

# The Constitution of Mount Pleasant Baptist Church

For the charity registered as "Mount Pleasant Road Baptist Church" BN: 10772 7430 RR0001

## **PREAMBLE**

*We, the members (also referenced herein as the "congregation") of Mount Pleasant Baptist Church, do ordain and establish the following Constitution as the governing document of the Church, to which we voluntarily and solemnly submit ourselves. This Constitution revokes and replaces any previous Constitutions of the Mount Pleasant Road Baptist Church following the merger between New City Baptist Church and Mount Pleasant Road Baptist Church on January 21, 2024.*

## **ARTICLE 1: NAME**

The operating name by which the Church will be commonly known shall be Mount Pleasant Baptist Church (herein also referenced as "Mount Pleasant" and "Church"). The legal name of the Church was unchanged by the merger with New City Baptist Church, and remains Mount Pleasant Road Baptist Church.

## **ARTICLE 2: PURPOSE**

The purpose of this Church is to glorify and delight in the God of the Bible by maintaining and promoting His worship, by evangelizing sinners, and by edifying His saints. Therefore, we are committed to the following purposes and activities in support of those purposes:

1. To advance religion by preaching the teachings of the Christian faith and the religious tenets, doctrines, observances and culture associated with that faith;
2. To advance religion by establishing, maintaining and supporting a house of worship with services conducted in accordance with the tenets and doctrines of the Christian faith;
3. To advance religion by supporting and maintaining missions and missionaries in order to propagate the Christian faith;
4. To do all such things as are incidental or ancillary to the attainment of the above charitable purposes., including:
  - Worship services each Sunday and throughout the week as the Church determines for the proclamation of God's perfect Word and His glorious gospel of grace.
  - The promotion of that faith "the Lord has once for all entrusted to us, his people." (Jude 3)
  - The pure and faithful celebration of the ordinances of the New Covenant.
  - The advance of the gospel in the whole world by sending and supporting missionaries, who are volunteer members of the Church or qualified donees in accordance with the laws of Canada.
  - Spiritual, emotional, and physical care for individuals and families in our community as taught by Jesus in the Bible.
  - Financial support to the needy in our community through our benevolence fund.

## **ARTICLE 3: STATEMENT OF FAITH**

Mastery of church confessions is not required of any new disciple before they are admitted to church membership. Such a requirement would violate the order of Matt. 28:19-20, which instructs us to evangelize, baptize, and then to teach the baptized disciple to observe all things Christ has commanded. It is necessary, however, that every member and any person applying for membership manifest a willingness to be taught and that they substantially agree (as assessed by both the elders and the members) with the fourteen doctrines set out in the following Affirmation of Faith produced by The Fellowship of Evangelical Baptist Churches in Canada.

1) THE BIBLE

We believe the Bible to be the complete Word of God; that the sixty-six books, as originally written, comprising the Old and New Testaments were verbally inspired by the Spirit of God and were entirely free from error; that the Bible is the final authority in all matters of faith and practice and the true basis of Christian union.

2) GOD

We believe in one God, Creator of all, holy, sovereign, eternal, existing in three equal Persons, the Father, the Son and the Holy Spirit.

3) JESUS CHRIST

We believe in the absolute and essential deity of Jesus Christ, in His eternal existence with the Father in pre-incarnate glory, in His virgin birth, sinless life, substitutionary death, bodily resurrection, triumphant ascension, mediatorial ministry and personal return.

4) THE HOLY SPIRIT

We believe in the absolute and essential deity and personality of the Holy Spirit Who convicts of sin, of righteousness and of judgment; Who regenerates, sanctifies, illuminates and comforts those who believe in Jesus Christ.

5) SATAN

We believe that Satan exists as an evil personality, the originator of sin, the archenemy of God and man.

6) MAN

We believe that man was divinely created in the image of God; that he sinned, becoming guilty before God, resulting in total depravity, thereby incurring physical and spiritual death.

7) SALVATION

We believe that salvation is by the sovereign, electing grace of God; that by the appointment of the Father, Christ voluntarily suffered a vicarious, expiatory and propitiatory death; that justification is by faith alone in the all-sufficient sacrifice and resurrection of the Lord Jesus Christ and that those whom God has effectually called shall be divinely preserved and finally perfected in the image of the Lord.

8) FUTURE THINGS

We believe in the personal, bodily and glorious return of the Lord Jesus Christ; in the bodily resurrection of the just and the unjust; in the eternal blessedness of the redeemed and in the judgment and conscious, eternal punishment of the wicked.

#### 9) THE LOCAL CHURCH

We believe that a church is a company of immersed believers, called out from the world, separated unto the Lord Jesus, voluntarily associated for the ministry of the Word, the mutual edification of its members, the propagation of the faith and the observance of the ordinances. We believe it is a sovereign, independent body, exercising its own divinely awarded gifts, precepts and privileges under the Lordship of Christ, the Great Head of the church. We believe that its officers are pastors and deacons.

#### 10) ORDINANCES

We believe that there are only two ordinances for the church regularly observed in the New Testament in the following order: - Baptism, which is the immersion of the believer in water, whereby he obeys Christ's command and sets forth his identification with Christ in His death, burial and resurrection. - The Lord's Supper, which is the memorial wherein the believer partakes of the two elements, bread and wine, which symbolize the Lord's body and shed blood, proclaiming His death until He comes.

#### 11) THE CHURCH AND STATE

We believe in the entire separation of church and state.

#### 12) RELIGIOUS LIBERTY

We believe in religious liberty; that every man has the right to practise and propagate his beliefs.

#### 13) THE LORD'S DAY

We believe that the first day of the week is the Lord's day and that, in a special sense, it is the divinely appointed day for worship and spiritual exercise.

#### 14) CIVIL GOVERNMENT

We believe that civil government is of divine appointment for the interest and good order of society; that magistrates are to be prayed for, conscientiously honoured and obeyed, except only in the things opposed to the will of our Lord Jesus Christ, Who is the only Lord of the conscience and Prince of the kings of the earth.

The church accepts the Holy Scriptures as the only supreme and complete authority in all matters of doctrine and practice. We also recognize the importance of creeds and confessions in articulating the Christian faith. We recognize four ancient creeds of the church (the Apostles' Creed, the Nicene Creed, the Chalcedonian Creed, and the Athanasian Creed). These provide more complete statements of primary doctrines believed and taught by the Christian Church. We also recognize, as Baptist heirs of the Reformation, that the Second London Baptist Confession is helpful in expressing our beliefs.

### **ARTICLE 4: MEMBERSHIP**

Membership in the church of Jesus Christ is based on salvation.

#### *4.1. Basic Requirements to be a Member*

Any person shall be eligible for membership who:

- Professes allegiance to and faith in our Lord Jesus Christ
- Has been baptized in water upon profession of their faith. The only form of baptism that we practice is baptism by immersion in water for we feel that this most accurately reflects the biblical data and imagery (Rm. 6, Col. 2). Our conscience does not permit us, however, to accept into membership any who were baptized as an infant (or in any other way unknowingly) as we believe the Bible teaches this ordinance must always follow faith in Christ.
- Is not under the biblically warranted corrective discipline of a genuine church. (Mt. 18, 1 Cor. 5)
- Expresses substantial agreement with the teachings, aims, and organization of this church.

#### *4.2. Method of Becoming a Member*

- I. Any person who meets the above requirements may make their desire for membership (and baptism, if required) known to one of the elders by verbal request or a letter of transfer from another evangelical church of like faith and practice.
- II. Second, the applicant is interviewed by the elders. One elder will meet with the applicant, who will be questioned as to their basic Christian experience, conversion, doctrinal beliefs and seriousness of intention to wholeheartedly support the ministry of this Church. If the candidate appears to be a genuine believer, the elder will invite the applicant to provide a written testimony for distribution to the members explaining their understanding and experience of the Gospel of Christ. This written testimony is intended to promote a proper evaluation of the potential member and to encourage knowledgeable fellowship with them.
- III. The interviewing elder shall bring a report and written testimony to the rest of the elders for approval. The elders may request further clarification and/or expansion of this written testimony before voting to proceed with the application process. The purpose of this process is to determine whether or not the applicant meets the qualifications as stated in Section 4.1 of this Constitution.
- IV. If the applicant has been a member of another church, the elders may choose to investigate their standing in that church before they are accepted as a member of this Church. When it is possible or appropriate, a letter of transfer will be requested. Reception by transfer does not negate any of the requirements for becoming a member in this assembly.
- V. Upon the reception of an acceptable written testimony, the written testimony will be distributed to all members at least two weeks (14 days) prior to the membership vote. This time period is for the purpose of enabling the members to read the testimony and to raise any questions or objections concerning the applicant's qualifications. Members are expected to consider this a personal duty of the most serious nature. They are expected to voice privately to the elders all questions or objections that have not yet been resolved, after personal contact has been made with the applicant (Matt.18:15ff; Lev. 19:16, 17).

- VI. At a stated meeting of the Church, the congregation will vote on the applicant being received into membership. A simple majority of those present is required. If the applicant has not been baptized, the vote will be contingent upon their baptism.
- VII. The applicant will be publicly received into the membership of the Church by verbally agreeing to the membership covenant at the next public service after the vote, or immediately following their baptism.

#### *4.3. Reaffirmation of Membership*

It will be the custom of this Church that all members present will renew their membership promise at the induction of any new members, using this time to evaluate how well they have lived out their commitment and to thoughtfully consider how to fulfill their promise even more.

#### *4.4. Termination of Membership*

- I. By transfer. Upon recommendation by the elders, letters of transfer will be granted by the church to members who apply for them, providing they are in good standing at the time of the application. Letters of transfer shall only be given to other evangelical churches.
- II. By request. A member may request to remove their membership from the Church. This may be done at any time. All those who so remove their memberships must go through the original application process if they want to again join the Church.
- III. By exclusion. Any member who is habitually absent from the stated meetings of the Church for a period of six months or more, or is unwilling to settle matters of private offence with others in a biblical manner, or requests severance of membership may be excluded from the membership at the discretion of the elders, subject to the approval of the members.
- IV. By excommunication. It is right and in harmony with the Scriptures for the elders, upon approval of the congregation, to exclude from this fellowship any person who persists in holding false doctrine or who obviously and persistently lives inconsistently with their Christian profession or who persists in disturbing the peace and unity of the Church (see Matthew 18:15-20; 1 Corinthians 5; 2 Thessalonians 3:6-15; Romans 16:17).

#### *4.5. Blessings of Membership*

Membership in this Church includes the following privileges:

- I. Participation in the Lord's Supper (Acts 2:41-42; 1 Cor. 11:18-26, 33).
- II. Attendance at, appropriate participation in, and voting during Church business meetings (Acts 6:1-6 [cf. Acts 2:41; 4:4; 5:13-14]; 1 Cor. 5:4-7; 13 [cf. 1 Cor. 1:2]).
- III. Labouring to extend God's Kingdom in ministries of the Church (as one's gifts, graces and calling make appropriate) (1 Cor. 12:4-27 [cf. 1 Cor. 1:2]; Eph. 4:7; 11-12; 16; 1 Pet. 4:10-11).
- IV. Reception of the committed oversight and care of the pastors of the Church (Acts 20:28; 1 Pet. 5:2-3).
- V. Reception of the committed care and discipline (as needed) of the membership of the Church (Acts 6:1-2 [cf. Acts 2:41; 5:13-14; 9:26]; 1 Cor. 5:4-5 [cf. 1 Cor. 1:2]; Gal. 6:10).

#### 4.6. Expectations of Members

There are also biblical expectations upon every member:

- i. All members are expected and encouraged to attend the corporate meetings of the Church whenever possible. The term “corporate meetings” refers to the Lord's Day corporate worship service (including the Lord's Supper, and baptisms), the mid-week prayer service, Church business meetings, and any special meetings that the elders shall occasionally deem necessary.
- ii. Each member is expected to regularly read the Bible and pray, and to tell others what God has done for them in Jesus Christ.
- iii. All members are expected to support the Church financially by systematically giving a generous proportion of their income as the Lord directs them according to the principle laid down in 1 Cor. 16:2; 2 Cor. 8-9. The tithe (ten percent of one's gross personal income) is not imposed on the people of God as a tax but is strongly urged as an excellent starting place in our worship through basic giving. Added to this should be gifts and offerings according to one's ability and the willingness of his heart (2 Cor. 8:1-5; Exod. 36:2-7).
- iv. All the members of this Church are required to obey the teachings of Scripture in respect to the life and government of the family. The husband is the God-appointed head of the family and must rule his household with gentleness, love, wisdom, and firmness (Eph. 5:25ff; 1 Tim. 3:4, 5; 1 Pet. 3:7). The wife must be in Scriptural subjection to her husband in all things (Eph. 5:22-24; 1 Pet. 3:1-6). The husband and wife must bring up their children in the nurture and admonition of the Lord, being careful to not provoke them to anger (Eph. 6:1-4). This includes setting a godly example before them, consistently instructing them from the Scriptures (Deut. 6:4-9), and administering discipline (Prov. 13:24; 22:15; 29:15; Heb. 12:7).
- v. It is the duty of every Christian, as an individual and as a member of a local church, to labour by prayer, word, and deed for the extension of the kingdom of God in ever widening circles, beginning at home and stretching forth to the ends of the earth (Isa. 54:1-3; Acts 1:8). Therefore, every member of this Church is expected prayerfully to recognize and to seize every opportunity to bear witness to their faith in Christ, both by consistent Christian conduct and by the testimony of their lips.
- vi. Each member of the Church is required to render loyal obedience to all the moral precepts of God's Word in their daily life (Rom. 8:3, 4; 1 Cor. 9:20, 21; James 2:12). If God has not condemned or forbidden a practice in His Word, a Christian is at liberty to participate in it. The exercise of Christian liberty, however, must at all times be governed by an earnest desire to walk in the fear of God and to glorify Him in all things (1 Pet. 1:17; 1 Cor. 10:31), a loving regard for the consciences of weaker brothers and sisters (1 Cor. 8:9; Rom. 15:1-3), a compassion for the lost (1 Cor. 9:19-22), and a zealous regard for the health of one's own soul (Rom. 13:14; 1 Cor. 6:12; 9:24- 27; Gal. 5:22, 23; 1 Pet. 2:16).
- vii. All who come into the membership of this Church are expected to recognize and to submit to the authority of the overseers of the Church (1 Cor. 16:15, 16; 1 Thess. 5:12, 13; Heb. 13:17). This responsibility will include willingly scheduling an oversight meeting with an elder when requested.

- viii. We who have been joined to Christ by faith and are members of this Church are also members one of another (Rom. 12:5). With this privileged relationship come particular responsibilities. We must maintain mutual transparency and honesty (Eph. 4:25). We must rejoice in each other's honour and bear one another's sorrows (1 Cor. 12:26). We must discreetly confess our faults one to another (James 5:16). We must mutually oversee each other, faithfully admonish and encourage one another, avoid all backbiting and gossip, and keep in strict confidence all matters which the elders determine are of private concern to the Church (Prov. 11:13; Matt. 18:15ff; 1 Thess. 5:14, 15; Heb. 3:12, 13; 10:24, 25). Also, we must, when necessary, help meet the material needs of our brethren (Gal. 6:10; James 2:14-16; 1 John 3:16-18).

#### *4.7. Records of Membership*

The elders shall keep a file of all past and present members.

### **ARTICLE 5: THE ORDINANCES**

#### *5.1. Introduction*

We believe that there are two ordinances that Jesus Christ has commanded us to observe, namely baptism and the Lord's Supper. Baptism is a public testimony in which the believer identifies themselves with the Saviour, who died, was buried and rose again. The Lord's Supper is a visible, symbolic reminder that Jesus Christ gave His body and shed His blood on Calvary for our redemption.

#### *5.2. Regarding the Lord's Supper (Communion)*

All who profess faith in Jesus Christ as their personal Saviour are welcome to join this Church in taking of the Lord's Table. However, known unbelievers or children without proper understanding must not partake otherwise they eat and drink judgment upon themselves. It is the teaching of this Church to only recommend the elements to baptized members of gospel-preaching churches.

#### *5.3. Believer's Baptism*

Following the direction of the Scriptures we practice baptism of believers by immersion and only admit into membership those who have testified to their faith in the waters of baptism. Any person who professes allegiance to and faith in our Lord Jesus Christ, and whose life gives tangible evidence that this is the case may make known their desire to be baptized to one of the elders. An elder will then meet with the applicant who will be examined concerning their Christian experience, and understanding of the meaning of baptism.

### **ARTICLE 6: OFFICERS**

#### *6.1. General Statement*

Jesus Christ alone is the Head of His Church (Col.1:18). He has ordained that individual churches should be governed by Himself through officers whom He appoints, who are endowed by His Spirit with the gifts and graces needed to accomplish their work. Christ has ordained that local churches are to be

administered by elders and deacons. Beside these two offices the Scriptures acknowledge no office which continues in the church today (Phil. 1:1; 1 Tim. 3:1-13).

### *6.2. General Prerequisites*

- I. All officers of this Church must be members, except as provided in Section 6.7. Any individual set apart to one of these offices must be able to conscientiously affirm their agreement with this constitution, particularly Article 3: Statement of Faith. If they should at any time move from this position, they would be under spiritual and moral obligation to immediately make that fact known to the elders in an orderly manner.
- II. While we acknowledge the valuable gifts which God has given women and the valuable assistance they may render to the officers of the church (Rom. 16:1-6; Phil. 4:3; 1 Tim. 3:11), the Bible prohibits women from holding the office of elder in the church (1 Cor. 14:33b-35; 1 Tim. 2:8-15; 3:1-7). Also, in keeping with 1 Tim 2:11-15, where a woman is forbidden to teach or have authority over a man in a church worship context, no woman shall be appointed to a teaching ministry of the church where adult men would be under her ministry. Nevertheless, we acknowledge and encourage the valuable gifts and assistance of women in the formal instruction of children and other women (Titus 2:3-5), in the informal instruction even of men (1 Cor. 11:5; Acts 18:26), and in the deaconal and benevolent ministries of the church (1 Tim. 3:11; 5:9, 10).

### *6.3. Elders*

- I. Those who have been called of God to rule and teach in the church are called elders, pastors, or bishops. These are three interchangeable names designating one and the same office in a New Testament church (Acts 20:17, 28; Eph. 4:11, 12; Titus 1:5,7).
- II. Anyone desiring the office of an elder must evidence to God's people the personal, domestic, and ministerial qualifications that are set forth in the Scriptures (1 Tim. 3:1-7; Titus 1:5-9).
- III. Because the authority of the elders of the church is human authority exercised in the house of God, it has both high prerogatives and important limitations.
- IV. One crucial aspect of the elders' duties is personally overseeing the flock of God. Fulfillment of this duty shall include regularly and systematically meeting with each member of the church on at least an annual basis, except when physically impossible due to distance.
- V. Elders will be maintained in material necessities and disentangled from the cares of another vocation according to their gifts, the needs and capability of the church, and the direction of Christ her Head (1 Tim. 5:17ff).
- VI. Though a plurality of elders is the New Testament norm for every church, the New Testament does not specify the number of elders each church should have, nor does it dictate the length of an elder's term of office. One truly called to this office is usually called to it for life. He is a gift of Christ to the church. Only when an elder fails to meet the necessary scriptural qualifications for his office does he disqualify himself from being an elder.



#### 6.4. Deacons

- i. Deacons are responsible primarily to administer the benevolent concerns of the church as well as its business affairs (Acts 6:1-4). They assist the elders by freeing them up to focus on their primary responsibilities and work to preserve unity and facilitate serving opportunities amongst the congregation. They must fulfill the duties of their office in cooperation with, and in subjection to, the elders.
- ii. The number of deacons shall not be fixed. The church shall set apart according to its need those who evidence the scriptural qualifications for that office (Acts 6:1-7; 1 Tim. 3:8-13). This office is open to both qualified men and women (1 Tim. 3:11, NIV).

#### 6.5 Appointment of Officers

##### i. General Statement

The appointment of elders and deacons is the prerogative of the Lord Jesus Christ alone. However, He has ordained that each local church exercise the responsibility of recognizing those whom He is appointing to be elders and deacons in that particular church. Elders and deacons are ordained to office by the laying on of hands by the eldership (1 Tim. 4:14). This is an expression of approval for which the elders are responsible (1 Tim. 5:22). Therefore, each officer must have the approval, not only of the church as a whole, but of the eldership in particular. The Lord's appointment of an individual to either of these offices is recognized by means of that individual's possession of those graces and gifts required by Scripture for the particular office and his own conviction that the Lord is calling him to minister in that office. The recognition of officers is a matter of such importance that it should never be dealt with without much prayerful waiting upon God, an honest perusal of the relevant passages of Scripture, and a frank evaluation of those who are being considered. Each member of the church has a spiritual responsibility to be intelligently informed regarding these matters.

##### ii. Procedure of Appointment

The recognition of those whom the Lord has appointed to bear office in this church is executed in three steps: nomination, election, and ordination.

1. Nomination. Nominations to either office are made by the eldership.
2. Election. Any church meeting for the election of officers shall be announced on two consecutive Lord's Days previous to its being held. The names of all nominees shall be separately discussed and voted upon. During the discussion the nominee under consideration and members of his immediate family shall leave the presence of the church until the written ballot is taken. The scriptural qualifications shall be read and expounded, and the nominee's qualifications openly discussed in the fear of God and with due respect for the reputation of the nominee. The church should seek unity of mind concerning each nominee, but should such unity not be fully realized, no fewer than three-fourths of those ballots cast shall be required for election. This vote shall take place by written ballot subsequent to a full and free discussion oriented to the relevant Scriptural passages. The vote shall stand as it is first given in the written ballot.

3. Ordination. Following the election of an officer there shall be a portion of a regular worship service set aside at which time the officer shall be ordained by the laying on of the hands of the eldership. This solemn act should always be accompanied by the special prayers of the whole church (Acts 13:1-3). The laying on of the elders' hands shall signify their approval of an officer-elect. Should the elders be unable to conscientiously ordain an officer-elect (1 Tim. 5:22), they shall inform each member of their reasons in an appropriate manner.

#### *6.6 Review of Officers*

- I. Officers shall hold office only as long as they meet the biblical qualifications for their office in the esteem of the church. The church, therefore, shall reconfirm (or withdraw) its confidence in the biblical qualifications of each officer four year after their ordination and every fourth year thereafter.
- II. There may arise reasons that would require an officer to be reviewed before the regularly scheduled time. Such a review meeting may be called by a majority of the elders (or a majority of the other elders in the case of an elder). The members may also request such a meeting. This request must be set forth in writing with the signatures of one-fourth of the total voting membership of the church. It must be presented to the elders, who shall in a timely and constitutional way (see Section 6.3.iii below) call such a meeting.
- III. Any meeting for the review of an officer shall be announced on two consecutive Lord's Days previous to its being held. During the discussion, the officer under consideration and members of his immediate family shall leave the presence of the church until the written ballot is taken. The scriptural qualifications shall be read and expounded, and the officer's qualifications openly discussed in the fear of God and with due respect for the reputation of the officer. Any member who publicly suggests in such a meeting that the officer being reviewed is unqualified for his office must have previously spoken with the officer himself and informed the elders of the church of his concerns (1 Tim. 5:19). He must also present biblical and factual warrant for his concerns at the review meeting. Just as it is wrong for a church to retain an officer who is not biblically qualified, so also it is rebellion against the head of the church to reject an officer for any but biblical grounds. Additionally, any officer about whom such concerns are raised must be permitted, if he wishes, to return to the meeting and defend himself. The church should seek unity of mind concerning the matter, but should such unity not be fully realized, no fewer than three-fourths of those ballots cast shall be required for the confirmation of an officer in his office. Any officer failing confirmation no longer holds office in the church. This vote shall take place by written ballot; and the vote shall stand as it is first given in the written ballot.
- IV. An officer may resign his office without prejudice if he does so in an orderly fashion and for good and valid reasons. This resignation together with its reasons and the date upon which he wishes his resignation to be effective shall be submitted in writing to the elders of the Church.

#### *6.7 Loss of Plurality of Elders*

- I. This Constitution assumes, and the norms of biblical church order require, that a plurality of elders oversee this local church. Therefore, if at any period in the life of the church there no longer exists a plurality of elders in office and this lack cannot in a timely way be supplied, the remaining elder (or the church, if there are no elders) shall seek the temporary oversight of the pastors of a trusted sister church. A vote of three-quarters of the members present at a duly called members' meeting is required for the sister church's pastors to begin their oversight. The purposes of such an arrangement are to provide pastoral care and leadership in the recognition of a plurality of elders.
- II. When an eldership meeting this requirement and willing to undertake these responsibilities is located, the church shall within a reasonable period of time officially place itself under this eldership. If the church has a remaining elder, this eldership shall function as his fellow elders. This action shall be taken by a written ballot at a properly called meeting of the church. A three-fourths majority of those present and voting is necessary for such an action. The recognition of the oversight of such an eldership shall be confirmed (or failing a three-fourths majority withdrawn) in the same way at the annual meeting of the church in succeeding years. When a plurality of resident elders is raised up, the oversight arrangement here described shall immediately cease.

#### **ARTICLE 7: FINANCES**

7.1 The organization of this Church shall be carried on without purpose of financial gain for its members. Any profits or other financial gains to this Church shall be used in promoting its objectives as outlined above. This Church depends entirely on the prayers, personal services, and gifts of God's people. Before the annual business meeting, the Church board will prepare a detailed budget of the proposed expenditures for the coming year. Once the budget is approved by a majority vote of the congregation it will be the basis for the utilization of church funds.

7.2 The financial year of the Church shall terminate on the last day of December in each year, or on such other date as the elders may determine by ordinary resolution and as approved by the Canada Revenue Agency.

7.3 In the event of the dissolution of the Church, any property remaining on such dissolution of the Church, after the discharge of all debts and liabilities, shall be distributed to one or more qualified donees having similar objects and purposes to those of the Church or, failing which, to one or more qualified donees within the meaning of subsection 149.1(1) of the Income Tax Act.

#### **ARTICLE 8: AMENDMENTS**

8.1 This constitution may be amended, modified, or rescinded by a two-thirds majority of church members voting at any regular or special meetings for business. Such amendments must be submitted to the church membership two weeks prior to the meeting by a public and written announcement. Any considerations for by-laws will follow the same procedure.

8.2 The repeal or amendment of a prior provision of the Constitution, a resolution, policy or other enactment, or the repeal or amendment of the present Constitution, a resolution, policy or other

enactment, shall not in any way impair the validity of any act or thing done pursuant to any such repealed or amended Constitution, resolution, policy or other enactment.

## **ARTICLE 9: MEMBERS' MEETINGS**

### *9.1. The Annual Meeting*

An annual members' meeting of the church shall be held in January of each year. At this annual meeting, a report shall be given by the elders which shall contain an account of the membership of the church. The status of those whose membership involves unusual circumstances will be reviewed. A financial report for the previous year and the proposed budget for the coming year shall also be presented. These reports including the proposed budget shall be approved by a vote of the church.

### *9.2. Quarterly Members' Meetings*

Meetings of the church shall also be held in April, July, and October of each year. The focus of these meetings, as well as the annual members' meeting shall be the exercise of the keys given to the church by Christ (Mat.16:19-20, Mat. 18:18-20). This shall include (but not be limited to) the admission and release of members, the appointment of elders and deacons, major decisions on the priorities of the church's ministry (such as a church budget), and any amendments to the church's foundational documents.

### *9.3. Occasional Members' Meetings*

Church meetings may be called by the pastors or when one-fourth of the voting members make a written request for such a meeting. This request must state the reason for the meeting, be signed by one-fourth of the members in good standing, and must be presented to the pastors, who shall in turn make the proper announcement of the meeting. Every meeting at which business is to be transacted shall be announced at regular services for at least two successive Sundays. Other business meetings at which there is no business transacted by vote may be called at the discretion of the pastors without previous notice.

### *9.4. Voting*

All members shall constitute the voting membership of the church (see sections 4.1–4.3). All voting members should regard their presence at a duly called church meeting with the same seriousness with which they would regard their attendance at a stated service of worship. It shall be our goal to prayerfully discern the mind of God so that in all matters of church business it may be said of us, as it was said of that church business meeting recorded in Acts 6, that this thing "pleased the whole multitude." However, in situations in which this unanimity is not realized, no less than a two-thirds majority of those voting will make a resolution valid. In other matters wherein the Constitution requires a different proportionate vote, this two-thirds figure will be overridden by the express statements of the Constitution regarding those categories of business. The voting members present at any properly convened meeting of the church shall constitute a quorum for the transaction of business. The elders shall cancel any previously announced business meeting of the church if through an act of God (such as inclement weather) an unusually large proportion of the members of the church cannot be present.

## **ARTICLE 10: TRUSTEES**

In order to “render unto Caesar the things that are Caesar’s,” this church shall have an official Board of Trustees. The board shall consist of at least three (3) members in good standing, duly elected by at least a two-thirds majority vote of the members at a stated meeting of the church. When necessary, this board will function as the legal representatives of the church. The trustees do not have unilateral power to alter the constitution or overrule the will of the congregation or the elders on any matter of church practice. However, it is the solemn duty of the trustees to ensure at all times that the church is operating in compliance with charity law and other pertinent legal requirements.

#### **ARTICLE 11: MERGER DOCUMENT**

A joint merger document dated January 21, 2024, was adopted by the members of both *New City Baptist Church* and *Mount Pleasant Road Baptist Church* in order to evidence the merger of the two churches. Where the stipulations of the merger document conflict with, or add to, the above ten articles, the merger document is to take precedence and be followed. The transition team created by the merger document will be dissolved on January 21, 2027, provided the Church possesses a plurality of non-staff elders on that day. If the Church does not have more than one (1) non-staff elder on that date, the transition team will continue and only be dissolved when that requirement is fulfilled.

#### **Article 12: CONFLICT OF INTEREST**

In accordance with the law regarding fiduciary duties, Trustees and Officers shall disclose any personal interests, gain or benefit whether direct, indirect or imputed, in any actual or proposed contract, business transaction, financial arrangement or other matter with the Church which may benefit the individual or their family members in any manner whatsoever. Trustees and Officers shall refrain from entering into any such arrangement where a conflict of interest is determined by the members.