

**BYLAWS
OF
THE FIRST BAPTIST CHURCH OF
DADEVILLE, ALABAMA**

PREAMBLE

We declare and establish these Bylaws to preserve and secure the principles of our faith and to govern the body in an orderly manner. These Bylaws will preserve the liberties of each individual church member and the freedom of action of this body in relation to other churches.

Bylaw I. NAME

This body shall be known as The First Baptist Church of Dadeville (hereinafter referred to at times as FBCD or the church), located at 178 South Tallassee Street, Dadeville, Alabama 36853; in the city of Dadeville, Tallapoosa County, Alabama. Qualifying as a church under Section 501(c)(3) of the Internal Revenue Code, and any successor of same; and the Alabama Nonprofit Corporation Law of 2009, 10A-3-1.01, et seq., Ala. Code 1975, and any successor of same.

Bylaw II. RELIGIOUS PURPOSE

MEET: We take the Biblical command to gather together in worship of our King seriously. Our time of corporate worship is the primary expression of our unity in Christ. We do this because we share a common hope in the Redeemer who has bought us with His blood.

GROW: Jesus charges all His disciples not only to place their faith in Him but to obey Him in all areas of life. Through our Bible studies and small groups, we seek to grow in our obedience to the Word of God and fellowship with one another. We are grateful that God has given us a local church family to encourage, strengthen, and challenge us to grow.

SERVE: Our Savior did not come to be served, but to serve us by laying down His own life. We seek to follow His example as we pour out our own time, energy, and resources in service to our community and the nations. Because we are saved by a faith that displays itself in service to others, we desire to see every member of the church engaged in ministry to others.

Bylaw III. CORE VALUES

BIBLE-CENTERED FOCUS: God's Word is at the center of all we do. We are committed to analyzing and interpreting the Bible in context, without addition or subtraction. We are further committed to responding to God's Word obediently. (Acts 2:42-47; Romans 10:17; 2 Timothy 3:10-14.)

BIBLICAL COMMUNITY: You can't do life alone. So, we strive to build a community where we care for each other like family. We find fulfillment in selfless community by encouraging, praying, loving, forgiving, teaching, and sacrificially caring for one another. We are united in our desire to follow Christ, undivided by race, age, gender, nationality, socioeconomic status, education, political persuasion, worship style, or religious routine. (Acts 2:42-47; Romans 12; Galatians 6:2; Ephesians 4; 1 Thessalonians.)

LOVE FOR OTHERS: People are important to God, so people are important to us. God loves all people and calls us to do the same. God's love for people is not based on their race, gender, nationality, socioeconomic status, political persuasion, personal preferences, or education. So, we strive to love people like God loves people. We practice this by humbly treating all people in a loving, dignified, respectful, patient, forgiving, gentle, and kind manner, without regard to what we can get from them in return. (Matthew 7:12; Mark 12:31; Luke 6:31; John 15:12; Romans 12:10; Ephesians 4; Philippians 2:3-4; 1 Peter 4:8; John 3:11.)

LIFE-CHANGING WORSHIP: Worship is an authentic expression of love to God for His infinite worth. Worship is more than singing a praise song or going through religious motions. We are dedicated to finding joy and worshiping God through all seasons of life. (Acts 2:42-47; Romans 12:1; Hebrews 13:15-16; 1 Peter 1:8.)

CONSTANT PRAYER: We know we can't follow God, glorify God, or make disciples for God without God. So, we are devoted to prayer without limits for that which can only be accomplished by the power of God. (Matthew 6:5-15; Acts 2:42-47; James 5:16; 1 John 5:14.)

MAKING DISCIPLES: Found people find people. We want to tell people how they can be saved from their sins through Jesus's death on the cross, as we live according to God's Word. We want to emulate God's heart for all people by reaching them with the good news of the Gospel so that God will be glorified both in our Dadeville community and around the world. Discipled people disciple people. (Psalms 67; Acts 2:42-47; Matthew 28:16-20.)

Bylaw IV. BELIEFS

Section I. Statement of Basic Beliefs

We voluntarily band ourselves together as a body of baptized believers in Jesus Christ, personally committed to sharing the good news of salvation to lost mankind. The church subscribes to the doctrinal statement of *The Baptist Faith and Message*, as adopted by

the Southern Baptist Convention in 2000 and as printed below:

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 2:16; 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; 15:11; 20:1; 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 6:9; 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 18:1; Psalms 2:7; 110:1; Isaiah 7:14; Isaiah 53:1-12; 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 Savior, and effects regeneration. At the moment of regeneration, He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His 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; 139:7; 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 inherits a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 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 Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

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

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

peace and favor with God.

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

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

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3; 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; 3:1; 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 31:31; 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 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 Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

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

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

VIII. The Lord's Day

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

Exodus 20:8-11; Matthew 12:1-12; 28:1; 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; I 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; 5:1; 2 Thessalonians 1:7; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7; 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 19:7; 119:11; Proverbs 3:13; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24; 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; 18:17; 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 10:1; Acts 1:13-14; 2:1; 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 goodwill 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; 2:3; 10:21; Luke 4:18-21; 10:27-37;20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

XVI. Peace and War

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

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

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

XVII. Religious Liberty

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

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

XVIII. The Family

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

marriage, blood, or adoption.

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

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

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

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

Section II. Statement on Marriage

We believe that God has established marriage as a lifelong, exclusive relationship between one man and one woman and that all intimate sexual activity outside the marriage relationship, whether heterosexual, homosexual or otherwise, is immoral and therefore, sin. We believe that God created the human race male and female and that all conduct with the intent to adopt a gender other than one's birth gender is immoral and therefore sin.

Genesis 2:24-25, Exodus 20:14,17, 22:19; Leviticus 18:22-23, 20:13, 15-16; Matthew 19:4-6, Romans 1:18-31; I Corinthians, 6:9-10, 15-20; I Timothy 1:8-11; and Jude 7, Genesis 1:27; Deuteronomy 22:5. (This statement on marriage and gender is copied from the Christian Legal Society.)

Bylaw V. CHURCH MEMBERSHIP

First Baptist Church of Dadeville is a sovereign and democratic Southern Baptist Church under the Lordship of Jesus Christ. The membership retains unto itself the exclusive right of self-government in all phases of the spiritual and temporal life of the church. The membership reserves the exclusive right to determine who shall be members of the church, and the conditions of such membership.

Section I. Membership Eligibility

The membership of the church shall consist of those persons who have:

1. Professed their faith in Jesus Christ as their Lord and Savior;
2. Enjoyed the ordinance of believer's baptism by immersion;
3. Indicated their commitment to following the teachings of the Bible as their model and standard of living; and
4. Met the requirements for membership as outlined in Section II.

Section II. Membership Process

Such eligible persons choosing to become a member of the church may offer himself/herself as a candidate for membership in the church through the following process:

1. The way a prospective member initiates this process is by coming forward during the invitation at the close of a service. Exceptions to this step may be made for those candidates who are unable to attend worship services due to medical conditions.
2. The candidate will share his decision and desire for membership with the senior pastor or staff member leading the invitation.
3. The church clerk or a designated person from the congregation will come to the front and assist the candidate in completing the information on a decision card.
4. The pastor will introduce the candidate to the congregation at the end of the service as a prospective member.
5. For those professing faith in Jesus Christ, a follow-up appointment will be made by the senior pastor, and a date for baptism will be scheduled.
6. For those who are currently members of another Southern Baptist Church, the church clerk will request a "transfer of membership letter" from the previous church. If the previous church is unable to send such a letter or if the church no longer exists, FBCD will accept the candidate as a prospective member based upon his "statement of prior conversion" where the candidate assures the senior pastor that he is a believer and has followed in believer's baptism by immersion.
7. For those who are currently members of another "like-minded" church with similar beliefs but from a different denomination, FBCD will accept the candidate as a prospective member based

upon his "statement of prior conversion."

8. All candidates for membership are required to attend the regularly scheduled new member's orientation class, "Discover FBC." These classes will provide an introduction to the church's ministries, beliefs, and practices. The pastor may specifically tailor the new member orientation to adapt to the individual needs of candidates.
9. After satisfying these requirements, the senior pastor or chairman of deacons *may*, at their discretion, recommend candidates for membership at the next regularly scheduled business meeting. Candidates will be accepted into membership by a majority vote of church members present. Should there be dissent as to any candidate, such dissent shall be referred to the Senior Pastor and Chairman of Deacons for investigation and the making of a recommendation to the church within thirty (30) days. A majority vote of those church members present at a special-called business meeting shall be required to elect such candidates to membership.
10. In the event a member of the church has been excluded from membership due to church disciplinary actions, restoration of membership is possible once the candidate has demonstrated proof of repentance and reformation from the sin that previously led to the exclusion of the member. (See BYLAW V, Section VI, Discipline, 3. Restoration.)

Section III. Rights of Members

1. Any believer may participate in the ordinances of the church as administered by the church.
2. Every adult (age 18 or older) member of the church is eligible for consideration by the membership as a candidate for elective office in the church.
3. Every adult (age 18 or older) member of the church is entitled to vote on all questions submitted to the church in business meeting, or church conference, provided the member is present or has followed the provisions outlined below for absentee balloting.
4. With the exception of a vote to call a senior pastor, members may vote by absentee ballot in the case of unavoidable absence, providing the absentee ballot is cast before the start time of the church conference.
 - a. Absentee ballot requests must be made to the church office at least seven (7) days prior to the vote for which it is being requested.
 - b. Absentee ballots are to be delivered to, and collected from, the member(s) by their family deacon, or the deacon chairman.

Section IV. Members' Commitments

We, as members of First Baptist Church Dadeville, are committed to the following:

1. Attending and participating in the gatherings of the church body.
2. Giving of our financial resources to the work of the church as a part of regular Christian stewardship.
3. Becoming a part of a Sunday School class or Small Group for the purpose of being known intimately and ministering to one another.
4. Serving the church with the gifts God has entrusted to us, in accordance with and submission to the pastoral leadership God has appointed to the church.

Section V. Termination of Membership

Membership shall be terminated according to the policies of the church in the following ways:

1. Death of the member,
2. Member joins another church,
3. Upon request of the member, or
4. Exclusion by action of the church.

Section VI. Discipline

1. Reconciliation: It shall be the practice of the church to emphasize to its members that every reasonable measure will be taken to assist any troubled member. The pastor, other members of the church staff, and deacons are available for counsel and guidance in such situations. The attitude of members toward one another shall be guided by a concern for redemption rather than punishment. (Matthew 18:15-17; Galatians 6:1-2.)
2. Exclusion: Should some serious condition exist which would cause a member to become a liability to the general welfare of the church, the pastor and the deacons will take every reasonable measure to resolve the problem in accord with Matthew 18. If it becomes necessary for the church to take action to exclude a member, a majority vote of the members present is required; and the church may proceed to declare the person or persons to be excluded. All such proceedings shall be pervaded by a spirit of Christian kindness and forbearance.

Persons excluded from membership should be pursued in love and entreated to repent of their sins and be thereby restored to membership in good standing. While excluded, they will not be allowed to participate in the Lord's Supper, to speak or vote in

any church business meeting, or serve in any capacity within the church.

3. Restoration: The church may restore to membership any person(s) previously excluded, upon request of the excluded person(s) and by a majority vote of the church members present, upon evidence of the excluded person or persons' repentance and reformation.

Bylaw VI. ADMINISTRATION OF CHURCH AFFAIRS

The government of the church is vested in the body of believers who compose it. Persons duly received by the members shall constitute the membership.

All internal groups created and empowered by the church shall report to and be accountable only to the church unless otherwise specified by church action.

The church is subject to the control of no other ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and cooperation, which are common among Southern Baptist churches. Insofar as is practical, the church will cooperate with and support the Tallapoosa Baptist Association, the Alabama Baptist Convention, and the Southern Baptist Convention.

Bylaw VI.A. CHURCH CORPORATE OFFICERS

The corporate officers of the church shall be the trustees. All who serve as corporate officers of the church shall be members of the church.

The church, sitting and acting in a duly called and held conference or business meeting, shall be the final authority in all its affairs. The material and business affairs of the church are to be administered by the trustees, under the direction of church membership.

The church shall elect a board of trustees composed of five (5) church members to serve as legal officers for the church. These trustees shall be recommended by the church's nominating committee and shall meet annually to elect a chairman. Trustees shall serve for a term of five (5) years each, with one trustee rotating off each year beginning in 2020; or until terminated by the church pursuant to Bylaw VI.B., Section VII.

The title of all property shall be vested in the name of First Baptist Church of Dadeville, Alabama.

The trustees shall make and execute all contracts, deeds, bonds, notes, negotiable instruments, mortgages, trusts, and all other instruments of indebtedness or conveyance of the incorporated church, upon the order thereof, by resolution of the church sitting in duly called conference, duly adopted for such purposes.

Upon a specific vote of the church authorizing each action, they

shall have the power to buy, sell, mortgage, lease, or transfer any church property. When the signatures of trustees are required, they shall sign legal documents involving the sale, mortgage, purchase or rental of property, or other legal documents related to church-approved matters. All such documents shall be signed for, and on behalf of, the board of trustees by any three (3) of the five (5) trustees.

The chairman of the board of trustees shall be a member of the church's finance committee. The trustees shall meet annually with the senior pastor and deacon body. The board of trustees shall have such other duties and authority as denoted herein.

Bylaw VI.B. CHURCH ECCLESIASTIC OFFICERS

The church ecclesiastic officers of the church shall be the senior pastor, the deacons, a moderator, a clerk, a treasurer, and the church staff; also, a parliamentarian may be elected. All who serve as church ecclesiastic officers shall be members of the church.

The church, sitting and acting in a duly called and held conference or business meeting, shall be the final authority in all its affairs.

Section I. Senior Pastor

The senior pastor is responsible for providing vision, overall direction and administration of all church ministries, operations, programs and services; for providing spiritual guidance for the church; for using his spiritual gifts and skills in proclamation; and pastoral care in meeting the needs of persons in the church and community. He must be a man who exemplifies a godly character, is compassionate in recognizing and meeting the needs of others and demonstrates a high level of competence.

The senior pastor will:

- Proclaim the Gospel and provide spiritual instruction; develop and initiate programs for the church to have a soul-winning approach to evangelism;
- Provide visionary and spiritual leadership in the administrative operation of the church programs and the daily supervision of all staff, functioning as the chief administrator;
- Participate in and promote those programs of the Tallapoosa Baptist Association and the Southern Baptist Convention that will enhance our spiritual growth and reach a lost and dying world; and
- Participate and lead in inter-denominational and community activities.

Section II. Deacons

1. The Biblical qualifications of deacons shall be those set forth in the New Testament: I Timothy 3:8-13 and Acts 6:3.
 - a. To be eligible to be elected as a deacon, men must be at least 21 years of age, must have held membership in the church for one year, and must not currently be serving as an active deacon.
2. In accordance with the meaning of the word and the practice of the New Testament, deacons are to be servants of the church. The tasks of deacons are to:
 - a. Proclaim the gospel;
 - b. Care for church members and other persons in the community;
 - c. Serve with church staff in performing pastoral ministries;
 - d. Monitor the business affairs of the church;
 - e. Lead the church in performing its tasks;
 - f. Hold regular meetings in order to accomplish their tasks.
3. The number of deacons required by the church shall be determined annually by the senior pastor in collaboration with the active deacon body.
4. Except for those elected to fill unexpired terms, deacons shall be elected for a term of three years, defined as the January-through-December calendar year.
 - a. As terms expire, deacons will move to the list of inactive deacons and shall remain on the inactive list for a period of at least one year, after which they will become eligible for reelection to another term of active service.
 - b. Any deacon filling an unexpired term of two years or less will not be required to serve on the inactive list.
 - c. In no case shall a man completing a full three-year term succeed himself in office, until after he has been on the inactive list for one year.
 - d. Deacons joining the church by letter shall be automatically placed on the inactive deacon list for at least one year.
5. Deacon elections shall be conducted by the church, annually on the second Sunday in October, immediately following each of the morning worship services.
 - a. Deacons shall be elected to replace those who will rotate off active deacon service at the end of the current church year, as well as to fill any vacancies that might exist at that time.
 - b. The number of available vacancies to be filled will be announced by the third Sunday in September. Members of the church may submit nominee names up to the number of

available vacancies. (Nominations not meeting the eligibility criteria will not be included.)

- c. Church members may submit nominee names to the church office in person, or by telephone, mail, email, text, or fax from the third Sunday in September until the end of either of the morning worship services on the first Sunday in October.
 - d. Those deacons rotating off active service at the end of the current church year will be charged with counting the nominations, immediately after each worship service on the second Sunday in October.
 - e. Those men with the highest number of nominations, and verified willingness to serve, will be elected to serve in deacon positions to be filled.
 - f. The man elected to serve an unexpired term, if applicable, shall be the one with the next highest number of nominations.
 - g. The church will be informed of results as soon as possible after the elections.
6. The deacon body will determine the method for selecting its chair and vice-chair annually.
7. An ordination service shall be held no later than the last Sunday evening in November before candidates assume their responsibilities in the office of deacon. (Note: Any deacon-elect who was ordained previously in another Southern Baptist church, will not be required to go through a second ordination service.)

Section III. Moderator

The church moderator shall be the chairman of the deacons. In the absence of the moderator, the vice-chairman of deacons shall preside; or in the absence of both, the clerk shall call the church to order and preside for the election of an acting moderator.

Section IV. Clerk

The church shall elect annually a clerk as its clerical officer. The clerk shall be responsible for keeping a register of names of members, with dates of admission, dismissal, death, or erasure, together with a record of baptisms. The clerk shall issue letters of dismissal voted by the church, preserve on file all communications and written official reports, and give required notice of all meetings when notice is necessary, as indicated herein or in church policy. The clerk shall be responsible for preparing the annual profile of the church for submission to the Tallapoosa Baptist Association.

The church may delegate these clerical responsibilities to the church secretary, who will assist the elected clerk. All church

records are church property and shall be kept in the church office when an office is maintained.

Section V. Treasurer

The church shall elect annually a treasurer and an associate treasurer to serve as its financial officers. It shall be the duty of the treasurer to receive, preserve, and payout—upon receipt of vouchers approved and signed by authorized personnel—all money or things of value paid or given to the church; keeping at all times an itemized account of all receipts and disbursements. The treasurer's records shall be audited by an auditing committee or public accountant as directed by the church's finance committee.

Upon rendering the annual account at the end of each fiscal year and its acceptance and approval by the church, the records shall be kept and preserved by the financial secretary, as a part of the permanent records of the church.

The church may delegate the clerical responsibilities to the church's financial secretary, with the exception of signing checks. The financial secretary shall assist the elected treasurer. All financial records are church property and shall be kept, along with the checkbook(s), in the church office when an office is maintained, according to church policy. The financial secretary and the church secretary shall be bonded; the church shall pay the bond.

The treasurer shall serve as a member of the finance committee. When the treasurer is unavailable, the associate treasurer shall perform the duties of the treasurer.

Section VI. Parliamentarian

The church may choose to elect a parliamentarian annually. In the absence of the parliamentarian, the vice-chairman of deacons may serve.

Section VII. Discharge of Church Officers

With the exception of the senior pastor, any trustee, active deacon, other church officer, or committee member may be discharged for failure to execute his/her duties or required service, or for unrepented sins or actions which disqualify the person to represent the church in a leadership role. (See Sec. IX.B. below.) The removal process requires a consensus of the senior pastor, staff, and deacon body, followed by a majority vote of the church members present, sitting in a duly called and held church conference. However, any trustee, deacon, other church officer, or committee member shall be given an opportunity to defend himself/herself, either before or during such conference.

Section VIII. Church Staff

The church staff is responsible for leading the church to function as a New Testament church. The senior pastor is responsible for leading the congregation, the organizations, and the church staff to perform their tasks.

VIII.A. Composition of Church Staff

The church staff shall consist of the senior pastor and other staff as designated:

1. The **senior pastor** is the leader of pastoral ministries in the church. As such, he works with the deacons and church staff to (1) proclaim the gospel, 2) care for the church's members and other persons in the community, and 3) lead the church in the advancement of its mission. The church shall provide a job description to aid in the understanding of these tasks.
2. The **ministerial staff** shall be called and employed as the church determines for such offices. A job description shall be written by the personnel committee when the need for a staff member is determined. Those staff members who give evidence of a personal call of God to minister, as required by the church, shall be recommended to the church by the applicable search committee and called by church action.
3. The **support staff** (non-ministerial staff) shall be employed as the church determines the need for their services. A job description shall be written by the church personnel committee when the need for a staff member is determined. The personnel committee, with the senior pastor, shall have the authority to employ non-ministerial staff members. Such employment shall be with the recommendation of the supervising staff member, in consultation with related committees of the church.

VIII.B. Call and Termination of the Senior Pastor

A senior pastor shall be chosen and called by the church whenever a vacancy occurs. A pastor selection/search committee shall be elected by the church to seek out a suitable pastor, and its recommendations will constitute a nomination (Bylaw VI.C., Section II.A). The senior pastor search committee, in unanimous agreement, shall bring to the consideration of the church only one (1) candidate name at a time.

The election shall take place at a church conference duly called for that purpose, of which at least one (1) week's public notice has

been given. The election shall be by ballot, an affirmative vote of three-fourths (3/4) of those present being necessary for a choice. The pastor, thus elected, shall serve until the relationship is terminated by his request or the church's request.

The senior pastor may relinquish his office by giving at least thirty (30) days' notice to the church at the time of resignation. The senior pastor in mutual agreement with the deacon body and personnel committee may waive the requirement of notice. Such agreement shall be in writing and shall be signed by the senior pastor, the chairman of deacons, and the chairman of the personnel committee.

Conversely, the church may declare the office of senior pastor to be vacant. Such action shall take place at a church conference called for that purpose, of which at least two (2) weeks' notice has been given. The meeting may be called upon the recommendation of a majority of the personnel committee and the deacons, or by written petition signed by not less than one-fourth (1/4) of the resident church members. The moderator for this meeting shall be the chairman of deacons. The vote to declare the office vacant shall be by secret ballot; an affirmative vote of a majority of the members present being necessary to declare the office vacant.

VIII.C. Termination of Ministerial Staff

A ministerial staff member shall give at least thirty (30) days' notice of the intent to resign. The staff member, in mutual agreement with the senior pastor, deacon body and personnel committee, may waive the requirement for this notice. Such agreement shall be in writing and shall be signed by the staff member, the senior pastor, the chairman of deacons, and the chairman of the personnel committee.

The church may vote to vacate such positions upon recommendation of the personnel committee and senior pastor; such termination being immediate.

VIII.D. Termination of Support (Non-ministerial) Staff

A support staff member shall give at least two (2) weeks' notice of intent to resign. The personnel committee, with the senior pastor, shall have the authority to terminate services of non-ministerial staff members; termination of services shall be with the recommendation of the supervising staff member, and with the consultation of related committees of the church.

Bylaw VI.C. CHURCH COMMITTEES

All who serve on church committees shall be members of FBCD. All church committee members shall be recommended by the church

nominating committee and elected by the church unless otherwise specified herein or in church policy.

Section I. Standing Committees

The standing committees of the church shall include a nominating committee, a personnel committee, a building and grounds committee, a finance committee, and such other standing committees as the church shall authorize. Additional standing committees may be added by amendment to church policy and procedures. Members of standing committees shall serve terms as outlined in church policy.

Section II. Special/Ad Hoc Committees

The special/ad hoc committees of the church shall include such other committees as the church shall authorize. Special/ad hoc committees of the church shall include such other committees added by appointment of the senior pastor or moderator and authorized by the church. Members of special/ad hoc committees shall serve on a non-rotation basis until the assigned task is complete. Special/ad hoc committees may be disbanded by majority vote of the members present in a church business meeting.

II.A. Ad hoc/Search Committees: Senior Pastor/Ministerial Staff

When the need arises, an ad hoc/search committee shall be elected by the church to seek out a suitable senior pastor or another ministerial staff member; its recommendation will constitute a nomination.

Search committees shall be elected as follows: in a duly called church conference, each church member present at either of the morning worship services shall be given the opportunity to submit a list of up to six (6) nominees for a senior pastor search committee, or seven (7) nominees for any other ministerial staff search committee. The number of nominees differs for the two types of committees because the current deacon chairman is a *required* member of a senior pastor search committee and will serve as its chairman. However, the deacon chairman is not a required member of any other ministerial staff search committees, and those committees will elect their own chairman.

Any church member providentially hindered from attending either of the morning worship services may turn in his or her list of nominees to the church office any time prior to the beginning of either of the morning worship services.

The personnel committee will canvass the nominations and make a list of twenty (20) persons who received the most nominations and who indicate to the personnel committee their willingness to serve on the search committee. This list shall be submitted to the church

members present at each of the next morning worship services, on a ballot upon which each member shall vote for six (6), or seven (7), of the nominees, depending on the type of committee being elected. Absentee ballots will be provided in the manner described in Bylaw V, Section III.4.

The collected ballots will be tabulated by the personnel committee and the nominees who receive the largest number of votes shall be considered duly elected to serve on the search committee.

The search committee shall, as soon thereafter as is practical, meet to receive instructions from the committee chairman and elect any other officers it deems necessary, and commence the search. All expenses sustained by the search committee in performance of its task shall be borne by the church.

The search committee, in unanimous agreement on a potential candidate, shall arrange an introductory visit. The committee's recommendation to call such candidate shall be presented to the church for approval immediately following the prospect's visit. The call of the needed staff member shall take place at a church conference called for that purpose.

Bylaw VI.D. CHURCH PROGRAM/MINISTRY ORGANIZATIONS

The church shall maintain programs and ministries as specified by church policy. These programs/ministries may include such things as Sunday School, WMU, Men's Ministry, church music, Bible teaching, small-group Bible study, church member training, church leader training, new member orientation, missions' education, and music training and performance.

All programs/ministries will be under church control; all officers being elected by the church and reporting regularly to the church, and all program activities subject to church coordination and approval. The church shall provide the human resources, the physical resources, and the financial resources for the appropriate advancement of these programs and ministries.

Bylaw VI.E. CHURCH LEADERSHIP TEAM

Under the direction of the senior pastor, the church leadership team shall serve the church by leading in strategic planning, coordinating, conducting, and evaluating the ministries, programs, staffing, and facilities of the church and its organizations. In addition to the senior pastor, the church leadership team shall consist of all other ministerial staff, the Sunday school director, WMU director, men's ministry director, and a representative from each of the following: deacons, finance committee, missions committee, personnel committee, and building and grounds/facilities committee.

The primary function of the church leadership team shall be to

recommend to the church suggested objectives and church goals; to review and coordinate ministry and program plans recommended by church officers, organizations, and committees; to recommend to the church the use of leadership, calendar time, and other resources according to ministry priorities; and to evaluate achievement in terms of church objectives and goals.

All matters agreed upon by the leadership team which call for action not already approved shall be referred to the church for approval or disapproval.

Bylaw VII. CHURCH ORDINANCES

Section I. Baptism

The church shall receive for baptism any person who has received Jesus Christ as Savior by personal faith, who professes Him publicly at any worship service, and who indicates a commitment to follow Christ as Lord.

1. Baptism shall be by immersion in water, with the only exception being the health of the candidate, with approval by the deacons.
2. The pastor, or whomever the pastor shall authorize, shall administer baptism.
3. The deacons shall assist in the preparation for, and the observance of, baptism when needed.
4. Baptism shall be administered as an act of worship during any worship service of the church. Baptism also may be administered as an act of worship in the home, hospital, or nursing home when health prevents the candidate from attending a regular worship service.
5. A person who professes Christ and is not baptized after a reasonable length of time—as determined by the senior pastor—shall be counseled by the senior pastor and/or ministerial staff or deacons. If negative interest is ascertained on the part of the candidate, he/she shall be deleted from the list of those awaiting baptism.

Section II: Lord's Supper

The church shall observe the Lord's Supper as regularly specified by church policy. The pastor and the deacons shall administer the Lord's Supper, with the deacons being responsible for the physical preparations, when no one on the Baptism & Lord's Supper Committee is available to prepare the memorial meal.

Bylaw VIII. CHURCH MEETINGS

Section I. Worship Services

The church shall meet regularly, each Sunday and Wednesday, for the worship of Almighty God. Prayer, praise, preaching instruction,

and evangelism shall be among the components of these services. The pastor, or a person of his designation, shall direct the services for all the church members and for all others who may choose to attend.

Section II. Special Services

Revival services, and any other church meetings essential to the advancement of the church's objective, shall be placed on the church calendar by the senior pastor and/or the church leadership team.

Bylaw IX. CHURCH CONFERENCES AND BUSINESS MEETINGS

Church policy provides for church conferences, regularly scheduled business meetings, publication of the transactions of business, and the calling of special meetings for the transactions of special business.

A two(2)week notice shall be provided for all church conferences and business meetings. The only exception shall be when an emergency may be declared by the pastor and the chairman of deacons. In an emergency, five (5) days' notice shall be sufficient for called meetings. The nature of the emergency shall be specified in any notice of meeting.

Section I. Regular Church Conference

A regular church conference shall be held immediately after any regularly scheduled Sunday or Wednesday worship service. A church conference is required for:

- a call to, or dismissal of, a senior pastor or other ministerial staff (Bylaw VI.B, Section VIII.B.);
- the appointment of a search committee for seeking a senior pastor or other ministerial staff member (Bylaw VI.C., Section II.A.);
- the approval of church indebtedness, capital expenditures, or asset acquisition/disposal (Bylaw VI.A.);
- the approval of an annual church budget (Bylaw X, Section I.);
- the election of deacons (Bylaw VI.B., Section II. 5.), or;
- the discipline of a member (Bylaw V., Section VI.).

Section II. Regular Business Meeting

A regular business meeting will be held quarterly, on a specifically scheduled and publicized date for a meeting of the members of the church.

Individual members must submit to the moderator, at least ten (10) days prior to the meeting, items for consideration of inclusion on the agenda, and should include background information and action-

to-date.

A business meeting is required for:

- the approval of the annual nominating committee (Bylaw VI.C.);
- recommendations for volunteer church workers and committee personnel, excluding search committees (Bylaw VI.C.);
- amending the Bylaws (Bylaw XIV); or
- to make changes to the Policy and Procedures of the church (Bylaw XIII).

Section III. Special Church Conference or Called Business Meeting

The church may conduct a called church conference or called business meeting to consider matters of a special nature or significance.

Section IV. Quorum

The quorum consists of those members who attend the church conference or business meeting, provided it is a regularly scheduled meeting or one that has been properly called.

Section V. Parliamentary Rules

The current parliamentary writing of *Roberts Rules of Order* shall be the authority for parliamentary rules of procedure for all church conferences and business meetings of the church.

Bylaw X. CHURCH FINANCES

Section I. Budget

The finance committee shall prepare and submit to the church for approval an inclusive budget, indicating by items the amount needed and sought for all operating expenses.

It is understood that membership in the church involves a financial obligation to support the church and its causes with regular, proportionate gifts.

Offering envelopes will be provided for members who wish to use them, and instructions for online giving will be provided for those who prefer that method.

Section II. Accounting Procedures

All funds received for any purposes shall pass through the hands of the church treasurer, or financial secretary, and be properly recorded on the books of the church. Those who have responsibility that involves the handling of funds shall be bonded, with the church paying the bond.

Section III. Church Fiscal Year

The church fiscal year shall begin on January 1 and end on December 31 of each year.

Bylaw XI. CHURCH YEAR

The church year shall extend from the first day of January through the last day of December each year. Sunday School promotions for children in age- or grade-level classes will take place on the first Sunday of July each year.

Bylaw XII. ELECTIONS

The church shall hold elections at such time and in such manner as designated elsewhere in this document, or the church policy manual. All officers shall be elected or appointed, and all vacancies shall be filled, in accordance with the Bylaws or Policy and Procedures Manual of the church.

Bylaw XIII. CHURCH POLICY AND PROCEDURES MANUAL

The church shall develop and maintain a church Policy and Procedures Manual to include detailed church policies and procedures information. The manual shall be kept in the church office and made available for use by any member of the church. The church secretary shall maintain the manual. The church leadership team, or a special/ad hoc committee, shall review it at least annually, with the authority to recommend changes for the church to consider. Any church member or church organization may initiate suggested changes in the manual.

Church policies may be added, revised, or deleted by:

1. the recommendation of the church officer or organization to whose area of assignment the policy relates,
2. discussion by the church leadership team, and
3. approval by the church, by a simple majority vote of those members in attendance and voting.

Procedures may be added, revised, or deleted by:

1. the recommendation of the church officer or organization to whose area of assignment the procedures relate,
2. approval by the church leadership team, and
3. approval by the church, if the church leadership team deems it necessary.
 - a. When church approval is required, a simple majority vote of those members in attendance and voting will be sufficient to make the change.

Bylaw XIV. AMENDMENTS

Changes in the Bylaws may be made at any regular church business meeting, provided each amendment shall have been presented in writing at a previous business meeting, and copies of the proposed amendment shall have been furnished to each member present at the earlier meeting. Amendments to the Bylaws shall be by a majority of the church members present and voting.

Bylaw XV. TRANSFER OF ASSETS IN THE EVENT OF DISSOLUTION

If the church corporation should ever be dissolved, all of its assets remaining after payment and satisfaction of all its costs, and indebtedness, including the expenses of such dissolution shall be distributed to non-profit corporations, or other organization, which is qualified for exemption under Section 501 (c) (3) of the Internal Revenue Code or any successor to said section.

The members of said church, who are members in good standing at the time of dissolution of said corporation, shall in a duly called conference setting, designate the non-profit corporation(s) or organization(s) to receive assets of the corporation upon dissolution.

No assets of any substantial value of said church shall be distributed to any member or officer or trustee of the church. Any non-profit corporation or organizations designated to receive assets under these Bylaws shall be affiliated with the Southern Baptist Convention and the Alabama Baptist State Convention and/or a Baptist District Association.