:16; John 1:13; II Corinthians 5:17; Romans 8:1

VII. THE CHURCH

We believe in the universal church, a living spiritual body of which Christ is the head and all regenerated persons are members. We believe in the local church, consisting of a company of believers in Jesus Christ, baptized on a credible profession of faith, and associated for worship, work, and fellowship. We believe that God has laid upon the members of the local church the primary task of giving the gospel of Jesus Christ to a lost world. Ephesians 2:19-22; Acts 1:8;

Ephesians 5:19-21; Acts 2:42; Hebrews 10:23-25

VIII. CHRISTIAN CONDUCT

We believe that a Christian should live for the glory of God and the well-being of his fellow men; that his conduct should be blameless before the world; that he should be a faithful steward of his possessions; and that he should seek to realize for himself and others the full stature of maturity in Christ. I Corinthians 10:31; Romans 12:1-3; Hebrews 12:1-2; John 14:15, 23-24; I John 2:3-6; II Corinthians 9:6-9;

I Corinthians 4:2; Colossians 1:9-10

IX. MARRIAGE

We believe that marriage is a covenant sanctioned by God to join one biologically born man and one biologically born woman in a single, exclusive, holy union. We believe the Church is charged with upholding and protecting God's original design for marriage as it portrays Jesus' relationship with His bride, the Church. We believe that God created sex to be between a husband and wife; and, as a result, all forms of sexual immorality such as adultery, fornication, homosexual/bisexual conduct, bigamy, polygamy, bestiality, incest, and pornography are sinful, as they oppose God's perfect design. Genesis 2:24; Ephesians 5:31-32; Matthew 19:6; I Corinthians 6:18; Hebrews 13:4; and Jude 1:7

X. HUMAN LIFE AND GENDER DESIGN

We believe that all human life is sacred and created by God. From conception, all humans are eternal beings that will live forever (either in heaven or hell). Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life (Jeremiah 1:5; Psalm 139: 13-16; Psalm 127:3; and Luke 12:6-7). We believe that God intentionally and purposefully designed each person to be a particular gender, either male or female, as evidenced at birth or at the chromosomal level; and that any disagreement with or attempt to change one's biological gender is a form of sexual immorality, as this is a rebellion against God's perfect design. Genesis 1:27, 5:2; Psalm 139:13; and Jeremiah 1:5

XI. THE ORDINANCES

We believe that the Lord Jesus Christ has committed two ordinances to the local church, baptism and the Lord's Supper. We believe that Christian baptism is the immersion of the believer in water into the name of the triune God. We believe that the Lord's Supper was instituted by Christ for commemoration of His death. We believe that these two ordinances should be observed and administered until the return of the Lord Jesus Christ. Matthew 28:18-20; Romans 6:3-5;

I Corinthians 11:23-26

XII. RELIGIOUS LIBERTY

We believe that every human being has direct relations with God, and is responsible to God alone in all matters of faith; that each church is independent and must be free from interference by any ecclesiastical or political authority; that therefore Church and State must be kept separate as having different functions, each fulfilling its duties free from dictation or patronage of the other. I Timothy 2:5; Romans 14:7-9, 12

XIII. CHURCH COOPERATION

We believe that local churches can best promote the cause of Jesus Christ by cooperating with one another in a denominational organization. Such an organization, whether a regional or district conference, exists and functions by the will of the churches. Cooperation in a conference is voluntary and may be terminated at any time. Acts 15:36,41; 16:5; I Corinthians 16:1; Galatians 1:1-3; Revelation 1:4, 10, 11. This church is affiliated with the Minnesota/Iowa Baptist Conference and the Baptist General Conference (Converge Worldwide), and may likewise cooperate with interdenominational fellowships on a voluntary independent basis.

XIV. THE LAST THINGS

We believe in the personal and visible return of the Lord Jesus Christ to earth and the establishment of His kingdom. We believe in the resurrection of the body, the final judgment, the eternal felicity of the righteous and the endless suffering of the wicked. Matthew 16:27; Mark 14:62; John 14:3; Acts 1:11; Philippians 3:20; I Thessalonians 4:15; II Timothy 4:1; Titus 2:13; I Corinthians 4:5; I Corinthians 15; II Thessalonians 1:7-10; Revelation 20:4-6, 11-15

XV. FINAL INTERPRETIVE AUTHORITY

The above Affirmation of Faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of Quamba Baptist Church's faith doctrine, practice, policy, and discipline, our Council of Elders, with guidance from the congregation (members in good standing) is the Church's final authority on the Bible's meaning and application.

OUR CHURCH COVENANT

1. Having been led, as we believe, by the Spirit of God, to receive Jesus Christ as the Lord, Savior, and supreme Treasure of our lives, and, on the profession of our faith, having been baptized in the name of the Father and of the Son and of the Holy Spirit, we do now, in the presence of God, angels and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.
2. We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love, to strive for the advancement of this Church in knowledge, holiness and peace; to promote its spirituality and fruitfulness; to sustain its worship, ordinances, and discipline; to welcome, and test biblically, instruction from the Scriptures by the elders of the church, seeking to grow toward Biblical unity in the truth; to contribute cheerfully and regularly to the support of the ministry, the expenses of the Church, the relief of the poor, and the spread of the Gospel through all nations.
3. We also engage to maintain family and personal devotions; to educate our children in the Christian faith; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment, to avoid all tattling, backbiting and excessive anger; to seek God's help in abstaining from all drugs, food, drink, and practices which bring unwarranted harm to the body or jeopardize our own or another's faith.
4. We further engage to watch over one another in brotherly love; to remember one another in prayer; to aid one another in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Savior to secure it without delay.
5. We moreover engage that when we remove from this place, we will, if possible, unite with a likeminded church where we can carry out the spirit of this covenant.
6. We acknowledge that implicit within this covenant is the consent to be governed by commitments that address peacemaking and reconciliation, accountability and church discipline, marriage and divorce, counseling and confidentiality, and the protection of our children.

ARTICLE III Membership

The membership of this Church shall consist of persons who confess faith on the Lord Jesus Christ as personal Savior, who give evidence of regeneration by a living consistent with their profession and with the views of faith, doctrine and practice of this Church, who have been baptized by immersion and who have been received into its membership according to the By-Laws of this Church.

ARTICLE IV Leadership and Organization

1. Under the authority of Jesus Christ and the Word of God, the Congregation of the Church is the final authority within this local Church. This authority is normally exercised through the election of officers to govern the Church. However, the vote of the membership of this Church at a properly called meeting, as provided in the By-Laws, shall be required to effect the following actions:

- a. Accept members into the Church, give letters of transfer or recommendation to members, or drop members from the Church roll;
- b. Elect officers of the Church;
- c. Discipline members by dismissing them and discipline officers by removing them from office;
- d. Approve annual budgets of the Church, authorize any expenditure of the funds of the Church when such expenditure is not covered by an approved budget, and approve any transactions regarding real property;
- e. Accept, reject, or otherwise dispose of any matter submitted to the membership of the Church by the Council of Elders, or raised by motion at a business meeting;
- f. Adopt, amend, or repeal the Constitution or By-Laws of this church;
- g. Approve the call, job description and initial salary of Vocational Pastors and Ministers.

2. The offices of the Church shall be Elder, Deacon, and Deaconess. The purpose of the office of Elder is to lovingly govern, care for, and equip the membership to do the work of the ministry. The purpose of the offices of Deacon and Deaconess is to serve the congregation under the direction of the Elders.

3. The leadership of the Church shall be vested in the Council of Elders who are responsible for governing the Church, teaching the Word and tending the flock of God in this Church. The Elders shall be equal in authority but may be specialized in function.

4. Deacons and Deaconesses shall assist the Council of Elders by performing services of advice, administration and implementation.

ARTICLE V Church Property

1. In the event of a division of this Church, from which may God in His mercy save us, the property of this Church shall belong to that group of such division as represents the largest portion of the Church membership before recognizing a division therein provided such group is loyal to this constitution; otherwise it shall belong to the group remaining loyal to this constitution though it may not be the largest group in such division. Should any controversy arise as to whether such loyalty exists, the question shall be submitted to the Ruling Board of the Minnesota Baptist Conference (or its successor), and their decision shall be final.

2. Should a condition arise at any time in the future when for any reason, the Church work cannot continue, the Church property shall be transferred to the Minnesota Baptist Conference or its successor.

3. Should conditions arise where a consolidation with another church of the same denomination be advisable, the Council of Elders shall be authorized by the Church to negotiate the terms of such consolidation in so far as the property of this Church is concerned.

4. The Church's facilities were provided through God's benevolence and by the sacrificial generosity of church members. The Church desires that its facilities be used for the fellowship of the Body of Christ and to bring God glory. Although the facilities are not generally open to the public, we make our facilities available to approved non-members as a witness to our faith, in a spirit of Christian charity, and as a means of demonstrating the Gospel of Jesus Christ in practice.

5. Facility use will not be permitted to persons or groups holding, advancing, or advocating beliefs or practices that conflict with the church's faith or moral teachings, which are summarized in, among other places, the Constitution and Bylaws. Nor may church facilities be used for activities that contradict, or are deemed inconsistent with the church's faith or moral teachings.

ARTICLE VI Revisions, Additions and Amendments

1. Revisions, additions or amendments of this constitution may be made only in the following manner:
 - a. at a regular meeting or at a special meeting called for that purpose; the annual meeting; and
 - b. by a two-thirds majority of those members present and voting at such meeting, provided at least fifteen percent (15%) of the resident membership of the Church is present at such meeting; and
 - c. after presentation by written motion at a special business meeting held at least three months before the meeting to vote on the amendments; and
 - d. if notice of the proposed change or addition has been given, in writing and from the pulpit on at least two Sundays in the interim period between said meetings.

2. Article II (1) and VI (2) of this constitution shall not be repealed, amended nor revised.

By-Laws

ARTICLE I Membership

Section 1 GENERAL PROCEDURE

All actions regarding membership, either of admission or dismissal, shall be by vote of the Church upon recommendation of the Council of Elders. At any of the regular meetings for worship, the Church may, without special notice, act upon the reception of members, or upon transfer of members to other churches.

The membership of this church shall consist of persons who confess faith in the Lord Jesus Christ, who give evidence of regeneration by a living consistent with their profession and with the views of faith, doctrine and practice of the Church, and who have been baptized by immersion, and have been received into its membership according to the By-Laws of this Church.

Section 2 ADMISSION BY BAPTISM

Any person professing faith in the Lord Jesus Christ, giving evidence of change of heart, and having accepted the faith, aims and ideals of this Church as expressed in the affirmation of Faith and Church Covenant, may be received into membership by baptism, upon recommendation of the Council of Elders.

Section 3 ADMISSION BY LETTER

Members from other Baptist churches holding like faith may be received as members with us upon presentation of letters of transfer from such churches, and upon acceptance of the faith, aims and ideals of this Church as expressed in the Affirmation of Faith and the Church Covenant. If such credentials be of older date than six months prior to their presentation, the applicant may be required to furnish additional information.

Section 4 ADMISSION BY EXPERIENCE OR RESTORATION

All applicants for membership other than by baptism or by letter of transfer, that is by Christian experience if previously baptized by immersion, or by restoration, may be received into the church in the same way as those by baptism, except the ordinance of baptism shall not be administered.

Section 5 INSTRUCTION TO NEW MEMBERS

All persons uniting with this Church in any of the ways set forth in Sections 2 through 4 above shall, prior to being received into membership, be made acquainted with the Church Covenant and the Affirmation of Faith by the Council of Elders. New members shall pledge themselves to fulfill their stewardship obligations as to worship, service, and giving, when they make public profession of faith and join the church.

Section 6 DISMISSAL OF MEMBERS

1. Members in good standing who have fulfilled their biblical obligations to the Church (such as, faithful to the church covenant), or satisfactorily arranged the same with the Elders, shall upon request be granted a letter of transfer to unite with such Baptist Church as they may designate. Such letter of transfer shall be sent to the Pastor or the Clerk of the Church the member intends to join and shall be valid only for six months, but may be renewed after that time by vote of the Church upon recommendation of the Council of Elders if satisfactory reasons be given for the non-use. These limitations of time shall be included in the letter of transfer. Members who shall unite with another church without such letter shall be dropped from the Church roll.

Members in good standing who have fulfilled their obligations to the Church, or satisfactorily arranged the same with the Elders, and who desire to unite with a church of another denomination, shall receive a certificate of character and be dismissed.

2. Members who move from this city shall supply the Church with their new address and apply for a letter of dismissal within one year provided there be a church of the same faith and order in the place to which they move. If necessary, it shall be the duty of the Council of Elders to remind such members of their duties in this respect. In case there is no such church in the place, or there are circumstances which render it inadvisable to change membership, the member shall report to the Church as often as once a year at least, in person or by letter and by contribution. All non-resident members who do not so report shall be subject to dismissal by the Church after appropriate efforts have been made to contact the member and remind them of their duties.

3. Members who are consistently neglectful of his or her duties (such as, denying the church covenant) without a sound reason (such as, illness) will be removed from church membership after receiving sufficient warning (in writing) from the Council of Elders.

4. Any member guilty of conduct by which the Name of Jesus Christ may be dishonored, and so opposing the welfare of the church, shall be subject to the admonition of the elders and the discipline of the church, according to the instructions of our Lord in Matthew 18:15-17 and the example of Scripture. Church discipline, then, should be contemplated after individual private admonition has failed. Church discipline can include admonition by the elders or congregation, suspension from communion for a definite period, deposition from office, and excommunication (Matthew 18:15-17 and 2 Thessalonians 3:14-15). The purpose of discipline should be for the repentance, reconciliation, and spiritual growth of the individual disciplined (1 Corinthians 4:14 and Ephesians 6:4); for the instruction and good of other Christians (Romans 15:14 and 1 Thessalonians 5:14); for the purity of the church (Ephesians 5:27 and Jude 24); for the good of the church's witness to the unbelieving community (John 13:35 and Acts 5:1-14); and for the glory of God (Isaiah 52:11 and 1 Peter 2:12).

5. The church will recognize the termination of an individual's membership after he or she has voluntarily resigned; joined with another church; can no longer unreservedly affirm or agree to live in accord with the Church's Affirmation of Faith and Church Covenant; or upon his or her death. Membership may also be terminated as an act of Church discipline upon the vote of at least two-thirds of the members present at any regular or special meeting of the members after the Church's disciplinary proceedings have concluded.

ARTICLE II Church Government

Section 1 GENERAL STATEMENT

1. Officers. The Officers of the Church shall be a Council of Elders, Deacons, and Deaconesses. Officers shall be called to office by vote of the membership of the Church as provided for in Article II, Section 2 and Section 3 of these By-Laws. All officers of the Church shall be members of the Church in good and regular standing. The Council of Elders and Deacons shall be composed of men only, the Deaconesses will be composed of women only. Except as provided in paragraphs (b) and (c) below, the Council of Elders, Deacons, and deaconesses are the only bodies and positions created by these By-Laws.

2. Clerk, Treasurer, and Financial Secretary. The Church, upon nomination by the Council of Elders shall elect at the annual meeting, members to the positions of Church Clerk, Treasurer and Financial Secretary. The functions of Treasurer and Financial Secretary shall not be performed by one member. The Treasurer and Financial Secretary shall be bonded by the Church in a suitable amount. The Elders shall provide a written description of duties to the Clerk, Treasurer, and Financial Secretary.

3. Committees and Appointees. The Council of Elders has the authority to create committees and positions to which it may delegate any specified aspect of its responsibility. All committees will be comprised of members in good standing. The Council of Elders has the authority to veto decisions made by committees; and to dissolve any committee or position which it created. The Council of Elders also has the authority to appoint Elders, Deacons or other members of the Church to serve as members of such committees and to act as its agents in such positions. The Deacons may nominate candidates for any committee or position, with appointment by the Council of Elders. The Council of Elders may delegate to the Deacons the authority to appoint Deacons or other members of the Church to serve as members of such committees and as agents of the Council of Elders in such positions. Every committee shall have a chairperson, responsible for the overall operation of the committee, who shall be appointed by the Council of Elders. The Council of Elders may delegate the responsibility for selecting the chairperson to the Deacons or to the committee. (For example, such committees and positions may include a Missions Committee and a Christian Education Committee, among others.)

Section 2 VOCATIONAL PASTORS AND MINISTERS

1. Definition.

a. Vocational Pastors (ie. preaching pastor) are the ordained Elders of the church, who in response to God's call, have devoted their vocational lives to the ministry of the Word and prayer in the service of the church of Christ.

b. Vocational Ministers (ie. office manager) are the non-ordained ministers of the church who, in response to God's call, serve the church of Christ as their primary vocation. Both Vocational Pastors and Vocational Ministers are supported financially by the church in return for their vocational labors.

2. Duties. In addition to the duties of their office as described in Sections 4 and 5 below, Vocational Pastors and Ministers shall perform the duties determined by the Council of Elders and approved by the congregation. The duties shall be in writing at the time of the call to service, and substantial changes shall be approved by the church. The church's call of a Vocational Pastor is a call to the Eldership of the church. Therefore Vocational Pastors shall be members of the Council of Elders and have all the Biblical qualifications of an Elder. Vocational Ministers are not necessarily called to the Eldership, but as assisting partners in the ministry. Vocational Ministers may, when appropriate, be called by the church to the Council of Elders.

3. Vocational Call by the Church. The members shall call Vocational Pastors and Ministers:

a. by ballot upon recommendation of the Council of Elders and

b. by at least a two-thirds majority of those members voting at the meeting with at least fifteen percent (15%) of the membership of the Church present. Oral notice of any such meeting, stating its object, shall be given from the pulpit on the two successive Sundays preceding the meeting. Notice shall also be given by mail to the resident membership at least one week before the meeting.

5. Termination of Vocational Call by the Church.

a. By resignation. The question of terminating the vocational call of a Vocational Pastor or Minister shall be considered at any time by the church upon the presentation of the Pastor's or Minister's resignation.

b. Grievance. Where a grievance exists against a Pastor or Minister, either due to his preaching or teaching contrary to the beliefs of the Church as set forth in Article II of its Constitution or to alleged conduct on his part unfitting an Elder or Deacon, such grievance may be brought before the Council of Elders by any two members in good standing. If the Council, after thorough investigation and consideration, believes the grievance to be true and substantial, then the vocational call of the Pastor or Minister may be terminated at any business meeting upon the recommendation of the Council of Elders when supported by closed ballot of a majority of those members of the Church present and voting with at least fifteen percent (15%) of the membership of the church present at such meeting. Oral notice of any such meeting, stating its object, shall be given from the pulpit on two successive Sundays preceding the meeting. Notice shall also be given by mail to the resident membership at least one week before the meeting.

6. Licensing and Ordination. In the matter of licensing and ordaining any person to the Gospel Ministry, the church shall follow, as far as possible, the procedure recommended by the Baptist General Conference, except that the Church shall also require candidates for licensure and/or ordination to agree that the Church may terminate and revoke the license and/or ordination with or without cause at any time.

Section 3 LAY OFFICERS

1. Definition. Lay officers are the non-Vocational Elders and Deacons of the Church.

2. Duties. Lay Elders and Deacons shall have the duties of their offices as described in Sections 4 and 5 below. Calling. The Council of Elders shall recognize, interview, and investigate candidates for lay Elder and Deacon. The Council shall provide for individual members of the Church either to nominate candidates who are members in good standing or, if they are members in good standing, to present themselves to the Council as candidates for office and for the Council's further investigation. In no instances shall any individual be considered a nominee for the office without the nominee's consent. In those cases where the Council of Elders concludes that a nominee is not qualified for office they shall so inform the nominee stating the reasons for this conclusion.

The Council of Elders shall present a ballot of candidates for calling as Elders or Deacons to the congregation at the annual meeting. The Council of Elders may also nominate candidates for election to office at any special meeting, provided that the written ballot of nominees is available for review in the church office at least ten days in advance of the meeting - and is announced publicly to the church by mail to its members or in the Sunday morning worship at least ten days in advance of the meeting.

3. Lay Elders and Deacons shall be called by the Church for a normal term of three years. Calling of a lay Elder or Deacons shall be by two-thirds vote of those members present and voting at the meeting. Lay Elders shall serve no more than two consecutive terms. Following two consecutive terms the Elder will not serve actively in office for a period of one year. Following this period they are again eligible for nomination as Elder or Deacon. For purposes of this provision a term during which an Elder serves not more than one year shall not be considered a term in office.

4. Removal.

a. Resignation. An officer may resign his office at any time if he finds he is no longer able to discharge the duties of the office.

b. Grievance. Where a grievance exists against an officer of the Church either due to the adherence to and propagation of beliefs contrary to the beliefs of the Church as set forth in Article II, Sections 1 and 2 of its Constitution or to alleged conduct on his part unfitting an Elder or Deacon, such grievance may be brought before the Council of Elders by any two members in good standing. If the Council, after thorough investigation and consideration, believes the grievance to be true and substantial, then the officer may be removed from office upon the recommendation of the Council of Elders when supported by closed ballot of a majority of those members of the Church present and voting at any annual, or special meeting with at least fifteen percent (15%) of the membership of the church present at such meeting. Oral notice of any such meeting, stating its object, shall be given from the pulpit on two successive Sundays preceding the meeting. Notice shall also be given by mail to the resident membership at least one week before the meeting. The Council of Elders may suspend the officer's duties immediately pending the outcome of an investigation and termination consideration if, given the nature of the charges against the officer, the Elders deem it in the best interests of the Church to do so.

Section 4 COUNCIL OF ELDERS

1. Composition, Term, and Calling. The Council of Elders shall be composed of men only, both Lay Elders and Vocational Elders. The Council of Elders shall be composed of as many Elders at any time determined by the needs of the ministry; by the call and qualification of men in the church; and by the determination of the existing elders. Each Elder shall be called by the membership of the Church to a term of three years. That call shall be conducted as provided in Article II, Sections 2 and 3 of these By-Laws.

2. Qualifications. Elders and nominees for Elder shall be qualified for the office as specified in the Bible. Relevant texts include I Timothy 3:1-7, Titus 1:6-9 and I Peter 5:1-4.

Elders are also required to be in agreement with the Quamba Baptist Church Affirmation of Faith.

3. Responsibilities. The fundamental responsibility of the Elders is to devote themselves to prayer and the Word. The Elders are responsible for governing the Church, teaching the Word and tending the flock of God in this Church. The responsibilities of the Elders shall include: examining prospective members and acquainting them with the Affirmation of Faith and Church Covenant, overseeing the process of Church discipline, examining prospective candidates for office, scheduling and providing a moderator for business meetings, providing for reporting and recording of official Church business, overseeing the work of the Deacons and appointed church agents and committees, conducting worship services, administering the ordinances of the Gospel, equipping the membership of the Church for the work of the ministry, teaching the whole counsel of God both formally and informally, correcting error, overseeing, coordinating and promoting the ministries of the Church, and mobilizing the Church for world mission.

4. Organization. The Council of Elders shall organize itself however it determines to best achieve the mission of the Church. The Elders shall be equal in authority but may be specialized in function. The Elders must meet at least once per quarter. Meetings of the Elders may be held at any location and may be conducted by means of electronic communication through which the Elders may simultaneously hear each other. Unless the Council provides otherwise, meetings of the Council may be held immediately upon notice (not less than 5 nor more than 60 days prior to the meet). A quorum for meetings of the Elders is defined as at least two-thirds of the total of Lay and Vocational Elders. The Council shall annually select its Chairman and Vice-Chairman from among its Lay Elders.

Section 5 DEACONS and DEACONESSES

1. General. The office of deacon is described in 1 Timothy 3:8-13 and Acts 6:1-7. The church will recognize, in accordance with the constitutional provisions on elections, men (deacons) and women (deaconesses) who are giving of themselves in service to the church, and who possess particular gifts of service. These members will be received as gifts of Christ to His church and set apart as deacons and deaconesses. The number of Deacons and Deaconesses will be determined by the needs of the ministry. Each Deacon or Deaconess will be called by the membership of the Church to a normal term of three years. The call shall be conducted as provided in Article II, Sections 2 and 3 of these By-Laws.
2. Responsibilities. The Deacons and Deaconesses (in accord with the purpose indicated in Article IV, section 2, of the Constitution) shall advise and be ready to assist the Elders in any service that shall support and promote the ministry of the Word, new and existing ministries of the Church, and the care for the members of the congregation. Their responsibilities may include:
 - a. administering a fund to assist the poor and needy and otherwise providing aid in times of crisis or distress;
 - b. the greeting, welcoming, and nursery ministries of the church;
 - c. assisting in administering the ordinances of the Gospel;
 - d. assisting at fellowship gatherings of the church;
 - e. caring for and maintaining the Church properties;
 - f. administering the business affairs of the Church that pertain to its material assets.
3. Organization. The Deacons and Deaconesses will organize themselves however they determine to best achieve the mission of the church. The Elders may designate any specific Deacon, Deaconess or group to specialize in some particular function. Meetings of the Deacons and Deaconesses, or subcommittees thereof shall be held as needed to best fulfill the responsibilities of the Deacons.

ARTICLE III Church Employees

In addition to Vocational Pastors and Ministers, the church may employ additional personnel. The moneys for such personnel must be approved by the congregation at a properly called business meeting. The Council of Elders shall be responsible for determining the duties of and hiring such personnel.

While not all employees and independent contractors will be formally ordained and/or licensed, without exception all employees, volunteers and most independent contractors of the church have a spiritual role to play in furthering the church's religious mission and purpose. Because we believe the Holy Spirit indwells every believer and is an abiding helper, teacher and guide (see Article II, Section V, of the Constitution's Affirmation of Faith), it is vital that those who serve at or on behalf of the church are capable of serving and do serve the spiritual and religious purpose of the church. This may include, without limitation, prayer and intercession, ministry, teaching, and communicating beliefs to members, regular attenders, visitors and those who are the focus of outreach.

ARTICLE IV Church Finances

Section 1 IN GENERAL

No method of raising funds shall be entertained which is in conflict with the Scriptural ideals of the Church as determined by the Council of Elders. All funds donated for missions by the societies and organizations of the Church shall pass through the Church Financial Secretary and the Treasurer in order that due record may be made and credit given to the Church. The Deacons shall provide assistance for the Financial Secretary in accounting for funds donated.

Section 2 CONTRIBUTIONS

It is understood that membership in this church involves financial obligations to support the Church and its causes with regular and proportionate giving. Each member shall be encouraged in Scriptural giving, with tithing as the ideal minimum. Special offerings may be sought by the Church, or by any of its organizations, with the approval of the Council of Elders. This shall not preclude individuals from making special offerings or designated gifts at any time as the Spirit of God may move them.

Section 3 FINANCIAL PLANNING

The financial planning of the Church shall be carried out through the medium of annual budgets for carrying out of the various programs of its work. Annual budgets shall be adopted by the Church upon recommendation of the Council of Elders, or, if authorized by the Council, the Deacons or other committee. Matters involving staff compensation shall be the responsibility of the lay members of the Council of Elders. The Council of Elders may delegate this responsibility provided such delegation is to lay Deacons or other lay members of the Church.

Section 4 ACCOUNTS

Financial receipts from all sources shall be accounted for by the Financial Secretary according to the purposes for which contributions are designated. The Treasurer of the Church shall disburse these funds promptly according to the financial program of the Church as detailed in the Budgets or other authorized designations. All moneys for missions shall be remitted in accordance with the Mission Budget of the Church or otherwise designated, preferably each month and not less than each quarter.

Section 5 INDEBTEDNESS

No note or contract exceeding 1% of the total annual budget whereby the credit of the Church is pledged shall be made except by recommendation of the Council of Elders and approved by the Church.

Section 6 AUTHORITY TO BIND THE CHURCH

The Chairman and Vice Chairman of the Council of Elders are the only officers who have authority, in accordance with these By-Laws, the Church Constitution, and any applicable laws, to execute legal documents relating to real estate, church property, and church finances.

ARTICLE V Meetings

Section 1 FOR WORSHIP

Public services shall be held on the Lord's Day (Sunday). The Lord's Supper shall be celebrated on the first Sunday of each month or at such other times as the Council of Elders may determine. Other religious services may be appointed as the advancement of the work of the Church may require.

Section 2 FOR BUSINESS

1. The Annual Meeting. The annual meeting shall be held some time during the last month of the fiscal year of the Church for the purpose of calling and reaffirming the officers, reviewing proposed budgets and other business. Officers called at the annual meeting shall assume their duties at the beginning of the new fiscal year.
2. Special Meeting. The Council of Elders or any ten members in good standing, may call for a special meeting. Notice of the meeting shall be given from the pulpit or by other notification, the particular object of such meeting being clearly stated in the notice. In the calling of special meetings for purposes where an interval after advance notice is required by provision in these By-Laws or according to law, such provisions shall be observed. Notice shall be given at least one week in advance for meetings on important matters not otherwise provided for.
3. Quorum. Any number of members shall constitute a quorum at any ordinary meeting of the Church. At meetings dealing with particular matters stipulated in these By-Laws, the quorums prescribed shall apply.
4. Rules Governing Business Meetings. Robert's Rules of Order shall be recognized as the general pattern for the conduct of the business meetings of the Church. Seeking the Lord's wisdom and blessing through thankful prayer shall be a part of every meeting.
5. Notice Provisions. Unless specifically defined in other sections of these By-Laws or the Constitution, "resident membership" means those members who reside within 75 miles driving distance from the church building, "notice . . . in writing" means a written announcement sent by regular U.S. mail, or e-mail and "notice . . . from the pulpit" means an oral announcement at each of the Sunday morning services.

ARTICLE VI Organization of Members for Ministry

Members of this church shall have the liberty to participate in and organize themselves for ministry, provided that such participation and organization does not conflict with Article II of the Constitution. Any such organization may seek church sanction from the Council of Elders as an official ministry of Quamba Baptist Church. Such sanction shall be granted provided that:

- a. the object, purpose, belief and conduct of the organization and its members is consistent with Article II of the Constitution, and
- b. the primary officers of the organization are: members of the church, or other regular attenders of the church who have been approved under guidelines established by the Council of Elders. Sanction by the Council of Elders does not necessarily imply support of the organization by the church with personnel, finances, or facilities. Such support may be requested as provided by the leadership of the church.

ARTICLE VII Discipline

Church discipline shall be carried out, according to the instructions of our Lord in Matthew 18:15-17, and the example of Scripture; and by the Council of Elders in accord with the Constitution and By Laws. The purpose of such discipline should be for the repentance, reconciliation, and spiritual growth of the individual disciplined (Hebrews 12:1-11); for the instruction in righteousness, and the good of other Christians (Colossians 3:16); for the purity of the church (2 Corinthians 13:10); for a corporate witness to non-Christians (1 John 3:10); and supremely for the glory of God (1 Peter 2:12).

ARTICLE VIII Amendments

GENERAL.

Amendments to these By-Laws may be introduced through written motion at any regular or special meeting called for that purpose; and by a two-thirds majority of those members present and voting at such meeting, provided at least fifteen percent (15%) of the resident membership of the Church is present at such meeting; and after presentation by written motion at a special business meeting held at least three months before the meeting to vote on the amendments; and if notice of the proposed change or addition has been given, in writing and from the pulpit on at least two Sundays in the interim period between said meetings.