

THE UBC CONSTITUTION

University Baptist Church

**333 West Maple Street
Fayetteville, Arkansas**

PREAMBLE

We declare and establish this constitution for the preservation and security of the principles of our faith, and so that this body may be governed in an orderly manner. This constitution will reserve the liberties of each individual member of this church and the freedom of action of this body in its relation to other churches of the same faith.

I. NAME

This body shall be known as the *University Baptist Church* of Fayetteville, Arkansas.*

II. CONFESSION OF FAITH

We believe "that any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they think it advisable to do so...confessions are only guides and interpretations, having no authority over the conscience...therefore the sole authority for faith and practice among Baptists is Jesus Christ, whose will is revealed in the Holy Scriptures" ... "We do not regard this confession as a complete statement of our faith, having any quality of finality or infallibility...We hold ourselves free to revise our statements of faith as may seem wise and expedient at any time."**

With the above in mind, affirming the entirety of the Baptist Faith and Message 2000, we offer the following ten articles to comprise the Confession of Faith for University Baptist Church.

*See ORDER OF INCORPORATION and ARTICLES AND BYLAWS OF INCORPORATION OF THE UNIVERSITY BAPTIST CHURCH OF FAYETTEVILLE, ARKANSAS as recorded on page 234 of Volume 29 of the records of the Circuit Court of Washington County, entered under the date of June 26th, 1953. [This footnote will change to reflect recording information with the filing of amended by-laws.]

***The Baptist Faith and Message*, June 14, 2000.

1. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

2. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all-powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right

hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

C. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

3. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity

and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

4. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. **Regeneration**, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

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

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

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

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

5. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39-12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

6. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors* and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ, which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

* The Biblical office of pastor is also translated as overseer, bishop, elder.

7. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

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

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

8. The Lord's Day

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

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.

9. 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.

10. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

11. 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.

12. 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 coordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.

13. 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.

14. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.

15. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16,43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

16. 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.

17. 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.

18. 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.

III. CHURCH COVENANT

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now enter into heartfelt covenant with one another, as one body in Christ.

We determine, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge, holiness and comfort, to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expense of the church, the relief of the poor, and the spread of the Gospel through all nations.

We shall strive to maintain family and personal devotions; to diligently educate our children; to seek the salvation of our kindred and acquaintances; and to be zealous in our efforts to advance the Kingdom of our Savior. We shall also seek to walk above reproach in the world; to be just in our dealings, faithful in our engagements and exemplary in our way of life; to avoid harmful gossip and excessive anger; to seek to know and do God's will personally in order to insure bodily health as we seek the lordship of Christ.

We further covenant to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress, to cultivate Christian sympathy in feeling, and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the command of our Savior to secure it without delay.

We covenant that we will abide by the expressed will of the majority, and that we will cooperate with the church in accomplishing whatever the majority wills. Moreover, if the time shall come when we feel as individuals, that we can no

longer work in harmony with the expressed will of the majority, we agree without strife or delay to withdraw from the fellowship of this church.

We moreover promise that when we move from this place, we will, as the Lord leads, unite with another local family of believers where we can carry out the spirit of this covenant and the principles of God's Word.

IV. CHARACTER

1. Polity

The government of this church is vested in the body of believers who composes it. It 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 Baptist churches. Insofar as is practical, this church will cooperate with and support the local association and state convention affiliated with the Southern Baptist Convention.

2. Doctrine

This church accepts the Scriptural revelation of Jesus Christ as its final authority in all matters of faith and practice. Its understanding of Christian truth as contained therein is in essential accord with the belief of other Southern Baptist churches. The Bible is totally sufficient as our guide to disciple generations and to build a New Testament church.

V. MEMBERSHIP

1. Qualifications

To qualify for membership in this church, a person must be a believer in Jesus Christ who gives evidence of regeneration, who has been baptized, in obedience to Christ, following his or her regeneration, and who wholeheartedly believes in the Christian faith as revealed in the Bible. Each member must agree to submit to the teaching of Scripture as expressed in the Confession of Faith and must promise to keep the commitments expressed in the Church Covenant. The elders shall be responsible for determining each person's qualification for membership according to the above-mentioned Scriptural standards.

2. Admission

To enter into membership all candidates must complete the following: Discovery Class (a class introducing UBC's membership requirements, beliefs, ministries, and

expectations); membership interview; and approval at a regularly scheduled Church Conference having affirmed one of the following confessions:

- A. By Profession of faith in Christ as Savior and for New Testament baptism by immersion.
- B. By Promise of a letter of recommendation from another Southern Baptist church of like faith and order.
- C. By Statement of a prior conversion experience to Christ and previous baptism by immersion in accordance with the New Testament teachings.
- D. By Restoration from dismissal as a result of church discipline, upon evidence of his/her repentance and reformation.

To be admitted into church membership, candidates shall be recommended by the elders for admission and accepted by vote of the members at any regular or special Church Conference, and shall at that point relinquish their membership in other churches.

3. Duties and Privileges of Membership

In accord with the duties enumerated in the Church Covenant, each member shall be privileged and expected to participate in and contribute to the ministry and life of the church, consistent with God's leading and with the gifts, time, and material resources each has received from God. Only those who are members of this congregation shall be entitled to serve in the ministries of the church; non-members may serve on an ad-hoc basis with the approval of the elders. Notwithstanding, non-members may serve the church for purposes of administration and professional consultation.

Under Christ, this congregation is governed by its members. Therefore, it is the privilege and responsibility of members to attend Church Conferences and vote on the election of officers, on decisions regarding membership status, and on such other matters as may be submitted to a vote. Voting rights and privileges are limited to those members who are at least sixteen (16) years of age.

4. Dismissal

A member shall be dismissed from church membership in one of the following ways: 1) death, 2) letter of recommendation to another Southern Baptist church, 3) becoming active in another like-minded church, 4) request of the member, or 5) exclusion by action of this church through church discipline. Membership dismissal shall be enacted by congregational approval upon recommendation of the elders at a Church Conference. An affirmative vote of 75% constitutes congregational approval.

5. Church Discipline

Any member consistently neglectful of his or her duties or guilty of conduct by which the name of our Lord Jesus Christ may be dishonored, and so opposing the welfare of the church, shall be subject to the admonition of the elders and the discipline of the church, according to the instructions of our Lord in Matthew 18:15–17 and the example of Scripture. Church discipline, then, should be contemplated after individual private admonition has failed.

Church discipline can include admonition by the elders or congregation, suspension from Lord's Supper (communion) for a definite period, deposition from office, and dismissal (see Matthew 18:15–17; 2 Thessalonians 3:14–15; 1 Timothy 5:19–20; 1 Corinthians 5:4–5).

The purpose of such discipline should be for the following:

- A. Repentance, reconciliation, and spiritual growth of the individual disciplined (see Proverbs 15:5; 29: 15; 1 Corinthians 4:14; Ephesians 6:4; 1 Timothy 3:4–5; Hebrews 12:1–11; Psalm 119:115; 141:5; Proverbs 17:10; 25:12; 27:5; Ecclesiastes 7:5; Matthew 7:26–27; 18:15–17; Luke 17:3; Acts 2:40; 1 Corinthians 5:5; Galatians 6:1–5; 2 Thessalonians 3:6, 14–15; 1 Timothy 1:20; Titus 1:13–14; James 1:22).
- B. Instruction in righteousness and good of other Christians, as an example to them (see Proverbs 13:20; Romans 15:14; 1 Corinthians 5:11; 15:33; Colossians 3:16; 1 Thessalonians 5:14 [note this is written to the whole church, not just to leaders]; 1 Timothy 5:20; Titus 1:11; Hebrews 10:24–32).
- C. Purity of the church as a whole (see 1 Corinthians 5:6–7; 2 Corinthians 13:10; Ephesians 5:27; 2 John 10; Jude 24; Revelation 21:2).
- D. Our corporate witness to non-Christians (see Proverbs 28:7; Matthew 5:13–16; John 13:35; Acts 5:1–14; Ephesians 5:11; 1 Timothy 3:7; 2 Peter 2:2; 1 John 3:10).
- E. The glory of God by reflecting His holy character (see Deuteronomy 5:11; 1 Kings 11:2; 2 Chronicles 19:2; Ezra 6:21; Nehemiah 9:2; Isaiah 52:11; Ezekiel 36:20; Matthew 5:16; John 15:8; 18:17, 25; Romans 2:24; 15:5–6; 2 Corinthians 6:14–7:1; Ephesians 1:4; 5:27; 1 Peter 2:12).

VI. CHURCH-WIDE MEETINGS

1. Worship Celebrations

The church family shall meet regularly each Sunday morning for preaching, discipleship, prayer, praise, instruction, and evangelism to worship God the Father, through Jesus Christ in the power of the Holy Spirit. As the Lord leads, additional worship celebrations shall be designated throughout the week with special consideration given to Wednesday night.

2. Regular Church Conferences

Regular Church Conferences shall be held quarterly. They will usually be held within three weeks after each quarter ends. Notice (on a Sunday Morning) shall be given the membership at least one week prior to the meeting. Discussion opportunities will be given at a Church Conference prior to a vote.

3. Special Church Conferences

A special called Church Conference may be held upon the call of the elders to consider matters of significant nature. At least a one-week notice must be given for the special called Church Conference. This announcement should be in writing, if possible, unless extreme urgency renders such notice impracticable. Efforts should be made to notify as many members as possible of the time and purpose for the special called meeting. Special Church Conferences may be held on Sunday evening or Wednesday evening. The only special called Church Conference on Sunday morning shall be following a Senior Pastor candidate's preaching in view of a call. No other special called Church Conferences shall be conducted on Sunday morning, which is reserved for the worship celebration.

4. Quorum and Parliamentary Rules

The quorum consists of those who attend the Church Conference, provided it is a regular Church Conference or one that has been properly called. "Robert's Rules of Order Revised" is adopted as the authority for parliamentary rules of procedure for all Church Conferences, with the understanding that the Biblical mandate for maintaining Christian fellowship overrules any human authority or agency. Unless otherwise stipulated in this document, all matters requiring a church vote shall be decided by a simple majority.

VII. CHURCH LEADERSHIP

1. Summary

The Biblical offices in the church are elders and deacons. In addition, our church recognizes the administrative offices under this constitution of clerk and treasurer. All officers must be members of this church prior to assuming their responsibilities.

2. Elders

The elders shall be comprised of not less than three men who satisfy the qualifications for the office of elder set forth in 1 Timothy 3:1–7 and Titus 1:6–9. A majority of the active eldership shall be composed of church members not in the regular pay of the church, and no elder shall hold the office of deacon during his tenure.

Subject to the will of the congregation, the elders shall oversee the ministry and resources of the church. In keeping with the principles set forth in Acts 6:1–6 and 1 Peter 5:1–4, the elders shall devote their time to prayer, the ministry of the Word (by teaching and encouraging sound doctrine), and shepherding God’s flock.

The church shall recognize men gifted and willing to serve in this calling, in accordance with the constitutional provisions on elections. These men shall be received as gifts of Christ to His church and set apart as elders. The church shall reaffirm this recognition triennially. After an elder, other than the senior or associate pastor(s), has served two consecutive three-year terms, he may only be elected to the office of elder after at least one year.

An elder’s term of office may be terminated by resignation or by dismissal. Any two members with reason to believe that an elder should be dismissed should express such concern to the elders and, if need be, to the congregation. Any such action shall be done in accordance with the instructions of our Lord in Matthew 18:15–17 and 1 Timothy 5:17–21. Any of the elders may be dismissed by a 75% majority vote of the members at any Church Conference of the church.

The elders shall take particular responsibility to examine and instruct prospective members, examine and recommend all candidates for offices and positions, oversee the work of the deacons and appointed church agents and committees, conduct worship services, administer the ordinances of baptism and communion, equip the membership for the work of the ministry, encourage sound doctrine and practice, admonish and correct error, oversee the process of church discipline, coordinate and promote the ministries of the church, and mobilize the church for world missions. The elders are further to ensure that all who minister the Word to the congregation, including outside speakers, share our fundamental convictions.

The elders may establish ministry positions or committees to assist them in fulfilling their responsibilities. The elders, in conjunction with the appropriate committees, may also propose new paid staff positions and the funding thereof. The membership shall approve all candidates to fill the positions of senior and associate pastor.

The elders shall have primary responsibility for the employment, supervision, and evaluation of staff members. This responsibility may, on a case-by-case basis, be delegated to another staff member. Each year the elders, after consultation with the staff and Finance Committee, shall present to the church body an itemized budget. This budget shall be presented for discussion at a special-called Church Conference and called up for a vote at the following Church Conference. No money shall be solicited by or on behalf of the church or any of its ministries without the approval of the elders.

The elders shall elect a chairman of the elders and shall also elect one of their number to serve as moderator of Church Conferences. The chairman shall be a lay

elder. In his absence, the elders shall appoint another elder to fulfill these duties.

The elders may choose to operate among themselves by consensus, but they must have at least 75% approval of the elders in order to proceed with an action.

For purposes of compliance with the nonprofit corporation laws of the state of Arkansas, the chairman of the elders shall serve as the president of the corporation.

3. The Senior Pastor

The senior pastor shall be an elder. He shall perform the duties of an elder described in Article 7, Section 2, above, and shall be recognized by the church as particularly gifted and called to the full-time ministry of preaching and teaching.

His call shall not be subject to the triennial reaffirmation or to the term limitation set out in Article 7, Section 2, for elders. His call shall be defined as per Article 7, Section 2. While considered a "first among equals" as an elder, the senior pastor shall not serve as chairman of the elder council.

He shall preach on the Lord's Day, and perform such other duties as usually pertain to the office of pastor, or as set forth in the constitution. In the absence or incapacity of the senior pastor, the elders shall assume responsibility for his duties, any of which can be delegated.

4. Associate Pastors

The church may call additional pastors whose relationship to the senior pastor is that of associate. An associate pastor shall be an elder and shall serve on the council of elders as long as the number of lay elders holds the majority of the council. He shall perform the duties of an elder described in Article 7, Section 2, above, and shall be recognized by the church as particularly gifted and called to the full-time ministry of preaching and teaching. His call shall not be subject to the triennial reaffirmation or to the term limitation set out in Article 7, Section 2 for elders.

His call shall be defined as that of an elder. He shall assist the senior pastor in the performance of his regular duties and shall perform any other duties as usually pertain to the office of pastor, or as set forth in the constitution, or which may be specifically assigned to him by the congregation.

5. Staff

The elders, in conjunction with the Personnel Committee, may hire additional staff to assist with pastoral ministry. These shall not be pastors, though they support the pastors through administration, ministry direction and support. Included may be ministry directors, administrative assistants, ministry assistants, and housekeeping personnel.

The senior pastor, in conjunction with the elders, shall assign the responsibilities of the general staff.

6. Deacons

The office of deacon is described in 1 Timothy 3:8–13 and Acts 6:1–7. The church shall recognize, in accordance with the constitutional provisions on elections, men who are giving of themselves in service to the church, and who possess particular gifts of service. These members shall be received as gifts of Christ to His church and set apart as deacons. They shall be elected to a three-year term. Like elders, they shall be subject to a triennial affirmation by the congregation. After a deacon has served two consecutive three-year terms, he may only be elected to the office of deacon after at least one year.

Deacons shall care for the temporal needs of members, attend to the accommodations for public worship, promote unity in the body, and support the ministry of the Word and prayer.

The deacons, with the agreement of the elders, may establish unpaid administrative positions or committees of members to assist them in fulfilling their responsibilities in the church.

7. Clerk

The elected church Clerk shall keep a record of all the actions and discussions during the regular and called Church Conferences and give notice of such meetings where such notice is necessary, as indicated in these bylaws. He/she may delegate clerical responsibilities to a church secretary such as: keeping a register of names of members, with dates of admission, dismissal, or death, together with a record of baptisms; issuing letters of dismissal; and keeping official communications and reports on file. All church records are church property and shall be filed in the church office.

8. Treasurer

It shall be the duty of the Treasurer to oversee the receipt, preservation, and payment, 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 report of the receipts and disbursements for the preceding month. The Treasurer and all financial secretaries shall be bonded by a reputable insurance bonding company unless the elders determine that such bonding is not financially practical. An auditing sub-committee of the Finance Committee will review the Treasurer's report annually. Alternatively, the auditing sub-committee will contract with a Certified Public Accountant for a review of the Treasurer's report. All official communications of the Certified Public Accountant shall be made directly to the auditing sub-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 delivered by the Treasurer to the church Clerk, who shall keep and preserve the account as part of the permanent records of the church. The Treasurer shall work closely with the Chairman of the Finance Committee in all financial matters and shall serve as ex-officio member of the Finance Committee.

He/she shall oversee and assure that all offerings, collections, receipts, expenditures, donor reporting, IRS regulations, and accounting are handled in an excellent manner regarding accuracy, safety, contingencies, and trustworthiness.

VIII. ELECTIONS

1. Principles

The process for church elections shall be interpreted and carried out to fulfill the following principles: substantial prayer, both individually and corporately, should be an integral part of the election process; nominations should proceed with the support of the elders; and all candidates for church office should be treated with the grace, kindness, and honesty appropriate in evaluating fellow members.

The election process shall express that spirit of mutual trust, openness, and loving consideration that is appropriate within the body of our Lord Jesus Christ.

2. Selection of Officers

The election of officers shall be held at a Church Conference of the church. Names of nominees to serve as elders, deacons, Clerk, or Treasurer shall be presented to the congregation by the elders at least two weeks prior to the conference, and the election shall proceed as directed by the moderator.

The elders shall seek recommendations and involvement from the general membership in the nomination process, including the calling of the senior pastor as set out in Article 8, Section 3. Any member with reason to believe that a nominated candidate is unqualified for an office should express such concern to the elders. Members intending to speak in opposition to a candidate should express their objection to the elders as far in advance as possible before the relevant Church Conference.

The moderator shall declare elected all men receiving a 75% majority of all votes cast for the office of elder. For all other offices, the moderator shall declare elected all persons receiving a simple majority of all votes cast; abstentions will not be considered as votes cast. The persons elected shall assume their respective offices upon election, unless another date has been specifically designated.

3. Calling of the Senior Pastor or Associate Pastor(s)

In the calling of any man to the position of pastor, the same basic process of calling an elder must be followed. In addition, the church must be given adequate opportunity to assess the preaching/teaching gifts of any potential pastor and, before being asked to express its judgment, must receive assurance from the elders that, having interviewed the man concerned, they are in no doubt as to his wholehearted assent to the Confession of Faith and Church Covenant.

Notice of the nomination of a man to be elected to membership and called as a pastor (which shall include, if necessary, election to membership of his wife if he is married) must be given at two Sunday morning services following the nomination, prior to the vote at a Church Conference.

4. Contractual and Legal Actions

Church authorization, and a minimum of two signatures, is needed to execute any legal document. Authorized signers are a designated elder, the church Treasurer and the church Clerk. They shall have no power to buy, sell, mortgage, lease, or transfer any real property without a specific vote of the church authorizing each action or transaction. All designated gifts will be handled according to the desires of the giver without the necessity of church action if the elders, in conjunction with the Finance Committee, determine it fulfills the vision of UBC.

5. Record of Meetings

The elders, deacons, and all administrative committees and sub-committees shall record minutes of all meetings. Minutes of each meeting will be recorded and shared with the staff and elders. These minutes will include a record of attendees, committee actions, decisions that require a vote by the church, and assignments that are a result of the meeting. Copies of minutes shall be provided to the church Clerk at least annually for safekeeping and church access.

IX. COMMITTEES

Committees and ministry teams will be formed as necessary to support the vision and ministry of UBC. Committees are administrative by nature. Permanent committees will include Finance, Personnel, and Buildings and Grounds.

All members of each committee shall be elected at a Church Conference. No individual shall serve on more than one permanent committee at any time. Unless otherwise provided herein, committee positions shall be of three-year duration, but may be less to facilitate the goal of one-third of the committee rotating off each year. Except as provided elsewhere in this Constitution, only church members may

serve on any committee except in an ex-officio capacity. The elders and church staff shall develop and execute the necessary procedures to reach, enlist, and nominate members for such service. This will be done prayerfully and with consideration of a person's spiritual gifts.

Recommendations made by committees shall be submitted to the elders for consideration, with final recommendation submitted through the elders to the congregation for final consideration.

1. Finance Committee

The ministry purpose of the Finance Committee shall be to counsel, guide, and direct the staff and church in the judicious use and management of all financial resources of UBC and all of its integrated auxiliary ministries. The Finance Committee shall communicate the church's financial position and circumstance to the congregation, ensure that adequate internal financial controls are in place to safeguard the church's financial resources and protect the reputation of UBC staff and congregation. Maintaining the integrity of UBC's finances is the ultimate mission of the Finance Committee.

- A. This Committee shall prepare and present for ratification, to the elders, through the staff, a proposed budget setting forth an estimate of income and expenses each year. The proposed budget for the next year shall be completed not later than January of each year. Upon recommendation and approval by the elders, it shall be presented to the church for discussion at a regular or called Church Conference at least one week before the vote. The church will vote on each annual budget at a subsequent regular or called Church Conference without discussion.
- B. This committee shall take the lead in promoting the financial program of the church. They shall seek to enlist church members in committing their full support to the approved budget. They shall educate and encourage all church members in their financial giving to continually refresh their vision of spiritual stewardship. They shall keep the church members fully informed at all times on the current financial condition of the church.
- C. This Committee shall see that disbursements do not exceed the approved budget, and in the event that actual receipts do not equal budgeted income from time to time, allocate the amount available to those items most essential to accomplish. They shall also allocate the unused portion of any item in the budget to other items in the budget when considered necessary. They are authorized to increase or reduce the annual budget by no more than 5% (cumulatively per annual budget) during contingencies without church approval.
- D. The Finance Committee shall oversee the church's financial policies and procedures and develop new or revise existing policies as necessary.
- E. The Finance Committee shall form an audit sub-committee, which shall be responsible for the review of the Treasurer's annual report as provided elsewhere herein.

2. Personnel Committee

The ministry purpose of the Personnel Committee shall be to help the church in matters that relate to personnel administration and management. In all matters, the Committee will work with the elders in the planning, development, and administration of Committee work.

The work of the Committee will include, but not necessarily be limited to:

- A. Future staff needs.
- B. Staff recruitment.
- C. Job descriptions and organizational charts.
- D. Salary and benefits.
- E. Personnel policies and procedures.
- F. Facilitate performance appraisal reviews.
- G. Legal and governmental requirements.
- H. Employee and church family relationships.

3. Buildings and Grounds Committee

The ministry purpose of the Buildings and Grounds Committee shall be to ensure the proper maintenance and use of church properties including grounds, parking lots, buildings, furnishings, and equipment. Specific responsibilities include:

- A. Ensure that proper repairs and maintenance are made to church property and equipment in accordance with budgeted resources. Review and recommend service contracts.
- B. Develop and implement a preventative maintenance program for routine periodic inspection and maintenance procedures on all church facilities.
- C. Work with staff in determining needs in repairs, maintenance and replacement of furniture and equipment.
- D. Develop a group of lay volunteers who have businesses or specific talents in the area of facilities and grounds. Call upon these individuals as minor needs arise or when special "work days" are called.
- E. Make recommendations to the Finance Committee for any non-budgeted, emergency repair/maintenance needs.
- F. Recommend short and long-term requirements including the renovation, remodeling, purchase, or sale of church properties and equipment.
- G. Approve the acceptance of any furniture, fixtures, and equipment gifts to the church.
- H. Approve the disposition of any furniture, fixtures, or equipment of the church.
- I. Maintain and develop new policies and procedures for the use and upkeep of church facilities.
- J. Administer up-keep of the Mission (Pearson) House.

- K. Promote the conservation of energy and other natural resources that are used in the operation of church facilities.
- L. Develop plans to ensure the safety and protection of members, guests, and employees while on church property.
- M. Review security measures to protect church-owned assets.
- N. Evaluate adequacy of internal and external signage.
- O. Work with staff and the elders in developing guidelines for use of facilities and church property.
- P. Maintain an inventory of all church owned furniture and equipment.

X. CHURCH FINANCES

All funds, for any and all purposes, shall be reviewed by the Treasurer and be properly recorded on the books of the church. It is understood that membership in UBC involves financial stewardship responsibilities to support the church in carrying out its vision with regular, proportionate gifts. If the position of the church Treasurer is vacant, the Chairman of the Finance Committee will recommend, and the elders will appoint, someone to cover this duty until the vacancy is filled. The elders and Finance Committee will insure that all financial matters are handled punctually, accurately, legally, and in the Spirit of Christ.

XI. AMENDMENTS

Amendments to this document may be introduced through written motion at any regular Church Conference with copies of the proposal furnished to each member present, but shall not be acted on until the following regular Church Conference. An affirmative vote of two-thirds majority of those members present at the Conference and voting shall be required for acceptance, provided that notice of the proposed change or amendment was given from the pulpit on at least two Sundays and in writing to the resident membership in the interim period between the Conferences.