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1 PREAMBLE

Reposing our faith wholly in the Lord Jesus Christ for our salvation, and believing that the Holy Bible is the plenary (whole, complete, and entire) and verbally inspired Word of the living God, we have affiliated ourselves with one another as a body of immersed believers, and we therefore adopt this Constitution as a declaration of our convictions so that we may carry on the Lord's work decently and in order.

2 Name

The name of this organization shall be Chewelah Baptist Church at Chewelah, Washington, Incorporated. It is incorporated as a nonprofit corporation under the laws of the State of Washington.

3 PURPOSE

Our purpose is to glorify God by:

- Conducting an Independent Baptist Church in accordance with the Word of God, the Articles of Faith, the Covenant, and the Constitution of this local Church.
- Promoting the worship of our God.
- Edifying believers.
- Teaching the whole counsel of God.
- Administering the ordinances and Biblical discipline.
- Seeking to win the lost to Christ through personal witnessing and the preaching of the gospel.
- Carrying on a vigorous missionary program around the world.
- Establishing other Baptist Churches.
- Defending the faith.
- Maintaining a good testimony for Christ in our community by godliness and good works.
- Educating our children and youth from a Biblical aspect for life and service.

4 ARTICLES OF FAITH

4.1 The Scriptures

We believe that the Holy Bible: (a) was inspired by God; (b) written by men controlled by the Holy Spirit; (c) that it is truth without any admixture of error for its matter; and therefore, is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of Christian unity and the supreme standard by which all human conduct, creeds, and opinions should be tried.

The King James Version is the preferred version to be used in all of the public services.

Explanatory Definitions:

By “THE HOLY BIBLE” we mean that collection of sixty-six books from Genesis through Revelation, which, as originally written, does not contain and convey the word of God, but IS the very word of God;

By “INSPIRED” we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were moved by the Holy Spirit, and were supernaturally inspired and free from error, as no other writings have ever been or ever will be inspired.

Biblical References: II Tim. 3:16-17; II Pet. 1:19-21; Acts 1:16; 28:25; Psalms 19:7-11; 119:89, 105, 130, 160; Luke 16:31; 24:25-27, 44-45; John 5:39, 45-47; 12:48; 17:17; Proverbs 30:5-6; Romans 3:4; 15:4; I Pet. 1:23; Rev. 22:19; Isaiah 8:20; Eph. 6:17

4.2 The True God

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, the maker and supreme ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

Biblical References: Ex. 15:11; 20:2-3; Gen. 17:1; 1 Cor. 2:10-11; 8:6; 12:4-6; Eph. 2:18; 4:6; John 4:24; 10:30; 15:26; 17:5; Psalms 83:18; 90:2; 147:5; Jer. 10:10; Rev. 4:11; I Tim. 1:17; Romans 11:33; Mark 12:30; Matt. 28:19; I John 5:7; Acts 5:3-4; Phil. 2:5-6; II Cor. 13:14

4.3 The Lord Jesus Christ

We believe that, as provided and proposed by God and as pre-announced in the prophecies of the Scriptures, the eternal Son of God came into this world that He might manifest God to men, fulfill prophecy and become the Redeemer; that He was begotten of the Holy Spirit in a miraculous manner, born of Mary, a virgin, as no other man was ever born or can be born of woman; that He received a human body and a sinless human nature; and that He is both the eternal Son of God and God the Son—perfect God and perfect Man.

Biblical References: Gen. 3:15; Isaiah 7:14; Matt. 1:18-25; Luke 1:35; John 1:14

We believe in the essential, absolute, eternal Deity, and the real and proper, but perfect and sinless, humanity of our Lord Jesus Christ; that Christ is the eternal Son of God, and God the Son, the Second Person of the Trinity, being

co-equal, co-eternal and of the same essence as God the Father; and that He united in one person undiminished deity and perfect, sinless humanity.

We believe that our Lord Jesus Christ rose from the dead on the third day in the same body, though glorified, and that His resurrection body is the pattern of that body which ultimately will be given to all believers.

We believe that in departing from the earth in His resurrection body, Christ ascended into Heaven as our great High Priest, and will come again in like manner. (Heb. 4:15)

We believe that He now sits in Heaven at the right hand of God the Father as our great High Priest, interceding for His own; that He became Head over all things to the Church, which is His body; and that, in this ministry, He ceases not to intercede and advocate for the saved.

Biblical References: Matt. 28:6-7; Mark 16:6; Luke 24:2-6, 39; John 20: 27; Acts 1:9-11; I Cor. 15:4; I Tim. 2:5; Heb. 2:17; 5:9-10; 7:25; 8:6; 12:2; I John 2:1; Rev. 3:21

4.4 The Holy Spirit

We believe that the Holy Spirit is a divine person, equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled; that He convicts of sin, of judgment and of righteousness; that He bears witness to the Truth of the Gospel in preaching and testimony; that He is the agent of the New Birth; that He seals, endues, guides, teaches, witnesses, sanctifies and helps the believer; and that the fruit of the Spirit (love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance) is the evidence of His indwelling rather than the speaking in tongues and other spectacular demonstrations.

We believe in the cessationist view of sign gifts. We believe that God established the Church upon the foundation of the apostles and prophets, Christ Himself being the cornerstone, and that He confirmed the apostolic message with signs and wonders in that era. Having served their divine purpose, the revelatory and sign gifts of the Spirit, including tongues, prophecy, and the gift of healing, have ceased. We believe that God continues to hear and answer prayers for the sick and afflicted according to His sovereign will and that the ultimate deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection.

Biblical References: John 14:16-17; Matt. 28:19; Heb. 9:14; John 14:26; Luke 1:35; Gen. 1:1-3; II Thes. 2:7; John 16:8-11; John 15:26-27; Acts 5:30-32; John 3:5-6; Eph. 1:13-14; Matt. 3:11; Mark 1:8; Luke 3:16; 24:49; John 1:33; 16:13; 14:26; Romans 8:14; I Cor. 13:8-10; 14:21-22; Gal. 5:22-23; Eph. 5:18-21; II Thes. 2:13

4.5 The Devil or Satan

We believe that Satan was once holy and enjoyed heavenly honors, but through pride and ambition to be as the Almighty, fell and drew after him a host of angels; that he is now the malignant prince of the power of the air and the unholy god of this world. We believe him to be man's great tempter, the enemy of God and His Christ, the accuser of the saints, the author of all false religions, the chief power back of the present apostasy; the lord of the anti-Christ, and the author of all powers of darkness—destined, however, to final defeat at the hands of God's Son, and to the judgment of an eternal justice in the lake of fire, a place prepared for him and his angels.

Biblical References: Isaiah 14:12-15; Ezek. 28:14-17; Rev. 12:9; Jude 6; Eph. 2:2; I Thes. 3:5; Matt. 4:1-3; I Pet. 5:8; Matt. 13:25, 37-39; Luke 22:3-4; Rev. 12:10; II Cor. 11:13-15; I John 2:22, 4:3; II John 7; Rev. 13:13-14; II Thes. 2:8-11; Rev. 19:11, 16, 20; 20:1-3; Rev. 20:10; Matt. 25:41

4.6 The Creation

We believe in the Genesis account of creation; that it is to be accepted literally, not allegorically or figuratively; that man was created directly in God's own image and after His own likeness; that man's creation was not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms; that all animal and vegetable life was made directly, and God's established law was that they should bring forth only "after their kind."

Biblical References: Gen. 1:1; Ex. 20:11; Acts 4:24; Col. 1:16-17; Heb. 11:3; John 1:3; Rev. 10:6; Romans 1:20; Acts 17:23-26; Jer. 10:12; Neh. 9:6; Gen. 1:11, 24, 26-27; 2:21-23

4.7 The Fall of Man

We believe that man was created in innocence (in the image and likeness of God) under the law of his Maker, but by voluntary transgression, Adam fell from his sinless and happy state and all men sinned in him. As a result, all men are totally depraved, are partakers of Adam's fallen nature, are sinners by nature and by conduct and therefore are under just condemnation without defense or excuse.

Biblical References: Gen. 3:1-6; Romans 1:18, 32; 3:10-19; 5:12, 19

4.8 Salvation

We believe that the salvation of sinners is divinely initiated and wholly of grace through the mediatorial office of Jesus Christ, the Son of God, Who, by the appointment of the Father, voluntarily took upon Himself our nature, yet without sin, and honored the divine law by His personal obedience, thus qualifying Himself to be our Savior; that by the shedding of His blood in His

death He fully satisfied the just demands of a holy and righteous God regarding sin; that His sacrifice consisted not in setting us an example by His death as a martyr, but was a voluntary substitution of Himself in the sinner's place, the Just dying for the unjust, Christ the Lord bearing our sins in His own body on the tree; that having risen from the dead He is now enthroned in Heaven, and uniting in His wonderful person the most tender sympathies with divine perfection, He is in every way qualified to be a suitable, compassionate and all-sufficient Savior. We believe that faith in the Lord Jesus Christ is the only condition of salvation.

Biblical References: Romans 10:9, 10; Jonah 2:9; Eph. 2:8; Acts 15:11; Romans 3:24, 25; John 3:16; Matt. 18:11; Phil. 2:7-8; Heb. 2:14-17; Isaiah 53:4-7; I John 4:10; I Cor. 15:3; II Cor. 5:17, 21; I Pet. 2:24

4.9 Grace and the New Birth

We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about by our sovereign God in a manner above our comprehension, solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance, faith, and newness of life.

Biblical References: John 3:3; II Cor. 5:17; I John 5:1; Acts 16:20-33; II Pet. 1:4; Romans 6:23; Eph. 2:1, 5; Col. 2:13; John 3:8

4.10 Justification

We believe justification is that judicial act of God whereby He declares the believer righteous upon the basis of the imputed righteousness of Christ; that it is bestowed solely through faith in the Redeemer's shed blood, not in consideration of any work of righteousness which we have done.

Biblical References: Romans 3:24; 4:5; 5:1, 9; Gal. 2:16; Phil .3:9.

4.11 Sanctification

We believe that sanctification is the divine setting apart of the believer unto God accomplished in a threefold manner; first, by an eternal act of God, based upon redemption in Christ, establishing the believer in a position of holiness at the moment he trusts the Savior; second, by a continuing process in the saint as the Holy Spirit applies the Word of God to the life; third, by the final accomplishment of this process at the Lord's return.

Biblical References: Heb. 10:10-14; 3:1; John 17:17; II Cor. 3:18; I Cor. 1:30; Eph. 5:25-27; I Thes. 4:3, 4; 5:23, 24; I John 3:2; Jude 24, 25; Rev. 22:11

4.12 The Security of the Saints

We believe that all who are truly born again are eternally kept by God the Father for Jesus Christ.

Biblical References: Phil. 1:6; John 5:24; 10:28, 29; Rom. 8:35-39; I John 5:13; Jude 1

4.13 The Church

We believe in the unity of all true believers in the Church, which is the Body of Christ. It was established on the Day of Pentecost and will continue until the Rapture and includes both Jews and Gentiles. All who are part of this Church have been added through the baptism of the Holy Spirit. It is also the Bride identified in the Revelation of Jesus Christ.

Biblical References: Acts 15:13-18; I Cor. 12:12-13; Eph. 1:22-23; 3:1-6; 4:11; 5:23; Col. 1:18; Rev. 19:7-8; 22:17

We believe that the local Church is a congregation of immersed believers, associated by covenant of faith and fellowship in the Gospel; observing the ordinances of Christ (Baptism and the Lord's Table); governed by His laws, and exercising the gifts, rights and privileges invested in them by His Word; that its called or given officers are Pastor (also called Bishop or Elder) and Deacons whose qualifications, claims and duties are clearly defined in the Scriptures. We believe that the true mission of the Church is the faithful witnessing of Christ to all men as we have opportunity. We believe that the local Church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations, that the one and only superintendent is Christ through the Holy Spirit; that it is Scriptural for true Churches to cooperate with each other in contending for the faith and for the furtherance of the Gospel; that each local Church is the sole judge of the measure of its cooperation; that on all matters of membership, of policy, of government, of benevolence (charity), the will of the local Church is final. We believe that the local Church is God's plan for accomplishing His commission in this age. We believe, therefore, that all other Christian institutions and agencies should have as their objective the aid and strengthening of the local Church. We believe that it is the responsibility of each local Church to have no fellowship with those organizations involved in apostasy (falling away from the truth); to have no fellowship with those organizations that are disobedient or are walking disorderly.

Biblical References: Acts 2:41-42, 20:17-28; I Cor. 5:1-13; 11:2; II Cor. 6:14-18; II Thes. 3:6, 14; I Tim. 3:1-13; 6:3-5; Titus 3:10; I Thes. 1:9-10; Rom. 16:17; II John 9-11

4.14 Two Ordinances: Baptism and the Lord's Supper

We believe that Christian baptism is the single immersion of a believer in water to show forth in a solemn and beautiful emblem our identification with the crucified, buried and risen Savior, through Whom we died to sin and rose to a new life; that baptism is to be performed under the authority of the local Church; that it is evidence of obedience to God's Word and is prerequisite to the privileges of church membership.

We believe that the Lord's Supper is the commemoration of His death "till He come." We believe that the Biblical order of the ordinances is first, baptism, then the Lord's Supper, and that participants in the Lord's Supper should be immersed believers and a member of a New Testament Church.

Biblical References: Acts 8:36-39; John 3:23; Romans 6:3-5; Matt. 3:16; Col. 2:12; I Cor. 10:16, I Cor. 11:20-28; Matt. 28:18-20; Acts 2:41-42

4.15 Civil Government

We believe that civil government is divinely appointed for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored and obeyed; except in those things opposed to the will of our Lord Jesus Christ Who is the only Lord of the conscience and the coming King of Kings.

Biblical References: Romans 13:1-7; II Sam. 23:3; Ex. 18:21-22; Acts 23:5; Matt. 22:21; Acts 5:29; 4:19-20; Dan. 3:17-18

4.16 Israel

We believe in the sovereign selection of Israel as God's eternal covenant people, that she is now dispersed because of her disobedience and rejection of Christ, and that she will be regathered in the Holy Land and after the completion of the Church. The believing remnant shall be saved as a nation at the second advent of Christ.

Biblical References: Gen. 13:14-17; Romans 11:1-32; Ezek. 37

4.17 Rapture and Subsequent Events

We believe in the pretribulational return of Christ, an event that can occur at any moment, and at that moment the dead in Christ shall be raised in glorified bodies. The living in Christ shall be given glorified bodies without tasting death, and all shall be caught up to meet the Lord in the air before the seven years of the Tribulation.

Biblical References: I Thes. 4:13-18; I Cor. 15:42-44, 51-54; Phil. 3:20-21; Rev. 3:10

We believe that the seven-year Tribulation, which follows the Rapture of the Church, will be culminated by the revelation of Christ in power and great glory to sit upon the throne of David and to establish the millennial kingdom.

Biblical References: Dan. 9:25-27; Matt. 24:29-31; Luke 1:30-33; Isaiah 9:6-7; 11:1-9; Acts 2:29-30; Rev. 20:1-4, 6

4.18 The Righteous and the Wicked

We believe that there is a radical and essential difference between the righteous and the wicked; that only those who are justified by faith in our Lord Jesus Christ and sanctified by the Spirit of our God are truly righteous in His esteem; while all such continue in non-repentance and unbelief are in His sight wicked and under the curse of sin through Adam; and that this distinction holds among men both in and after death, in the everlasting felicity (joy) of the saved and the everlasting conscious suffering of the lost in the "lake of fire".

Biblical References: Romans 5:12; Mal. 3:18; Gen. 18:23; Romans 6:17-18; I John 5:19; Romans 7:6; 6:23; Proverbs 14:32; Luke 16:25; Matt. 25:34-41; John 8:21; Rev. 20:14-15

4.19 Regarding Human Sexuality

We believe that God has commanded that no intimate sexual activity should be engaged in outside of a one-man, one-woman marriage. The Bible teaches that any form of sexual immorality (including adultery, cohabitation, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and the like) is sinful and a perversion of God's gift of sex.

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ.

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Chewelah Baptist Church.

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary sexes together reflect the image and nature of God. Rejection of one's biological sex is a rejection of the image of God within that person.

Biblical References: Genesis 1:26-27; 2:24; Leviticus 18:1-30; Mark 10:2-12; 12:28-31; Romans 1:26-32; 7:2-3; 10:9-10; 1 Corinthians 5:1; 6:9-11; 7:10-11; 1 Thessalonians 4:1-8; Hebrews 13:4

4.20 Sanctity of Marriage

We believe the term “marriage” has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. We believe that marriage between one man and one woman, for life, uniquely reflects Christ’s relationship with His Church. We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

Biblical References: Genesis 2:18-25; 1 Cor. 6:18; 7:2-5; Ephesians 5:22-33; Hebrews 13:4

4.21 Sanctity of Human Life

We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life.

Biblical References: Genesis 1:26-27; Psalm 127:3; 139:13-16; Proverbs 6:16-17; Jeremiah 1:5; Luke 1:41

5 COVENANT

Having been led by the Spirit of God to receive the Lord Jesus Christ as our Savior; and upon the profession of our faith, and 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 through all nations.

We also engage to maintain family and private devotions; to seek the salvation of our loved ones and acquaintances; to walk circumspectly (careful to consider all circumstances) in the world, to be just in our dealings, faithful in our engagements, and exemplary in our deportment (manner of behavior); to be zealous in our efforts to advance the cause of our Lord Jesus Christ, and to abstain from any activity that would bring dishonor to our Lord.

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; to be slow to take offense, but always ready for reconciliation, and mindful of our Savior, to seek reconciliation without delay.

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

6 ASSOCIATIONS

This Church shall be an independent, autonomous (self-governing) Church, subject only to Jesus Christ, the Head of the Church. It has the right to cooperate and associate with other Biblical groups on a voluntary basis. There shall be no cooperation or fellowship with any group that permits the presence of apostates or apostasy.

7 MEMBERSHIP

7.1 Definition

Membership in a local New Testament Church is the responsibility and privilege of every believer. Membership in Chewelah Baptist Church is predicated upon a common belief in doctrine, moral principle and practice. Therefore, since Christ is to have the preeminence, members of Chewelah Baptist Church shall not hold membership in any secret society.

This Church shall consist of believers in Jesus Christ, baptized by immersion, who take the Holy Bible as their only rule of faith and practice, and who, following examination and approval by the Pastor and Deacons of this Church are elected to membership by the majority of voting members present at any congregational meeting. If the Church is without a Pastor, the Deacons (or another form of church-appointed leadership if there are no Deacons), may examine the candidate for approval.

7.2 Reception of Members

Persons shall be individually received into membership: 1) by testimony of Christian experience and previous baptism by immersion, consistent with the Articles of Faith; 2) by confession of faith and baptism by immersion; in each case, the candidate giving evidence of a change of heart and the testimony of a Christian life and adopting the views of faith and practice held by this Church.

7.2.1 Associate Membership

An Associate Membership shall be granted to students, servicemen, and persons temporarily residing in the community who wish to unite themselves in a more definite way for service to Christ in this church. These individuals may become Associate Members of the church without removing their membership from their previous church.

Candidates will be processed the same as regular members. While Associate Membership allows for all the privileges of regular membership and accountability, one may not serve in an elected position of leadership.

7.3 Removal of Members

7.3.1 Termination of Membership

A member or associate member shall, at his or her request, be removed from the Church roll. Such action shall be announced to the congregation.

In the same manner, any member or associate member who has discontinued all support and communication with the Church, for a period of three months shall automatically be removed from the Church roll. The guidelines of Matthew 18:15-17 must be followed. The member shall be notified of this action. Students, servicemen, shut-ins, missionaries, evangelists, etc., who communicate with the Church, may retain their membership.

No member of this church may hold membership in another church. If any member unites in membership with another church, that person is automatically removed from membership in this church. Any member who brings a lawsuit against the church shall automatically be removed from membership in this church.

7.3.2 Discipline of a Member

Any member who shows by his or her attitude a continued absence of sympathy with the work of Chewelah Baptist Church and its leaders, or a denial of its fundamental beliefs, or by living so as to bring reproach upon the Lord Jesus Christ and His Church, shall be taken before the pastor and deacons.

The pastor and deacons shall have sole authority in determining deviations from the statement of faith and violations of the church covenant. If the pastor or a deacon is the subject of a disciplinary matter, he shall not participate in the disciplinary process. For any member to be brought before the pastor and deacons, there must be at least two or three trustworthy witnesses (1 Tim. 5:17-20).

Members are expected to demonstrate special loyalty and concern for one another. When a member becomes aware of an offense of such magnitude that it hinders spiritual growth and testimony, he or she is to go alone to the offending party (Matthew 18:15). Before going, he or she should first examine oneself (Galatians 6:1). When going, he or she should go with a spirit of humility and have the goal of reconciliation.

If reconciliation is not reached, a second member is to accompany the one seeking to resolve the matter. This second step should also be preceded by self-examination and exercised in a spirit of humility with the goal of restoration (Matthew 18:16).

If the matter is still unresolved after the steps outlined above have been taken, the pastor and deacons shall hear the matter. If the matter is not resolved during the hearing before the pastor and deacons, they shall recommend to the members of the church that they, after self-examination, make an effort personally to go to the offending member and seek that member's restoration (Matthew 18:16-17).

If the matter is still unresolved after the steps outlined above have been taken, such member(s) who refuse to repent and be restored are to be removed from its membership by a two-thirds vote of the voting members present at any meeting duly called for such purpose (Matthew 18:17).

No matter of discipline may be heard by the pastor and deacons, or the church unless the steps outlined above have been taken. A member is under discipline from the time he/she is requested to meet with the pastor and deacons until the matter is resolved. A member under discipline is prohibited from all rights of membership until the charge is properly disposed of.

If an unrepentant offending party is removed from the church membership, all contact with the offending party from that point forward must be for the sake of restoration (except family members). (Matthew 18:17; 1 Cor. 5:11; 2 Thess. 3:6, 14-15)

7.4 Christian Mediation

If a legal dispute arises between a member and the church, members agree that they shall seek a mutually agreed-upon mediator or, if none can be agreed upon, use a ministry like Peacemaker Ministries.

Mediator(s) will attempt to assist in reaching a voluntary settlement of any disputes through mediation. The confidentiality of the mediation process will be protected and these matters will not be discussed with people who do not have a necessary interest in them. If a settlement can be agreed upon, the conciliators may, at their discretion, issue an advisory opinion. Neither the

opinion, nor any communications exchanged in the mediation process, will be admissible for any purpose in any subsequent legal proceeding.

Lawsuits between believers, or threats of lawsuits between believers, are a matter of concern. Every effort should be taken to resolve disputes in a biblical fashion (1 Corinthians 6:1-11).

8 OFFICES OF THE CHURCH

8.1 Officers and Appointees of the Church

The called and elected officers of the Church shall be Pastor and Deacons. Other positions shall be appointed by the Pastor and Deacons and confirmed by the majority vote of the congregation (their term shall be one year unless otherwise stipulated). All officers and appointees shall subscribe to the Constitution of Chewelah Baptist Church.

All officers and appointees shall be spiritually mature, of unquestionable Christian character, loyal to the Word of God, dedicated and devoted to the Lord Jesus Christ and to the spiritual and material welfare of this Church (Acts 6:3-6). They shall also be faithful in attendance and participation, both in regular services and policy meetings of the Church. They shall live a separated life, abstaining from anything that would bring dishonor to our Lord. In the light of 1 Tim. 3, the home and family relationships shall be considered, as well as individual qualifications.

All positions shall assume their duties on February 1st. Retiring persons shall hold their position until the terms of newly appointed positions begin.

Any person unable or unwilling to fulfill the duties of their position shall resign. If any person refuses to subscribe to the Constitution of Chewelah Baptist Church, the Deacons shall request their resignation. If it is not received within four weeks of the resignation request, the position shall be declared vacant.

8.2 The Office of Pastor

8.2.1 Description

Pastor – Shepherd (one who feeds, protects, guides, and leads).

Elder – Presbyter (one who is respected because of good character).

Bishop – Overseer (one who administers under God and the local church).

1 Peter 5:1-3 – “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory

that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock."

8.2.2 Candidate

A candidate for the pastorate shall be a man and shall be carefully examined by the Pulpit Committee as to his salvation, doctrine, Christian conduct and call to the ministry. The Pulpit Committee shall present only one man at a time for the consideration and vote of the Church.

The Pastor shall meet the scriptural qualifications set forth in 1 Tim. 3:1-7 and Titus 1:5-9. He shall not be divorced or married to a divorced woman. References shall be explored if possible. He shall be required to state his acceptance of and adherence to the Constitution of the Church. Any differences that he holds concerning these documents shall be submitted to the Pulpit Committee in writing. He shall also state in writing any differences, which he holds relating to groups and associations with which this Church is in fellowship.

8.2.3 Calling

A call to a Pastor shall be extended at a meeting of the Church called for that purpose and announced from the pulpit for two Sundays immediately preceding the date of the meeting. A two-thirds majority vote shall be necessary for a call. Voting shall be by ballot. A written call and agreement shall be presented to the prospective Pastor, giving details of the church-pastoral relationship, including salary, housing and car allowances, insurance, vacations, etc., after these matters have been discussed with the Pastor and approved mutually. He shall also be a member of this Church.

8.2.4 Dismissal

The Pastor shall continue in office until he resigns or it is necessary for him to be dismissed. Grounds for dismissal include:

Clear evidence of immoral conduct or teaching contrary to the Articles of Faith;

A considerable number of the membership believes the ministry of the pastor is completed.

A meeting shall be called to dismiss the Pastor. The meeting may be called by a two-thirds vote of the Deacons or by petition of at least 10 voting members (not in the same immediate household), after first meeting with the

Deacons. Notice of such a meeting shall be given on two successive Sundays immediately preceding the meeting. At the meeting, the reasons for such action shall be clearly defined in writing. A vote shall be taken by ballot. A two-thirds majority in favor of dismissal shall determine that the Pastor shall resign.

8.2.5 Resignation

The Pastor shall give the Church not less than thirty days nor more than sixty days' notice of his intention to resign as Pastor. The Church shall give the Pastor not less than sixty days' notice of dismissal. If the conduct of the Pastor justifies immediate termination of his ministry, the Church may vote to declare the pulpit vacant and shall pay at least one-month salary beyond that date.

8.2.6 Duties

The Pastor shall have charge of the spiritual welfare of the Church; he shall preach the gospel, teach the Word and have charge of the services of the Church; he shall administer the ordinances and perform the usual duties of a Baptist minister.

The Pastor shall moderate the congregational policy meetings of the Church. In his absence, the Chairman of the Deacons shall call the meeting to order and the Church shall elect a moderator. If the Pastor is to be under discussion in a policy meeting another moderator shall be selected, and the Pastor and his family shall withdraw from the meeting.

The Pastor shall be an ex-officio (by virtue of official position) member of all committees. Other positions may be approved by the Church and are to be under the direction of the Pastor.

The Pastor shall have not less than three weeks of paid vacation each year. The Pastor is encouraged to attend conferences that will enhance the ministry. Funds should be provided as able.

8.3 The Office of Deacon

8.3.1 Description

Deacons – Those who serve the Lord and the church. They will assist the Pastor(s) in accordance with Acts 6:3 – “Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.”

8.3.2 Election

The number of Deacons shall be determined by the availability of scripturally qualified men elected by the Church. Normally, one-third shall be elected each year for a term of three years by a majority vote. In the event of an elected Deacon resigning or vacating before his term expires, the Deacons may bring a nomination to the membership of a candidate to complete subject term, following the requirements in Section 10.4: Special Meetings. A majority vote of the membership present is required to confirm the election. No Deacon shall be elected to office that has not been a member of this Church for at least one year and who completes a Deacon Training Program.

8.3.3 Qualifications

The Deacons shall meet the scriptural qualifications set forth in I Tim. 3:8-13. A deacon shall not be divorced or married to a divorced woman. If a single man or widower meets the qualifications of 1 Tim. 3:8-13, he may serve as a deacon.

8.3.4 Duties

It shall be the duty of Deacons to assist the Pastor in promoting the spiritual welfare of the Church; to be his helpers and counselors; to exercise prudent watch care over the Church membership; to visit the sick; to examine with the Pastor candidates for Church membership; to assist at baptisms (their wives assisting the ladies); to supervise the preparation and distribution of the Lord's Supper; and to take charge of services in the absence of the Pastor.

They shall select a chairman and a secretary from their members, keep minutes of their monthly meetings in a permanent record, and report annually to the Church.

They shall constitute the Pulpit Committee, recommending candidates for the pastorate. In a situation where there is only one deacon, or if no deacons are available to form a Pulpit Committee, the church shall elect a Pulpit Committee of at least three members who fit the qualifications listed in Section 8.1. The Deacons and the Pastor shall appoint qualified persons, approved by a majority vote of the congregation, for the ministries of Chewelah Baptist Church. They shall administer the Deacons' Fund.

For legal purposes, the Deacons shall serve as trustees of this Church, representing this Corporation as its agent. They shall not have authority to sell, lease, give away or dispose of Church property in any manner to exceed \$500 in value; nor to mortgage or encumber the same with debt to exceed the above amount, except, as the Church shall order the same by a corporate

act. The Deacons, by majority vote, may authorize up to \$1,000 for emergency expenditures.

The Deacons shall direct an annual audit of the financial records of the Church. The results of this audit shall be given to the Church at the annual meeting or at a later date as directed by the Congregation. (Section 9.2.2)

The Deacons shall prepare the budget, to be presented to the Church for its approval at the annual policy meeting in January.

The Church minutes shall clearly set forth the financial agreements between the Church and the Pastor, including salary, allowances, vacations, etc. These agreements shall be reviewed at least once each year by the Deacons, in consultation with the Pastor, and shall be presented to the Church.

8.4 Additional Positions

8.4.1 Minister of Records

The Minister of Records shall keep a correct record of the proceedings of the Church at all meetings; keep a complete registry of membership; issue letters of dismissal as directed by the Church and conduct its official correspondence. He/she shall preserve all documents, papers and letters coming into his or her hands during the term of office, delivering the same and all records kept by him or her to the successor.

8.4.2 Minister of Stewardship

The Minister of Stewardship shall receive all money for the general treasury, these having been counted. He/she shall record the same and then turn them over promptly to the Minister of Financial Records by depositing them in the Church bank account.

8.4.3 Minister of Financial Records

The Minister of Financial Records shall receive from the Minister of Stewardship all monies for the general treasury and disburse the same as ordered by the Church. At each quarterly or annual meeting, he or she shall present a detailed report of receipts and disbursements showing the actual financial condition of the Church.

8.4.4 Minister of Christian Education

The Minister of Christian Education shall be a man. Under the direction of the Pastor, he shall have general supervision over the Sunday Bible School and staff. He shall report quarterly and annually to the Church. The Minister of

Christian Education shall appoint all teachers and staff of the Bible School, in consultation with the Pastor.

8.4.5 Additional Positions

The Pastor and the Deacons with Church approval may appoint positions for other workers. Those occupying such positions shall work under the Pastor's direction, or in his absence, they will work under the direction of the Deacons. In cases where this position involves working with a specific committee, that committee shall be asked to work in an advisory capacity in the selection process.

8.4.6 Removal of Elected Officers or Appointed Positions

At any regular policy meeting of the congregation or any special meeting of the congregation called for that purpose, any person may be removed by a three-fourths vote of the entire membership, qualified to vote, present at the meeting without referring to any grounds.

However, grounds for removal may be specified if demanded by 10% of adult members of the congregation. If grounds for removal are specified, said person may be removed by a majority vote of the entire membership qualified to vote, present at the meeting.

9 COMMITTEES

The Pastor and Deacons shall appoint such committees as are needed to facilitate the ministry of the Church program. The committees will be presented to the congregation for approval. A majority vote of eligible members present is needed for approval. These committees may develop policies of conduct as guidelines for their areas of responsibility. These policies must agree with the Scriptures, the Constitution and be approved by the Pastor and Deacons. They shall then be brought before the membership for final approval. The collection of these policies shall form a Policy Handbook. All committees, except the Standing Committees, shall be considered for reappointment at each annual policy meeting.

The committees shall submit a proposed yearly expense for the annual budget to the Pastor and Deacons.

9.1 Standing Committees

9.1.1 Building & Grounds Committee

A committee of four to eight members shall be appointed by the Pastor and the Deacons. They shall be responsible for the care and upkeep of the

physical properties of the Church, including the hiring and supervision of a custodian.

9.1.2 Music Committee

A committee shall consist of three to five members responsible for evaluating and planning the music of the church. They shall select a chairman and a secretary from their members, keep minutes of their monthly meetings in a permanent record, and report annually to the Church. The music committee will maintain the music library.

9.2 Special Committees

9.2.1 Nominating Committee

A Nominating Committee for the office of Deacon shall consist of at least three members, shall be appointed by the Pastor and the Deacons, and announced two months prior to the annual policy meeting. This committee shall consist of one Deacon, whose term is not expiring, and two members of the Church at large. This committee shall prepare a list of Deacon nominees (if possible two for each office) and said list shall be posted one month before the annual election/budget meeting. Anyone can be added to this list of nominees, subject to meeting the qualifications listed in 8.3.3, by a written and signed statement to the Nominating Committee from at least five members, if performed at least two weeks preceding the election. There will be no nominations from the floor.

9.2.2 Auditing Committee

This committee shall consist of three or more persons appointed by the Pastor and Deacons. They shall accurately check all Church investments and all books of money, and record and check all balances with the bank's accounts from the previous fiscal year.

9.3 Committee Organization

Committees shall organize and appoint their Chairperson as soon as possible after their appointment. They shall report their work at the regular Congregational Policy Meetings of the Church.

The Pastor, or in the Pastor's absence, the Chairman of the Deacons, is an ex-officio member of all committees.

10 MEETINGS OF THE CHURCH

10.1 Worship Services

The church shall strive to have regular meetings of the Church for worship and preaching of the Gospel, a Prayer Service and special meetings as called by the Pastor and Deacons. If necessary, the schedule may be altered by a decision of the Pastor and Deacons (see section 14).

10.2 Annual Policy Meeting

The Church year shall be from January 1 to December 31. The annual policy meeting shall be held in January each year. The annual budget prepared by the Deacons will be presented and voted upon. Election of Deacons shall be held. Reports of officers and committees of the past year shall be received. The time of the meeting shall be announced from the pulpit for at least two successive Sundays prior to the meeting.

10.3 Quarterly Meetings

Quarterly Congregational Policy Meetings shall be held on a Sunday in April, July and October. Reports of officers and committees of the past quarter shall be received and other policy matters of the congregation shall be acted upon as necessary. The time of the meeting shall be announced from the pulpit for at least two successive Sundays prior to the meeting.

10.4 Special Meetings

Special Congregational Policy Meetings may be called at any time, provided public notice be given of the same on the two Sundays preceding, except as otherwise stipulated in this Constitution, or required by State law. Routine policy matters such as receiving members or appointing messengers to meetings (such as ordinations and recognition councils) may be transacted when necessary without regard to the above requirements.

Special meetings may be called by (in order of precedence) the Pastor, the Deacons, or any 10 eligible members of the Church (not in the same immediate household). Request for a special meeting shall be made to the Minister of Records, provided the particular object or objects of the meeting are clearly stated in the notice. No other matters shall be transacted in such a meeting. The Pastor shall be informed in advance of any impending action to be introduced at special meetings.

10.5 Motions or Recommendations

A copy of all motions or recommendations dealing with finances or Church policies shall be given to the Minister of Records prior to the appropriate meeting.

10.6 Rules of Order

The pastor of the church is to be the moderator of all policy meetings. If the pastor is unable to serve as moderator, he should designate someone to act temporarily in his place. If the church is without a pastor, a deacon or a member voted upon by the church, is to act as moderator.

The moderator shall determine the rules of procedure according to his sense of fairness and common sense, giving all members a reasonable opportunity to be heard. The moderator is the final authority on questions of procedure.

10.7 Quorum and Voting

The quorum at a policy meeting shall be the eligible members present (Section 7). Only members 18 years of age or older, who are present at the meeting, shall be eligible to vote. Absentee and proxy voting are not allowed. Any action taken by the members requires a majority vote of those present unless stated otherwise in the constitution.

11 GENERAL

11.1 Use of the Church Name

All gatherings off the Church property but held in the name of the Church shall be subject to prior approval of the Pastor and Deacons.

Only pastors or pulpit orators who confess clearly the fundamentals of the faith once delivered unto the saints (Jude 3) will be permitted to preach in the church. Any visiting speaker must have the prior approval of the Pastor and Deacons.

11.2 Church Polity

The Church polity not treated herein shall be governed by the principles set forth in The New Directory for Baptist Churches by Edward T. Hiscox, copyright 1894.

11.3 Monetary Principles

The systematic giving of money for the support of the work of the Lord is worship as well as duty (Prov. 3:9-10). It must be kept on the plane of voluntary, free-will offerings, untarnished by any hope of material gain. We believe that all Christians, as stewards of that portion of God's wealth entrusted to them, should be obligated to support the local church financially (1 Cor. 16:2). We believe that every Christian should give cheerfully to the support of the church (2 Cor. 9:6-7; 1 Tim. 5:17-18), the relief of those in need (Acts 4:32-35; Eph. 4:28; 1 John 3:17), and the spread of the Gospel. Monies shall be raised for the support of the Church and its various activities only by the Biblical plan of free-will offerings and gifts (1 Cor. 16:2).

11.4 Legal Provisions

This Church shall have the right to own, buy or sell tangible properties, both real and personal, in its own name and through properly elected officers, when authorized by a vote of the Church.

No profit from the assets, holdings or other transactions in which this Corporation may become involved, shall ever accrue to the benefit of any individual(s).

In the event of the dissolution of this Corporation, all of its debts shall be fully satisfied. None of its assets or holdings shall be divided among the members or other individuals but shall, by corporate vote of three-fourths majority, with a quorum present at a duly called meeting prior to dissolution, be irrevocably designated to such other nonprofit religious corporations as are in agreement with the letter and spirit of the Articles of Faith adopted by this Church, and in conformity with the requirements of the United States Internal Revenue Service Code of 1954 (Section 501 C-3).

12 AUXILIARY ORGANIZATIONS

Auxiliary organizations may be formed with the approval of the Pastor and Deacons. Elected officers of auxiliary organizations shall be Church members and subject to approval by the Church at any congregational policy meeting.

13 AMENDMENTS

This Constitution and By-Laws shall be amended in the following manner; the amendment in writing shall be presented to the Minister of Records of the Church; the Minister of Records shall cause it to be read at the regular congregational policy meeting preceding the policy meeting at which the amendment shall be voted upon.

A three-fourths vote of eligible voters present at the regular congregational policy meeting shall be necessary for the adoption of the amendment.

14 EMERGENCY PROVISIONS

In the event of a natural disaster or a national emergency, this Church shall maintain its purpose. In the event normal activities are not possible, the majority of those members available shall conduct the business of the Church. If it is impossible to meet the requirements of this Constitution, the majority vote of those present, without prior notice, shall be legal.

CHEWELAH BAPTIST POLICY MANUAL

1 MUSIC POLICY

Date Adopted: April 28, 2001; Amended: July 28, 2019

Purpose:

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.” (Colossians 3:16-17)

We believe that music is an integral part of our Christian worship and should be used to bring honor, glory, and praise to God.

Guidelines:

1. Music should be traditional in nature, using instruments whenever possible.
2. Music should be scriptural and associated with individuals and ministries that bring honor and glory to God.
3. Musicians must be sympathetic to the ministry and beliefs of the church in order to participate in special music.
4. Musicians are encouraged to be well-groomed and dress in a way that does not distract from the message.
5. Musicians should present to the pastor ahead of time for approval any music that is not from the church music library.
6. Copyright laws need to be followed. (See us.ccli.com/about-copyright)

2 WEDDING POLICY

Date Adopted: 10/26/03; Amended: 4/28/13 and July 26, 2015

A covenant wedding is the Scriptural union of one man and one woman (Matthew 19:4-6) who both have a personal relationship with Christ (2 Corinthians 6:14). A covenant wedding is a worship service where the man and woman coming together as husband and wife portrays a beautiful picture of Christ and His Church, the Heavenly Groom and Bride (Ephesians 5:23-33).

As relating to the pastor:

1. The Pastor shall only perform covenant weddings, not state/government weddings. The couple will need to go to a government office and handle any state licensing or registration.
2. The Pastor shall only officiate at a covenant wedding involving two believers who are living in purity.
3. The Pastor shall only officiate at a covenant wedding involving two believers who have never been Biblically married or are a widow or widower.
4. The Pastor shall only officiate at a covenant wedding where the two getting married attend several counseling sessions before the date of the ceremony.

As relating to the church facility:

1. The constitution of Chewelah Baptist Church states, "Only organizations or individuals subscribing to the Constitution of the Church will be permitted to conduct services or use church properties." Therefore, the two believers getting married must read and be in agreement with the constitution of the church.
2. Scriptural marriage is limited to one man and one woman (Genesis 2:18-25; Matthew 19:4-6). Therefore, there shall be no wedding of any kind in the church if the couple is of the same sex.
3. No covenant wedding shall occur in the church without the participation of, or approval by, the Pastor.
4. The Pastor must approve all music used in the covenant wedding as well as the reception if held in the church.

5. The attire of those in the wedding party must be modest in keeping with Scripture, the sacredness of the surroundings, and the solemnity of the occasion. Low-cut or strapless gowns are not appropriate.
6. No person under the influence of alcohol may participate in the ceremony. Any person present on any occasion surrounding the wedding who manifests ill effects from alcohol will be asked to leave.
7. Since this is the Lord's house, reception plans must be in keeping with the principles of God's Word and the standards of the local church. There is to be no smoking or any form of alcoholic beverages on the church property. Dancing is not allowed. The bride's garter belt shall not be removed and thrown on church property.
8. The committee appointed to decorate must abide by building and fire codes. Any damage done to church property must be repaired or replaced by the married couple.
9. Rice, confetti, birdseed, bubbles, etc. are permitted outside only.
10. It shall be the responsibility of the wedding party to make arrangements for the cleaning of the church, as well as any necessary cleaning outside the building (rice, items used to decorate cars, etc.).

If any guidelines are violated, at any time before or leading up to the day of the wedding, the pastor may cancel the use of the church building and not perform the covenant wedding ceremony.

3 Missions Policy

Date Adopted: October 26, 2003

Vision:

In compliance with the Great Commission, and under the direction of the Holy Spirit of God, Chewelah Baptist Church commits itself unreservedly to the generous support of home and foreign missionaries. The vision of the church is to increase the financial support of our current missionaries as well as bring on new missionaries as the Lord prospers.

We believe the true mission of the local church is to share the life-changing message of the gospel of Christ, both home and abroad, so people can accept Christ as their Savior and local Baptist churches can be established.

Objectives:

The Pastor and Deacons will:

1. Meet with and/or investigate each missionary to be considered for support by the church.
2. Be responsible to the church for the continual evaluation of the doctrine, practice, and effectiveness of the missionaries supported by the church.
3. Seek to lay a burden for missions upon the congregation resulting in continual prayer and financial support.
4. Maintain a program of instruction which will:
 - lay out the basic principles of Biblical Missions through the pulpit and teaching ministries;
 - acquaint the people with missionary personnel and their fields of service;
 - encourage people to surrender their lives for missionary service;
 - search out ways of implementing the participation of the whole church in missions;
 - plan and coordinate missionary conferences and secure missionary speakers to stimulate interest and participation in missions;
 - keep missions before the church through bulletin boards, prayer letters, library books, and special projects.
5. Coordinate all missionary projects and activities within the church.

Policies:

1. Qualifications for Support

The missionary must be:

- in agreement with our Articles of Faith, both in their doctrine and practice, and this Missions Policy. They must practice Biblical separation and have no ties with the charismatic movement, new evangelical organizations, or those who deny or tolerate denial of the fundamental doctrines of the Bible;
- approved by a Baptist church or board of like faith which engages in an evangelistic type of ministry and establishment of New Testament local churches, or a service that will assist in the propagation of the same type.

2. Acceptance Procedure

- If the missionary meets the preceding requirements, the Pastor and Deacons will make its recommendation to the church.
- All recommendations given to the church shall state the amount committed and the date it shall begin.

- Missionary support shall be reconsidered annually with attention given to an increase in the cost of living, exchange rates of foreign currency, family size, and any special needs.

3. Termination of Missionary Support or Dismissal of Missionary

Missionary support should be reviewed and/or terminated for the following reasons:

- When a missionary changes the board, sending church, or field under which he serves.
- When the missionary's services have been terminated by the sending church or Mission Board.
- When the missionary is on an extended furlough, leave, or retirement.
- When doctrinal or moral deviation arises.

Programs:

1. Mission Conference

Mission Conferences may be held as directed by Section 11.1 in the constitution.

2. Missionary Organizations

A Ladies or Men's Missionary auxiliary organization may be formed as directed by Section 12 in the constitution.

3. Mission Trip

Any church-supported or sponsored mission trip, for a group or an individual, must be to a missionary who would meet the Qualifications for Support as listed above.

4. Missionary Closet/Special Projects

The church shall endeavor to meet the needs of missionaries by keeping a well-stocked mission closet for the benefit of visiting missionaries. Other projects or love offerings may be considered as special needs arise, whether on the field, on furlough, or while on deputation.

5. Visit to the Field

Occasional consideration will be given to sending a representative to one of the fields, served by one of our missionaries, to provide evaluation and give first-hand insight to the work involved.

4 Child Abuse Prevention & Reporting Policy

Date Adopted: October 17, 2004; Amended: November 1, 2020

Purpose:

In following the instructions of our Lord Jesus Christ to “suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven” (Matthew 19:14), it is the purpose of the members and staff of Chewelah Baptist Church to provide a safe and secure environment for preschoolers, children, youth and mentally handicapped persons entrusted to our care. We do this to encourage these individuals to come to a saving relationship with Jesus Christ, and to grow in their relationship with Him.

A safe and secure environment includes a formal, written policy to help prevent the occurrence of child abuse. The following policy is for the protection of our preschoolers, children, youth, employees, volunteers, and our entire church family at Chewelah Baptist Church.

Worker Selection:

1. The pastor and deacons must approve of individuals who wish to serve in any ministry that relates to children.
2. The church will conduct a national criminal background check on any employee of the church, including clergy.
3. The church will conduct either a national criminal background check, statewide criminal background check, or statewide sexual offender check on all volunteers involved in a daycare, school, overnight activities with minors (on an ongoing basis), and one-on-one discipleship with minors. A minor is defined as a youth under 18 years of age.
4. A paid employee or volunteer, who desires to work in this capacity, will be required to complete a Youth Worker Application Form, criminal background check or sexual offender check. After the application is received, prior employment, prior volunteer service, and personal references will be checked.
5. No volunteer will be allowed to work with minors until they have been a member of the church for a minimum of six months.
6. Any prospective worker that has prior incidents of sexual misconduct or child abuse will not be allowed to serve in any capacity where they would have contact with minors.

Worker Supervision:

A pastor, teacher, assistant, or counselor shall be in a room with a window and/or with the door open if left alone with a student during class time, nursery, or in counseling situations.

Reporting of Allegations:

Any report of abuse needs to be taken directly to the pastor. If he is unavailable or he is the accused, then it shall be taken to the chairman of the deacons.

Response to Allegations:

1. Any allegation of abuse shall be taken seriously and investigated.
2. The accused will be informed of any allegations and the situation will be discussed with him/her. If the accused admits the allegations, inform him/her of your intent to report the matter to the appropriate authorities. If possible, obtain a signed statement from the accused regarding the incident. If the accused denies the allegations, inform him/her that you will be conducting an investigation of the claims.
3. After the accused has been contacted, the receiver of the report will immediately contact the deacons, the ministry's attorney, and the church's insurance company.
4. For his/her own protection as well as for the protection of the children, the accused worker shall be removed from any contact with or access to children, at least temporarily until the matter is resolved. A worker who admits the abuse shall be immediately terminated if he is a church employee. An employee who denies the allegation shall be suspended with pay while a confidential investigation is conducted.
5. The church shall administer appropriate discipline consistent with the church's bylaws.
6. The church shall keep the victim and the victim's family informed of the state's investigation.
7. The church shall keep the church members informed of allegations and incidents of molestation that occur on church property or in the course of church activities.
8. The church shall cooperate with law enforcement officials in the investigation of an allegation.
9. All parties involved shall honor the privacy of the others and shall not release any information.
10. The spokesman for the church shall be the pastor and all requests for information shall be directed to him. If he is unavailable or he is the accused, then the chairman of the deacons shall be the spokesman.

5 Church Facility Use Policy

Date Adopted: November 1, 2020

Facility Purpose Statement

The Church's facilities were provided by God's benevolence and the sacrificial generosity of its members. All Church property is set apart to worship God (Col. 3:17), and therefore is to be used exclusively to glorify God and edify the Body of Christ. Although the facilities are not generally open for public use, the Church makes its facilities available to approved individuals and groups on a one-time case-by-case basis as a witness to its faith, in a spirit of Christian charity, and as a means of demonstrating the Gospel of Jesus Christ in practice.

The Church's facilities may not be used for activities that contradict, or are inconsistent with, the Church's beliefs, as summarized in the Church's statement of faith. This restricted facility use policy is necessary for two reasons. First, the Church may not in good conscience materially cooperate in activities or promote beliefs that are contrary to its faith (2 Cor. 6:14; 1 Thess. 5:22). Second, the Church must present a consistent public witness to the community through its stewardship of its property. Allowing facilities to be used by those who express beliefs or engage in practices contrary to the Church's faith would have a severe, negative impact on the message that the Church strives to promote and could cause confusion to Church members and the community. Therefore, only events that are consistent with the Church's religious beliefs, as well as use of the property for other than regularly scheduled meetings, shall first be approved by the Pastor and Deacons.

Approved Users

In the Church's sole discretion, Church facilities may be made available on a one-time case by case basis to approved individuals and groups (the "User") meeting the following qualifications:

1. The User must affirm that the planned facility use does not violate the Church's faith and practice.
2. The User must agree to abide by the Church's rules of conduct for facility use, as well as any additional instructions by Church staff.
3. The User must take responsibility for the facilities and equipment used.

Event Requests and Scheduling

Facility use requests shall be made to the pastor. The event will be reserved and placed on the church calendar only when the pastor and deacons approve the use.

Facility Use Guidelines

1. Users may only enter and use those areas of the facilities that have been reserved.
2. Food and beverages are allowed only in the fellowship hall.
3. Alcohol is not to be served on church property.
4. Smoking is prohibited in any indoor Church facility.
5. Sex-specific changing areas, restrooms, and showers are to be used by members of the designated biological sex only.
6. Church equipment must be returned to original placement, unless arranged otherwise prior to the event.
7. All lights must be turned off and doors locked upon departure.
8. Abusive or foul language, violent behavior, and drug or alcohol abuse are strictly prohibited on church premises. Any person exhibiting such behavior will be required to leave the premises.

Wedding Addendum:

The Church believes marriage to be a religious institution. All weddings held on Church property must conform to the Church's "Wedding Policy," which is available upon request.

(User) Agreement

I (the User) affirm that:

1. I understand that the Church does not allow its facilities to be used in a way that materially conflicts with its faith.
2. To the best of my knowledge, the purpose for which I am requesting use of the Church's facilities will not contradict the Church's faith, and I commit to promptly disclose any potential conflict of which I am aware or become aware of to Church staff.
3. I understand that the Church does not allow its facilities to be generally available to the public, and that my one-time use of these facilities is subject to the pastor and deacons' approval, which is conditioned in part on my agreement to the requirements in the "Church Facility Use Policy," a copy of which I have read and understood.
4. I understand that I will be responsible for any damages to the Church facilities resulting from this proposed use of facilities.