



LAKESIDE COMMUNITY CHAPEL

PROCLAIMING HIM | ADMONISHING EVERY MAN | TEACHING WISDOM | PRESENTING EVERY MAN COMPLETE

CONSTITUTION & COVENANT

Revised December 6, 2020

HISTORY

Lakeside Community Chapel was founded in 1954 by Pastor Robert Hubaker. At that time the church was known as Fellowship Baptist Church and the congregation met at the D & D Missionary Homes in St. Petersburg. In 1956, the church began renting space at the American Legion Hall in Clearwater, but moved again in 1957 to the High Point Community Hall near Largo.

In 1960, Pastor Hubaker left to assume the position of campus chaplain at LeTourneau College in Longview, Texas. Pastor Donald Ralston assumed the pastorate, and at that time the church changed its name to Grace Baptist Church and was officially incorporated as a church by the state of Florida.

In 1963, the sixty-five constituents purchased property on North Hercules Avenue where the first service was held on December 1, 1963. Under God's blessing, the church prospered and in 1974, the church moved to its present facility on Sunset Point Road, at which time the name was changed to Lakeside Community Chapel.

In May 1981, Steven A. Kreloff became Lakeside's third pastor/teacher. Pastor Kreloff continues to serve the church with a strong emphasis on an expository Bible teaching ministry. Today, several hundred worshippers attend Lakeside each Sunday morning, and the church is involved in a wide range of ministries, including an active youth ministry, a world-wide missions program, a tape/CD ministry, and a Christian school for children in grades K-5 through 12.

Our elders are responsible for the oversight, direction, and rule of the church. The elders are the pastors of the church, and they are responsible to shepherd the flock. The deacons function as assistants to the elders and have the responsibility of taking care of the needs of the congregation as well as the physical upkeep of the property. All elders and deacons are required to meet the biblical qualifications found in 1 Timothy and Titus for their offices. The development of new leadership is a priority at Lakeside.

CHURCH COVENANT

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our personal Savior and having been baptized after placing our faith in Christ, we solemnly and joyfully enter into covenant with one another as one body in Christ. To this end we hereby covenant:

1. To train our children in the fear and admonition of the Lord.
2. To walk circumspectly in the world.
3. To be just in our dealings and exemplary in our deportment.
4. To avoid all gossiping, backbiting and anger.
5. To be zealous in our efforts to make our Lord and Savior Jesus Christ known to all.

6. To watch over one another in brotherly love, giving and receiving admonitions with meekness and affection.
7. To remember one another in prayer.
8. To aid one another in sickness and distress.
9. To cultivate Christian sympathy.
10. To be slow to take offense but always ready for reconciliation.
11. That when we remove from this place we will, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's holy Word.

CONSTITUTION OF LAKESIDE COMMUNITY CHAPEL

ARTICLES

ARTICLE I. NAME

This body shall be known as the Lakeside Community Chapel of Clearwater, Inc.

ARTICLE II. PURPOSE

The purpose of this fellowship is to glorify God, and in obedience to Him, to strive to win the lost, and to instruct, edify, and strengthen believers for effectual service. To this end we are committed to:

- A. The promotion of spiritual worship (John 4:24; Hebrews 10:24, 25).
- B. The teaching and preaching of the Word of God to all the world (Matthew 28:19, 20; Mark 16:15, 16; Luke 24:46-48; Acts 1:8; Galatians 1:8, 9; 2 Timothy 4:1-5).
- C. The administration of the ordinances of the Church (Matthew 28:19; I Corinthians 11:23-26).
- D. The defense of the faith once delivered unto all the saints (Hebrews 10:23; Jude 3; Revelation 3:8).

ARTICLE III. DOCTRINE

- A. We believe and teach that the Holy Bible as originally written was verbally inspired and the product of Spirit-controlled men; therefore, it is truth without any error whatsoever (2 Timothy 3:16, 17; 2 Peter 1:19-21).
- B. We believe and teach that there is one and only one living and true God, an infinite Spirit and Maker and Supreme Ruler of Heaven and Earth. He is glorious in holiness and is worthy of all possible honor, confidence, and love. We believe that in the unity of the Godhead there are three persons: the Father, the Son, and the Holy Spirit, who are equal in every divine perfection and who execute distinct but harmonious offices in the great work of redemption.
- C. We believe and teach that Jesus was born of Mary, a virgin, begotten of the Holy Spirit in a miraculous manner, conceived as no other man ever was or ever can be conceived and that He is both the Son of God and God the Son (Genesis 3:15; Isaiah 7:14; Matthew 1:18-25; Luke 1:35; John 1:4).
- D. We believe and teach that the Holy Spirit is a divine person with God the Father and God the Son, and of the same nature; that He was active in the creation; that in His relation to the unbelieving world, He convicts men of sin, restrains the Evil One until God's purpose is fulfilled; that He seals, guides, teaches, witnesses, sanctifies, and helps the believer, indwelling every true child of God (John 14:16, 17; Matthew 28:19; Hebrews 9:14; John 14:26; Luke 1:35; Genesis 1:1-3; John 16:8-11; Acts 5:30-32; John 3:5, 6; Ephesians 1:13, 14; Mark 1:8; John 1:33; Acts 11:16; Luke 24:49; Romans 8:16; Romans 8:25-27).
- E. We believe and teach that Satan is a distinct personality who is the tempter of men and the accuser of believers; that he is the unholy god of this age and the father of all evil, and is therefore destined to the judgment of an eternal justice in the lake of fire (Matthew 4:1-3; 2 Corinthians 4:4; Revelation 20:10).
- F. We believe and teach only the Genesis account of creation and believe that man came by direct creation of God and in God's own image, and not by organic or theistic evolution (Genesis 1 & 2; Colossians 1:16, 17; John 1:3).
- G. We believe and teach that man was created in innocence under the law of his Maker, but by voluntary transgression he fell from his sinless and happy state. As a consequence, all of mankind are now sinners, not only by birth but also by choice, and are therefore under just condemnation without defense or excuse (Genesis 3:1-6; Romans 5:10-19; Romans 1:18, 32).
- H. We believe and teach that salvation is by grace alone through faith in the Son of God, Jesus Christ, Who by His death made a full satisfaction to God for our sins; that He, being righteous, died for the unrighteous and bore our sin in His own body on the cross, showing Himself to be the all-sufficient Savior (Ephesians 2:8; John 3:16; Romans 3:24, 25).
- I. We believe and teach that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that in the new birth, one dead in trespasses and sins partakes of the divine nature and receives eternal life. The proper evidence of the new birth

appears in repentance and faith and newness of life (John 3:3; 2 Corinthians 5:17; Romans 6:23; Ephesians 2:1, 8, 9).

- J. We believe and teach that justification is that act of God whereby He declares righteous the one who believes on Christ; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood (Isaiah 53:11; Romans 8:1, 5:1-9).
- K. We believe and teach that repentance toward God and faith in the Lord Jesus Christ are the only requisites for salvation (Acts 16:31; Acts 20:21).
- L. We believe and teach that all who are truly born again are kept by God the Father for Jesus Christ (Philippians 1:6; John 10:28; Romans 8:35-39).
- M. We believe and teach the bodily resurrection of Jesus Christ (Matthew 28:2-7; Luke 24:2-6; John 20:27; 1 Corinthians 15:4; Mark 16:6).
- N. We believe and teach the bodily ascension into heaven of Christ after His resurrection (Acts 1:9-11; Luke 24:51; Mark 16:19; Revelation 3:21; Hebrews 12:2).
- O. We believe and teach the resurrection of the righteous dead (1 Thessalonians 4:13-18; 1 Corinthians 15:42-44, 52).
- P. We believe and teach the changing of our physical bodies at the resurrection into bodies like that of the glorified Christ (1 Corinthians 15:51-53; 1 Thessalonians 4:13-18; Philippians 3:20, 21).
- Q. We believe and teach the personal, visible, premillennial return of Christ and the related events (John 14:3; Acts 1:11; James 5:8; Hebrews 9:28; 1 Thessalonians 4:16).
- R. We believe and teach that there is a radical and essential difference between the righteous and the wicked; that only those who by faith are justified in the name of the Lord Jesus Christ, and sanctified by the Spirit of God are truly righteous in His sight; while all those who continue to refuse to repent and believe are in His sight wicked and under the curse; and this distinction holds true among men, both in and after death in the everlasting joy and bliss of the saved and the everlasting conscious suffering of the lost (Matthew 3:18; Genesis 18:23; Romans 6:7, 18, 23; 1 John 5:19; Romans 7:5; Proverbs 14:32; Luke 6:25; Matthew 25:34-41; John 8:21).
- S. We believe and teach that the family was the first institution God provided for man (Genesis 2:18-24); that marriage is both a sacred and honorable relationship (Hebrews 13:4; 1 Corinthians 7:2) that is used as a symbol of the union of Christ and His church (Ephesians 5:21-23), and that marriage was designed by God to be a permanent relationship of one man and one woman (Genesis 2:18-24), and that any other form of sexual or marital relationship is a sinful perversion of God's ordained plan for mankind (Genesis 19:5, 13; 26:8-9; Leviticus 18:1-30; Romans 1:26-29; 1 Corinthians 5:1, 6:9; 1 Thessalonians 4:1-8; Hebrews 13:4).

- T. We believe and teach that a local church is a congregation of believers, baptized after placing their faith in Christ, and associated by covenant of faith and fellowship of the Gospel, who observe the ordinances of Christ and are governed by His Word. We believe the true mission of the church is the faithful witnessing of Christ to all men as we have opportunity. We hold that the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations, and that the one and only Head is Jesus Christ, who rules by the Holy Spirit through His under shepherds, the elders (Ephesians 1:1; Matthew 28:18-20; 1 Peter 5:2; Colossians 1:18; Hebrews 13:17).
- U. We believe and teach that the two ordinances which we are to observe until the Lord's return are baptism and the Lord's Supper. We teach and practice baptism by immersion, as it is the symbolic picture of our identification with Christ's death, burial, and resurrection (Romans 6:4, Colossians 2:12). We teach and practice the Lord's Supper as a memorial to His death until He comes, which should always be preceded by solemn self-examination (1 Corinthians 11:23-30).
- V. We believe and teach that civil government is of divine appointment for the interests and good order of human society; that magistrates are to be prayed for and conscientiously honored and obeyed, except when their requirements would necessitate the believer's disobedience to the clear instruction of the Word of God (Romans 13; 1 Timothy 2:1, 2; Acts 5:29).
- W. We believe and teach that the Holy Spirit sovereignly bestows spiritual gifts to the church as divine enabling for the purpose of serving and edifying the Body of Christ (1 Corinthians 12:4-11).

Furthermore, we believe and teach that the gifts of speaking in tongues, healings, and miracles were given temporarily for the purpose of confirming the authenticity of the Apostles and their message (Hebrews 2:3-4; 2 Corinthians 12:12), and therefore are no longer in operation today.

We also believe and teach that the gift of tongues was the supernatural ability to speak in a foreign language previously unknown to the speaker (Acts 2:5-11), and was divinely designed to be a prophetic sign of coming judgment upon the unbelieving nation of Israel (1 Corinthians 14:21-22). This prophecy was fulfilled upon the destruction of Jerusalem by the Romans, and the gift of tongues ceased to exist some time between 70 AD and the close of the canon of Scripture about 90 AD.

In addition, we believe and teach that God still heals and does miracles as He sovereignly pleases, but that no one today possesses the gift of performing healings and miracles (James 5:13-16).

ARTICLE IV. MEMBERSHIP

A. Members of the Fellowship

Membership in Lakeside Community Chapel shall be open to all persons who confess Jesus Christ as their Lord and Savior and who have been baptized as a believer.

B. Reception of Members

1. Candidates for church membership shall participate in a class for prospective members to be conducted periodically.
2. Each candidate for membership shall provide members of the Elder Board a written copy of his/her testimony relative to his/her personal relationship and commitment to Jesus Christ. The elders must be satisfied with the reality of his/her testimony. A candidate for membership may be required to meet with members of the Elder Board to verbally clarify any questions regarding his/her testimony.
3. The prospective member shall be required to state his/her acceptance of and adherence to the Constitution and the Covenant of this fellowship. If the prospective member has any questions or disagreements with any part of the church's Doctrinal Statement as listed in Article III, he/she must indicate such on the membership application. The elders will discuss with the prospective member those questions or disagreements in order to determine whether the request for membership will be approved.
4. All prospective members must agree to submit to the authority of the elders in regard to their oversight of the church's doctrinal positions, and must agree to never teach, proselytize, or instruct anyone in the church any doctrine which does not agree with the church's Doctrinal Statement found in Article III.
5. All persons agreeing to the foregoing shall be accepted wholeheartedly into the fellowship of Lakeside Community Chapel. Membership shall not be assignable by any member nor shall membership vest in any personal representative, heir, or devisee.
6. By joining the membership of Lakeside Community Chapel it is expressly understood and agreed that a person consents to the imposition of church discipline, if biblically warranted as determined by the elders, according to the procedures set forth in Scripture.

C. Responsibility of Members

1. Support the ministry of this fellowship by prayer, financial gifts, and consistent attendance at the services.
2. Support the elders of the fellowship, recognizing their responsibility to provide leadership and direction of the fellowship as directed in the New Testament and practiced in the early church.

3. Each member of the fellowship has certain duties toward the elders. He must respect them (I Thessalonians 5:12, 13), respond to their leadership (I Corinthians 11:1), and be subject to their authority (Hebrews 13:7, 17).
4. The prospective member must also agree that he/she will seek to exercise his/her spiritual gifts for the mutual benefit of all the church body.
5. As the members of the church are Christians and Lakeside Community Chapel is a Christian ministry organization, both the members and the church agree that they will never make demands, threaten to sue or actually litigate any matter whatsoever relating to or resulting from their relationship to one another. To do otherwise would be in clear violation of biblical teaching and practice. Both parties agree that they shall be bound to Christian Arbitration if they are unable to agree on any matter regarding their relationship (1 Corinthians 6:1-8).

D. Discipline of Members

1. In accordance with the mandates of Scripture, Lakeside Community Chapel practices church discipline. The purpose of church discipline is to effect a return to a biblical standard of conduct and doctrine in a member who errs (Galatians 6:1; James 5:19-20), to maintain purity in the local church (I Corinthians 5:6), and to deter sin (I Timothy 5:20). Every church member, upon acceptance into the membership, is deemed to consent to the application of church discipline to his/her life.
2. Members of this church who engage in unrepentant sin may be subject to church discipline, up to and including public rebuke and dismissal according to Matthew 18:15-18. The process of church discipline will include, but not necessarily be limited to, the following biblically mandated steps:
 - (a) It shall be the duty of any member of this church who has knowledge of the erring member's unrepentant sin to warn and to correct such erring member in private, seeking his or her repentance and restoration. If said erring member does not heed this warning, then
 - (b) The warning member shall again go to the erring member accompanied by two or three witnesses to warn and correct such erring member, seeking his or her repentance and restoration. It is recommended, though not required, that these witnesses be members of either the Elder or Deacon Boards. If said erring member still refuses to heed this warning, then
 - (c) It shall be brought to the attention of all the elders. The elders, upon careful and prayerful investigation, shall publicly tell it to the church during a regular or special church service. If said erring member refuses to heed the warning of the elders and the church,
 - (d) He or she shall be publicly dismissed from the church. There shall be no appeal to any court from that decision. If said member, after dismissal, heeds the warning,

demonstrates repentance, and requests reinstatement, he or she shall be publicly restored to membership.

E. Termination of Church Membership

1. Membership at Lakeside Community Chapel may be terminated by death, letter of resignation (for members in good standing), or by exclusion (i.e., church discipline).
2. Any member in good standing shall, upon request, be granted a letter of recommendation to any fellowship of like faith and practice.
3. Membership within the fellowship may be terminated by action of the elders in the event of any of the following:
 - (a) the request of a member in good standing that his or her membership be terminated;
 - (b) reliable information having been received that the person has affiliated with another church;
 - (c) for a period of six months the member has been absent from the regular meetings of the fellowship without justifiable reason, and has provided no indication of interest in the fellowship by contact, financial contribution, etc.
4. As a consequence of such action the dismissed member shall be notified of his/her dismissal by letter to his/her last known address.
5. In the event that a person whose membership has been terminated requests reinstatement to membership, the elders shall review the matter, and if deemed appropriate, shall reinstate the individual's membership status.
6. A member of the church who is engaged in unrepentant sin and who is being dealt with as a matter of church discipline shall not be deemed a member in good standing. If a member attempts to resign his/her membership with church discipline pending, the elders may continue the process of church discipline against the sinning member. Furthermore the elders may advise the church at a public meeting that the individual has attempted to resign his/her membership with church discipline pending. All members acknowledge and agree that the biblical mandates which require church discipline do not allow for a member to resign his/her membership to avoid the biblical process of church discipline.

ARTICLE V. OFFICERS

The officers of the fellowship shall be:

- A. Elders, deacons, deaconesses, and any other officers the elders deem necessary. They shall be selected by the elders from among the members of this fellowship, subject to the affirmation of the congregation.

1. The spiritual qualifications for Elders as given in 1 Timothy 3 and Titus 1 are as follows:

- a. Above reproach (a model and example)
- b. Husband of one wife (a one-woman man)
- c. Temperate (not given to excess in any area of life)
- d. Sober and sound minded
- e. Respectable
- f. Hospitable
- g. Able to teach (knows sound doctrine and how to use it; teachable in receiving instructions and sensitive in giving it)
- h. Not given to wine
- i. Not quick-tempered
- j. Gentle and not contentious
- k. Free from the love of money
- l. Good manager of his household (his children are under control and are not accused of rebellion toward God)
- m. Not a new convert (a mature Christian)
- n. Good reputation with those outside the church
- o. Not self-willed
- p. Loving what is good
- q. Upright
- r. Holy
- s. Self-controlled
- t. Holding firm to the Word of God (sound in his theology)

2. The spiritual qualifications for Deacons as given in 1 Timothy 3 are as follows:

- a. Men worthy of respect
- b. Sincere (they are not to say one thing and mean another)
- c. Not given to much wine
- d. Free from the love of money
- e. Holding to the mystery of the faith with a clear conscience (obedience to biblical principles)
- f. Tested (men of proven character, above reproach)
- g. Husband of one wife (a one-woman man)
- h. Good manager of his household (his children are under control and are not accused of rebellion toward God)

3. The spiritual qualifications for Deaconesses are given in 1 Timothy 3 are as follows:

- a. Dignified
- b. Not a malicious gossip
- c. Temperate (not given to excess in any area of life)
- d. Faithful (trustworthy) in all things

B. The Pastor/Teacher

1. The pastor/teacher is automatically a member of the elders. At the time of his being called by the fellowship, he may or may not be a member of the fellowship.
2. The procedure to call a pastor/teacher requires that the candidate be recommended to the fellowship by the elders, and the fellowship approve the candidate by three-fourths majority of members present and voting at a special meeting. The meeting shall have been announced the two preceding Sundays.
 - a. A candidate, before he is called, shall be required to state his acceptance of and adherence to the Doctrinal Statement, Constitution, and Covenant of this fellowship to the elders.
 - b. The pastor/teacher shall continue in office until he is certain that God has called him to another field of service, at which time he shall submit his resignation to the elders in writing, not less than sixty days prior to the effective day of his resignation. This notice may be a shorter period of time if mutually agreeable to both the pastor/teacher and the elders.
 - c. The pastor/teacher may be dismissed by a three-fourths vote of the elders. Cause for dismissal may include such issues as his destroying and scattering the flock of God (Jeremiah 23:1), teaching contrary to the beliefs and teachings of this church, and/or a continual failure to uphold the requirements of scriptural qualifications (1 Timothy 3:1-7; Titus 1:6-9).
 - d. The pastor/teacher together with the elders shall be the overseers of the fellowship (Acts 20:28). The pastor/teacher, as a general rule, shall have charge of services of public worship and all platform responsibilities (Acts 5:42). The pastor/teacher shall administer the ordinances and perform the duties of a minister of the Gospel; that is, the preaching of the Word of God in its entirety (2 Timothy 4:2).

C. The Elders

1. The pastor/teacher is one of the elders and is to serve co-equally with the other elders in performing the function of oversight of the church. The head of the church is Christ (Colossians 1:18), who rules through gifted men, building up the saints, who in turn exercise their spiritual ministries throughout the body (Ephesians 4:11-16; 1 Corinthians 1:10; 1 Thessalonians 5:12, 13; Hebrews 13:7, 17).
2. All elders shall serve as overseers of the various ministries. The overseeing assignments will be made, reviewed, and adjusted by all the elders.

3. In the interim when there is no pastor/ teacher, the elders shall have charge of services of public worship and all platform responsibilities.
4. The elders shall constitute a Board of Discipline.
5. In accord with the provisions of the Act of Incorporation and the laws of the State of Florida, the elders shall represent the fellowship as its agents. The elders shall appoint from among themselves a chairman, vice-chairman, and secretary who shall serve as the president, vice-president, and secretary of the Corporation.
6. The authority of the elders to acquire, dispose of, mortgage, or otherwise encumber Lakeside Community Chapel real property without the approval of the fellowship is limited to \$25,000. Any transaction, for which the expenditure has not been budgeted, and which exceeds \$20,000 requires the approval of the fellowship.
7. The term of office of an elder is indefinite; however, each elder must be affirmed each year by a majority vote of the elders; then, having been affirmed by the elders, by a majority vote of affirmation by the fellowship at the annual meeting.
8. Elders, with the exception of the pastor/teacher, must be chosen from among the fellowship, and must be men who meet the requirements of Scripture (1 Timothy 3:1-7; Titus 1:6-9) as a practice of life. Candidates for the position of elder shall be selected by the elders and presented to the congregation for congregational affirmation.
9. Elders failing to uphold the standards of Scripture (1 Timothy 3:1-7; Titus 1:6-7) shall be subject to disciplinary review by the elders. The elders have the authority and responsibility to take appropriate disciplinary action.

D. The Deacons

1. The deacons are to assist the elders in serving the congregation, including, but not limited to, the following areas:
 - a. Visitation of both members and non-members of the fellowship when necessary, including those who are sick;
 - b. Assistance during baptismal services;
 - c. Caring for the physical needs of individuals within the fellowship;
 - d. Assisting with the service of the Lord's Supper;
 - e. Care and maintenance of church property;
 - f. Sponsoring and directing work efforts and projects involving the church property.
2. The chairman of the deacons shall be appointed by the elders and be responsible to them.
3. The term of office of a deacon is indefinite; however, each deacon must be affirmed each year by a majority vote of the elders; then, having been affirmed by the elders, by a majority vote of affirmation by the fellowship at the annual meeting.

E. The Deaconesses

1. The deaconesses are to assist the elders in serving the congregation, including, but not limited to, the following areas:
 - a. Visitation of both members and non-members of the fellowship when necessary, including those who are sick;
 - b. Assistance during baptismal services;
 - c. Caring for the physical needs of individuals within the fellowship;
 - d. Coordinating hospitality outreach ministries;
 - e. Maintaining the kitchen and nursery ministries.
2. The chairwoman who presides over the deaconesses shall be appointed by the elders and be responsible to them.
3. The term of office of a deaconess is indefinite; however, each deaconess must be affirmed each year by a majority vote of the elders; then, having been affirmed by the elders, by a majority vote of affirmation by the fellowship at the annual meeting.

ARTICLE VI.

STAFF PERSONNEL, BOARDS AND COMMITTEES

- A. The elders shall have the authority to hire, appoint, and direct all staff personnel, and shall designate one of the elders who is also a staff member to oversee the day-to-day functions of the church staff.
- B. To promote efficient handling of church matters, the elders may appoint various boards and committees from within their membership, the staff, and from the church at large. These boards and committees shall perform tasks solely in accordance with the duties and with powers specifically delegated by the elders.
- C. The general functions of boards and committees are:
 1. To bring considered recommendations to the elders concerning ministries.
 2. To provide a wider base of counsel to the elders having the oversight of specific ministries.

ARTICLE VII. MEETINGS

A. Public Worship

1. Public worship services shall be held regularly, morning and evening on the Lord's Day. These services shall be for the purpose of proclaiming the Word of God and worship.
2. There will be no other meetings or activities running concurrently with the regular worship service except those approved by the elders.
3. The Lord's Supper shall be observed on a monthly basis unless rescheduled by the elders.

B. Business Meeting

1. The annual business meeting shall be held in the month prior to the beginning of the next fiscal year. It may be changed at the discretion of the elders. The chairman of the elders or his designee shall preside at the meeting.
2. Special business meetings may be called by a majority of three-fourths of the elders at any time provided public notice is given on the preceding Sunday.
 - a. At such meetings, a minimum of eighty (80) members shall constitute a quorum for the purpose of conducting church business.
 - b. An appointed elder shall be the moderator at all such meetings.
 - b. No meeting of the congregation to discuss the business of the fellowship shall be conducted unless a majority of the elders are present.
3. Only persons whose names are on the membership records of the church on the day of any business meeting shall be entitled to vote at that meeting on matters submitted to the church membership by the elders. Every church member age 18 and over shall be entitled to one vote. No absentee or proxy votes shall be accredited.

4. Rules of Order of Business

The ordinary rules of deliberative assemblies shall be observed in the transaction of business.

ARTICLE VIII. SUBSIDIARY MINISTRIES

No subsidiary ministry of the fellowship shall engage in any practice, hold any policy, or teach any doctrine contrary to the general position of the fellowship itself. All regular officers of such ministries shall be members in good standing of the fellowship. All teachers in such ministries shall be approved by the Board of Elders.

ARTICLE IX. GENERAL

A. Use of the Church Property and Name

1. All gatherings off the church premises held in the name of the church shall be first approved by the elders.
2. No secret society will be permitted to hold services in the church.
3. No pastor or pulpit orator will be permitted to preach from the pulpit of the church who denies the fundamentals of the faith once delivered unto the saints (Jude 3). Any visiting speaker must have the approval of the elders.

B. Resignations

All resignations of officers shall be submitted in writing to the elders.

C. Monetary Principles

1. The systematic giving of money for the support of the Lord's work is every believer's responsibility and is an expression of worship (1 Corinthians 16:1, 2). It must be kept on the plane of voluntary, free will giving (2 Corinthians 9:7). All members are expected to give regularly in the support of the fellowship and for the advancement of projects it shall sponsor. No fund raising ventures will be permitted which are inconsistent with scriptural principles. In principle, appeals to the secular community are to be avoided.
2. The elders shall appoint an individual to be responsible for all funds received by the fellowship, and that person shall disperse such funds as authorized by the elders in accordance with the requirements of this Constitution.
3. A statement of each giver's contribution shall be given to him/her at the end of each year.

ARTICLE X. AMENDMENTS AND BY-LAWS

This Constitution may be amended, altered, or revised at any special business meeting called specifically for that purpose, by a three-fourths vote of members present and voting.