

I. ARTICLE ONE: NAME

The name of this church shall be the Anchor Baptist Church of Little River, South Carolina. This corporation was duly created by the Secretary of the State of South Carolina on January 11, 1999.

II. ARTICLE TWO: PURPOSE

The purpose of this church shall be the building up of believers in the Christian faith through the preaching of and teaching of God's Word, the worship of God, the fellowship of His people; and the evangelization of the world through the proclamation of the gospel of Jesus Christ.

III. ARTICLE THREE: STATEMENT OF FAITH

- A. **Concerning the Scriptures:** We believe that the Holy Bible is verbally inspired and was written inerrant in its original languages, and is a perfect treasure of heavenly instruction (II Timothy 3:16, 17); that it has God for its author, salvation for its end (II Timothy 3:15), and truth without any mixture of error for its matter (Proverbs 30:5, 6); that it reveals the principles by which God will judge us (Romans 2:12); and therefore is, and shall remain to the end of the age, the true basis of Christian unity (Philippians 3:16), and the supreme standard by which all human conduct, creeds, and opinions should be tried (I John 4:1). It is our final authority for faith and practice.
- B. **Concerning the True God:** We believe that there is one, and only one, living and true God, an infinite, intelligent, perfect Spirit and personal Being, the Creator, Preserver and Supreme Ruler of the Universe (John 4:24), inexpressibly glorious in holiness (Exodus 15:11) and all other perfection's, and worthy of all possible honor, confidence and love (Mark 12:30), that in the unity of the Godhead, there are three persons: the Father, Son and the Holy Ghost (Matthew 28:19); equal in every Divine perfection (John 10:30), and executing distinct, but harmonious offices in the great work of redemption (Ephesians 2:18).
- C. **Concerning the Fall of Man:** We believe that man was created by the special act of God. (Genesis 1:27 and Genesis 2:7). We believe that man was created in a state

of holiness, under the law of his Maker (Genesis 1:27), but through the temptation of Satan, he voluntarily transgressed and fell from this holy state (Genesis 3:6-24) in consequence of which all mankind are now sinners (Romans 5:19), not by constraint, but choice (Isaiah 53:6), being by nature utterly void of that holiness required by the law of God, positively inclined to evil, and therefore under just condemnation to eternal ruin (Ephesians 2:13) without defense or excuse (Ezekiel 18:19-20).

- D. **Concerning the Way of Salvation:** We believe that the salvation of sinners is wholly of grace (Ephesians 2:8), through the mediatorial offices of the Son of God (John 3:16), Who pre-existed (John 8:58), and Who, by the appointment of the Father, and Who, by the Holy Spirit was conceived, and born of the virgin Mary, freely took upon Him man's nature, yet without sin (Philippians 2:6, 7); honored the Divine law by His perfect obedience (Hebrews 5:8, 9), and after a miraculous ministry, by His death made a full atonement for our sins (Isaiah 53:4, 5); that having risen from the dead bodily, He is now enthroned in heaven (Hebrews 1:8), to reign in eternal sovereignty and uniting in His wonderful person the tenderest sympathies with Divine perfection's, He is in every way qualified to be a suitable, compassionate and all-sufficient Saviour and Lord (Hebrews 7:25).
- E. **Concerning Justification:** We believe that the great Gospel blessing which Christ (John 1:16) secures to such as believe in Him is justification (Acts 13:39), that justification includes the pardon of sin (Romans 5:9), and the promise of eternal life on the principles of righteousness (Romans 5:17); 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 (Romans 4:4, 5); by virtue of which faith His perfect righteousness is freely imputed to us of God (Romans 5:19); that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity (Romans 5:1, 2).
- F. **Concerning the Freeness of Salvation:** We believe that the blessings of salvation are made free to all by the Gospel

(Isaiah 55:1); that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith (Romans 16:25, 26); and that nothing prevents the salvation of the greatest sinner on earth (John 5:41) but his own inherent depravity and voluntary aggravated condemnation (John 3:19).

- G. **Concerning Grace in Regeneration:** We believe that in order to be saved, sinners must be regenerated or born again (John 3:3); that regeneration consists of giving a holy disposition to the soul (II Corinthians 5:17); that it is effected, in a manner above our comprehension, by the power of the Holy Spirit in connection with Divine truth (John 3:8), so as to secure our voluntary obedience to the Gospel (I Peter 1:22-25); and that its proper evidence appears in the holy fruits of repentance and faith and newness of life (Ephesians 5:9).
- H. **Concerning Repentance and Faith:** We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God (Mark 1:15); whereby, being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ (John 16:8), we turn to God with unfeigned contrition, confession, and supplication for mercy (Luke 18:13); at the same time heartily receiving the Lord Jesus Christ as the only and all-sufficient Saviour (Romans 10:9-11).
- I. **Concerning God's Purpose of Grace:** We believe that election is the eternal purpose of God according to which He graciously regenerates, sanctifies, and saves sinners (II Timothy 1:8, 9); that being perfectly consistent with the free agency of men, it comprehends as well as embraces all the means in connection with the end (II Thessalonians 2:13, 14); that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable (Exodus 33:18, 19); that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of His free mercy (I Corinthians 4:7); that it encourages the use of means in the highest degree (II Timothy 2:10); that it may be ascertained by its effects in all who truly believe the gospel

(I Thessalonians 1:4-10); that it is the foundation of Christian assurance (Romans 8:28-31); and that to ascertain it with regard to ourselves demands and deserves the utmost diligence (II Peter 1:10-11).

- J. **Concerning Sanctification:** We believe that sanctification is the process by which, according to the will of God, we are made partakers of His holiness (I Thessalonians 4:3); that it is a progressive work (Proverbs 4:18); that it is begun in regeneration (I John 2:29); and that it is carried on in the hearts of believers throughout their earthly life, by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means, especially the Word of God, self-examination, self-denial, watchfulness and prayer (Philippians 2:12, 13).
- K. **Concerning the Perseverance of the Saints:** We believe that all real believers endure unto the end (John 8:31); that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors (I John 2:19); that a special Providence watches over their welfare (Romans 8:28); and that they are kept by the power of God through faith unto salvation (Philippians 1:6).
- L. **Concerning the Harmony of the Law and the Gospel:** We believe that the law of God is the eternal and unchangeable rule of His moral government (Romans 3:31); that it is holy, just, and good (Romans 7:12); and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin (Romans 8:8); to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel and of the means of grace connected with the establishment of the visible church (Romans 8:2-4).
- M. **Concerning a Gospel Church:** We believe that a visible church of Christ is a congregation of baptized believers (I Corinthians 1:1-13), associated by covenant in the faith and fellowship of the Gospel (Acts 2:41, 42); observing the ordinances of Christ (I Corinthians 11:2); governed by His laws (Matthew 28:20); and exercising the gifts, rights and

privileges invested in them by His Word (Ephesians 4:7); seeking to extend the Gospel to the ends of the earth (Matthew 28:20); that its only Scriptural officers are Bishops, Elders or Pastors, and Deacons (Philippians 1:1), whose qualifications, claims, and duties are defined in the epistles to Timothy and Titus.

- N. **Concerning a Gospel Church in its Independence and Relationships:** We believe that the local visible church of Christ is a voluntary and independent autonomous group of baptized believers (Matthew 18:15-18); that it is a pure democracy, which organically can join nothing (Romans 12:16); and that it has the power and right within itself to confess its own faith in accordance with the New Testament (I Timothy 3:15); and that each congregation recognizes its own democratic self-containing government as its highest authority for carrying out the will of the Lord Jesus Christ (Matthew 18:15-18 and Acts 1:23-26).
- O. **Concerning Baptism and the Lord's Supper:** We believe that both Christian baptism and the Lord's Supper are each a memorial, a symbol and a prophecy (Romans 6:3). We believe that Christian baptism is immersion in water of a believer (Acts 8:36-39); in the Name of the Father, the Son, and the Holy Ghost (Matthew 28:19); to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life (Romans 6:4); that it is prerequisite to the privileges of a church relation; and to the Lord's Supper (Acts 2:41-42); in which the body of Christ, by the sacred use of bread and fruit of the vine are to commemorate together the dying life of Christ (I Corinthians 11:26) preceded always by solemn self-examination (I Corinthians 11:28).
- P. **Concerning the Lord's Day:** We believe that the first day of the week is the Lord's Day, and is a Christian institution (Acts 20:7); it is to be kept sacred to spiritual purposes (Exodus 20:8), by abstaining from all unnecessary secular labor and sinful recreations (Isaiah 58:13), for it commemorates the resurrection of the Lord Jesus Christ from the dead (Acts 20:7); by the devout observance of all the means of grace, both private (Psalms 118:15) and

public (Hebrews 10:24, 25), and by preparation for the rest that remaineth for the people of God (Hebrews 4:3-11).

- Q. **Concerning Civil Government and Religious Liberty:** We believe that civil government is of divine appointment, for the interests and good order of human society (Romans 13:1-7); and that magistrates are to be prayed for, conscientiously honored and obeyed (Matthew 22:21); except only in things opposed to the will of our Lord Jesus Christ (Acts 5:29), Who is the only Lord of the conscience, and the Prince of the kings of the earth (Matthew 23:10); and that church and state should be separated, the state owing the church protection and full freedom (I Timothy 2:1, 2); no ecclesiastical group or denomination should be preferred above another by the state (James 4:12); the state should not impose taxes for the support of any form of religion; a free church in a free state is the Christian ideal (I Corinthians 3:5).
- R. **Concerning the State of the Righteous and the Wicked:** We believe that there is a radical and essential difference between the righteous and the wicked (Malachi 3:18); that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His sight (Romans 1:17); while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse (I John 5:19); and this distinction holds among men both in and after death (Proverbs 14:32).
- S. **Concerning the Resurrection:** We believe the Scriptures clearly teach that Jesus rose from the dead bodily, His grave was emptied of its contents (Matthew 28:1-8); that He appeared to the disciples after His resurrection in many convincing manifestations (Matthew 28:6); that He now exists in His glorified body at God's right hand (I Peter 3:22); and that there will be a resurrection of the righteous and a resurrection of the wicked, separated in time (John 5:28); that the bodies of the righteous will conform to the glorious spiritual body of the Lord Jesus Christ (Philippians 3:21).

- T. **Concerning the Return of the Lord:** We believe that the end of the age is approaching (I Peter 4:7); "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord, Wherefore comfort one another with these words." (I Thessalonians 4:16-18); "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29); "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison" (Revelation 20:5-7); that a solemn separation will then take place (Matthew 13:49); that the wicked will be adjudged to endless punishment, and the righteous to endless joy (Matthew 25:31-46); and that this judgment will fix forever the final state of men in heaven and hell, on principles of righteousness.
- U. **Concerning Christian Education:** We believe that Christianity is the religion of enlightenment and intelligence; that in Jesus Christ are hidden all the treasures of wisdom and knowledge (Matthew 28:20, Colossians 2:3); and that all sound learning is therefore a part of Christian heritage (Deuteronomy 4:1, 5, 9, 13, 14); that the new birth opens all human faculties and creates a thirst for knowledge; that an adequate system of school is necessary to a complete spiritual program for Christ's church; and that the causes of evangelism, missions and general benevolence should receive along with these the liberal support of the churches (Matthew 28:20).
- V. **Concerning Social Service:** We believe that every Christian is under obligation to seek to make the will of Christ reign in his own life and in human society (Luke

10:25-27); to oppose in the spirit of Christ every form of greed, selfishness, and vice; to provide for the orphaned, the aged, the helpless, and the sick; to support everything that is good and righteous in industry, government and society as a whole for the benefit of men so that all men may live spiritually and righteously before God (Leviticus 6:2); and that all means and methods used in social service for the improvement of society and the establishment of righteousness among men must finally depend on the regeneration of the individual by the saving grace of God (Hebrews 2:15).

- W. **Concerning Separation from Heresy and Apostasy:** We believe in total and complete separation as taught in the Word of God from all forms of heresy and ecclesiastical apostasy. We believe that Scripture teaches that we are to: 1) Try them (I John 4:1); 2) Mark them (Romans 16:17); 3) Rebuke them (Titus 1:13); 4) Have no fellowship (Ephesians 5:11); 5) Withdraw thyself (II Thessalonians 3:6); 6) Receive them not (II John 10:11); 7) Have no company with them (II Thessalonians 3:14); 8) Reject them (Titus 3:10); 9) Separate yourself (II Corinthians 6:17).
- X. **Concerning Licensing and Ordination:** We believe that the local church should license and ordain men to the Gospel ministry who have exhibited the call of God. Those so commissioned are to be granted full rights of the Gospel ministry. Acts 14:23.
- Y. **Concerning Human Sexuality:** We believe that the Bible teaches that God established marriage as only between a biologically-born male and a biologically-born female (Genesis 2:24; Matthew 19:4,5), and that all sexual conduct outside the bonds of marriage is sin (1 Corinthians 6:9,10). We further believe that the physical condition in which a person is born, including their gender, is established by God (Exodus 4:11; John 9:3), therefore claims of innate sexual confusion are false and transvestism and its related perversions including sex change operations are abominations before God (Deuteronomy 22:5). We further believe that declaring God's word and warning people of the temporal and eternal consequences of their sins, including sexual perversions, is an act of loving concern.

God's word remains true and His prohibitions, including those on sexual perversions and immoralities, cannot be satisfied or amended by any human government authority.

- Z. **Concerning Tithes and Offerings:** We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to support his local church financially. We believe that God has established the tithe as a basis for giving, but that every Christian should also give other offerings sacrificially and cheerfully to the support of the church, the relief of those in need, and the spread of the Gospel. We believe that a Christian relinquishes all rights to direct the use of the tithe or offering once the gift has been made (Gen. 14:20; Prov. 3:9-10; Acts 4:34-37; I Cor. 16:2; II Cor. 9:6-7; Gal. 6:6; Eph. 4:28; I Tim. 5:17-18; I John 3:17).
- AA. **Concerning Worldliness:** We believe that a believer ought to abstain from appetites of the flesh and avoid all appearance of evil. This would include but is not limited to the consumption of or sale of alcohol as a beverage, the use of mind-altering drugs, or the visiting of establishments which promote a worldly lifestyle.
- BB. **Concerning the Charismatic Movement:** We believe that the gift of tongues (known languages and dialects) in the Bible was a foundational gift for the first century church and ceased in conjunction with the canonization of the Bible (I Cor. 13:10). The promotion of ecstatic speech today is merely a counterfeit.

IV. **ARTICLE FOUR: CHURCH COVENANT**

Having been led by the Spirit of God to receive the Lord Jesus Christ as our Saviour, and on profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now, in the presence of God and this assembly, most solemnly and joyfully enter into covenant with each other as a local assembly of the body of Christ. We shall ever seek to allow the Holy Spirit full freedom to do His work of convicting, converting, cleansing, empowering, teaching, comforting, and guiding.

We determine, by the power of the Holy Spirit, that ours shall be

a faith that is balanced in every area of life; that we shall maintain a spiritual walk in practical matters as well as spiritual matters. With the help of God, we shall strive for our services to be fervent and scriptural; for every member to be a witness, and every preacher to be a prophet of the whole counsel of God.

We determine to walk together in Christian love; to work for the advancement of this church in holiness, knowledge of God's Word, and soulwinning; to be faithful in its worship, ordinances, discipline, preaching of the truth and doctrines; to give cheerfully and regularly to the support of the ministry, to the relief of the poor, and to the spread of the gospel throughout the world.

We determine to maintain personal and family devotions and to train our children in the fear of the Lord; to seek the salvation of our loved ones and acquaintances; to live separated from that which is worldly; to be honest and faithful in our business; to walk daily in a manner that honors the Lord Jesus Christ, and to avoid participation in activities that would bring reproach to His name; to be zealous in our love and service for the Lord; to discern our spiritual gifts and employ them in this local church.

We further determine to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to be slow to take offense, but always ready for reconciliation.

We moreover determine that if we remove from this place we will, as soon as possible, unite with some other church where we can carry out the principles of the Word of God.

V. ARTICLE FIVE: BY-LAWS

A. Membership

1. The membership of this church shall consist of those persons who have publicly confessed Christ as their personal Saviour, been baptized (immersed in water) and are in agreement with the Statement of Faith, the Church Covenant, and By-Laws.
2. Persons desiring to unite with the church may request to be presented to the church for membership. The church or Pastor and deacons

after hearing the individual's salvation experience, post-salvation baptism by immersion experience, and affirmation of constitutional agreement shall have the church vote upon the person being received. There must be a three-fourths majority vote. Children must personally apply for membership after their eighteenth birthday to be considered voting members. Persons presenting a letter of transfer from any other church can be admitted only by the above procedure. The membership of the Anchor Baptist Church shall have final authority in all matters of church governance, as set forth and described in the Bylaws.”

3. Membership may be terminated only by:
 - a) Death
 - b) Transfer - A member leaving this church for good and proper reasons may be granted by vote of the church a certificate of his standing as a member to be presented to another church of like doctrine and practice.
 - c) Member's Request - Any person requesting to have his name removed from the membership of the church may have his membership terminated by vote of the church.
 - d) Members who have attended none of the regular meetings of the church without sufficient reason (e.g. shut-ins, military service) for six months shall be placed on the inactive member list and notified by mail. Members do not have voting privileges while on the inactive list. Members can be reinstated from the inactive list by majority vote of the deacons or congregation. After being contacted by any two deacons or Pastor about their absence, members can be

placed before the church for dismissal. (See B) Members who move permanently from the area shall after one year be removed from membership by vote of the church. Those whose address can be ascertained shall be contacted by letter prior to such removal.

- e) Associate membership is available for those who are permanent residents elsewhere, but live a significant portion of the year in our local community. They must be active members in good standing of a congregation of like faith and practice, but not within our local community. Associate membership allows full participation within the church with the exception of voting.
- f) Exclusion (See B)

B. Discipline of Members

1. There shall be a discipline committee consisting of the pastor and deacons. These men shall have sole authority in determining heretical deviations from the statement of faith and violations of the church covenant. If the pastor or a deacon is the subject of a disciplinary matter, he shall not sit as a member of the discipline committee. He shall be entitled to the same steps as other church members and be subject to the same discipline.
2. When there is an offence by a member of such magnitude that it hinders spiritual growth and testimony, the pattern of Matthew 18:15-17 should be followed. If reconciliation is not reached, the discipline committee will make a recommendation to the church.
3. A member may submit his resignation at any time, but no letter of transfer or written statement of good standing will be issued upon such resignation, except at the discretion of the pastor.

C. Organization

1. The government of this church is vested in the membership.
2. The officers of this church shall be as follows:
 - a) Pastor:
 - (1) The duties of the Pastor shall pertain to the scriptural oversight of the church.
 - (2) The qualifications of the Pastor are those given in I Timothy 3:1-7 and Titus 1:5-9.
 - (3) The Pastor shall have general oversight of the scriptural life, and the regular services of the church; he shall be ex-officio member of all church groups and committees, and act as moderator in the meetings of the deacons and the church unless otherwise directed by the vote of the church. He shall serve for an undesignated period of time.
 - (4) In calling a Pastor, the church shall elect a pulpit committee of no less than three members to present names of candidates to the congregation for consideration. The candidates shall have the opportunity to preach to the church. Only one candidate shall be considered and voted upon at a time. The Pastor shall be called by a three-fourths majority of the members present and voting at a business meeting of the church, such meetings being announced at church services for two Sundays. Voting

shall be by ballot. A Pastor accepting a call shall be admitted into the membership in accordance with the Constitution.

- (5) A pastor may be removed by a simple majority vote of the membership.
- (6) All pastoral assistants, such as secretaries, youth director, business manager, etc., are to be hired by the Pastor, may be subject to approval by the church and may be dismissed by the Pastor or the church.

b) Deacons:

- (1) The deacons shall assist the Pastor in such manners, as he shall request. They shall make plans for the observance of the ordinances of the church. They shall support the Pastor in his Scriptural leadership of the church by acquainting themselves with civil laws pertaining to churches, seeing that such laws are obeyed. They shall be responsible for the safekeeping of documents and be the advisors of the church in legal matters pertaining to the purchase or sale of property. They shall also present an annual budget for presentation to the church for action. In the event of disability or unforeseen prolonged absence of the Pastor, they shall provide leaders for prayer meetings and supplies for the pulpit. Should the office of Pastor become

vacant, the Deacons call a special business meeting of the church to elect a pulpit committee (see a)(4)).

- (2) Any person pursuing the office of deacon must complete a training and informational class with the Pastor before they are voted on by the membership.
- (3) Their qualifications are those given in Acts 6:1-6 and I Timothy 3:8-13.
- (4) Deacons shall be elected to serve for three years, one-half of the number being elected each year.
- (5) There shall be a sufficient number of Deacons to care for the affairs of the church.
- (6) The pastor shall serve as moderator of all deacon meetings. The pastor may appoint a chairman at his discretion if he so chooses. In the absence of the pastor, the deacons will appoint a temporary chairman.
- (7) In the event that a deacon is unable to finish his term, a new deacon will be nominated and voted on by the church as prescribed above. If there is less than half of the term remaining, he is eligible for a subsequent term.
- (8) All deacons elected by the church membership also serve as a trustee to the corporation during their term.

c) Other Officers: Three different members are elected annually to hold the following offices:

(1) A Church Treasurer shall maintain a current fund and shall disburse monies in accordance with a church-approved budget or by vote of the congregation. He shall prepare written quarterly and annual reports in prescribed form. He shall assist the pastor and deacons in proposing new budgets. In the event that the church secures staff to maintain church accounting records, the Church Treasurer shall assist the pastor in seeing that all duties are performed.

(2) A Church Clerk who shall keep an accurate record of all business meetings, draw up all church documents and statistical reports, secure proper insurance coverage's, maintain all pertinent insurance records, keep and accurate record of the church membership - reporting annually on the same, and maintain and up-to-date church directory. In the event that the church secures staff to perform any of these duties he shall assist the pastor in seeing that they are properly performed.

(3) A Contributions Secretary who will shall keep a record of each contributor's known contributions and all pledges and their payment. He shall send annual individual statements to all such contributors.

d) Positions and Departments

- (1) Positions: Other minor positions may be created as deemed necessary.
- (2) Departments: Each department of the church work, such as Sunday School, work among men, women, or young people shall be under the complete jurisdiction of the church and must be approved by the pastor. Those who serve as leaders of these ministries must be members of Anchor Baptist Church. All department heads shall submit a written report within ten days before the end of the fiscal year.

D. Meetings and Elections

1. The "Stated Services" of the church shall consist of the regular public worship and praise services to be held every Lord's day, both morning and evening, and mid-week prayer meeting.
2. Weddings and funerals at Anchor Baptist Church are worship services. For couples desiring to be married on the property of Anchor Baptist Church, at least one of the individuals must already be a member of Anchor Baptist Church.
3. The church shall hold regular business meetings on a Sunday in the months of January, April, July, October and November. An annual financial review of the previous year and a proposed budget for that current year will be presented at the January meeting. A quarterly review of the church's finances will be presented to the congregation at the April, July, and October meetings. Elections shall be held for all offices and positions operative for the coming year at the November business meeting.

4. Special business meetings may be called by a Pastor, the Deacons or at the written request of ten voting members. Notice of such meetings must be made from the pulpit at three regular services or appear in the church bulletin once.
5. The annual meeting shall be held on a Sunday in January, at which time all annual reports from the previous year will be presented to the membership.
6. Regular and special business meetings may be rescheduled by the Pastor and Deacons. Any rescheduled meeting must be announced in accordance with the by-laws.
7. The fiscal year ends December 31.
8. All members not under discipline, not on the inactive list, and eighteen years of age or over have voting privileges.
9. Motions may not be made on new business brought before the church until it has been first considered by Pastor and deacons.
10. All elected offices and elected positions, except those of Pastor and Deacons, are for one-year terms. There is no limit to the number of terms an officer may serve. No person shall hold more than two elected offices at any one time.
11. The Nominating Committee shall consist of the Pastor and Deacons. The Pastor shall serve as chairman. It shall present a slate of candidates for the office of Deacon and other positions at the November business meeting. Members may make recommendations in writing to the Nominating Committee of candidates to consider before the end of October. Approved candidates for the various offices will be posted in the bulletin the Sunday prior to the November business meeting.

12. Except where it is contrary to this Constitution, Robert's Rules of Order shall govern the conduct of the business meetings.
- E. Provision for Counseling: All information between church officials and church members or others is confidential. Sharing that information with the public is prohibited.
 - F. Tax-Exempt Provisions:
 1. Private Inurement: No part of the net earnings of the church shall inure to the benefit of or be distributable to its members, trustees, officers, or other private persons, except that the church shall be authorized and empowered to pay reasonable compensation for the services rendered and to make payments and distributions in furtherance of the purposes set forth in Article II hereof.
 2. Political Involvement: No substantial part of the activities of the church shall be the carrying on of propaganda or otherwise attempting to influence legislation. The church shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.
 3. Racial Nondiscrimination: The church shall have a racially nondiscriminatory policy and therefore shall not discriminate on the basis of race, color, or national or ethnic origin.
 - G. Amendments: This Constitution, with the exception of Articles II, III and IV, may be amended by three-fourths majority of the members present and voting at any regular or special business meeting, provided notice has been given of the anticipated amendment at six regular services of the church and also that the proposed change has been conspicuously posted in the church three weeks in advance. Articles II, III, and IV require unanimous vote for amendment.
 - H. Emergency Procedures

1. In the event of natural disaster or political upheaval, this church shall continue to fulfill its Biblical responsibilities.
2. If impossible to hold business meetings at stated times (see. 1) due to conditions as mentioned above (see. 1); the Pastor shall call meetings at the most feasible times. Notice of such meetings shall be furnished to all members possible in the best manner possible (see. 4). A quorum shall consist of those members present. Multiple meetings may be held if necessary, each under the direction of a pastor or a member appointed by a pastor. The several meetings could act on any single matter with the total vote being binding.
3. In such times, a member's loyalty to Christ and His church should be intensified. Circumstances will not be an excuse for failure to conform to God's Word. Church discipline shall be carefully practiced. Proof of a member's obeying any government in any matter contrary to the Scriptures (even if the civil penalty were severe) is adequate grounds for exclusion from the membership (Acts 5:29).
4. No constitutional item shall be legalistically followed if it hinders the Biblical program of the church in adverse times. None of these provisions is to be construed as releasing us from any Bible doctrine or practice.
5. If dire events should make it necessary for the membership of this church to vote to terminate its existence, its assets shall be liquidated and given to a ministry of like precious faith as designated by vote of the church.

{Note: This is version six of the church constitution passed by congregational vote on April 29, 2018}p