

Church Administration

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CHAPTER I

I. Starting a new Local Church

- A. Philippians 4:6 – “Be careful (anxious) for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.” A local Church, or anything undertaken by God’s people, should be conceived, planned, and carried out with much prayer. It is best, in fact, to spend some weeks, or even months of planning and prayer before undertaking such a task.
1. Pray about location. God does not lead us to start a new work on the doorstep of another successful fundamental work that is getting the job done.
 2. Depending on the part of the country and the spiritual climate, you would do well to have a good Fundamental Church as your sponsor. Again, pray about it and discuss it with local Bible-believing pastors.
 3. Have a godly Pastor go with you and survey areas which are in dire need of a good, fundamental, Bible-believing Church.
 - a. You can start in a store front
 - b. You can start in a school
 - c. You can start in a rented hall
- B. Romans 12:11 – “Not slothful in business; fervent in spirit; serving the Lord...” While the ministry is not a business in the secular sense, it is the business of the Lord and should be carried out in a business-like way which is honoring to the Lord. There are some aspects to establishing a new business, which are quite similar to establishing a new local Church.
1. Location – A location with the best possible visibility to the public is of vital importance. Although a particular facility may be perfect for a Church, a somewhat lesser facility on a main thoroughfare, and easy to find is better.
 2. The facility itself – Try to find something which has not only a room large enough to accommodate some 50 to 60 people for church services, but also one which has some side rooms to use for nursery and Sunday School classes.
 3. Parking – Great care should be taken to not offend neighbors with street parking in front of their homes. This is why it is often good to begin in a strip shopping center or school where there will be plenty of parking available on Sunday. (At first, the Church will probably have to have their mid-week prayer service in the Pastor’s home, or at another location.) Check with the city concerning laws having to do with parking and building capacity.
 4. Restrooms – In the case of any commercial building, there will be requirements, be they city or county, which have to do with restroom accommodations for every so many people.
 5. Name – Be careful when you name the Church that you give it a name that will not have to be changed when you permanently locate.
 - a. Putting a direction in the name of the Church requires that you stay on that side of town. Names such as Northside, Eastside, etc., limit the scope of your ministry. A common mistake is to use the name Central in a Church, which limits it to be eventually, an inner-city Church.

- b. If making this mistake causes you to have to change the name of the Church later on, people will get the idea that the original Church folded up and is no longer in existence. An example of this here in Houston is North Freeway Baptist Church which located about 15 miles to the Northeast of their original location in an out-of-the-way wooded area which is somewhat hard to find, although it is a much nicer area. The name had to be changed because of the new location.
 - c. Don't be ashamed of a name that let's people know what you stand for. If it is a Baptist Church, call it a Baptist Church.
 - 6. Furnishings – If you start as a mission of another Church, they may be willing to help you with such things as chairs, pulpit, communion table, song books, communion service, an older piano, etc. If you are beginning on your own, pray for the Lord's leading and hunt for churches which are changing out their pews, buildings which are being renovated, etc. You might have to use pie pans with felt in the bottoms as offering plates to begin with. If you cannot find a reasonable piano, you might pray that God would send someone along who has a keyboard, and is willing to play it.
 - 7. The Building's appearance – It may be that you will find just the right facility in just the right location, but the outside may need some work. Ask the owner if he or she will let you paint and fix up the outside in exchange for a month's rent. Try to get donations of paint and supplies to do so. You might even get some trades people of the area to attend by seeking some help to fix up the building. People like to be asked to participate. If you are starting under the sponsorship of an already existing Church, their people might come and contribute a days work.
- C. Acts 1:8 – “But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”
 - 1. Beginning to build the local Church:
 - a. It is best not to try to start with just your own family. Plan several weeks of canvassing and door-to-door soul winning before trying to make a start.
 - b. You might be able to get some people from your sponsoring Church, or some other good Church to give you a couple of week-day evenings to cover more territory.
 - c. We will discuss in class how to start some home Bible studies to build a congregation before starting.
 - d. Produce some attractive full-color brochures to use in canvassing, along with some good Gospel tracts with your church name and location on them to use in canvassing and soul winning. One of the best things about starting a church from scratch is that your congregation will have had only one Pastor, for the most part.
 - 2. You will need to put as much time and effort into building your congregation as possible. If you are working at a full-time job, as most will have to do, you will need to put three or four evenings a week into canvassing and soul winning.
 - a. Keep excellent records of every good prospect.

- b. Put lots of emphasis on children and young people.
 - (1) Have something planned for the night before your first Sunday service that will bring in the youth.
 - c. Plan to have an exciting Bible Time or Vacation Bible School your first summer.
 - d. Plan ahead, and have exciting things to announce to your people every service.
 - e. Have something like a barbecue following the first Sunday service. Make this one free.
- 3. If only one or two families come to the first service, invite them to your home for something that week and have a Bible Study, Christian video or something else interesting, along with some light refreshments. Keep working these people until they become close friends.
 - a. Encourage those who come to tell their friends and neighbors and try to get them to come.
- 4. While we will talk about this more later on, be sure there is finances to the people who come so that they can see where every penny is used.
- 5. Even if you have to borrow some good musical talent from another Church, have good music and some special music at the first service. Look for good musical talent among the people you reach and teach them what good music is from the beginning. Most people these days expect to hear contemporary music in the Church and don't know what good music is.
- 6. If at all possible, get, or build a small platform for the front of the room so that you will be high enough above the crowd that everyone can see your face when you are preaching.
- 7. Work long and hard on your messages so that you can get a lot said in about 25 to 30 minutes. The average crowd will not stay with you much longer than that.
- 8. Give a clear invitation at every service and make some provision for baptizing every convert as soon after they are saved as possible.
- D. There is much more we could say about this subject, but that would be another course. We must get on with the main subject of this course in Church Administration.

CHAPTER II

II. The formation of a Church charter:

- A. If you are starting a new Church under the sponsorship of an already established Church, you will want to operate under their charter until you are ready to have your charter meeting and become a separate local Church.
- B. When it comes time to have your charter meeting, you will want to have met with each family or person becoming charter members, to make sure they are in complete agreement with your charter and constitution.
- C. Here are a couple of sample charters for you to follow:

- 1. We, the Born-again, Scripturally baptized members of _____ -- _____ Baptist Church agree to be loyal to the Word of God in deed and truth, to back our Pastor, to be faithful in attendance at all services, unless providentially hindered, to support the Lord's work with regular tithes and offerings, as well as with prayer, to be faithful in private devotions; to not listen to, practice nor follow anything contrary to sound doctrine, Christian conscience, and separation; to live exemplary lives so as to challenge other Christians to holier living; to be a testimony to those who know not our Lord and Savior Jesus Christ, the Head of the Church.

If the time should come when I can no longer uphold the doctrine and practice of my Church, nor follow its Pastor as he upholds the doctrine and practice of my Church, I will quietly withdraw all my contact and association from the Church so as not to be used of Satan to cause confusion, division, and thus be brought before the Church for discipline.

- 2. 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 Ghost, we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage 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, disciplines and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the Church, the relief of the poor, and the spread of the Gospel throughout all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and aggressive anger, to abstain from the sale and use of

intoxicating drinks as a beverage, and to be zealous in our efforts to advance the Kingdom of our Savior.

We further engage 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 rules of our Savior to secure it without delay.

We moreover engage that when we remove from this place, we will as soon as possible unite with some other Church, where we can carry out the spirit of this covenant and the principles of God's Word.

CHAPTER III

- III. You will also want to have a Church Constitution and By-Laws ready when it comes time to organize a new separate church.

The following is a sample Church Constitution and By-Laws.

CONSTITUTION AND BY-LAWS

OF

_____ BAPTIST CHURCH

Preamble

Having received by faith the Lord Jesus Christ for our salvation; Believing the Bible to be the Divinely Inspired, Infallible and Authoritative Word of God; Accepting the historic, distinctive, Baptist principles in so much as they are in complete agreement with the Bible; and knowing that all things should be done decently and in order; we therefore band ourselves together as a body of Born-again, immersed believers in Jesus Christ, and hereby adopt the following constitution as our method of labor for the Lord.

Article I – Name

The name of this church is: _____ Baptist Church of Houston, Texas; incorporated under the laws of the State of Texas on _____-th, 19__.

Article II – Purpose

The purpose of this church shall be, as a soul-winning institution, to preach the Gospel of Jesus Christ; to administer the ordinances of the New Testament; to promote the spiritual growth of its members; to provide a Christian education in all of its aspects; and to evangelize the world as a Bible-believing, missionary-minded, evangelistically-alive, independent, fundamental, Baptist church should do.

Article III – Character

Section 1 – Doctrinal Position:

A. *Inspiration of the Bible*

We believe the Holy Scriptures as contained in the Old and New Testaments to be the verbally and plenary inspired Word of God, inerrant, infallible, powerful and God-breathed. Psalm 19:7,11; II Timothy 3:16,17; II Peter 1:16-21

B. *God the Father*

We believe in God the Father, perfect in holiness, infinite in wisdom, and measureless in power. We rejoice that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer; and that He saves from sin and death, all who come to Him through Jesus Christ. Matthew 6:9; Isaiah 40:28; Job 42:2; Proverbs 5:21; Jeremiah 33:3 and John 14:6

C. *Jesus Christ*

We believe in the deity of our Lord Jesus Christ, in His Virgin birth, in His sinless life, in His miracles, in His vicarious and propitious death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal pretribulational return for His saints, and His pre-millennial return in power and glory with His saints to establish His eternal reign in righteousness. John 1:1-14; John 14:9; Isaiah 7:14; Matthew 1:18-25; John 10:36; Hebrews 2:9; John 6:44-69; John 3:1-18; Romans 3:25; Revelation 1:5; I Corinthians 15:12-28; I Thessalonians 4:13-18; I Corinthians 15:50-55; Acts 1:11; Titus 2:13; Jude 14,15; Matthew 25:31-46

D. *The Holy Spirit*

We believe in the Holy Spirit, the third person of the Godhead, and the active person of the Godhead in the world today. We believe He is sent into the world to convict the world of sin, of righteousness and of judgment. John 16:7-11 We believe all born-again people are baptized into the body of Christ by the Holy Spirit. I Corinthians 12:13 We believe in the indwelling of believers by the Holy Spirit. Romans 8:14-27 We believe the Holy Spirit teaches, guides and protects the believer in this life. John 14:16-26

E. *God and the Trinity*

We believe there is one God, eternally existent in three persons; Father, Son and Holy Spirit. I John 5:7; John 1:18; I Corinthians 2:9,10; The Father is God. Romans 1:7; The Son is God. Hebrews 1:8 and the Holy Spirit is God. Acts 5:3,4

F. *Justification by Faith*

We believe that man is justified on the single ground of faith in the shed blood of our Lord and Savior Jesus Christ. Romans 5:1

G. *Eternal Security*

We believe in the perseverance of the saints and that every born-again believer is eternally secure in our Lord Jesus Christ. John 10:27-29

H. *Separation From the World*

We believe that all believers in our Lord Jesus Christ are called into the life of separation from worldly and sinful practices, and unto the Lord as His personal property. James 4:4; Romans 12:1,2; I John 2:15,16; II Corinthians 6:14-18

I. *Evangelism*

We believe that the commission of the true church of Christ is to be evangelical, missionary, evangelistic and fundamental; therefore, we believe in carrying the Gospel to every creature, baptizing believers in the name of the Father, the Son and the Holy Spirit as stated in Matthew 28:16-20.

J. *Personality of Satan*

We believe in the personality of Satan, "That Old Serpent Called the Devil, and Satan which deceiveth the whole world". Revelation 12:9,10; Matthew 4:2-11; Isaiah 14:12-17; John 8:24

K. *Sin*

We believe in the universality and exceeding wickedness of sin. Ezekiel 18:4; Romans 3:10-26; Romans 6:23 We believe that man is a sinner both by nature and by choice. Romans 5:12

L. *Heaven and Hell*

We believe that Heaven is a place of eternal blessedness, and the destination of the saved. We believe that Hell is a place of eternal suffering, and the destination of the unbeliever. II Corinthians 5:1-10; Revelation 20:1-15; Revelation 21:2

M. *Good Works*

We believe that all born-again believers in the Lord Jesus Christ should be careful to maintain good works. Ephesians 4:1; Titus 2:11-14; Titus 3:1-11

N. *The Church*

We believe that the Church Universal consists of all those who in the present dispensation, truly believe and accept Jesus Christ as Lord and Savior. We believe in the local church, independent, autonomous, indigenous and free from interference by any ecclesiastical or political authority; subject only to the authority and Lordship of Christ, its Head. I Corinthians 1:2; Matthew 16:16-18 We believe there are two ordinances of the church: Baptism by immersion, and the Lord's Supper. We believe that both of these are for the purpose of symbolizing the identification of the believer with the Lord Jesus Christ and that they have no saving merit in themselves. Matthew 28:19; Romans 6:1-6; I Corinthians 11:23-32; Luke 22:15-20

Section 2 – Covenant:

We agree to be loyal to the Word of God in deed and truth, to back our Pastor, to be faithful in attendance at all services unless providentially hindered, to support the Lord's work with regular tithes and offerings and prayer, to be faithful in private devotions, to not listen to, practice or follow anything contrary to sound doctrine, Christian conscience and separation; to live exemplary lives so as to challenge other Christians to holier living; to be a testimony to those who know not our Lord and Savior Jesus Christ, the Head of the Church.

If the time should come when I can no longer uphold the doctrine and practice of my church nor follow its pastor when he is upholding the doctrine and practice of the church, I will quietly withdraw all my contact and association from the church so as not to be used of Satan to cause confusion, division, and thus be brought before the church for discipline.

Section 3 – Policy:

The leadership of this church shall be vested in the Undershepherd, who is the pastor, and the council who shall recommend to the congregation those things that they feel the church should do or undertake. In matters of discipline and spiritual direction the Pastor and the Council shall determine Scriptural policy; and in matters financial and otherwise, the Council shall recommend action and the congregation shall decide by voting. Details are given in this constitution.

Section 4 – Scriptural Convictions:

A. *Discipline of children:*

It is our conviction based on the Holy Scriptures, the Bible, that “a child left to himself bringeth his mother to shame.” (Proverbs 29:15 and “the rod of correction and reproof will bring wisdom to a child.” “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.” (Proverbs 22:15) We believe, therefore, that a child should receive corporal punishment when needed, administered with love and concern, and accompanied with a thorough explanation of why he or she is being punished. We believe it is important to pray with the child who is being disciplined, encouraging them to seek God’s forgiveness, and His help to live as he or she ought.

B. *The Family Unit:*

We believe the family is the first institution established by God. We believe children are the property of God, and that He places them in the custody of their parents, to whom He gives the responsibility for discipline, education and training along with spiritual guidance. (Genesis chapters 3,4; Proverbs 23:22; Ephesians 6:1,2 and Exodus 20:12) We also believe it is the God-given responsibility of the Church, through its ministries to strengthen this discipline and teaching as a second line of defense. (I Thessalonians 5:11-25 and the book of Ephesians)

C. *Education:*

We believe, that in order to protect the minds of our children from the godless philosophies of the world, namely: communism, socialism, humanism, evolution, the occult, etc. it is the church’ sacred responsibility to educate the children of its families, and the families of other churches of like convictions and beliefs. (Psalm 1:1-6; Proverbs 22:6; Matthew 28:19,20 and Acts 5:42)

Article IV – Membership

Section I – Reception of Members

Candidates for membership shall publicly make known the desire to unite with this Church by coming forward at the close of any regular service of the Church. At that time they shall be given a copy of the constitution, by-laws, covenant and policies of _____ Baptist Church. After they have had the opportunity to read these documents, the Pastor and the Deacons, or just the Pastor shall meet with them at their convenience and give them opportunity to give their testimony of their salvation experience and to ask any questions they might have about this Church. At the next regular meeting of the Church the congregation shall then vote on receiving them into the membership. Upon acceptance the person or persons shall then be welcomed into the membership of the Church by being offered the right hand of fellowship.

A. *By Baptism:*

Any person professing faith in the Lord Jesus Christ, giving evidence of a change in heart and accepting the views of faith and practice adopted by this Church may, upon baptism by immersion, be received into its membership.

B. *By letter:*

Any member from some other Church of like faith and practice may be received by letter of recommendation and dismission from that Church, into the membership of this Church.

C. *By statement of Christian experience:*

Any person who has been born-again by faith in Jesus Christ, and has been baptized by immersion in a church of like Faith and Practice and has no regular letter of dismission may be received on the strength of their Christian experience and Baptism.

D. *By Restoration:*

Members of this church from whom the hand of fellowship has been withdrawn may be restored upon their demonstration of true repentance and good intentions.

Section 2 – Dismissal of Members:

A. *By letter:*

A member, upon the request of another church of like faith and practice, may be dismissed to the fellowship of that church by letter of recommendation.

B. *By Erasure:*

A member uniting with a church other than one of like faith and practice may be dismissed by their request and the name shall be removed from the membership of the Church. A member uniting with any other church without notifying this Church is automatically removed from the membership of this Church.

C. *By Exclusion:*

A member may be removed upon failing to respond to Scriptural discipline.

D. By Death:

E. By Inactivity:

When a member is absent for three months without sufficient reason, he/she may lose voice in church business. When a member is absent six months without sufficient reason, he/she shall be dropped from the church roll. No letter will be granted until they are reconciled. In the meantime, it shall be the responsibility of the Pastor and Deacons to make every effort to bring about reconciliation.

F. By Non-conformity:

A member or candidate for membership in this Church shall forfeit his or her right as a member by failing to submit to the doctrine, policies or covenant of this Church.

Section 3 – Voting:

Members eighteen (18) years old, or over shall be eligible to vote on all matters of business which are legally and properly presented in any business meeting. Except as otherwise specified, a majority vote of all members present and voting shall be required for the passage of any motion, resolution, or transaction of any business. A quorum is 20% of the active membership.

Article V – Officers and Duties

Section 1 – Officers:

The elective officers of this Church shall be the Pastor, Deacons, Trustees, Church Treasurer, Secretary, Song Leader and Sunday School Superintendent. Qualifications of all officers and teachers, whether elected or appointed, must be in accord with the Scriptures: that is, they are to be sound in doctrine, blameless in conduct, mature, of good reputation and faithfully support the Church and the Church Covenant.

Section 2 – Election and Duties:

A. Pastor:

The Pastor shall be chosen by at least a 2/3 majority vote of members present and voting at a business meeting called for this purpose, and he shall be chosen from candidates recommended by the pulpit committee. 3/4 majority vote of those members present and voting shall be required to dismiss a pastor. The Pastor, when called, shall be for an indefinite period. The terms of the call given to the Pastor will be recommended to the Congregation by the Council for congregational vote of approval.

The duties of the Pastor shall be: To regularly preach the Word of God so as to feed God's people and to make known the way of salvation to the lost; to conduct the worship services of the church; to administer the ordinances; to supervise the teaching ministry of the church; to faithfully perform the pastoral duties among the members and prospects; to act as moderator of the church; and to represent the church at any time such representation is advisable. He shall oversee all the ministries of the church. He shall be responsible for the pulpit and supply of it.

B. Deacon:

There shall be as many deacons as the Pastor and the Council deem necessary. Candidates for the position of Deacon in this church shall be nominated by the Pastor's Council which shall act as a nominating committee and shall be presented to the congregation in the form of a posted notice on all bulletin boards and may be added to those posted list by the congregation to be considered by the Pastor and the Council. If there are no reasons why the additional nominees do not meet the requirements for the office, their names will be added to the final ballot. All nominations shall be subject to approval by the Pastor. They shall be elected by a majority vote of the members present and voting and shall serve a three year term beginning with their installation on the first Sunday in January. Deacons shall only be elected after being tried and proven and found to be qualified and worthy.

The responsibilities of the Deacon shall be: To counsel together with the Pastor; to share vision, to pray to help discern God's will, to follow and support the Pastor and to help promote harmony among God's people. They also share the responsibility for the care and upkeep of the property and equipment, the opening and closing of buildings, seeing that temperature and light is sufficient and making sure that ushers who are qualified are present and functioning at every service. In cases of church discipline they shall assist the Pastor in administration. They shall assist in the serving of Communion and in the Baptismal services. It shall also be their responsibility to assist the Pastor in meeting with candidates for membership in the church when the Pastor deems it necessary. The Deacons of this church, as its spiritual overseers, shall also serve as the School Board of the church. They shall work together with the Pastor, Administrator, Principal and other spiritual leaders in the educational ministries of the church to determine policies, set guidelines in keeping with the convictions and doctrinal beliefs of _____ Baptist Church as they are believed to be set forth in the Holy Scriptures, and assist the administration of the school in the interviewing and procuring of teachers and staff members.

C. *Trustee:*

There shall be as many Trustees elected as are necessary. They shall serve with the Deacons on the Pastor's Council. They are elected by the same manner as the Deacons, and shall take office on the first Sunday in January, and shall serve for three years.

Trustees shall have authority to maintain property by repairs, improvement, etc., and may spend up to \$100.00 without consulting the congregation.

D. *Church Treasurer:*

The Church Treasurer shall be elected to a three- year term by the congregation.

The Church Treasurer shall see that funds are rightly dispensed, bills are paid, an accurate record is kept of all finances, and financial reports are given periodically.

E. *Secretary:*

The Church Secretary, or Clerk shall be elected to a three-year term by the congregation.

The Church Secretary shall keep minutes of all church meetings of the congregation for business purposes. These shall be posted on the bulletin board and a copy kept for a permanent record. The Secretary shall also take information on all who make decisions or who come for membership in the church, including church letters.

F. *Song Leader:*

The Song Leader shall be elected to a three-year term by the congregation.

The Song Leader shall be responsible to see that good music is chosen for congregational meetings and that there is someone present to lead singing. He shall work closely with the Pastor to coordinate the services in order to bring the greatest glory to the Lord. In the event of special services the Song Leader shall see that music is chosen and a song leader present at each service.

G. *Sunday School Superintendent:*

The Sunday School Superintendent shall be elected to a three-year term by the congregation.

The Sunday School Superintendent shall work closely with the Pastor to oversee the Christian Education ministry of the Church in the Sunday School, and shall see that teachers are provided, records kept, a Sunday School curriculum followed and order maintained. It shall also be his responsibility to keep the Pastor informed as to the progress and growth of the Sunday School. He shall see that Sunday School growth incentives are provided, and that special emphasis is made to increase the Sunday School growth.

Section 3 – Other Officers and Organizations:

A. *Pastor's Council:*

The men who serve on the Pastor's Council will take office on the first Sunday in January for a three-year term. The number will be as needed and deemed wise. All nominations shall be made by the Council that shall act as a nominating committee for all officers. The congregation can make nominations as previously explained. Council members shall be added as needed.

B. *All Paid Staff:*

All paid staff shall be the prayerful choice of the Pastor. He, as overseer, reserves Scriptural right to remove anyone from any position who is not in harmony with the Scriptures and Christian love, or who is failing to do as adequate a job for the good of the Saints. I Peter 5:5; Hebrews 13:17; I Timothy 3:5. All paid and voluntary staff members who are members of _____ Baptist Church, including those who teach in the educational ministries, Sunday School, Youth Ministries, Day School, etc., will be expected to take part in the evangelistic outreach of the church on a voluntary and regular basis in some way in which they are able in the light of their responsibilities.

C. *All Officers and Programs:*

All choices of officers and programs will be subject to the Pastor's approval who is to watch for the souls of the flock. All other officers not designated here will be appointed by the Pastor. Hebrews 13:1

Article VI – Meetings

Section 1 – Worship

- A. The stated regular meetings of the church for public worship shall be held on Sunday morning, Sunday evening and Wednesday evening, as well as at any other time which the Pastor and the Council may deem advisable.*
- B. The ordinance of the Lord's Supper shall be commemorated on the first Sunday each month in the evening service and at such other times as the Pastor and the Council shall deem advisable.*

Section 2 – For Business:

- A. Congregational meetings shall be called by the Pastor as they are needed. Acts chapters 1 and 6*
- B. Congregational meetings shall be prayerful and in accord with Scripture and Christian love, as all assembling of Saints should be.*

Article VII – Ownership of Property

Section 1 – Ownership

For the sake of maintaining a sound, fundamental, and uncompromising testimony, in the event that a faction should arise in the church which did not agree with the doctrine, covenant, stand and/or police of _____ Baptist Church, the property of the church along with all assets and holdings shall remain with those who maintain the doctrines, covenant, stand and policy upheld by this document.

Section 2 = Dissolution of Organization

For the sake of preserving a testimony, or in the event that the time ever comes that the members (and especially the elected leaders) cannot find a pastor with sufficient courage to stand for the doctrinal position and policies of the church, the members are authorized to dissolve the organization and to dispose of the property. All money received for the sale of the property will go for the spread of the Gospel through similar organizations, mission works, etc., with the same evangelistic and doctrinal emphasis as that of _____ Baptist Church. This is not a provision for failure, but a precaution against the flood of apostasy and greedy men who will increase as the time grows closer to the end.

By Laws

1. *Any member of the church 18 years old or older shall be entitled to vote on all matters of business brought before the church.*
2. *All business meetings of the church shall be opened and closed with prayer.*
3. *The purchase, or sales of property, loans, erection of new structures, or all major changes shall be by the consent of the congregation.*
4. *We believe the church should give at least 10% of its income to the Lord's work outside the local realm. This 10% or more may be from the regular budget, or gifts in addition to it. This decision shall be made by the congregation, and the church will also decide what missionary works to support.*
5. *These By Laws may be altered, suspended, or amended at any business meeting of the church by a 2/3 majority vote of the members present and voting.*

CHAPTER IV

Leadership and Elected Officers of the Local Church

I. The Bishop (overseer) or Pastor

- A. I Timothy 3:1-7 and Titus 1:5-9 Paul wrote I Timothy and Titus at the same time from somewhere in Macedonia just before his second imprisonment in Rome. Timothy was in Ephesus while Titus was on the Island of Crete. Their problems and ministries were quite different, but the qualifications for a Bishop are the same in both Epistles. We will study the requirements one at a time in class so as to give understanding concerning each one.
1. What about Elders? – In the passage in Titus, the terms Bishop and Elder are used interchangeably. The term Elder has its origin with Israel in the wilderness where God instructed Moses to choose those who were to assist him in the position of subordinate judges in the judging of Israel's lesser problems. While the terms are found to be used interchangeably in the New Testament, the use of the term Elder is often used in a more Jewish setting, and the term Bishop in a more general sense. As the Church in a given area grew, there was no way for all of the believers to meet together in one service. There had to be other Elders in the Church who could minister to divisions and needs of the local flock. Almost from the beginning, the Church at Jerusalem needed elders, for in the first day of its existence the membership grew to over 3,000. (See Acts 2) While there were Elders in the early Church, the number grew, as did the Church.
- In other contexts, the term Elder seems to be used to refer to someone who is older and wiser, and more thoroughly versed in the Scriptures than other men in the Church. See II John; III John; Philemon V-9; and I Peter 5:1-5. Paul uses the same Greek word in Philemon V-9 to refer to himself, but it is translated "aged" in that instance.
- B. There seems to be nothing unscriptural in a Church having several Elders, but they should not run the Church with the Pastor or Bishop being subordinate to their authority. A shepherd is subservient only to his master, not to the sheep.
1. Some churches have Elders in the position in which Deacons would serve in a Baptist Church, and Deacons in the position in which a Trustee (not a scriptural office) would serve in a Baptist Church.
 2. A flock of sheep must have one main shepherd who is in charge, while helpers are subject to his wise and experienced leadership.
- C. While Bishops and Elders may have several similarities, Bishops and Deacons are not to be confused. With the Scriptures always as our final authority, we see that Deacons were chosen for a different purpose.

- II. Deacons – The Deacons were first chosen in the Church at Jerusalem in Acts 6:1-4. The word Deacon means servant, and their office is clearly one of assisting the spiritual leaders of the Church in solving problems so as to release the spiritual leaders to be able to give themselves to prayer and the ministry of the Word. Acts 6:4. This does not, however lessen the importance of their position.

- A. The importance of their position is born out in the requirements which are set forth in Acts 6:1-4 and in I Timothy 3:8-13.
 - 1. Jesus Himself said He came not to be served, but to serve.
 - 2. They obviously had the authority to baptize, as seen in Acts 8:26-40.
 - 3. They also were qualified to preach the Word of God, as seen in Acts 8:5 and Acts chapter 7.
 - B. The term served by a Deacon varies from Church to Church. Some Church boards are self-perpetuating, while others require that a Deacon be on the board for a term, and off for a term. This also will probably be determined to some extent by the size of a Church and the availability of qualified men. It is my personal conviction that a man should sense some kind of calling to the position, and that he should show an aptitude for the position as well as filling all of the Scriptural requirements.
- III. The Church Treasurer – Among those whom Jesus chose to be His special twelve, Judas, one of their own number was chosen, or appointed to be the treasurer (To carry the bag).
- A. It is my personal belief that, since this position has such a strong part of the Church's over-all testimony in the community, the person who fills it should at least meet the qualifications of a Deacon. In many cases, one of the Deacons of a Church will be asked to take this position. In other Churches it is an elected position. I personally believe a man should have this responsibility, but many Churches have women elected to this office.
 - 1. The treasurer should not have the sole responsibility for all the handling of the monies, paying the bills, making deposits, and keeping the financial records. Most Churches have at least two, and sometimes three who count the offerings, make the deposits, and sign off on the final count.
 - 2. There should be at least two signatures required on each check that is written.
 - 3. It is wise if the Pastor does not sign on checks, or have anything to do with the direct handling of the finances. He should have access to financial records so as to keep track of the financial condition of the Church, but he is wise if he does not delve into what any individual is giving. There will be times when he will want to ask the treasurer about the general giving habits of a person to see if he is qualified to run for an office in the Church, but he should not monitor any person's giving.
- IV. The Church Clerk – In every small congregation the same person who serves as treasurer may serve as Church Clerk. It is best, however, if they can be two different people. The husband and wife of one family should not fill these two offices. This office should also be filled by someone, man or woman, who meets the requirements of a Deacon.
- A. The office of Clerk is an elected office.
 - B. The duties of the Clerk:
 - 1. The Clerk must keep minutes of the date, time, purpose and details of all and every official business meeting of the Church. These should be reported in duplicate and one copy kept at home, while the other should be kept in a safe place at the Church.
 - 2. The Clerk should take all necessary information on all decisions, baptisms, transfers of letters for membership, all new members joining the Church by any other means, and all Church dismissals. Dates, times and other pertinent information are very important.

3. The Clerk should provide the Pastor with all this information, as well as a complete and up-to-date membership list with names, addresses, telephone numbers, birthdays, anniversaries, etc., at all times when called upon to do so.
4. The Clerk should keep track of those who should be dropped from the Church rolls for any constitutional and biblical reasons and supply these to the Pastor and the Board when necessary.
5. If the Church is large enough for the Pastor to have a secretary, the Church Clerk should provide the Church secretary with all of the above information on an on-going basis.

V. What about Trustees? – The office of Trustee is not a biblical office. Many churches have trustees to act as liaison between the Church and the government. They deal with property and material equipment, etc. They are responsible for the upkeep of the grounds and buildings, as well as investments. I personally believe that the Deacons should all be recognized, and voted in as Trustees also, and that a separate office with this name not be maintained. Too many churches have trustees handling Church business when they do not have the spiritual qualifications.

VI. What about Committees?

- A. Some Pastors like to appoint and work with and through committees, but I do not. Committees are often helpful for a brief time, but committees that serve on an on-going basis are most often a real hindrance to the work of the Church. There are too many that want to make decisions on the basis of “I think” instead of seeking the will of the Lord in prayer.
- B. Times when committees may be useful:
 1. For special occasions such as Christmas programs, Father’s Day, Mother’s Day, 4th of July celebration, etc.
 2. Evangelistic or revival meetings
 - a. Transportation committee
 - b. Music committee (unless you have someone in charge of the music program)
 - c. Visitation committee
 - d. Follow-up committee
 - e. Committee in charge of counselors
 - f. Committee in charge of ushers
- C. I do believe, however, that is better if the Pastor or someone of his choosing is placed in charge of each of these areas.
- D. Someone has said that an elephant is a mouse which was designed and built by a committee.

CHAPTER V
Business Meetings and Elections

- I. The Business Meetings of the Church:
 - A. All business meetings of the Church should be conducted in accordance with Roberts Rules of Order.
 - B. The Church business meetings, whether the Church is incorporated or unincorporated (We will discuss the matter of incorporation later on), should be held on a monthly basis; probably on a Wednesday night and should follow the following general outline:
 - 1. A season of prayer for God's guidance.
 - 2. A call by the moderator (usually the Pastor) for the meeting to come to order.
 - 3. The reading of the minutes of the last regular or special business meeting.
 - a. Vote by congregation to accept or amend
 - 4. Old business (business which has been tabled, or for some reason not finished at previous meetings)
 - 5. New business
 - 6. Presentation of printed monthly financial record of all ministries.
 - 7. Call for motion to adjourn (This is the only motion in a business meeting which does not need a second)
 - 8. Close with prayer
 - C. The Annual Meeting of the Church:
 - 1. Season of Prayer for God's guidance
 - 2. A call by the moderator (usually the Pastor) for the meeting to come to order.
 - 3. Reading of the minutes of the last regular or special business meeting
 - a. Vote by the congregation to accept or amend
 - 4. Old Business (All old business from the year just completed should be resolved and gotten out of the way)
 - 5. Election of officers for the New Year
 - 6. Annual financial report presented in printed form
 - a. Vote by the congregation to accept or reject for correction.
 - 7. Proposed budget for the Church and all its ministries for the new year presented (every area of expenditure should be included, and then the printed, proposed budget should be broken into monthly need and weekly need).
 - a. Vote by the congregation to accept or reject for revision.
 - 8. Any other new business
 - 9. The moderator should then entertain a motion to adjourn the meeting.
 - 10. Closing prayer for God's guidance in the New Year.
 - D. The business meetings can, if conducted correctly, and if bathed in prayer ahead of time, be some of the most blessed and inspiring of all the meetings of the Church. It is here that we have opportunity to see demonstrated the admonitions given in I Corinthians 14:40; Colossians 3:17 and 23; and I Corinthians 10:31.

II. Nominations and elections

- A. It has been common practice in the past to have nominations from the floor for each office in turn as they are elected. We have found that this often leaves the door open for hurt feelings. If for some reason a person who is nominated is not qualified, it is often awkward to discuss the reason in front of the whole congregation. Let me suggest a procedure that, while longer and more tedious, can make for harmony and more smoothness in the business meetings.
- B. Three-month procedure:
 - 1. If the established annual business meeting of the Church is the first Wednesday in the new year, then in the October Board Meeting of the Pastor and the Deacons, the Deacons acting as a nominating committee should vote on all new nominations and renewals to office.
 - 2. This list can then be posted for the entire congregation to see for the whole month of October and until the November Board Meeting. Space can be provided for members of the congregation to write in additional nominations for each office to be elected.
 - 3. In the November Board Meeting the additional nominations can be discussed and either added or eliminated. This list is then posted until the Annual Business Meeting at which time it is presented to the congregation as a final and complete ballot.
 - 4. Before any name is posted for any office, that person should be contacted and asked if they are willing to run and believe that God would have them do so.
 - 5. It is wise if the Church's constitution declares that those members in good standing, and who are eighteen years of age or older are qualified to vote on all issues brought up in all meetings of the Church congregation.

III. Special Business Meetings

- A. The Church's constitution should stipulate just who can call a special business meeting and under what conditions. Because of the causes for some special business meetings, no longer than twenty-four hours should be required before a special business meeting can be called. An emergency business meeting could be called as soon as all voting members of the Church could be contacted. Of course, in all business meetings of the Church, no business should be conducted unless there is a quorum of voting members present and notified.
- B. A stipulation should be made in the constitution that no special meeting could be called by anyone other than the entire Church Board and/or the Pastor.

CHAPTER VI

Church Discipline

- I. All Church discipline should be based on Scripture. The usual passages which are used to deal with such problems are Matthew chapter 18 and I Corinthians chapters 5 and 6. There are other passages, however, some of which we will refer to under special cases.
 - A. Matthew chapter 18:15-22 Steps to take in a personal offense.
 1. Go to the person one-on-one and try to resolve the situation.
 2. If this fails, take one or two witnesses and go to the person and again try to reconcile.
 3. If this fails, take it to the Church.
 - a. The general interpretation of this is to take the matter to the Church leaders, but if it is a matter of which the whole Church is aware, it should be taken to the whole congregation
 4. If this fails, the offended party can then treat the offender as a publican and a heathen or unsaved person.
 5. If, however, the offending party asks forgiveness, the offended party should accept his request, no matter how many times he may offend. Vs 21-22
 6. This seems to be confirmed by I Corinthians 5:1-8
 - B. I Corinthians 5:1-7 Steps to be taken when a member of the Church is known to be living in sin and is unrepentant.
 1. Call a special meeting of the Church.
 2. Declare the charges brought against the individual and give the evidence to back up the charge.
 3. The Church, on the basis of clear evidence, should exclude the from the membership of the local Church and deliver them into the hands of Satan for the destruction of the flesh so that the spirit may be saved in the Day of the Lord Jesus.
 4. No other Bible-believing Church should receive him or her into their membership until all is made right with God and with the offended congregation.
 - C. II Timothy 4:2 Discipline of the congregation from the pulpit
 1. While a Pastor should not preach to individuals in the general services of the Church, he is obligated as a good shepherd of the sheep, to see to their corporate spiritual welfare. In II Timothy 4:2 Paul, under the inspiration of the Holy Spirit, instructs young Timothy as to his obligations to a congregation which are on-going. These are not unlike the on-going obligations of a loving parent to his or her child.
 - a. Preach the Word – There is no substitution for the preaching of the Word of God. I Corinthians 1:21. One of the greatest problems in the world in Christian circles today is the mixing of the Word of God with Psychology, or the reasoning of man.
 - b. Be instant in season and out of season – That is, be faithful in meeting the discipling needs of God's people when it is convenient, and when

it is not convenient. There are times when the Pastor or preacher is tempted to hold back on strong discipline because it might hurt someone's feelings, or because it might cause him to lose someone's approval, but he must preach the whole counsel of God all the time and let God take care of the consequences.

- c. Reprove – Webster's dictionary gives us a full definition of reprove, the following: Reprimand; rebuke, censure, admonish; to charge with a fault. In the case of an individual, this usually should be done in private, but there are times, such as in I Timothy 5:20 where Timothy is told to rebuke an elder who sins, before all that others also may fear. It is usually best for a teenager to be rebuked privately, and not in front of his peers unless he has, in the face of previous warnings, defied biblical instruction and openly opposed sound counsel. He then should be sternly reprovved openly. If a man or woman's sin has come to the attention of the whole Church and they have not repented when admonished privately, and made an open repentance of it, then they should be reprovved openly before all.
- d. Rebuke – There is much similarity between the act of reproving and the act of rebuking, but all reliable sources seem to imply that a rebuke is more harsh and final than is reproof. Both, however, are to be done with a broken heart, with hatred for sin, but compassion for the sinner. See Revelation 3:19.
- e. Exhort – To advise strongly, or to admonish earnestly. Too many times the preacher is weak in his exhortation and the people see him, not as an instrument of God, but a push-over who winks at sin. Many congregations are lacking in their understanding of sin because the preacher is weak in his treatment of sin.
- f. With all longsuffering and doctrine – As with the good parent, the minister of the things of God must be longsuffering, but also sound in doctrine. We have too long disciplined in our churches on the basis of what Dr. Spock, or some psychologist said instead of solely on the basis of what the Word of God said, without giving one hair's breadth. A good measure of the mixture of the two is found in I Thessalonians 5:14-25.
- g. In order for a local Church to be pleasing to God, and to have the blessing of God upon it, it must be run by Scriptural principles at all times.

CHAPTER VII

Ministries of the Church

- I. The Sunday School – While Sunday School is not a Bible concept in the technical sense, it is in the practical sense. There are three parts to the Great Commission as found in Matthew 28:19 and 20. They are as follows:
- A. Go ye therefore and teach all nations.
 - 1. The word for teach in this instance means to make disciples, or to evangelize.
 - B. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost
 - 1. This conversion should then be demonstrated in baptism. The second part, then, is to baptize.
 - C. Teaching them to observe all things whatsoever I have commanded you. The word teaching in context means to systematically educate, or to catechize.

The latter part of the great commission then would represent the basic principles incorporated in the Sunday School.

The degree to which the Sunday School can be organized will depend largely on the size of the Church and the number of trained workers. When possible, a successful Sunday School should include the following attributes.

- A. Well trained teachers – In order to have well trained teachers a Church must have a well-trained Sunday School superintendent who works well, and closely with the Pastor and the rest of the staff. The Sunday School Superintendent would do well to have some courses in Christian education, either through a good Christian college, or through videos and materials provided by biblically sound institutions. We cannot teach the teachers what we ourselves do not know. In the absence of a qualified Sunday School Superintendent, the Pastor will want to do the job himself. This teacher training must be on an on-going basis. There are always new techniques to learn, and many things of which the teacher needs to be reminded.
- B. A strong, Bible-centered curriculum – There are fewer and fewer good Sunday School curricula to be found these days. It may be necessary for the Pastor, or Sunday School Superintendent, or some well trained and well educated person in the Church with writing ability to produce a curriculum for the Church.
 - 1. A good Sunday School curriculum has to be graded so that each grade has materials they will understand.
 - 2. It is also good if the whole Sunday School is either studying the same thing at the same time, or that each grade up the ladder is studying the next division or topic of the Bible. Families can then discuss the lesson at home following the morning service.
- C. Bright, clean, well-equipped Sunday school rooms will contribute to a positive attitude on the part of both teacher and students.
 - 1. Certain colors are better for a teaching environment than others: Bright colors such as red excite and produce discipline problems. Pale yellow is bright, but cheerful. Blue causes depression and lack of interest. Pale light green is a peaceful and encouraging color.

2. A good classroom will include a bulletin board which is changed at least once a month and which is informative and attractive.
 3. Comfortable chairs or seating which is the right size for the age group is most essential if we wish to see students return Sunday after Sunday.
 4. Visual aids are of great value. What the student sees is much better remembered than that which he or she hears.
- D. There is nothing that can take the place of personal attention given to the students through visitation, recognition for accomplishment, recognition of birthdays, etc. It is often excellent, depending on the age and spiritual growth of the student, to take a different student calling with you from time to time.
- E. Periodic activities for the class really aid attendance. This can work in reverse, however, if they are held too close to Sunday and Sunday school time. It is best not to have such an activity on Sunday afternoon. We will discuss this in class.
- II. The Sunday Morning Service – A local Church can only have one senior Pastor. Anything less than this arrangement can cause confusion and conflict. The Pastor should be able to say what he wants and how he wants it in all the services of the Church. He is the under-shepherd, answerable to God.
- A. Music – Many Pastors like to choose the hymns that are used in the morning service. He knows what he is going to preach on and thus is best qualified to pick the music that will best lay the foundation for preaching. This does not mean that he cannot delegate this to a well-trained minister of music if they work well together. Do not; do not; do not leave this aspect of the ministry to a committee! Some pastors choose to have their leading pianist in charge of who plays for what services. In such a case, all the other piano and organ players (or other instrumentalists) would be subject to the schedule set by the one in charge. If this system is used, the person in charge should be a person who is congenial, friendly and easy to work with. In the case of special music, the Pastor should have the last say as to who performs and who does not. The person in charge of special music should work closely with the Pastor and be subject to the Pastor's desires. Some guidelines concerning special music are:
1. The persons performing should have a good testimony, and should lift up the Lord, and not themselves. Sometimes a non-professional who really ministers draws attention to the Lord is more effective than a well-trained professional who draws attention only to himself.
 2. Your best music should be used in the morning service. We will discuss this more in class.
 3. Those who perform in the musical program ought to spend time in preparation and prayer before ministering just as they expect the Pastor to.
 4. Always have the music schedule planned far in advance so that those who minister in music can be well prepared. Remind each person as his/her turn is coming up.
 5. Some larger churches have a better-trained person as a staff soloist, or they have a Church male quartet or trio, but other persons ought to have an opportunity also. There is nothing wrong with having two musical specials beside the choir on Sunday morning or evening.
 6. Morning services should use music that is more on the sedate side, but which ministers in such a way as to set the stage for the preaching of the Word of

God.

- B. Announcements and offering – Most churches take too long on their announcements and offering. The announcements can be put in the bulletin in detail and attention called to the bulletin at announcement time. Any important special emphases can be made from the pulpit, but it should be kept brief. There should not be a lot of emphasis on the financial needs of the Church at the offering time. This, too, can be placed in the bulletin. If more than one person is going to be making announcements, the second should be ready to step to the pulpit immediately after the first. The service should be kept moving at a good pace so that the attention of the congregation is not lost.
- C. Choir – If a Church is large enough, it should have a choir. The choir can be made up of as few as eight or ten people so long as they are good musicians and can really minister to the congregation. A choir should be chosen and not left open to anyone who wants to be in it. Choir members should be discouraged from asking just anyone they want to join the choir. This should always be left up to the choir director, or the person in charge of special music.
- D. The Invitation – There is no more important part in a church service than the invitation. No matter how small a Church may be, there ought to be some person or persons trained by the Pastor to do counseling. As the Church grows, more people ought to be trained on an ongoing basis to counsel with those who respond to the invitation. Some basic variations in the invitation might be as follows:

1. Some pastors like to close their message with prayer, ask the congregation to stand, announce an invitational hymn and have the congregation sing while the invitation is given. If this is the case, the Pastor may want to lead the song, or he may want a song leader to do so.
2. Some pastors like to have the congregation bow their heads and close their eyes while asking for a show of hands of those responding to a certain appeal during the invitation.
3. Some pastors want those who respond to come to an altar and be dealt with there, and some like for respondents to go to a prayer or counseling room.

In any case, the invitation time should be quiet and worshipful. People should not be getting ready to go home, and it certainly is not a time for people to leave. This is something that any Pastor will have to train his congregation to observe.

- E. Last, but not least, prayer is the foundation to any endeavor for the Lord. A good Pastor will emphasize the importance of the mid-week prayer service, personal prayer for the services of the Church, and any other opportunities for prayer for the ministries of the Church. Prayer before the services in a room set aside for that purpose will make a great difference in the outcome of the service. Prayer should be an important part of any service. Services should be opened and closed with prayer, and the Pastor should pray before he begins the sermon.

III. The Sunday evening Service – The Sunday evening service can often be a little less formal than the morning service. More variations can be used, such as the following examples.

- A. Youth night with the teenagers taking part and the Youth Pastor speaking.
- B. College-age night with the college and career adults having charge of the music, etc. Some promising young man who is called to preach and has, perhaps, been licensed

by the Church to preach can bring the message.

- C. A really good and effective Christian film in place of the message
- D. This is also a good time for those who are in training in instrumental or vocal music to be used. Drama may also on special occasions be used in the evening service.
- E. The Pastor should usually be in charge of the evening service, and he will not often want to give up his pulpit for other types of services, but occasional variations can be refreshing and attention-getters for the congregation.
- F. Choruses can be injected along with hymns and spiritual songs more often in the evening service.
- G. Nothing must ever take the place of the preaching of the Word of God, however, the Pastor must be careful that the services do not become a time of entertainment. The congregation should always be able to go home with a sense of having been ministered to and spoken to by God's Word.

IV. New Innovations – Some new innovations being used by the Church are good, and some are not good; some can be good or bad, depending on how they are used. Here are some of them:

- A. The Sunday Evening Cell Movement: The basic idea behind this innovation is to have the Pastor train leaders to head these groups and have the Church members conduct them in their homes, inviting neighbors to come in and participate.
 - 1. What can be good about it?
 - a. It is a wonderful way to grow leadership in the Church membership, and, possibly, help some to see that they have talents they did not think they had.
 - b. It can help to reach people in an environment that does not seem as intimidating to them as the Church building would be.
 - c. It can produce new converts that can then be brought into the Church, baptized, and trained to serve the Lord.
 - d. It can be more effective than a ministry such as the bus ministry since it is reaching the adults first, and then they can reach their children.
 - 2. What can be bad about it?
 - a. If it is conducted on Sunday night it eliminates the service which is usually used by most good churches to teach their people. The morning service is usually geared to reaching the unsaved since it is the main service to which the unsaved would be most likely to come.
 - b. In most churches conducting such cell groups, the Wednesday night prayer meeting has been changed to a training time just for the cell leaders and the Church never prays together.
 - c. The Church as a whole spends much less time together. This leads to a disregard for the place and purpose for the Church. The people do not see and feel the needs of one another and are more prone to make their own interests a substitute for the Church family.
 - d. Since the Pastor cannot be at every session of every cell group, he cannot keep a hand on what is going on in each one. There is a strong

possibility of false doctrine, or compromise teaching getting started in one or more of the groups.

3. What can be done about it?
 - a. Cell groups, or as we know them, home Bible studies should never take the place of the regular services of the Church. Hebrews 10:25 They should be only for the purpose of winning people to Christ. Our Lord established the Church, not the Cell Movement. Well trained and loyal Church members, trained by the Pastor, and with a clear curriculum to follow can conduct home Bible studies on another week night and then bring their converts to Church, get them baptized and involved with the ministries of the Church. This can work well. We will discuss this more in class.
- B. The Afternoon Service – This is something that has been around for a long time. Some churches whose congregation comes a great distance and finds it hard, if not impossible to get home after the morning service and back to the evening service are having dinner on the Church grounds together following the morning service and then an afternoon service.
 1. This may work well for them for a while, but this also gives their people opportunity to attend other churches, which may not be as sound and strong in convictions and doctrine. It has also proven to greatly reduce the attendance at the afternoon service. All kinds of recreational activities have sprung up on the Church grounds between the services which are not conducive to the spirit of the afternoon service, nor the purpose of the Lord's Day.
 2. Would it not be better if these churches would go to a regular schedule of services and try to help their people from more distant locations to start a mission Church in their area sponsored by the main Church? The reason God appointed the spiritual offices of Pastor, teacher and evangelist was to shepherd the sheep who have a natural tendency to stray.
- C. Multiple Morning Services – When a Church has grown so large that it cannot accommodate all its people in one service, there are times when multiple services are needed until other arrangements can be made. At times, this cannot be avoided. It should only be used as a stopgap, however. What can be done?
 1. As a Church grows it should be making financial provision for expansion.
 - a. If at all possible, do not build with a bond program. There are too many opportunities for Satan to use such a plan for the Church's destruction.
 - b. Do not build with borrowed money. We will talk about the pitfalls of such measures in class.
 - c. If at all possible, pay as you go. If a Church cannot raise the money to build, there is another alternative.
 - d. Take some of your people from the same area and start a mission Church under the supervision of the mother Church.
 - e. It may also be possible to expand your present facilities. Church Buildings should be built with the possibility of expansion in mind.

- V. The Mid-week Prayer Service – Many formerly good churches have abandoned the Prayer Meeting. That is like doing away with any trips to the grocery store because it takes too much time. Our families will starve.
- A. In many ways the Prayer Meeting is the most important service of the week. Prayer is the source of power to the Church.
1. Prayer Meeting should be interesting and rejuvenating.
 2. Prayer Meeting should have some singing of hymns and spiritual songs, which are encouraging and uplifting.
 3. Prayer Meeting should have a time for testimonies as to what God is doing in the lives of our people through answered prayer. It is a good time for one or two letters from missionaries to be read.
 4. Prayer Meeting should have a brief time of Bible study, preferably on prayer or a related subject.
 5. The main thing at Prayer Meeting should be prayer. If a Church does nothing else at Prayer Meeting, they should spend time in prayer. After all, it is Prayer Meeting.
 6. The order of service at Prayer Meeting can be varied. We will discuss this in class.
 7. Our prayers should not be general, but specific.
 8. The Prayer Meeting should not be drawn out, but should get people home in time to get a good night's rest.
 9. Prayer Meeting is the middle support in the bridge between Sundays.
- VI. Youth Meetings – All services, meetings and ministries should be under the supervision of the Pastor. He is not a dictator, but he is responsible for all that goes on in the Church. An assistant Pastor or a youth Pastor should always talk over all plans and ministries with the Pastor before carrying them out.
- A. All youth activities, while geared to interest youth and give them a good time, should have a spiritual purpose. Every kind of youth activity is an opportunity to get new youth to the Church, or under the influence of a spiritual environment. Every activity for the youth should include a devotional or short message.
- B. Music is a huge issue with teenagers. While we want the teen services to have some life, the Pastor must see that the Church's biblical standards are upheld.
- C. Dress has a lot to do with the success of any youth ministry. While some activities will call for more casual dress than others, modesty must always be the guiding factor.
- D. The biggest problem a Pastor has in working with youth is to build a desire in the hearts of his young people to maintain biblical standards while being able to minister to those who do not. We will talk more about this in class.
- E. Under proper supervision, and with biblical motivation, young people can often do an excellent job of leadership in various ministries. We ought to be training them early to take responsibility.
- F. Our youth ministries must not be geared to just having good clean fun, but to ministering the things of God.

1. The purpose of fun activities is to capture the hearts and minds of teens to serve the Lord.

VII. The Bus Ministry – A Pastor must never, no matter how much he believes in and loves the bus ministry, let it become top heavy and destroy the Church. Most Pastors and Churches never understand the real purpose of a bus ministry. If a Church has a successful bus ministry it must make sure the following things are true:

- A. Each bus route must have at least a bus captain and two helpers to maintain the Saturday visitation and soul winning effort.
- B. Each bus route must have a qualified and properly licensed driver, as well as a back-up driver, and a person to keep order on the buss, lead in singing and escort children to and from the bus. It is even better to have two such workers; one to keep the children singing and the other to escort the children to and from the bus.
- C. Since a bus ministry never pays for itself financially, a Church must be careful not to let the bus ministry get so large that the Church cannot accommodate it.
- D. The Real Purpose of a Bus Ministry – Every bus minister and bus captain should constantly be trying to work himself out of a job. Most parents can be reached more easily through their children than any other way. The whole purpose for a bus ministry should be to reach the whole family through the children. When this happens, the family will come to Church in their own car leaving room for new riders on the bus, but few bus workers ever go back during the week to try to reach the other members of the family, let alone pass on information concerning the age and other information concerning other family members of their regular riders. If conducted rightly, the bus ministry can be a real feeder for the Church.
- E. Everyone involved in a bus ministry is subject to the leadership of the Pastor, and responsible to keep him informed as to the status of his or her route.
- F. The bus ministry should be a budget item just like any other ministry of the Church. A careful check should be kept on this and every ministry to make sure it is not going over budget.

VIII. The Nursery – Contrary to what most people think, the nursery ministry is one of the most important in the Church. Experts on the subject tell us that most of a person's life-long behavior patterns and attributes are formed by the age of three. It is so important to have those who are thoroughly dedicated to the Lord, and compassionate in heart working in the nursery. The nursery must also be a place of teaching, and not just a place where babies and small children are kept during services.

- A. The Pastor is responsible to see that the right kind of people are both in charge of the nursery, and are chosen as nursery workers.
- B. If the facilities are adequate, children should be placed in the nursery **up to** the age of three.
- C. The nursery must be immaculately clean and attractively furnished. There should be an area for crib babies and another for the toddlers. There should be at least one worker for every four children.
- D. Nursery workers should not just be assigned, but observed, asked, trained and commissioned. They should be periodically recognized and praised for their dedicated service, from the pulpit.
- E. The Pastor, or someone appointed by the Pastor should inspect and report to the

Pastor, the condition of the nursery. This is one area where the Church is extremely vulnerable to liability claims. People's children are their most precious possession.

- F. If the size of the congregation permits, the nursery workers should be rotated on a regular basis so that no one misses every Church service. There should also be a speaker with a volume control so that the workers can hear the services going on in the auditorium.
- G. There must be, however, one person appointed by the Pastor as the head of the nursery, and that person must be answerable to the Pastor for that ministry.
- H. Sometimes people do not want to place their children in a nursery. This is most often true of visitors who are new to the Church and do not know the nature of the nursery facilities. These people can often be shown the facilities ahead of time, or can be allowed to keep their children with them in Church if they can control their conduct. In designing a new building, it is often good to plan a balcony room which is sound-proof to the auditorium, but where a mother can tend her child and see and hear the service by means of a one-way window and a speaker from the auditorium. With the one-way glass a mother who is breast-feeding her baby would feel at ease to do so while not missing any of the service.
- I. The nursery workers should also, if possible, have the responsibility of seeing that the nursery is cleaned and stocked weekly.

IX. Children's Churches – (The pros and cons)

- A. Most fundamental, Bible-believing churches of any size have children's churches which are conducted during the regular Church services, especially in the mornings. These have their good and bad points.
 - 1. Advantages:
 - a. Having the junior and primary age children out of the regular services allows the teens and adults to concentrate more on the message being preached.
 - b. It provides a service designed to minister to the level of understanding of the child.
 - c. The child probably enjoys the services on his own level more than being in the adult service.
 - d. Choruses and songs geared to their level can be used, rather than the hymns used in the adult services.
 - e. An appeal or invitation geared to the child's level can be given, and the children dealt with in terminology they will understand.
 - f. Many argue that the child who is always in an environment geared to his age group will come to love Church, rather than dreading it.
 - 2. Disadvantages:
 - a. Parents never have the responsibility of teaching their children respect for God's House and the preaching of the Word of God. This often carries over into a lack of such training at home. See Deuteronomy 6:3-9
 - b. Children's churches remove the children during their most formative years from the influence of the old hymns with their powerful

message, and the powerful preaching of the Word which provokes their minds to salvation, dedication and surrender to Christian service. Read the biographies of great Christians of the past and you will find that God first spoke to their hearts as young children. Samuel is a good example.

- c. Children do not mature spiritually as soon in children's churches as they do in adult services.
- d. It is obvious in most of our churches that when children pass from children's church into the adult services they do not know how to conduct themselves in this new environment, and that there are many responsibilities they have not been taught, such as tithing, reverence, etc.
- e. Children who have been brought up in children's church have a tendency to want to sit with their peers, rather than their family. Many of our 20th century ministries to children have greatly contributed to a dividing of the family unit.
- f. With many churches, the whole purpose behind children's churches seems to be convenience for the parents and the rest of the congregation. But this convenience often results in a generation lost to the Church when it is time to assume adult responsibility.

B. Who is in charge? – When a Pastor feels that his Church should have children's churches, it is he who is responsible to see that they are staffed and conducted in a way so as to bring forth the greatest and most desirable results.

- 1. The Pastor is responsible to see that a well-trained and mature person is in charge of each of the children's churches. That person is not going to be able to be in any of the morning services, so he needs to be strong in the Lord and called to a ministry of this kind. They should be required to be in the other services of the Church and recognized as the Director of Children's Ministries.
- 2. The Pastor should mentor and train those who speak in the children's services. Other adults must also be present to help maintain order and discipline. These can be rotated so as not to miss every morning service. Whoever is in charge of these ministries must also be directly answerable to the Pastor who is the shepherd of the flock.
- 3. A regular curriculum should be followed for any children's ministries so as to teach them the things they need to know to become mature Christians.

X. Visitation and Soul winning – The area of visitation and soul winning is one that should require the most extensive training of any ministry of the Church. A pastor should either conduct, or appoint a qualified person to conduct an ongoing class in soul winning and counseling. Another means of training for this ministry is to accompany someone who is seasoned and well trained and observe how it is done.

- A. A Pastor, or a well-trained person appointed by the Pastor should be in charge of this ministry. This ministry is the main outreach ministry of the Church.
- B. The Pastor, or the Pastor and his wife should call on any new visitors who come to the Church as soon after their visit as possible.

- C. Sunday School teachers should pick a partner and call on the people in their classes on a regular basis.
- D. The bus workers should call on every family whose children ride their bus. There should be an effort to reach the other members of the family for Christ and get the whole family to Church.
- E. Door-to-door evangelism and soul winning take skill, but every Christian is called to do it. We should put our pride and our fears in the hand of the Lord and learn how to do personal evangelism, and then practice it regularly.

The Church can have a dinner and practically everyone in the congregation comes out, but let an appeal be made to go door-to-door in order to witness to people, or even to go calling on members, and no one comes but the regulars. If Christians are not willing to do what they are commissioned to do, they are walking in disobedience and can expect the chastening hand of God.

In this and every ministry of the local Church, the Pastor is the head, and the director. He also must set the example. He must train men, and men must train their families. Deacons should be expected to be present for some aspect of visitation each week if their schedule will allow. If it will not, they ought to go at some time that their schedule allows. All Church officers and workers, paid and volunteer should participate regularly in some part of the visitation program of the Church. Many times Christians complain because there is not enough time for fellowship in the Church. The best place to fellowship is in ministry. The trouble is, many Christians spell fellowship, F-O-O-D.

XI. There are many other outreach ministries. The following are but a few, but can serve to stir the imagination:

- A. Hospital Ministry
- B. Jail Ministry
- C. Nursing Home Ministry
- D. Tract Ministry
- E. Working with Drug addicts and alcoholics
- F. Backyard Bible Clubs
- G. High School Bible Clubs
- H. Bible Distribution Ministry
- I. Missions support Teams
- J. Transportation Ministry
- K. Child Evangelism Ministry
- L. Christian Film Ministry
- M. Rescue Mission Ministry
- N. Gospel Team Ministries

There are hundreds of other ways in which we can get the Gospel out to people. All of these, however, should be conducted through the local Church, and with the Pastor's blessing. It is easy for any of us to get drawn into something, which would conflict with some scriptural teaching of our local Church. We will talk more about this in class.

CHAPTER VIII

The Ministers

- I. The Pastor – Like it or not, the Pastor is the final earthly authority for all that goes on in and through the local Church. He is the under-shepherd, responsible to God for the success or failure of the local Church. He must be aware of all things that are planned and conducted under the name of the local Church. All things done by the Church should have his approval, for he must answer to God for that local Church.
 - A. He should preside at all board meetings of the Church.
 - B. He should preside over all congregational meetings.
 - C. He is responsible to see that the Bible-based convictions and the biblical doctrines of the Church are upheld.
 - D. He is responsible to see that the pulpit is always supplied by himself, or someone else who holds the same doctrines and convictions.
 - E. All things, which effect the spiritual welfare of the Church, are his responsibility.
 - F. A Church cannot have two senior Pastors.
- II. Assistant or Associate Pastors – An assistant Pastor is called to assist the Pastor when a local Church gets too large for a Pastor to see personally to everything. He must be a man who is in complete agreement with the doctrine and methodology of the Pastor and the Church. If he is not, he should quietly resign and move on without causing trouble. A Pastor must be very careful in choosing an assistant. It is often good to have a trial period. If there is a minor disagreement between the Pastor and assistant Pastor, the Assistant must be willing to bend to the will of the Pastor. If he can't, he should resign and quietly leave. The same thing is true of an Associate Pastor with the exception that an Associate Pastor has a bit more authority than an assistant. An Associate Pastor is usually called to serve along side of an older senior Pastor who is not able to bear the full weight of the ministry of the local Church any more. He assumes more responsibility, but is still subject to the leadership of the Pastor. Every Pastor would be wise to choose and train years ahead of time one whom he can trust to fill these positions.
- III. Youth Pastor – Although he may be a graduate at the top of his class, from the worlds leading Christian college and although he may have majored in Youth Ministries, the average Pastor is still going to have to train his Youth Pastor to function as he wants him to. Being a second man in a ministry is the hardest of all positions in the ministry, but we do have some excellent examples in the Scriptures. Some of these are: Aaron, Joshua, Timothy, Titus, Barnabas, Elisha, Jonathan, Joseph, John Mark, Stephen, Philip, and many more.
 - A. Every activity in a youth ministry must be designed to teach, train and minister the things of God. Every planned activity should have a devotional.
 - B. Young people should be constantly trained to serve the Lord, even when they are participating in a fun activity.
 - C. Young people learn far more from example than they do from preaching.
 - D. The Youth Pastor must remember that all he does should be approved by the Pastor, but even more important, by the Lord.
 - E. We will have much more to say in class about the Youth ministry.

- IV. The Sunday School Superintendent – This is one of the most under-emphasized and neglected offices in the Church. Since the Sunday School is the teaching arm of the Church, it must be headed by someone who can work closely with the Pastor and the Board of Deacons to establish the best possible curriculum, the best possible teachers, and the best possible facilities. Preaching motivates for moment of the sermon, but teaching prepares the individual for lifelong patterns of behavior and lifelong convictions.
- A. This office is most often an elected office in the Church, and is an unsalaried one. It should, however be filled by someone who is gifted along the lines of organization and motivation. A good place to look for one to fill this office would be among the leading educators or businessmen of the Church who also demonstrate a deep spiritual life and close walk with the Lord.
 - B. Since this is such an important position which plays such an important role in the overall success of the Church, it is most important that the man who fills it be one who can work closely with the Pastor.
- V. The Minister of Music – We have already had a great deal to say about the music of the Church. Most musicians have a tendency to be somewhat temperamental, and are therefore apt to be opinionated and harder to work with. Blessed indeed is the Pastor who has a minister of music who understands what the right kind of music is, and is a man who is humble and easy to work with.
- A. It would be our advice that the Pastor not just put a woman in charge of the music, unless it is he wife and she shares his convictions about music while being in submission to her husband.
 - B. The Minister of Music is going to have to work with other musicians in the Church, plan musical programs, line up special music, etc., and should thus be a person with patience, tact, Christian love, strong convictions, and complete submission to the Lord. The Church's music program will be as good as its musical leadership. Its musical leadership will be as Christ honoring as its Pastor and musicians.
- VI. Volunteer workers – We have found in over fifty-two years in the ministry that a Pastor does not get the volunteers he needs by making an announcement. People need to be asked, and they need to be needed. Volunteer workers, however, need to realize that a Church's ministry can only be successful if its people are subject to, and submissive to its leadership. Once again, a Pastor is called to lead and feed God's sheep, not drive them. But he is God-called, and the consequences of opposing his God-given leadership can be drastic. I Peter 5:1-7
- A. It is best in most instances to ask someone to take a particular place of leadership and who has some expertise in that area.
 - B. Urge each one who takes a place of leadership to seek a Timothy whom they can train to take their position if they should have to relinquish it.
 - C. Remember, volunteers are leaders in training. Teach, encourage, praise, and challenge each one.
 - D. Constantly remind volunteer workers that Jesus Christ deserves only the very best they can give. Nothing should ever be done poorly because they are volunteers, and not being paid.
- VII. Secretaries and Other Clerical Workers – The Pastor must make sure that everything which is done in the office, as well as everything that goes out of the office is as professional looking as it can possibly be. Professionalism fosters confidence. If we want people to do their best for Christ, we should do our best for Christ as we minister to the people.

- A. **Everything done in the office and going out of the office must be held in strict confidence.**

CHAPTER IX

The Church Board Meetings

- I. Who makes up the Church Board? – The following are some varying ideas as to who makes up a Church Board:
 - A. The Pastor, Other members of the Pastoral Staff, the Deacons and Trustees.
 - B. The Pastor, Other members of the Pastoral Staff, and the Deacons.
 - C. The Pastor, Other members of the Pastoral Staff, Elders and Deacons.
 - D. The Deacons
 - E. The Elders
 - F. The Pastor and the Elders
 - G. The Pastor and the Deacons.

In most Baptist churches the Deacon Board would be separate from the entire Church Board and would handle all spiritual matters, along with the Pastor who would always be the moderator of the Board. The entire Church Board which would handle all matters of a legal nature, and matters having to do with purchases and physical properties would be made up of the Pastor, Other members of the Pastoral Staff, the Deacons and the Trustees. Again, the Pastor must always be the moderator, although there can be a chairman of the Deacon Board. A somewhat recent trend has been to have all Deacons also elected as Trustees and eliminate the separate office of Trustee, which is not a biblical office. While the Pastor should always be the moderator, he and the other members of his staff should be non-voting members. This safeguard helps eliminate the idea that the Pastor is a dictator.

- II. How often should the Church Board meet? – That will depend on the size and needs of the Church, but it is good if the board meets monthly on a designated day, and at a designated time. This is businesslike, and helps prevent some problems with governmental agencies.
- III. Who is in charge? – Although some Pastors have the Chairman of the Deacon Board chair all meetings, Scripturally, the Pastor should chair all meetings. While the Board should not be a rubber stamp for the Pastor, they ought to recognize that the Pastor is the under-shepherd of the flock in all matters.
- IV. How to Use the Board – The Pastor and his Board should have a close relationship. They should pray together and for each other. The Board is an entity, which serves to free the Pastor's hand for the work of the ministry. They can protect their Pastor from costly mistakes, both spiritual and financial, and can serve to advise on matters that involve the expertise of each Board member. No Board is doing its job unless it also is active in the implementing of decisions made by the Board. One of the greatest curses of a local Church is Deacons who don't "Deac" and Trustees which cannot be trusted. I have often used my Church board as a sounding board for ideas and burdens that I thought the Lord had laid on my heart. If a godly group of men making up a Church board is united in their counsel against a certain plan of the Pastor, the Pastor would be wise in tabling the matter until he and the Board could pray more and talk more about it. No Pastor should get to the place where he thinks of himself as infallible, or a dictator. I have been saved from grievous mistakes several times by a godly board and their scriptural counsel.

V. The Chain of Command – The following is the scriptural chain of command in any local Church:

GOD

The Pastor

The Deacons

The Entire Church Board

The Church Congregation

We will discuss this Chain of command in class. This diagram would apply to smaller churches where there was no Pastoral Staff. The Pastoral Staff, depending on the age, maturity and position, would be listed with the Pastor.

CHAPTER X

Church and Government

- I. The Church's responsibility to various government agencies
 - A. Financial – There is a strong movement abroad in some so-called Bible-believing churches in America today that the Church has no responsibility to government in the financial realm; that the Church should pay no tax of any kind. Up until 1900 this was generally held to be the situation of the Church in America under our constitution, but it is certainly not a biblical commandment. To the contrary, as we will see.
- II. Taxes – We need, as Christians, to be careful not to equate what is constitutional with that which is Scriptural. The United States is the only country in the world where the Church has not been required to pay property taxes. In Mexico, the government owns the land, and the Church is simply allowed to build on it. True, the Catholic church has never been bothered on this matter, but others have; so much so that many Bible-believing Churches do not build fancy buildings because they would tempt the government to withdraw their use permit on the land and claim both it and the building.
 - A. What is fair? Jesus said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."
 - B. Churches that often get involved with the tax protest movement refuse to pay taxes, and also refuse to become incorporated since they believe to do so makes them a State Church. They believe that this is a form of licensure and the work of God should not be licensed by the State. We would agree that the work of God should not be licensed by the State, but it is ironic that these same churches which refuse to pay any kind of tax will call the fire department if the church catches on fire, and the police if they have a break-in. We will discuss this issue much more in class. Some churches, which believe it is unscriptural to pay property tax on the Church's property, do not hesitate to pay a tax to license their vehicles, or to buy a sign permit to have a sign in front of their church. They will also pay a use tax for the use of roads and highways by way of their driver's license. They are not consistent.
 - C. When we answer with the above Scripture (Matthew 22:21), they will point out that this applies to the individual Christian, but not the Church. Individual Christians do pay their rightful taxes to support the government as they should (Romans 13), but their taxes which help protect their homes do not help cover the cost of protecting the Church buildings.
 - D. Fortunately, the Church does not as yet have to pay property taxes in America, but this is no guarantee that it will never happen.
 - E. Disobedience to government on the part of Christians must only come when the State requires us to do wrong. Otherwise, the Scriptures require us to obey the powers that be. Romans 13 and Titus 3:1
- III. License – License of the Church ministries is an entirely different matter. License is permission. The Church's commission and permission comes from God alone. When the State requires that the Church be license by the government in order to function, the Church must respectfully disobey, no matter what the cost. The reason why Bible-believing Christians fought the child-care bill so strongly in 1975 here in Texas is because, before it was passed into law, and before Christians got much of its contents changed or removed, it would have required licensure of all church nurseries, Christian day cares run by the Church,

resident child care facilities under the Church, etc. The original bill considered all children in the State of Texas as property of the State, and not their parents. Many states, such as Nebraska, have laws of this nature in force today. We will also discuss this much further in class. God is the only sovereign, not the State. This, however does not give the Church freedom to mistreat children, or to maintain unsafe facilities. It is Christian ministries, which will not properly police themselves that make it hard on others. We will also discuss Christian day care facilities run by the Church and other ministries, which are presently licensed in the State of Texas.

- IV. Building permits and other permits – Some states do not require a building permit to be obtained by the Church if it is outside the city limits. Texas requires building permits for any kind of buildings occupied by humans even if they are outside the city limits in the counties surrounding the larger cities. Again, this restriction on Churches has been brought on over the years by unchristian practices committed to try to save money and cut corners. We cannot blame anyone but ourselves for the strict requirements placed on Churches by city and county governments. While many fire, health, and safety requirements of the cities and States seem to be unreasonable, most have come about from people trying to get by without building structures which were safe and healthy for the inhabitants. Churches should lead the way in wanting to have safe, clean, healthy facilities. Some of the fire health and safety requirements for Christian Schools are a bit ridiculous, but these, for the most part, do not apply to Churches as yet. Even when they do, Christians should be the ones to lead the way.
- V. Who is in charge in these areas? – Here are some areas where Deacons/Trustees can free the hands of the Pastor to do the work of the ministry. All decisions must be made, however, with the full knowledge and approval of the Pastor.

CHAPTER XI

Church Membership

- I. Means by which one can become a member of the local Church:
 - A. Profession of Faith in Jesus Christ as one's own personal Savior and Scriptural baptism by immersion in obedience to God's command.
 - 1. Acts 2:41-47
 - 2. John 3:3-18
 - 3. Romans 6:4,5
 - B. By transfer of letter from another Church of like faith and practice. This letter should state that the person applying for membership has received Christ as his/her Savior, been scripturally baptized, and is a member of that Church in good standing.
 - 1. This should be preceded by an interview of the person or persons by the Pastor and at least one of the Deacons or by the Pastor and his wife.
 - 2. They should hear their testimony of conversion and baptism as well as their desire to serve the Lord faithfully.
 - 3. Questions should be asked concerning separation practices and convictions on the issues of our day.
 - 4. They should have had an opportunity to read through the Constitution and By-laws and express their agreement with them. They should be in agreement with the Church covenant.
 - C. By statement of faith in Christ and their scriptural baptism in a church of like faith and practice if for some reason they do not have, and cannot obtain a letter of transfer.
 - 1. A case of this kind might result from a family which had been in the membership of a once fundamental Church, but the Church does not grant letters of transfer of membership to those not in their own denomination (in the strictest sense). Southern Baptist churches will not grant a letter of transfer of membership to anything but another Southern Baptist Church.
 - D. Restoration of fellowship of one who has been put out of the Church because of some spiritual matter and has repented and gotten right with God. I Corinthians 5:1-7 and II Corinthians 2:1-11
 - 1. Such a person should be questioned and examined as those under "B" and "C".
- II. Ways in which members may be dismissed:
 - A. Members may be dismissed upon request of a letter of transfer of membership to a Church of like faith and practice when they are in good standing with the Church.
 - 1. Contact must be made making the request, by the Church to which they are transferring. The letter of transfer should be granted and sent immediately upon request if:
 - a. The person or persons are members in good standing.
 - b. If the Church to which they are transferring is a Church of like faith and practice.
 - c. If they are transferring for the right reasons.

- B. A member may be dismissed on the basis of spiritual discipline, or if they have stopped coming and refuse to return after a previously stated length of time; if they have had sufficient spiritual counsel and warning.
 - 1. This should be done by congregational vote.
 - a. I Corinthians 5:1-7
- C. A member may be dismissed if he or she has continually sought fellowship with those of worldly practices, and if they repeatedly reject counsel against what they are doing. II Thessalonians 3:6 and 14; Romans 16:17 and I Timothy 6:3-5

CHAPTER XII

Finances

- I. The Budget – The Church which functions without an annual budget is courting disaster. Not only should a Church have a budget, but they ought to adhere to it faithfully. An example of an annual budget is as follows:

BAYVIEW BAPTIST CHURCH

ANNUAL BUDGET

For Fiscal Year 2005

Salaries:	<u>Monthly</u>	<u>Annually</u>
Pastor	2,500.00	30,000.00
Assistant Pastor	1,800.00	21,600.00
Cleaning Personnel	100.00	1,200.00
General Expenses:		
Building Payment	1,000.00	12,000.00
Building Insurance	500.00	6,000.00
Electric	400.00	4,800.00
Natural Gas	100.00	1,200.00
Telephone	130.00	1,560.00
Vehicle Insurance	300.00	3,600.00
Vehicle Maintenance	400.00	4,800.00
Vehicle fuel	250.00	3,000.00
Office supplies	150.00	1,800.00
Building Maintenance	500.00	6,000.00
Annual Permit	90.00	1,080.00
Youth Ministry	250.00	3,000.00
Sunday School	250.00	3,000.00
Honorariums	100.00	1,200.00
Neighborhood Bible Time	167.00	2,004.00
Advertising	<u>200.00</u>	<u>2,400.00</u>
	4,787.00	57,444.00
Missions:		
Jones – Japan	100.00	1,200.00
Smith – China	100.00	1,200.00

Williams – Australia	100.00	1,200.00
Wilson – Uruguay	100.00	1,200.00
Peterson – Mexico	50.00	600.00
Johnson – France	50.00	600.00
Franklins – Africa	50.00	600.00
Hall – Russia	100.00	1,200.00
Abbotts – Germany	<u>100.00</u>	<u>1,200.00</u>
	750.00	9,000.00

Annual Church Budget Need	9,187.00	110,244.00
Annual Missions Budget	<u>750.00</u>	<u>9,000.00</u>
	9,937.00	119,244.00

Weekly Budget need - \$2,293.00 (\$2,120.00 for general budget and \$173.00 for missions)

- II. A monthly financial report should be prepared for all Church members 18 years old and older and distributed at the monthly business meeting held at a given time each month. Some churches choose to issue only an annual report, but the more often you can keep your financial situation before the congregation, the more aware of the needs the people will be, and the more confidence it will foster in the minds of the people. The following is a sample of a monthly financial report based on the sample annual budget on the previous page:

FINANCIAL REPORT

Bayview Baptist Church

January 2005

Beginning Balance 3,148.75

Deposits

Tithes and Offerings	9,385.79	
Special Gifts	845.00	
Additional Missions	250.00	
Capital Improvement	500.00	10,980.79

Expenditures

Electric	405.10
Natural gas	98.00
Telephone	130.00

Vehicle maintenance	285.10	
Vehicle fuel	199.45	
Office supplies	145.00	
Building Payment	1,000.00	
Building maintenance	440.75	
Youth ministry	59.00	
Sunday school	225.00	
Advertising	134.50	
Missions (Incl. Special)	1,000.00	
Salaries	4,400.00	(8,521.90)

Transferred to Accrued Accounts

Neighborhood Bible Time	167.00	
Vehicle Insurance	300.00	
Honorariums	300.00	
Building Insurance	500.00	
Capital Improvement	500.00	(1,567.00)

ACCOUNT BALANCE (January 31, 2004) 4,040.64

- III. A complete set of books should be set up and maintained up to date at all times by the Church Treasurer. If it is financially possible, an outside audit should be done on the Church books annually.
- A. There may be a CPA in the Church that could do this, but it would be much better if it could be done by an outside firm so as not to cast any doubt on the Church or the CPA.
 - B. Accrued Accounts – Accrued ledger accounts are set up for items that are budgeted but are not paid out on a monthly basis. Insurance, for instance, is usually set up on quarterly or semi-annual payment plans. Monies are transferred to these accounts monthly according to the budget so that there is sufficient in the account to pay them as they come due or are needed.
 - C. Ledger accounts should be set up for all of the Expense Accounts. These accounts should have a place for the budgeted amount. As payments are made, and the payments are posted to these ledger accounts, it will be easy to see if the budget amount is sufficient. Adjustments are usually made when the new Annual Budget is adopted, but it may be necessary to make adjustments before the end of the fiscal year if there is a considerable difference between the need and the budgeted amount.
- IV. Salaries – The salary paid to the Pastor or other paid staff members will depend on the size of the Church, the income of the Church, and the needs of the Pastor.

- A. When a new Church is just getting started the Pastor will, of necessity, have to have other employment to make ends meet, unless the new Church is being underwritten by another established Church as a mission Church. The other means of income will vary according to what is available in the community, what the Pastor's abilities are, and how much time the job requires. The following are some general suggestions that often work out well.
1. If there is a good Christian school near by, the Pastor could possibly teach full or part time.
 2. Substitute teaching in the public schools is a great open door for a Pastor.
 3. If the Pastor is so inclined, he could sell insurance or funeral plans. It is important, however, that he not try to sell to the people in his congregation unless they approach him.
 4. If he had the capital ahead of time to start a business of his own he could set his own hours.
 5. Depending on her training or obligations at home, his wife might also be able to help by giving piano lessons or teaching in a Christian school.
- B. If a Pastor takes an already established Church which has been paying their Pastor a good living salary, the Church should consider his personal and family needs in setting the salary he receives. All things being equal, a new Pastor should not expect to receive the same salary as his predecessor, but he should expect to work his way up to the former Pastor's salary over a period of time. On the other hand, the Church must see that their Pastor's needs are met, and that he has a living wage.
- C. As additional staff is needed, they too must expect to start at a more humble wage and work their way up.
1. Here too it may be necessary for an assistant Pastor to supplement his salary with a part-time job at first, until his own efforts have increased the attendance of the Church to the place where they can pay him more.
- D. Before accepting any position in the ministry, a preacher must be sure he can make provision for his family. If a preacher feels called to a particular position and it is hard to see how he can make ends meet, he must be able to trust the Lord to provide, but he must also be willing to do what is necessary to meet the needs of his family. I Timothy 5:8
- E. It is the responsibility of the Pastor to see that the Church Board and the congregation take care of the other staff members.
- F. If the congregation is willing to vote a reasonable and honest portion of the Pastor's salary to be considered as car allowance and housing allowance, the Pastor will not have to pay income tax on these amounts. If he has not opted out of Social Security, he pays FICA on the housing allowance but not the car allowance. If, however, he does not use these entire amounts for those purposes, he will have to pay taxes on the amount he did not pay out at the end of the year. He will, however, have to pay Social Security on everything except the car allowance, unless he opted out of Social Security. The appropriate allowances will have to be voted on by the entire congregation at a regular business meeting and entered into the minutes of the meeting held prior to the start of this procedure. Adjustments may be made prior to the beginning of each new year.

- G. One good source of material to help you understand salary arrangements, etc. is the INCOME TAX GUIDE FOR MINISTERS AND RELIGIOUS WORKERS published by Worth Tax & Financial Service, Box 725, Winona Lake, Indiana 46590, Phone (219) 267-4687 or (800) 368-0363 (Fax) or e-mail 102505.1614@Compuserve.com. This is published every year with up-to-date rules and regulations.
- V. Honorariums – An honorarium is an amount paid to someone for ministering to a Church or Christian organization when a definite amount has not been agreed on ahead of time.
- A. A Church should decide on a particular amount which will be paid for pulpit supply per service. The financial condition of the Church, its anticipated income, and the size and giving of a congregation will determine the amount of such an honorarium. This should be a budget item, and funds reserved for such a need. Most fairly good-sized established churches now pay from fifty to one hundred dollars per service. Churches that cannot afford to pay this amount should have an understanding with speakers ahead of time and plan to receive a love offering for the speaker. Preachers and other ministers we have worked with in the past have not set a required amount, but have been people of faith and have been willing to come for what we can give them in a love offering. Many times a love offering will exceed the above amounts. With churches just getting started, some speakers have been known to come for no remuneration at all. Remember, however, the laborer is worthy of his hire. We ought to do the best by God's people that we can.
1. Evangelists and revivalists
 - a. When we make the original contact with the evangelist we need to let him know what we are able to do, and that we will do the best we can by him. If the Church is large enough to offer a certain minimum plus whatever else comes in, we ought to let him know at that time.
 - b. We need to find out what his travel expenses will be far enough ahead of time that he can make the most economical arrangements he can. When we know what his travel costs will be we need to send him a check for that amount in time for him to get the best price possible.
 - c. We need to take care of comfortable, clean and private housing for him while he is with us. If he stays in a motel, a weekly rate much more reasonable than a daily one may be available. Few evangelists like to stay in private homes. We will discuss the reasons in class.
 - d. We need to see that the evangelist has reliable transportation while he is with us.
 - e. We need to give him some spending money to meet personal needs when he arrives.
 - f. If a meeting is from Sunday through Friday, the offerings ought to be solely for the evangelist Monday through Friday nights. Nothing should be taken out of this for any other reason.
 - g. Many churches provide for revival services and evangelistic meetings in their budget each year so that extra offerings do not have to be taken ahead of time.
 2. Missionaries – Most missionaries contact a Pastor because they are going to be in his area on deputation. For this reason the Church may not feel the need to help with transportation costs. Most missionaries travel with their families,

however, and that travel is expensive. The following are some rules to observe when having a missionary candidate, or one of your own missionaries who is home on furlough.

- a. Don't agree to have them unless you plan to take care of their lodging.
- b. Don't bring them in just to provide a missions challenge to your people
- c. Don't have them unless you offer to take care of their meals.
- d. Don't have them in without a love offering for them.
- e. Don't have them without someone to meet them, open the Church, and help them get set up for the meeting.
- f. Don't bring them in for a missions conference and then not give them opportunity to thoroughly present their work in one of the main sessions.
- g. Don't bring them in unless they are the kind of missionaries you could recommend for your Church to support.
- h. Don't have them for a service unless you urge your people to be friendly and get acquainted with them after the service.
- i. You might offer to fill their car's gas tank before they leave.
- j. Be sure you have thoroughly checked their background, schooling, mission board, convictions, and doctrinal statement and agree with it.
- k. There are many ways in which a Church can handle their missions program. We will discuss these in class.

VI. Meeting the regular bills of the Church – One of the treat travesties of our times in the failure of some Churches to pay their bills on time. A congregation's honesty and trustworthiness is a tremendous part of its testimony in the community. Who wants to attend a Church that has the testimony of being dishonest in its financial matters?

- A. Your Church should have an annual budget. Stick with it and don't exceed it.
- B. If the funds do not come in to cover the entire budget of the Church, cut back on the unnecessary parts of the budget so that the necessary obligations can be met.
- C. Don't purchase equipment you do not need, and that the Lord has not led you to purchase. You don't even have to have a P.A. system if your Church does not have the money to pay the light bill. Some times a Pastor will have equipment of his own, which can be used until a congregation is large enough to purchase it. Just going out and getting things on credit is not faith; it is presumption. God did not say that the Saints are to live by presumption.

VII. Government requirements such as taxes, etc.

- A. We have already touched on this subject, but let us direct your attention to Romans chapter 13. The purpose of government is "reward of those that do good, and the punishment of evildoers." In other words, God has ordained that government "wield the sword to punish wrong-doers" and that they "protect those who obey the law." As long as the laws of government carry out these functions, the Church ought to obey and cooperate fully.
- B. When government requires that the Church disobey God, then the Church must respectfully obey God rather than men.
 1. A license on a bus or van which belongs to the Church, or a driver's license to drive a Church vehicle is not a command to disobey God. It is a matter of

protection for the Church and for the public.

2. Laws concerning fire, health, and safety are not cause for rebellion on the part of the Church, but laws for the protection of the people. The Church can conform to these laws with good conscience.

C. God established three sacred institutions:

1. The family – Genesis 2
2. Government – Genesis 8 and 9
3. The Church – Matthew 16 and Acts 2

If human government was established by God, we had best respect it and find what the Word of God has to say about our responsibility to it.

D. It is when government requires the Church or the individual Christian to do wrong that we must respectfully refuse, and obey God instead.

1. If there is a law passed which we do not like or agree with, before we disobey it we had better make sure that it clearly violates the commands of God, or we will find ourselves in disobedience to God. Romans 13
2. Just because something violates the constitution of the United States does not necessarily mean that it violates God's Word. The men who gave us our constitution may have been led of God, but they were not inspired of God as were the writers of the Holy Scriptures.
3. If a bad law is passed which violates the constitution, but does not violate the Word of God, we are given constitutional means by which to get that law changed. If this happens, we should be sure that our efforts to change the law are not carried out in an unscriptural way. Let us be reminded that when Paul was inspired to write Romans 13 he lived under a tyrannical government. In fact, the first words that appear in Webster's dictionary after the word Tyrant are the words, "In ancient Greece..."
 - a. When Peter was put in prison in Acts 12, the Church did not gather in front of the jail and protest; it gathered and had a prayer meeting and God delivered Peter from prison.

VIII. Building and expansion programs – There are many ways a Church may go about expanding or conducting a building program. Most often used are as follows:

- A. They can enter into a bond program. In a bond program the Church contracts with a company licensed to set up bond programs and issue bonds which are then sold to finance the building, and paid back monthly into a fund which will be used to pay off the bonds when they come due.
1. One of the problems with a bond program is that they usually have a large balloon payment at the end which is often 1/3 to 2/5 of the total original amount of the bond sales.
 2. Another aspect of the bond program is that it usually extends over 20 to 30 years and pays a high rate of interest. The Church's financial reputation will decide how large the package can be, how long it will run, and how much interest the Church will have to pay on the bonds. The bonds are of different denominations and mature at different intervals. The Church makes regular monthly payments large enough to meet the bonds plus interest at their intervals of maturity. Many things can happen to a Church in the years over

which a bond program stretches and it is conceivable that the Church could no longer be in existence when the bond program is finished.

In that case, it would leave the bondholders holding worthless bonds that could not be paid off. In other words, a bond program is gambling with someone else's money. Remember, the debtor is always servant to the lender.

3. We never know what the economy is going to do. For that reason we should not obligate the Church for twenty to twenty-five years presuming that all will continue well for that period of time.

B. The Church could possibly obtain a loan for the money to build. To do so, however, has many of the same drawbacks as the bond program. It is obligating the Church to sizeable payments for from 20 to 40 years.

C. The best way to build is to pay as you go.

1. Plan ahead. When a new Church is started it ought to, as soon as possible, begin to lay aside an amount each month for expansion. That money ought to be placed in an interest-bearing account where it will grow. From time to time, special offerings can be taken to add to it, but it must never be used for anything but what it is designated for.
2. When it is time to build something larger, the money is there to at least start the project. A project that is under way often draws interest and people get excited about it. Just remember not to go faster than you can afford.
3. Remember, do not frame up a building before you have at least enough money to roof it and put on a protective siding or rain and weather will ruin the framing. To stay debt free is a wonderful encouragement for the congregation, and it builds confidence in the leadership.

D. If a Church already has a large debt, the people might want to consider a special project to get it paid off.

1. One type of special project is the giving service. We will explain and discuss this in class.
2. Another type of special project is the brick wall, which can be brought down brick by brick. We will also discuss this in class.

E. Once a Church is debt free it ought to continue its expansion program fund and not touch it until it again is needed.

1. When a Church is debt free it can then major on the main task of the Church: winning souls and building Saints.

IX. Special Offerings – What they do to your regular offerings.

A. Whatever we would like to think about the people God has given us to shepherd, they will always be tempted, when blessed by some special speaker, special project or appealing missionary, give generously, but will look upon it as being part of their tithes and offerings which should go for the ongoing needs of the Church. This is just one of those natural reactions of the flesh over which the Pastor has little control, no matter how much we might lovingly explain to the people how things should be done. If we dwell too strongly on the need of a special project, the general fund will suffer. It is better to make provision ahead for missionaries and special features than to take a lot of special offerings.

Many times as the offering plates have been passed for a special offering, I have

observed that there was much more in them than was given in the regular offering for that service. That in itself does not mean that the money all was taken from the Tithes of the people, but you will see that the regular offerings will suffer every time.

- B. We want our people to give because they are blessed. For this reason, there ought to be, on very special occasions, a special offering. Always, however, keep the needs of the general fund before the people. It may not be glamorous, but it is necessary as a great part of the Church's testimony.

X. Giving Services – A special giving service should be planned well ahead of time, and the congregation given time to pray and think it through. Much preaching should be done ahead of time on what it means to make an “offering” to the Lord, as opposed to a “sacrifice”.

- A. What is a giving service? This is a special service, although a regularly scheduled service, where the congregation is given the opportunity to either pledge a certain amount of money, give a certain amount of money, give some property or possession which has value and can be sold for money, or to pledge to give whatever they can get by selling something or carrying out some money raising project of their own, such as a garage sale. These can be a great blessing to a congregation as they see various people stand to their feet and present something to God at sacrifice to themselves.

- B. The story is told that there was an orphanage, which was in great need of food for the children. A chicken got together with a pig at a nearby farm and talked about what they could do to help the children. The chicken said to the pig, “If you and I got together on this project we could provide them ham and eggs for the children of the orphanage.” The pig replied, “That is all well and good for you to say that for in your case it is an offering, but in my case, it is a sacrifice.” A giving service can be a virtual revival in our congregation if rightly conducted.

XI. Benevolent Funds – Benevolent funds can be designated for one or both of two purposes:

- A. Many churches take an offering after their communion service for a benevolent fund. This fund is often used to help with the needs of members of the congregation who find themselves in unavoidable financial need, and do not have the funds to do what needs to be done. It can be used to help congregational members who have lost a loved one, lost a job, have unexpected hospital bills, or just have need of food, clothing, etc.
- B. Other times this fund is used to help those outside the congregation who come to the Church for help with food, housing, etc. We must be very careful about how we administer these funds in either case. The Pastor, and if he so desires, the Board should set some definite guidelines for the distribution of these funds, and designate someone in the Board to take care of the distribution of them. This is very much a Deacon's job.
- C. Other Churches may use the benevolent fund for both the members of the congregation and those outside the Church. This would probably be the case for larger churches with greater income, and which could set aside an amount in the budget for this purpose each month.
- D. Whatever the Lord may lead a Church to do along these lines, we should remember the old adage, “Give a man a fish and he can eat for a day; teach him how to fish and he can feed himself from then on.” We must always be extremely careful to use God's monies wisely.

- XII. Who signs on checks, counts offerings, handles monies, makes deposits, and pays bills? – Different Churches have different ways of handling these matters, but here are some suggestions gleaned from many years of experience:
- A. Although it may be very inconvenient at times, unless a new work is just getting started, the Pastor should never be able to sign on checks. This is just a good way to keep him free of accusations concerning the misuse of funds. It removes a temptation from the Pastor to purchase something that is not absolutely necessary. I Thessalonians 5:22. Usually the elected Treasurer of the Church plus one other or two other elected officers of the Church should be allowed to sign on checks, and all checks should require two signatures.
 - B. The counting of offerings should be done by at least two people. The monies from an offering should not be counted during the service, but afterward. When the offering is counted the Treasurer of the Church should be present, a breakdown of the offering along with the total amount should then be given to the Treasurer, and a deposit slip made out for the bank. The Deacons of the Church could take turns counting the offering, but two should always be present and they should sign off on the offering after it has been counted and recorded.
 - C. The Treasurer can make the deposit, but if this is inconvenient, the Church clerk or some designated individual who is free when the bank is open can make it, but must return the deposit slip to the Treasurer who already knows what the amount should be.
 - D. The Treasurer should pay the bills and give the Pastor a record of the week's bills paid and monies deposited with a break-down of how much was deposited for which accounts. Either the treasurer or an appointed bookkeeper should then record the deposits and expenditures in the Church's financial books.
 - E. If purchases are made at businesses where the Church has an account, a purchase order should first be obtained from the Treasurer or from the bookkeeper. Companies where the Church has accounts should be notified that they are not to allow anyone to purchase anything for the Church without a purchase order. Cash purchases should also be accompanied by a purchase order from the Church. Any purchases for which the bookkeeper or Treasurer does not have a purchase order copy would be the financial responsibility of the purchaser.
- XIII. Petty Cash – A relatively small amount of petty cash should be kept on hand for unexpected needs and purchases.
- A. Whenever the petty cash fund gets below the amount designated by the Pastor and the Board, it should be brought up to that level by check made out to petty cash by the treasurer.
 - B. There should be a receipt turned in for every purchase made out to petty cash. These receipts should balance against the checks made out to petty cash by the treasurer.
 - C. If the Church has any gasoline credit cards or corporate credit cards, the amount of purchases which can be made monthly by the holders of the cards should be limited by the Pastor and the Board. Receipts must be turned in whenever any purchase is made on the credit card. These should be turned in to the treasurer and should balance against all credit card billings at the end of the month.
- XIV. Expense accounts – If a Church congregation wishes to provide its Pastor with an expense account for things such as travel expenses on the part of the Church, or gas and car maintenance, etc., the expense receipts should be turned in at the end of the month and

balanced against the amount allotted to him. This is not a wise thing to do, but if a Church chooses to do it, an accounting should be made monthly.

- XV. Allowable tax deductions – When preparing their income report, it would be wise for a Pastor to find a Christian CPA who is familiar with the allowable deductions for those in the ministry and have them do the final report. It is well worth the cost to have it done.
- A. The Minister, however, should save every receipt for every expenditure during the year and keep them categorized monthly. Have some receptacle in which you can deposit your receipts daily.
 - B. If a Pastor, or any ordained minister uses any part of his home for his ministry, such as a study in his home, he may take a deduction for this on his income tax. In order to do this he has to itemize each year. He can also take so much a mile, or a certain percentage of all automobile use each year which he uses his car for ministry purposes as a deduction. In order to do this, he must have a housing and car allowance voted by the congregation at a regular business meeting and recorded in the minutes.
 - C. There are many other deductions he may take, but the best thing a minister can do is obtain a copy of the government's published publication of ministerial tax deductions yearly and read it carefully. All deductions must be verifiable by receipts.
- XVI. In regard to the Church and its finances, the Pastor and his finances, every penny should be accounted for and an honest, open and consistent testimony maintained for the sake of the testimony of the Church and the Pastor. One of the areas in which the devil can take down a minister of Church is the area of finances. We must always be honest and open about all finances. People all too often use money as an excuse for not going to Church.

CHAPTER XIII

Vehicles and Driver Licensing

- I. If properly conducted a bus or van ministry can be one of the fruitful ministries of the Church. It should be the objective of a bus ministry to reach the entire family. When the whole family is coming in their own vehicle it will leave room for more new riders. If the whole family cannot be reached for Christ, it is still very important to reach the children.
 - A. Children do not control where a family lives and how long they stay in one place. If a family can be reached and disciplined for Christ it becomes more stable and dependable and will be more likely to put down roots and stay in one place. If they move they will likely to get into a good Church and continue to grow in the Lord.
 - B. As much as a Pastor would like to reach as many children as possible, the bus ministry must be limited according to the size and finances of the Church. The bus ministry never pays for itself and a Church can get top heavy with children and fold up financially. Every church needs a good number of adults, not only to pay the bills, but to help reach the families of these children and to be roll models for them.
 - C. There is probably greater expense per person reached in a bus ministry than in any other ministry of the local Church. There are buses and vans to purchase and maintain, insurance on them is expensive, it takes a lot of workers for each route, and every aspect of the Church is strained to maintain this ministry. Many of the children brought in are not accustomed to being in Church and have to be taught how to behave and show respect for the Lord and the things of the Lord. Lest someone think we are putting a price tag on souls, we are only pointing out that a Church must count the cost when taking on this very important ministry. If a Church collapses under a top heavy bus ministry, what good will the bus ministry be? If conducted properly, a bus ministry can eventually produce preachers, missionaries, and many men and women who will be the best kind of Christian lay people. (We will discuss the insurance issue in the next chapter.)
- II. All vehicles owned by the Church must be properly licensed, inspected and maintained at proper intervals. Since all vehicles which seat over 15 people counting the driver require the driver to have a valid commercial chauffeur's license, it is best when hauling children, many of whom have parents who would perhaps love to have a chance to initiate litigation against a Church over the least little thing, to require the drivers of all vehicles being used to transport children or teenagers to have the commercial license even if the vehicle holds 15 or less. All such drivers have a background check and a copy of their driving record on file with the Church.
 - A. Every route vehicle should have a regular driver and a back-up driver. There can be one back-up driver for each two vehicles, but no more.
 - B. Every driver should inspect the vehicle he or she is driving before leaving for any route or trip. They should check:
 - 1. Tire pressure
 - 2. Windshield wipers
 - 3. Gasoline
 - 4. Oil
 - 5. Coolant
 - 6. All lights

7. Turn signals
 8. Emergency flashers
 9. Steering
 10. Brakes and brake fluid
 11. Power steering fluid
 12. Flares and flags and reflectors
 13. Fire extinguishers
- C. At the end of the route or trip the driver should report any maintenance needs on the vehicle. It is best to have forms for this that can be turned in to the person the Pastor has put in charge of this. The Pastor should always be informed of vehicle needs, but the person in charge of their maintenance should see that they are inspected, licensed, and repaired when these are needed.
- D. All vehicles, including trailers, should be thoroughly maintained before any trips. For route vehicles, this should be done on Saturday before they are used on Sunday.
- E. Someone on the Board should be appointed by the Pastor to see that the insurance for the vehicles is up to date, and that they have enough coverage. One accident could wipe out a Church.
- III. If it becomes necessary to ask Church members to pick up children (or adults), to avoid liability, call the ones who need a ride and give them the phone number of the person who is to pick them up. The liability then falls on the rider and the person providing the transportation. Don't ask anyone to transport others to Church whose driving record is not what you want your own van and bus drivers to be. Let those who are driving people to Church or any Church activity know that they are, by doing so, accepting liability for those whom they transport. You don't want to discourage people from bringing others to Church, but you also do not want to subject them to liability of this magnitude without their knowing that they are liable.

CHAPTER XIV

Insurance Coverage

- I. Property and buildings
 - A. Liability for all property and buildings – Liability insurance covers the ministry when an accident takes place which is because of some negligence on the part of the Church or ministry. This coverage will vary if a Church has a Christian School or Day Care. The people of the congregation ought to be instructed to let the leadership know of any hazards or dangerous situations that exist. This liability will often cover any persons from the Church who are engaged in some activity off the church property, such as transporting people to and from camp, outings, etc.
 - B. Fire and Theft coverage will insure any of the buildings or furnishings in case of fire or theft. It is wise to get replacement value coverage, although it will cost a little more. This coverage ought to include all equipment.
 - C. Storm damage insurance covers damage done to the facilities because of storms and natural disasters. Check to see if the company will cover the Church facilities for flood damage.
 - D. If a Church has several employees they will need to purchase Workman's Comprehension insurance to cover injuries on the job.
 - E. The Church may or may not be able to provide a health insurance plan for the employees.
 - F. Vehicle insurance costs will vary if a Church has a bus ministry, or operates vehicles registered in the Church's name. All vehicles registered in the Church's name should have liability insurance. Most companies will cover comprehensive and personal injury coverage for cars and vans, but I do not know of a company that will write comprehensive insurance for buses. They will not, for instance cover glass breakage for buses. You must have liability, however.
 - G. Something that has become a necessity in our day is Malpractice Insurance for all ministerial staff members. Often, when people do not like the counsel given them, and things do not work out the way they feel they ought, they sue the Pastor or whoever counseled them for malpractice. There was a very large Church in California some years ago where the Pastor counseled a young man who was using drugs. The young man committed suicide and his family sued the Church for malpractice and won. If the Church had not been covered for this, it could have destroyed the Church. Anyone can accuse anyone else of anything. It is better to be safe than sorry. I Peter 5:8

CHAPTER XV

Security

- I. The Church has an obligation to see that its people are secure and protected as much as possible. These are times when no one is really safe anywhere. There is even more possibility of danger where large crowds get together. Because of this, the Church needs to take some measures to, as much as possible, protect its people.
 - A. Ushers should be trained to not only do their duty as ushers, but to maintain vigilance at the doors of the Church during the services.
 - B. Parking lot security can be provided to see that no one vandalizes any vehicles during the services.
 - C. Background checks should be done on anyone who is in the place of service in the Church, even those who sing in the choir. This is very important in regard to those who work with children or young people. This should be done before hiring any staff members of any kind. These checks should not only be done on paid workers, but on volunteers who are in places of leadership.
- II. Checks should be done with the Church from which they came. If the person is converted at your church, check with their employer, or their previous employer. Let the people know that this is a routine measure that is taken with everyone for the protection of not only the ones with whom they work, but with the one being checked. We all know of Churches and child care facilities, as well as businesses that have been sued because some worker was accused of some offense.
- III. The Pastor, or the Pastor and the Board should appoint someone to periodically check playground equipment, electrical equipment, etc. The structural integrity of all buildings should be inspected periodically for cracks in the walls or ceilings indicating foundation problems, etc. Stairways and wood floors should be checked for rusting or rotting. This sort of thing takes little time, but it can avoid some huge problems. Our main concern should always be to see that our people are as safe as we can keep them.
- IV. If the Church is hiring an outside company to do the cleaning of the Church, there should be a check with the Better Business Bureau as to their dependability, and a check on the background of the company as to their honest and integrity. Most Churches will have volunteer workers clean the Church buildings. Anyone who does this should have a background check, or be closely supervised while they clean

CHAPTER XVI

Rules for Special Occasions

I. Weddings

- A. Each Pastor will have to decide as to what these regulations and requirements will be, but here are some we have found to be prudent:
1. No weddings will be held at the Church unless either the bride or groom is a member in good standing. The person who is not a member must be a professing Christian from a good Church of like faith and practice.
 2. No weddings should be held at the Church unless the Pastor of the Church performs the wedding, or the Pastor fully approves of the one performing the ceremony.
 3. No weddings will be held at the Church unless the Pastor has thoroughly counseled with the couple ahead of time.
 4. No weddings will be held at the Church unless both the bride and groom are faithful, professing Christians in good standing with their Church.
 5. If the Church facilities are to be used for both the wedding and reception, there must be no alcoholic beverages on the premises in any form. All music must be in keeping with the Church's standards.
 6. Any couple using the facilities for a wedding must make arrangements ahead of time for the cleaning of all facilities used, by someone approved by the Church.
 7. At all Church weddings, the Pastor will be in charge of the rehearsal and wedding. If the couple use a wedding consultant service, the consultant will be subject to the will of the Pastor. The Pastor will have the final say as to when any pictures can be taken. Some Pastors do not like to have flashes going off during the ceremony. A wedding is a sacred ceremony and ministry of the Church. All music used in the ceremony will be subject to approval by the Pastor.
 8. If anything is thrown on the bride and groom as they leave the Church, it should be outside, and it should be birdseed, not rice. The birds will clean it up quickly outside.
 9. No questionable writing or decoration of cars leaving the Church will be permitted. Chasing of the bride and groom's car is unsafe, and it is suggested that it not be done.
 10. The Church should make no charge for the use of its facilities for weddings, and the Pastor should set no charge for his service. If the couple should wish to make a contribution, let them make it as an offering to the Church or as a gift to the Pastor. Weddings should be a part of a Pastor's ministry, not a side job.
 11. The return of all rented decorations for the wedding is the responsibility of the couple's family. It should be done that day. If the place from which they rented it is closed, they should take them home and return them the next business day.

12. The Pastor or someone appointed by him should see that all buildings are cleaned and locked after the wedding and reception is finished.

II. Funerals

- A. Funerals are also a part of a Pastor's ministry, and the ministry of the local Church. Again, there are some rules which should be printed out and given to anyone using the Church for a funeral.
 1. No funeral will be held at the Church unless it is a member of the Church in good standing.
 2. No funeral will be held at the Church unless it is conducted by the Pastor, or someone who is qualified and approved by the Pastor.
 3. No funerals will be held at the Church which include the participation of the Masonic Lodge, or the participation at the Church by the military, unless it just involves the removing of the flag from the casket and presentation to the next of kin which is usually done at the graveside.
 4. When the Church provides a dinner for the family following the funeral, there will be no alcoholic beverages allowed or any activities that would be unacceptable to the Church. The ladies of the Church should be in full charge of any such dinners.
 5. In any funeral services held at the Church there will be no music used that is unacceptable to the Pastor and the ministerial staff. All music should be checked ahead of time.
 6. A list of the rules for funerals should be given to the family of the deceased at the time of the request to use the Church.
 7. If the family of the deceased wishes to make a contribution to the Church for the use of the facilities for the funeral, that is fine, but no charge should be made since this is a ministry of the Church. Some funeral homes add an honorarium for the Pastor in the charges of the funeral home. If this is given to the Pastor, fine, but it is often good for the Pastor to give it back to the family for their expenses, or to the Church as an offering.

III. Church Dinners

- A. It is not uncommon for people to become ill from food served at Church dinners. When it is a covered dish dinner, we already know that some homes are cleaner than others, and that some people take greater care in the preparation of food than others. Here are some suggestions to consider carefully:
 1. Be sure that all cooked food is kept covered and hot until served. Do not let cooked food, especially green beans or meats stand out in the open for very long. See that they are either re-heated or put in the refrigerator. Pork is especially quick to spoil if left out.
 2. Be sure all cold dishes are kept refrigerated until ready to serve. Unless it is something like pie or cake that can stay out longer without spoiling, be sure it is put back in refrigeration as soon as all are served. It can be gotten out again for seconds.
 3. If a Church is going to have a covered dish dinner, it is often good to have it before the service rather than afterward, especially if the Church does not have adequate facilities to keep things hot or cold.

4. Be sure all beverages are cleanly prepared and served. It is better to use disposable cups than to use those that are reusable. Reusable vessels are sometimes not re-washed just before using, or are not washed properly after using.
5. Be sure all food is sent home and not left to go bad in the Church refrigerator. Everything should be properly cleaned up after a dinner and the tables wiped down with a clean, wet cloth using hot water with a little bleach in it.
- B. The best way to be sure that all of this gets done properly is for the Pastor to appoint two ladies whom he knows like to do this sort of thing, to be in charge of all dinners.
- C. It is always better for a Church, although not cheaper, to have a dinner catered and have folks make a contribution for their dinner. This cannot be done on Sunday, however, since the Church does not want to be responsible for keeping someone out of Church to cater a dinner.
- D. Be sure that those in charge have their food-handler's certificate from the city.

IV. Camps, conferences and special meetings

- A. When attending already established camps
 1. Check the camp thoroughly. Check with Pastors of other fundamental churches whose people have attended the camp and find out if it is acceptable.
 2. Find out who will do the speaking and make sure they are going to give your people what you would want them to hear. Check the speaker's affiliations and background.
 3. Check out the kitchen facilities and menus. See that your people will have nourishing food.
 4. Check out the cabins or other facilities to make sure they are healthy and not over crowded.
 5. Be sure that all recreational activities are adequately supervised and conducted. If there is a shooting range or an archery range, there ought to be those who are well trained in charge. If there is horseback riding, be sure there are those in charge who know what they are doing, especially with those who have not ridden before.
 6. Weigh the quality of the camp against the distance you will have to travel to get there. If it is an out-of-state camp, you probably will not want to take Juniors, no matter how good it is, unless it is a family camp and at least one parent is along with children under twelve.
 7. Check the counselors very carefully. Ask the camp directors if they do background checks on all of their workers.
 8. Ask if the camp has someone who is a qualified nurse to take care of emergencies, and how close they are to medical facilities.
 9. Once you have used a camp a few times and are really satisfied with it, you can confidently send your people there. Camp is one of the greatest experiences of a person's life. If the camp is questionable in some area, it can be an experience hard to undo.

- B. Putting on your own camp – While having your own camp has its advantages, it can be as expensive, if not more expensive, and of course, a lot more work than taking your people to an established camp you can trust.
1. Camping out in tents and cooking in the open
 - a. Of course, someone has to be in charge of buying all of the food that will be needed during the camp. For this reason, a good part of the camp cost will have to be paid well in advance.
 - b. A State or National park location should be found which has good recreational facilities and a good camping area which can be rented for the length of time required for the camp. The campsite should be secured well ahead of time. These arrangements are often made right after the first of the year in most states.
 - c. Adequate camping equipment should be obtained. The people in the Church may have some things they would be willing to loan. Camping equipment can be rented, but the cost must be figured into the cost of the camp.
 - d. Be sure you have enough ice chests and some place you can get ice close to the camp. Also be sure you have enough Coleman stoves and equipment for heating water to wash dishes. It is not adequate to wash them in a stream. Each camper could be encouraged to bring his or her own canteen and mess kit.
 - e. Be sure you rent a facility that has fresh water supply and restrooms with showers.
 - f. You will need at least two people to cook, and trained counselors who also are old enough to act as chaperone. College students and up who were well trained in counseling should be used with teens.
 - g. You will need a very good speaker for the evening sessions, who can hold the campers' attention around a campfire outdoors.
 - h. Have at least two interesting Bible sessions in the morning and well-planned trips and games for the afternoons.
 - i. Take plenty of "Off" and first aid equipment. Have someone with some nursing experience. Be sure you know where the nearest medical facility is located.
 - j. Have someone who is in charge of the whole thing, to whom everyone in camp has to answer. Keep the rules to a tee, but don't be so rigid that no one has a good time.
 - k. Make it clear before leaving for camp as to what can and cannot be worn in this camp. Allow no video games, radios, etc. Tell them to bring no weapons of any kind, including knives.
 - l. Have adequate transportation. If this is a travel camp, don't forget to figure in the cost of gasoline for all vehicles.
 - m. If there is any swimming, it must be while clothed with modest clothing. If anyone fishes, be sure they have a license and know what they are doing.

- n. A camp-out of this kind can be an excellent place to teach Christian character and cooperation.
- o. There are many more variations of this kind of a camp, but we will talk more about it in class.