

**FOUNTAINGATE CHRISTIAN
ASSEMBLY**

MEMBERS HANDBOOK

FOUNTAINGATE CHRISTIAN ASSEMBLY MEMBERS HANDBOOK

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**Fountaingate Christian Assembly
Members Handbook**

I.

HISTORY AND PRINCIPLES

OF

THE FELLOWSHIP OF CHRISTIAN ASSEMBLIES

I. HISTORY AND PRINCIPLES OF 'THE FELLOWSHIP OF CHRISTIAN ASSEMBLIES'

A. 'THE FELLOWSHIP OF CHRISTIAN ASSEMBLIES' --Brochure--Fifth revised printing February, 1985

HISTORICAL BACKGROUNDS

I

The Fellowship of Christian Assemblies is a family of local churches within the broad ranks of the modern Pentecostal renewal movement.

In common with many other groups within the worldwide Pentecostal fellowship, the history of this fellowship dates back to a special outpouring of the Holy Spirit at the turn of this century. At that time numerous local churches formed for the purpose of carrying on their worship and mission with a renewed openness toward the work and gifts of the Holy Spirit.

At its inception practically all churches in the Pentecostal movement were autonomous in principle and practice, in the sense that there existed no organic union among them. That which particularly characterizes us and constitutes a part of our distinctive testimony as a fellowship has been our adherence to this early principle of local church autonomy.

Our distinct testimony as a fellowship dates back to a regional gathering of Pentecostal ministers held in St. Paul, Minnesota in 1922. That meeting resulted in a unanimous desire and decision to be recognized as a fellowship of autonomous churches, the group being designated as Independent Assemblies of God.

II

Coexistent with this fellowship of independent assemblies were the Scandinavian Independent Assemblies of God, an incorporated group. Their cooperative effort dated back to early outpourings of the Holy Spirit particularly in the Mid-West.

Prominent among pioneers in this group were men such as Pastor B.M. Johnson, who founded Lakeview Gospel Church in Chicago in 1911 and shepherded that work for 25 years. A.A. Holmgren, a Baptist minister who received his baptism in the Holy Spirit in the early outpourings in Chicago, for a period of years published Sanningens Vittne, a voice of the 'Scandinavian Independent Assemblies of God.' Also among them was Gunnar Wingren, one of the outstanding pioneers of the great missionary work in Brazil, South America.

Arthur F. Johnson, who had received the baptism of the Holy Spirit in William Durham's Mission in Chicago in 1910, served for several years as chairman of the Scandinavian assemblies. Most of these early leaders were of Baptist background.

In the year 1935 this fellowship dissolved its corporation and united with the 'Independent Assemblies of God' as part of an unincorporated pattern of inter-church fellowship and cooperative effort. The fellowship has maintained this basic form of mutual work until the present. Its procedures, more or less informally evolved through the years, have enabled these local churches to carry on their work at home and abroad with the blessing of the spiritual encouragement and practical help of likeminded assemblies.

An earmark of the fellowship has been its emphasis upon the preaching and teaching of the Word of God as a prime channel for the moving of the Holy Spirit, credited by some to strongly Baptist origins.

Churches cooperating in this form of fellowship range from Maine to the West Coast, with heavier concentrations in the Mid-West and Pacific Northwest. The fellowship also extends into Canada.

During the early seventies a strong desire toward a change of name was felt in the fellowship. After a year of special review of the matter, the national gathering held at Madison, Wisconsin in May, 1973 adopted the new designation, '**Fellowship of Christian Assemblies**', as expressive of the nature of our inter-church experience.

B. 'FELLOWSHIP OF CHRISTIAN ASSEMBLIES OF CANADA'
--Handbook--1990 edition

FORWARD

The Fellowship of Christian Assemblies, formerly known as the Independent Assemblies of God, USA and Canada, traces its history back to the early Pentecostal revivals of the 20th century.

This fellowship of local churches continues to be a part of the broad stream of the modern Pentecostal renewal movement. This handbook describes how the autonomous local churches of the FCA share in an active, interchurch fellowship.

The New Testament emphasizes the role of the local church in fulfilling the Great Commission, and the relationship of ministers to their "home churches". Highlighted here are the foundational principles of New Testament church government on which we build, individually and collectively.

Following a brief historical sketch of Fellowship beginnings, this handbook presents the scriptural basis for local church and interchurch life. The last sections deal with the practical methods of cooperative efforts and procedures for recognition and listing of churches and ministers.

We are indebted to E.C. Erickson and Henry Jauhiainen whose works are used freely in these pages.

This edition with revisions was adopted by the
local churches of FCA, Canada during the
years of 1988 & 1989

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I. HISTORICAL BACKGROUND

The Fellowship of Christian Assemblies in Canada had its origins in the western provinces, particularly in the province of Alberta. European immigrants were the pioneers of the movement. In those days, the movement was not known by a title.

One of the earliest pioneer evangelists was C.O. Nordin who felt specifically called to evangelize the Scandinavian people of the west. Bro. Nordin began his ministry in western Canada in 1916 and continued until his decease in 1957. He founded the Pentecostal Church in the Crooked Lake district and was instrumental in the early beginnings of the Amisk Assembly.

Ole Forseth, a farmer in the Peace River country, was led by the Lord to pioneer a church at Buffalo Lakes in about 1915. This church has sent out many ministers and missionaries to the world and continues till this day.

Another early pioneer was Rudolf Jacobson whose first ministry experience in the west began around 1916, and continued until his departure in 1987. For a period of time, he ministered in Chicago, but for most of his years he served churches in Canada.

Anton and Maria Kvamme immigrated from Norway in about 1930 and founded the Westeros Gospel Church in 1931. They also founded churches in Wildwood and Ground Birch, B.C.

In addition to these earliest men, it is appropriate to include the ministry of Pastor T.E. Crane whose many years of service through Temple Bible College furthered the growth of the Fellowship significantly.

In addition to these ministers, many other lay people were used of God to share the gospel in the homes of friends and neighbours and to establish churches in local communities. Also, there were many valiant women who shared the good news and their testimony of faithfulness throughout periods of great difficulty and hardship.

From these rugged beginnings, this fellowship of autonomous local churches of the Pentecostal persuasion has grown, changed and expanded to include aboriginal Canadians as well as immigrant Canadians of all nationalities throughout many of the Canadian Provinces.

II. NEW TESTAMENT PRINCIPLES

A DIVINE PATTERN

Because the church is God's plan for evangelizing the world, we must follow this scriptural pattern for the founding and functioning of local churches. This of prime importance in carrying out the Great Commission.

Scriptural church government is essential to maintaining the strength of any revival movement. The histories of some of the largest church organizations indicate that a movement of spiritual power is often weakened or distorted as unscriptural church organization and government increases. What initially appeared to be a means to greater efficiency in God's work, has often proven to become a deterrent to spiritual power.

Although scriptures hold no pattern for denominational organization, they do however, demonstrate organization on a local church level.

It is impossible to view New Testament Christianity as something that could function normally without proper organization. And certainly, the Bible speaks of church organization. It gives a very distinct pattern, but in one area only, that of the local church.

LOCAL CHURCHES

Believers gathered together for Christian fellowship and service in local churches. It was to local assemblies that New Testament believers were added. In local churches, discipline was exercised. The election and appointment of officers was to serve local churches. Workers for the Gospel fields were prayerfully ordained and dispatched by local assemblies. These churches were nurtured in the truth that they were directly related to and under the headship and authority of Christ, their Lord.

In the book of Acts we see a pattern for the relationship of churches and ministers. Local churches were responsible for the ordination and commissioning of ministers of the Gospel. The ministers apparently were responsible to that particular "home church". Peter, after he had preached to the Gentiles, returned to Jerusalem to explain what had happened. Barnabas and Saul were sent out by the church at Antioch and they returned to Antioch to report all that God had done through them.

When men came from Jerusalem to Asia Minor preaching contrary doctrine, Paul and Barnabas accompanied them back to Jerusalem, from where they had come, to settle the matter. In each case, the ministers appear to be accountable to the "home church" which commissioned them. (Acts 11:2-4; Acts 12:2,3; Acts 14:26,27; Acts 15)

The structure of the New Testament church was simple. Elders and deacons were the only officers of the congregations. Elders were appointed by men such as Paul, Barnabas or Titus to be overseers of the church. The congregations were to seek out from among themselves wise, Spirit-filled men to serve as deacons or servants. There is no indication of any officers outside of the local church ruling over them. (I Timothy 3; Acts 20:28; Acts 14:23; Titus 1:5; Acts 6:3)

Although the New Testament pattern does not call for organic union of local churches or centralized authority over local churches, it does reveal a wonderful spiritual fellowship and voluntary cooperation among such assemblies. The New Testament scriptures supply clear examples of such interaction. The love and fellowship existing among these autonomous churches is illustrated by the cooperative effort of the Gentile churches in sending relief to the impoverished and suffering church in Judea. (See II Corinthians Chapters 8-9; Romans 15:25-27)

In New Testament times, local churches engaged in carrying out the Great Commission without a centrally directed program. Each local church made itself responsible for the evangelizing of its own locality and surroundings. (See Acts 2:46-47; 5:28; 8:4-17; 11:19-24; Chapters 13 and 14; Romans 1:7-8; Philippians 2:12-16; I Thessalonians 1:6-10)

THE SCRIPTURES AND THE SPIRIT

We realize that in order to recognize the authority of the scriptures in matters of church organization, a local church must be spiritually responsive. This places upon leadership a great responsibility to develop such responsiveness in the congregation. For, we realize that where a church is not sensitive to the authority of the scriptures, its affairs might become dominated by carnal local authority. Nevertheless, this calculated risk is part of the price we pay for spiritual freedom.

It should be pointed out then that local church autonomy has as its objective, local church health. Although it does not in itself guarantee such health, we believe autonomy provides the normal scriptural seedbed for developing healthy and responsive assemblies.

III. COOPERATIVE PROCEDURES

THE LIFE OF THE FELLOWSHIP

This section will briefly describe some of the practical modes of the Fellowship, operating on basis of spiritual kinship and mutual need, with no authoritative body outside its local assemblies. We are aware of the fact that success in such a fellowship pattern requires a high degree of spiritual cooperation and initiative at the local level. Incentive for both individual and interchurch projects rises primarily from the vision and leadership of some local churches.

The life of the Fellowship may be described by two terms:

1. It is an identifiable family of churches and ministers.
2. It has identifiable forms of cooperative effort.

A FAMILY OF CHURCHES AND MINISTERS

The Fellowship of Christian Assemblies is an international Fellowship with churches, ministers and missionaries in several countries of the world.

The Fellowship, although unincorporated, is nevertheless recognizable and identifiable. Those local churches and ministers who cooperate and work together constitute the Fellowship.

New ministers and churches are recognized by the Fellowship at large by virtue of the fact that they have already established cooperative fellowship locally and regionally with other churches and ministers. Local pastors and churches are responsible for the character and integrity of the pastors and churches whom they introduce into the Fellowship. An illustration of this principle is found in Acts 9:26-28.

The Annual Fellowship Directory is a voluntary listing of churches and ministers who wish to identify themselves within the Fellowship. Each minister is listed by the Fellowship church that serves as his/her "Home Church" which may or may not be the church in which he is presently serving. The listing of churches and ministers does not necessarily define the boundaries of fellowship, but rather serves to identify the churches and ministers who wish to be listed. A secretary is appointed annually who is responsible to keep an accurate list of churches and ministers, and is also responsible for the registration of ministers with provincial governments.

FORMS OF COOPERATION

1. **CONFERENCES, CONVENTIONS AND FELLOWSHIP MEETINGS.**

A USA/Canada **INTERNATIONAL CONVENTION** is held annually. The convention sites rotate between eastern, western and mid-western United States. Every fourth year, the convention is held in Canada. In addition to this international convention, AN **ANNUAL CANADIAN CONVENTION** is held in order to address the unique Canadian needs of the Fellowship.

REGIONAL CONFERENCES and conventions are sponsored periodically either by a single local church or a planning committee representing a group of churches. Attendance at these conventions and conferences is voluntary and yet vital to the practical and tangible expressions of the Fellowship.

2. **CAMPS.** Annual youth and family camps are conducted in various areas of Canada.

3. **HOME AND FOREIGN MISSIONARY WORK.** Cooperative effort in the pioneering of new works is generally on a regional basis, although appeals might be circulated more widely.

Foreign missionaries, in common with all gospel workers, are ordained or commissioned by their home churches and are morally and doctrinally responsible to them. Assemblies unable to undertake the full financial support of a missionary enlist assistance from other assemblies.

When the work in a specific field develops to the point where workers from several churches are engaged, periodic field conferences among missionaries and consultation at home serve to give guidance to the work.

4. **WORLD OUTREACH COMMITTEE.** This committee was established at the Annual Convention of the Fellowship of Christian Assemblies in Chicago, Illinois in April of 1981. The Committee members serve one year at the pleasure of the Annual Convention. The present officers are chairman, secretary and treasurer.

The Committee serves for the purpose of coordinating FCA World Missions endeavours. As requested by local assemblies the Committee will offer counsel relative to home and foreign missions problems and outreaches. The Committee has also set up a number of contact churches for various mission fields around the world. The World Outreach Committee can be reached through the office of the Secretary of the directory or of Fellowship Press.

5. **SPECIAL MINISTRIES.** Individuals or committees are selected locally, regionally and nationally to carry out certain tasks as needs arise. These ministries are defined, limited and non-authoritative according to the principle seen in II Corinthians 8:18-19.
6. **RECORDING SECRETARIES.** They are selected as needed at regional and national gathering. They are to compile and distribute minutes of business sessions.
7. **LEADERS WITHIN THE FELLOWSHIP.** The fellowship recognizes proven spiritual leadership as seen in both individuals and churches. Such leadership has a ministry of example, inspiration and counsel in the fellowship.
8. **BIBLE COLLEGES.** Full time Bible training schools, sponsored by local assemblies or groups of churches are located in various parts of the continent.
9. **PUBLICATIONS AND COMMUNICATIONS.** Although the Fellowship is not a corporate body, a large number of its churches are members of the publishing corporation, Fellowship Press. The main function of this corporation is the publication of the monthly magazine, Fellowship Today. They also print Ordination Certificates and other Fellowship items. The Canadian churches publish the periodic Canadian Report.

IV. STATEMENT OF NATURE AND MISSION

We are a Fellowship of autonomous, evangelical churches with historical roots within the Pentecostal movement. We view ourselves as called of God to share in mutual Christian care and practical cooperation in carrying out the Great Commission of our Lord Jesus Christ.

We affirm our commitment to both local church autonomy and interchurch cooperation as biblical norms for our life and ministry.

We also affirm our call to work in the spirit of love and unity with all true believers in our common ministry within the Kingdom of God.

V. STATEMENT OF COMMON BELIEFS

We Believe:

The Bible to be the only inspired, infallible, and authoritative Word of God. (John 16:13; II Timothy 3:15-17; II Peter 1:21; I Thessalonians 2:13)

That there is one God, eternally existent in three persons, Father, Son and Holy Spirit. (Deuteronomy 6:4; Isaiah 43:10,11; Matthew 28:19; Luke 3:22; John 14:16)

In the deity of our Lord Jesus Christ. (John 1:1,14; 20:28,29; Philippians 2:6-11; Isaiah 9:6; Colossians 2:9)

His virgin birth, (Matthew 1:18; Luke 1:34-35; Isaiah 7:14)

His sinless life, (II Corinthians 5:21; Hebrews 4:15; 7:26-27; I John 3:5; I Peter 2:22)

His miracles, (Matthew 4:23; Luke 6:17-19; John 3:2)

His vicarious and atoning death through His shed blood, (Colossians 1:14, 20; Romans 5:8,9; Ephesians 1:7).

His bodily resurrection, (I Corinthians 15:3,4; Luke 24:4-7, 36-48; Revelation 1:17,18)

His ascension to the right hand of the Father, (Acts 2:23; 5:30,31; I Peter 3:22)

His personal return in power and in glory. (Acts 1:11; Philippians 2:9-11; I Thessalonians 1:10; 4:13-18; John 14:1-3)

That the justification by faith in the atonement of Jesus Christ and regeneration by the Holy Spirit is absolutely essential for the salvation of lost and sinful man. (Romans 3:24,25; John 3:3-7; Ephesians 2:1-16; Revelation 5:9; Acts 4:12; I Corinthians 6:11; I John 5:11-13)

The prime agency for the work of God's Kingdom is the Christian local church functioning under the sovereignty of our Lord Jesus Christ. To the church have been entrusted the ordinances of Believer's Baptism and the Lord's Supper. (Acts 2:41-47; 16:4,5; Matthew 16:18; 28:18-20; Ephesians 1:22-23; I Corinthians 11:23-26)

In the present ministry of the Holy Spirit which includes: the baptism in the Holy Spirit as a distinct experience from regeneration; His indwelling whereby the Christian is enabled to live a godly life; His supernatural gifting and empowering of the church for its work, life and worship. (Luke 24:49; Acts 1:4-8; 2:1-4; 10:44-46; I Corinthians 12,14).

In the return of Jesus Christ, to consummate His Kingdom in the resurrection of both the saved and the lost; those who are saved unto the resurrection of life, and those who are lost unto the resurrection of damnation. (John 5:28,29; Mark 14:62; II Thessalonians 1:2-10; Revelation 1:5-7; 20:4-5, 11-12)

In the spiritual unity of believers in our Lord Jesus Christ. (John 17:11, 21-23; Romans 12:4,5; Ephesians 4:11-16)

**FOUNTAINGATE CHRISTIAN ASSEMBLY
MEMBERS HANDBOOK**

II.

HISTORY

OF

FOUNTAINGATE CHRISTIAN ASSEMBLY

HISTORY OF FOUNTAINGATE CHRISTIAN ASSEMBLY 1992-PRESENT

Fountaingate Christian Assembly had its first service on September 6, 1992 in Cornwall, Ontario. Both morning and evening services were held at the Best Western Parkway Inn. Individuals as well as groups of people were met with prior to the first service to explain about FCA and answer any questions. There was a favourable acceptance.

The first service began with 23 people in attendance. The Lord granted a beautiful presence of His Spirit. A ministry to all the children was directed by Sharon Montsion called "Gems for Jewels." There has been no looking back since that day. Several Home Bible Studies were started which proved to offer much stability to the growing assembly

Rev. Brad Montsion gave leadership to this church planting through co-operation with McMurray Gospel Assembly, which served as the "Mother Church." There was also a close contact maintained with at least 12 other churches in the Fellowship of Christian Assemblies. Edmonton Gospel Temple (now called Richfield Christian Fellowship) with senior Pastor Gordon Setterlund was also of great help in dealing with the problems which arise with new churches.

A church board was formed with its first meeting on August 26 ,1993 with 2 men recognized as deacons. A Charter Membership Meeting was conducted on June 20, 1994 in which 11 membership applications were received. A draft constitution was adopted and approval was given to apply to Revenue Canada for registration as a Canadian Charity (non-profit) for Income Tax Purposes. The name of *Fountaingate Christian Assembly* was adopted and agreement was given to continue to meet at the Best Western Parkway Inn for our Sunday services.

It was also unanimously agreed to have Rev. Brad Montsion to serve as the pastor at a salary of \$800.00 per month. Mr. Larry Roderick was unanimously accepted to serve as the deacon. It was also agreed to continue supporting 2 missionaries - the Ehemanns in Germany and the Snyders in Mexico for \$100.00 per month.

On September 19, 1994 there were 11 Charter members of Fountaingate Christian Assembly recognized to begin the formal acceptance of policies and procedures.

Further growth took place and a Music Ministry, Women's Ministry, Men's Ministry, Youth Ministry, along with many social events were planned. Approval was received from the government in early December 1994 for the registration as a Charitable Organization.

On January 23, 1995 the membership agreed to be listed with the *Fellowship of Christian Assemblies* and have Toronto Gospel Lighthouse serve as our "Recommending Church." It was also agreed to adopt a "*Policy for Licensing, Ordination and Commissioning.*" A second deacon was also voted and received into service.

On June 5, 1995 the membership agreed to have the present deacons continue their ministry. There were also six people instated as members. It was agreed to begin supporting Rev. Dwight & Lynn Lagore as missionaries through the Edmonton Gospel Temple.

On September 18, 1995 we began a separate savings account for our Building Fund. A "*Policy for Marriage/Divorce/Remarriage*" was presented and accepted by the membership on November 12, 1995. We hired Cathy Cornett to serve as the church secretary/bookkeeper after accepting her application for membership. This decision came just in time before Pastor Brad suffered from a heart attack and required a month to recover.

On March 5, 1996 10 new members were welcomed into the church. It was agreed to support Dwight and Lynn Lagore as missionaries as well as Crossroads Christian Communications (also known as 100 Huntley Street) as an evangelistic outreach.

On February 24, 1997, another deacon was added to the board. The Wycliffe Associates of Canada (Bible translators) were approved for missionary support as monies arise. We began supporting the local Prison Ministry for between \$25-50.00 per month. Once again we welcomed 2 new members.

On April 1, 1997 we decided to change the missionary support for the Snyders in Mexico and begin supporting Edward & Cherie Hydzyk in Poland/Ukraine. It was agreed to compile an ongoing list of *Approved Ministries/Missionaries* for financial support. Another member was brought into fellowship. The pastor's salary was increased \$350.00/month which increased it to 1,150.00/month. It was agreed to begin negotiations with Menard Brothers on a building on Campbell Street. It was also agreed to approve World Harvest Ministries for evangelism support. Pastor Brad shared his vision with the congregation. A Leadership/Scope of Ministry Packet was approved to be completed in a few months to give concise information on leadership and areas of service in the congregation. A questionnaire was handed out to get a better understanding of the desire of the people as well.

On June 11, 1997, one new deacon was voted to serve as well as one reinstated to serve another term.. We also welcomed 5 new members.

On September 7, 1997 we were informed that the property on Campbell street was incorrectly zoned and we could not use it for a church. We accepted another member into our fellowship. The congregation was informed of a gift of 200 chairs and 50 tables that were donated to the church. Pastor Brad shared a *Mission Statement* for the church. It was also agreed to continue work on the structure of the church as well as the compiling of information on Biblical teaching of leadership; as well as a Scope of Ministry and Organizational Chart.

During our January 25, 1998 membership meeting the newly compiled *Scope of Ministries* was adopted. The Cell Group ministry was explained and given approval. It was voted to support World Harvest Ministries (Len Lindstrom) as well as consider support for Project L.A.M.B.S. (Jim & Irene Humphries). We were once again pleased to accept 8 new members into the church. Pastor Brad was given a salary increase of \$137.10/month to pay for a medical/dental benefit package. A portfolio for Elders/Deacons/Deaconesses was given approval to compile.

On the March 22, 1998 the initial motion to approve the changes to the Church By-Laws to include Biblical teaching on leadership; Scope of Ministry; Organizational Chart was voted on. A goal of \$75,000.00 was set for our Building Fund. A sign will be made to kept int touch with the monthly increases. Another member was welcomed into fellowship. The membership agreed to support a World Vision child for \$27.00/month through our Youth Ministry. The "*Policy to Protect*" and the "*Missions Policy*" was accepted in principle (to be passed at the next meeting). A monthly Newsletter was given approval called "*Rejoice.*" It was voted to begin supporting the local "Youth For Christ" ministry for \$50.00/month.

On June 7, 1998 the final changes to the *Church Bylaws/Membership Handbook* were unanimously accepted. It was also unanimously agreed to accept the new "*Policy to Protect*" and the "*Missions Policy.*" It was decided not to have Pastor Brad drive a school bus beginning in the fall. We also agreed to begin supporting our Ontario Secretary of the Fellowship of Christian Assemblies for \$25.00/month. Another exciting development was the acceptance of hosting a mobile 3 year Bible College program beginning in the fall of 1998.

The history of Fountaingate Christian Assembly will continue to be updated as its many new an vibrant growth develops.

**FOUNTAINGATE CHRISTIAN ASSEMBLY
MEMBERS HANDBOOK**

III.

BY LAWS

OF

FOUNTAINGATE CHRISTIAN ASSEMBLY

FOUNTAINGATE CHRISTIAN ASSEMBLY MEMBERSHIP HANDBOOK

III. FOUNTAINGATE CHRISTIAN ASSEMBLY BYLAWS

PREAMBLE

Whereas, God has in these last days instituted His Church and founded it once for all upon Jesus Christ (I Corinthians 3:11; Matthew 16:18; Ephesians 2:20, 21); "*..And built it upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone.*" (Ephesians 2:20) for the purpose of propagating the Gospel and to work the work of God on earth (John 14:12); and

Whereas, we as a local church (body) of saved or born again believers have been called out from the world of sin by our Lord and Saviour, Jesus Christ through the Holy Spirit to constitute a local church. Each member being set in the body as it pleases God (I Corinthians 12:18). To be fully set in order and function according to the New Testament church pattern with its administration of officers and members ministering by the Holy Spirit according to God's Word (Romans 12:4-8); and

Whereas, the local church wishes always to remain in full harmony with the New Testament teaching of Jesus Christ and the apostles, we adopt the Holy Bible as our by-laws thereby being governed by the head of the church which is Jesus Christ (Ephesians 5:23); and

Whereas, the local church has adopted certain usages of practices as revealed in the New Testament we set down the following simplified rules to govern its members.

ARTICLE I

ORDER

In order to expedite the work of the Membership Meetings and to avoid confusion in its deliberations, the Church shall be governed by the accepted rules of parliamentary procedure in keeping with the spirit of Christian love and fellowship under the guidance of the Holy Spirit.

ARTICLE II

STATEMENT OF FAITH

We Believe:

The Bible to be the only inspired, infallible, and authoritative Word of God. (John 16:13; II Timothy 3:15-17; II Peter 1:21; I Thessalonians 2:13)

That there is one God, eternally existent in three persons, Father, Son and Holy Spirit. (Deuteronomy 6:4; Isaiah 43:10,11; Matthew 28:19; Luke 3:22; John 14:6)

In the deity of our Lord Jesus Christ. (John 1:1,14; 20:28,29; Philippians 2:6-11; Isaiah 9:6; Colossians 2:9)

His virgin birth, (Matthew 1:18; Luke 1:34-35; Isaiah 7:14)

His sinless life, (II Corinthians 5:21; Hebrews 4:15; 7:26-27; I John 3:5; I Peter 2:22)

His miracles, (Matthew 4:23; Luke 6:17-19; John 3:2)

His vicarious and atoning death through His shed blood, (Colossians 1:14, 20; Romans 5:8,9; Ephesians 1:7)

His bodily resurrection, (I Corinthians 15:3,4; Luke 24:4-7, 36-48; Revelation 1:17,18)

His ascension to the right hand of the Father, (Acts 2:23; 5:30,31; I Peter 3:22)

His personal return in power and in glory. (Acts 1:11; Philippians 2:9-11; I Thessalonians 1:10; 4:13-18; John 14:1-3)

That the justification by faith in the atonement of Jesus Christ and regeneration by the Holy Spirit is absolutely essential for the salvation of lost and sinful man. (Romans 3:24,25; John 3:3-7; Ephesians 2:1-16; Revelation 5:9; Acts 4:12; I Corinthians 6:11; I John 5:11-13)

The prime agency for the work of God's Kingdom is the Christian local church functioning under the sovereignty of our Lord Jesus Christ. To the church have been entrusted the ordinances of Believer's Baptism and the Lord's Supper. (Acts 2:41-47; 16:4,5; Matthew 16:18; 28:18-20; Ephesians 1:22-23; I Corinthians 11:23-26)

In the present ministry of the Holy Spirit which includes: the baptism in the Holy Spirit as a distinct experience from regeneration; His indwelling whereby the Christian is enabled to live a godly life; His supernatural gifting and empowering of the church for its work, life and worship. (Luke 24:49; Acts 1:4-8; 2:1-4; 10:44-46; I Corinthians 12,14)

In the return of Jesus Christ, to consummate His Kingdom in the resurrection of both the saved and the lost; those who are saved unto the resurrection of life, and those who are lost unto the resurrection of damnation. (John 5:28,29; Mark 14:62; II Thessalonians 1:2-10; Revelation 1:5-7; 20:4-5, 11-12)

In the spiritual unity of believers in our Lord Jesus Christ. (John 17:11, 21-23; Romans 12:4,5; Ephesians 4:11-16)

ARTICLE III

SECTION I - OBJECTS

The object for which this local church is formed shall be:

To preach and expound the Gospel of Jesus Christ according to the Holy Scriptures, to educate and lead people in the ways of salvation, goodness, righteousness, morality, and temperance as taught in the Bible; the prosecution of any religious, missionary, or Christian education enterprise.

It shall have the right to possess, buy, mortgage, sell, lease, barter and exchange real and personal property, to borrow money, collect funds, receive gifts and legacies as it may judge necessary for the attainment of these objectives.

It shall have the power to license, and ordain ministers as well as commission missionaries who have proven over a necessary period of his/her divine gift and calling of God, to the satisfaction and approval of the Pastor, Elders and the sanction of the whole body of the local church; Acts 15:22. Each candidate must qualify scripturally according to I Timothy 3:1-7; Titus 1:5-9.

The organization shall be carried on without purpose of gain for its members and any profits or other gains to the organization shall be used in promoting its objectives.

To maintain a consistent adherence to all policies that are adopted by the active membership.

SECTION II - AFFIRMATION

We affirm:

1. That we value the principles of freedom and democracy by which our country is governed.
2. That we cherish the freedom we have to live according to our faith and to hold beliefs which are sometimes at odds with secular society.
3. The dignity and value of all persons regardless of race, national or ethnic origin, colour, religion, gender, sexual orientation, age or mental or physical disability. We oppose the vilification and mistreatment of gays and lesbians.
4. That marriage is to be between one man and one woman for life to the exclusion of all others;
5. That sexual intercourse is to be confined to one man and one woman in marriage; and
6. That all the appropriate rights and benefits should be accorded to all other relationships recognized in law.

ARTICLE IV

OWNERSHIP

SECTION I -- NAME AND PLACE OF BUSINESS

The name by which this local church shall be known is:

FOUNTAINGATE CHRISTIAN ASSEMBLY
(hereafter known as Fountaingate or the Assembly)

The principle place of business is located in the city
of
Cornwall, in the province of Ontario

SECTION II - PROPERTY

No real or chattel property of the Assembly shall be sold, leased, mortgaged, or otherwise transferred, without the same having been authorized by at least two-thirds majority vote of the active membership present at a regular business meeting, or a special business meeting of the Assembly which has been properly notified and called for the consideration of the proposal.

Permission is given to the Official Church Board to purchase and /or upgrade equipment as they deem necessary without a duly called congregational meeting. This does not exclude such items on the agenda.

SECTION III - GOVERNMENT

The government shall be vested in the body of believers who compose the church membership and it shall be amendable to no other ecclesiastical body.

This church, although an independent body having no organic union with any other religious bodies, recognizes the privilege of the communion, fellowship and cooperation in word and spirit of like-minded churches for the furtherance of the Gospel at home and abroad.

ARTICLE V
MEMBERSHIP

SECTION I - STANDARD

The standard of membership of this Assembly shall be:

- (a) Evidence of a genuine experience in regeneration of the new birth.(John 1:12,13; 1 Peter 1:18-25)
- (b) Evidence of a consistent Christian life and exhibit the highest model of Christian behaviour. (Romans 6:4; 13:13,14; I Corinthians 6:9-20; Ephesians 4:17-32; 5:1,2,15; 1 John 1:6,7)
- (c) Full subscription to the tenets of faith as set forth in the Constitution. (Acts 4:42; Ephesians 4:13; Jude 3)
- (d) Willingness to support the Assembly with consistent attendance, tithes and offerings. (Leviticus 27:30; Malachi 3:6-13; I Corinthians 16:1; II Corinthians 9:6-8; Hebrews 10:25)
- (e) Baptism in water. (Matthew 3:5,6,13-16; 28:16-20; Acts 2:37-39; Acts 8: 12,13; Acts 10:46-48; I Peter 2:21)

SECTION II - VOTING PRIVILEGE

All members 18 years of age or older, constitute the legal voting membership of the Assembly. Those under 18 may become junior members, upon the decision of the Elders Board, but shall not have the right to vote.

SECTION III - RECEPTION OF MEMBERS

- (a) Persons desiring to become members of the Assembly, shall be regular attenders of the church or have a letter of transfer. They shall make their desire known to the Pastor who, in consultation with the elders, shall examine the applicant according to the standard of members.
- (b) The Pastor shall present the names of those who apply for membership along with the eldership recommendation to the active church membership during the next membership meeting. They shall, after approval, be publicly received and their names inscribed on the church roster.

- (c) No member of the Assembly shall have the right to be elected into the Official Church Board within a period of six months from the date they become regular attending members.
- (d) New converts shall show evidence of a genuine new birth before their desire to become members of the Assembly shall be acted upon by the pastor and eldership.
- (e) No person who belongs to any secret organization or who partakes in practices contrary to Christian ethics and church standards, in the light of the Word of God, shall be admitted as a member.

SECTION IV - DISCIPLINE AND WITHDRAWAL OF MEMBERS

- (a) Heresy and habits, practices or affiliations unbecoming a Christian and incurring reproach shall be grounds for discipline. Discipline shall be by reproof, suspension from active participation in the leadership of worship and service of the church and, finally, exclusion from membership. It shall be administered in accordance with the redemptive principles laid down in New Testament Scripture. (Matthew 18:8-17)
- (b) Any member who, by their ongoing lifestyle, are indicating a back-slidden condition will be reviewed by the church eldership. If the accusations prove to be valid, this member will be dealt with in a redemptive manner. They will be placed upon the inactive membership list for a period of six months and be requested to receive counsel from one of the elders. They must also step down from all ministry involvement during the six month redemptive period. Failure to abide by these terms will be grounds for discipline according to section IV (a).
- (c) Members who withdraw from the Assembly should do so by submitting a written request.
- (d) Members who have been removed from the active membership list have forfeited their privileges and rights as members.
- (e) Any members of the Assembly who shall wilfully absent themselves from the regular services for a period of three consecutive months (Hebrews 10:25), or have started attending another church shall be temporarily suspended from active membership pending investigation and final decision by the church elders. See also Section IV (g) and V (e).

- (f) Personal differences between members shall be settled according to Scripture. (Matthew 5:23,24; 18:15-17)
- (g) Reinstatement of any previously active member is by action of the church eldership and if necessary, the active membership.

SECTION V - RIGHTS AND OBLIGATIONS OF MEMBERS

- (a) All members in good standing may take part in the discussion at all membership meetings.
- (b) All members in good standing, who have reached the age of eighteen, shall be eligible to vote.
- (c) Members in good standing are those, who are reasonable attendants at the services of the church and manifest an interest in its affairs, who support the work of the church by faithfully contributing tithes and offerings, as the Lord prospers them, and who in life and conduct follow standards of the Bible and the Church.
- (d) Any member missing three consecutive membership meetings or three out of four, will be put on a temporary inactive list.
- (e) If any member is absent from services for a three month period or has become a regular attender of another church, he/she will be put on the inactive membership list and will forfeit his/her privileges and rights as an active member until reinstated.
- (f) Members may temporarily withdraw from the active membership list for a period of three months or more under special circumstances. Temporary withdrawal must be by letter and will be approved by the church eldership.
- (g) Reinstatement of any previous active member is by action of the church eldership.

ARTICLE VI

MEETINGS AND QUORUM

SECTION I - MEETINGS

- (a) The annual meeting of members of the Assembly shall be held in Cornwall, Ontario. The meetings shall be held as early as possible in the New Year on a day specified by the Official Church Board. This meeting shall deal with the Ministry Leader reports and shall present past and present annual budgets. The election of Official Church Board Directors and Ministry Leaders will take place at a congregational meeting held no later than June 30th of each year.
- (b) Notice thereof shall be posted in a conspicuous place (i.e - church bulletin) in the house of worship at least fifteen days before the date of the meetings, and shall also be publicly read by the Pastor or another member of the Official Church Board at one regular service on each of the two Sundays immediately preceding the date of the meeting.
- ©) Additional membership meetings of the Assembly shall be held in Cornwall, on a date agreed to by the Official Church Board or upon the written request of a quorum of the members of the Assembly. Proper notification will be given at least fifteen days before the date of the meeting by the Pastor or another member of the Official Church Board.
- (d) The regular membership meeting shall have authority to take final action on admitting members to and excluding or transferring persons from the membership of the church. Also to conduct any and all business necessary to carry out the function and operations of the church, within the limits of the powers as stated in the By-Laws.
- (e) No persons' vote may be cast by proxy.

SECTION II - QUORUM

Fifty percent plus one member of the active membership list shall constitute a quorum and a two thirds majority of the members present shall carry matters coming before the meeting.

ARTICLE VII

THE SENIOR PASTOR

SECTION I - POWERS AND DUTIES

- (a) The Senior Pastor shall have the spiritual oversight of the church.
- (b) The elected chairman of the Official Church Board (elected from within the board) will preside over all the church membership meetings as well as the Official Church Board meetings (Acts 15:1-29; 21:17,18). The Senior Pastor will be an ex-officio member of all committees and departments.

SECTION II - MANNER OF RECOGNITION

- (a) The Senior Pastor shall be recommended by the Board of Elders and nominated by the Official Church Board.
- (b) The nomination is subject to the approval of the active membership.
- (c) The Nominee receiving a two-thirds majority vote of approval of the membership present at a special meeting for this purpose shall be recognized as Pastor.
- (d) Recognition shall be by written ballot but this requirement may be suspended by a two-thirds vote of the members present at a meeting for this purpose.
- (e) The following shall be the scriptural qualifications of the Senior Pastor:
1 Timothy 3:1-7, Titus 1:7-9, and 1 Peter 5:1-4.

SECTION III - TERM OF OFFICE

- (a) The term of service of the Senior Pastor should be for a minimum of three years. Should the Board of Elders (in cooperation with the Directors of the Official Church Board.) deem it necessary to review the Pastoral ministry after or before the above period of time, they may do so and make recommendation to the church membership.
- (b) The Pastor must give three months written notice of resignation. The church membership must also give the Senior Pastor three months written notice of termination of ministry. These requirements may be suspended by mutual agreement or by Article V, Section IV (a).

SECTION IV - VACANCY

Should the pastorate become vacant, the Board of Elders shall be responsible for maintaining pulpit supply until such time as a Senior Pastor is recognized by the active members of the Church.

ARTICLE VIII

ADDITIONAL PASTORAL MINISTRIES

SECTION I - POWERS AND DUTIES

- (a) Additional ministers shall have the oversight of all departments of the church that are assigned to them.
- (b) They shall be under the direction of the Senior Pastor.
- (c) They may be members of the Official Church Board and possibly the Board of Elders.

SECTION II - MANNER OF RECOGNITION

- (a) The additional pastoral ministries shall be recommended by the Official Church Board.
- (b) The nomination is subject to the approval of the membership.
- (c) The Nominee receiving a two-thirds majority vote of approval of the membership present at a Meeting shall be recognized as a Minister.
- (d) Recognition shall be by written ballot, but this requirement may be suspended by a two-thirds vote of the members present.
- (e) The following shall be the qualification of a Minister. (1 Timothy 3:1-7, Titus 1:7-9, and 1 Peter 5:1-4)

SECTION III - TERM OF OFFICE

- (a) The term of service of an Additional Pastoral Minister should be for a minimum of three years. Should the Official Church Board deem it necessary to review the additional pastoral ministry after or before the above period of time, they may do so and make recommendation to the church membership.

ARTICLE IX

ADDITIONAL STAFFING

SECTION I - POWERS AND DUTIES

- (a) Additional staff shall have the oversight of the specific jobs of the church that are assigned to them.
- (b) They shall be under the direction of the Senior Pastor.
- (c) They shall be active members of the church and must live in accordance to the standards listed in Article V Section I..

SECTION II - MANNER OF RECOGNITION

- (a) All staff shall be recommended by the Official Church Board.
- (b) The nomination is subject to the approval of the membership.
- (c) The Nominee receiving a two-thirds majority vote of approval of the membership present at a Meeting shall be recognized as a staff of Fountaingate.
- (d) Recognition shall be by written ballot, but this requirement may be suspended by a two-thirds vote of the members present.

ARTICLE X

LEADERSHIP STRUCTURE

SECTION I - BOARD OF ELDERS

- (a) Elders may be appointed as the need requires. The duty of an elder is to work with the Pastor in the spiritual oversight of the church (1 Peter 5:2). An elder must be an active member in good standing, bearing the scriptural qualifications of Titus 1:5-9 and 1 Timothy 3:1-7. These shall be men who are full of the Holy Spirit (Luke 24:49; Acts 1:4,7,8; 2:4).

- (b) Elders shall be appointed by the Pastor and the Elder's Board. An Elder will serve for a period of three years as he continues to qualify and does the work of an Elder. This can be extended if appointed by the Pastor and Board of Elders. Disqualifications and removal must follow the same procedure as Article V, Section IV (a).
- (c) **The names of any appointees, either new or renewal, to the Board of Elders will be presented to the congregation 30 days prior to the commencement of their term. This is to allow the congregation the opportunity to privately express any concerns they may have about the appointee to the Board of Elders. At the end of the 30 day period the appointee will commence their term if the existing Board of Elders so desire and will announce the appointment to the congregation.**
- (d) There shall not be less than two and not more than four active Elders which includes the Pastor. They shall meet for regular meetings with minutes recorded. At no time are the Elders to meet without the Pastor present unless it is agreed to in writing by the Pastor.

SECTION II - OFFICIAL CHURCH BOARD

- (a) The Official Church Board shall comprise of the Board of Elders as well as not less than two Directors and not more than six elected by the membership. Each Director must be an active member in good standing, bearing the qualifications of Acts 2:38, 6:3; 1 Timothy 3:8-13; and Titus 1:5-9. A Church Board Director must be born again and baptized in water.
- (b) The Directors shall be elected by written ballot at a congregational meeting held no later than June 30th. These positions will come into effect no later than September 1st of the same year. They shall serve for three years and can serve for an additional three consecutive terms as long as they maintain scriptural qualifications. This can be extended if voted on by the church membership.
- (c) The Directors will also be asked to participate in the duties concerning the general welfare of the church, distributing to the poor, visiting the sick, distributing the elements at the Lord's Supper, and otherwise maintaining unity and order in the church. The Directors shall answer ultimately to the Board of Elders.
- (d) The Directors shall manage the business affairs of the church and its real and other physical properties, but have no power to sell, mortgage, lease, transfer or in any way encumber the real property of the church without the approval of a two-thirds majority vote of the active membership present at a special meeting called for that purpose.

- (e) The Official Church Board shall have such powers and duties as the Assembly may permanently or from time to time delegate to it, whether by resolution, usage, or these by-laws. It shall specifically make recommendations to the Assembly in all proceedings under the constitution and by-laws relating to the membership of this church. It shall serve in an advisory capacity in matters pertaining to the spiritual and financial affairs of the Assembly which would not cause undue strain to the Assembly.
- (f) The church is open to recognize the ministry of the women of our church as Church Board Directors as stated in Romans 12:1-8; 16:1-2.
- (g) In the event the Assembly is temporarily without a Pastor, the Official Church Board shall be empowered to provide their own chairman from their members in order to transact business for the Assembly.
- (h) If the position of Clerical/Financial Director cannot be filled from the Official Church Board, then the Official Church Board will have the power to appoint the same from the active church membership.

SECTION III - FINANCIAL DIRECTOR

- (a) The church shall have a Financial Director. This Director shall be an active member in good standing. He/she shall be elected by written ballot at a congregational meeting held no later than June 30th. He/she shall serve for a term of one year and can serve for three consecutive terms as long as the scriptural qualifications are met. This can be extended if voted on by the church membership.
- (c) He/she shall have the authority to receive, record and deposit all the revenue of the church. He/she shall also be empowered to pay bills (i.e. invoices) for the routine expenses without special order. Expenditures other than routine shall be considered during an Official Church Board meetings before being paid.
- (d) He/she shall consult the Pastor or the Official Church Board with any questions concerning offerings taken for special occasions, or for individuals.
- (e) He/she shall give a written monthly report at the board meetings; a quarterly report of finances at the membership meetings and a yearly report at the annual membership meeting.

SECTION IV - CLERICAL DIRECTOR

- (a) The church shall have a Clerical Director. This Director shall be an active member in good standing. He/she shall be elected by written ballot at a congregational meeting held no later than June 30th. He/she shall serve for a term of one year and can serve for three consecutive terms as long as the scriptural qualifications are met. This can be extended if voted on by the church membership.
- (b) It shall be his/her duty to keep a permanent and accurate record of the proceedings of the board meetings and the membership meetings of the church and to maintain such correspondence as may come within his/her jurisdiction. He/she shall give a written account (minutes) of the Official Church Board meetings and the Membership Meetings prior to the one in session along with an agenda and any pertinent information, and shall keep an up-to-date record of the names, addresses and telephone numbers of the church membership.

SECTION V - TRUSTEES

- (a) The church shall have no less than 2 trustees. These trustees shall be active members in good standing. They shall be elected by written ballot at any membership meeting. A trustee will hold this office until he/she dies, resigns or ceases to be an active member or until replaced by the membership of Fountaingate.
- (b) They are to act jointly and severally in all matters governed by the Religious Organizations' Lands Act (R.S.O. 1990, Chapter R.23) to the acquisition, holding, and possession of land and buildings.
- (c) The Trustees shall not exercise any of the powers conferred upon them by the Act until they are authorized to do so by resolution(s) duly adopted by the members of Fountaingate from time to time.
- (d) This position will exclude the Senior Pastor or any direct member of his/her family.
- (e) Fountaingate will obtain and maintain an appropriate liability insurance protecting the Elders/Board Members, Trustees and Ministry Leaders along with all their successors from any actions brought against them, either internally or externally, in the conduct of their duties.

SECTION VI - MINISTRY LEADERS

- (a) The Ministry Leaders shall comprise of the number required to fulfill the ministries of the church (i.e. - Christian Education, Music, Social Events, etc.). Each Leader must be an active member in good standing or in full agreement of the Church's By laws. A Ministry Leader must be born again and baptized in water.
- (b) The Ministry Leaders shall be voted on by the active church membership. They shall serve for three years and can serve for three consecutive terms as long as they maintain scriptural qualifications. This can be extended if voted on by the church membership. It is the duty of the Official Church Board to find their replacements if required before normal voting by the membership takes place before June 30th of each year as required.
- (c) Duties of the Ministry Leaders will be clearly stated in their "*Scope of Ministry.*"
- (d) The Ministry Leaders shall manage the particular ministry to which they have agreed to oversee and shall answer to the Official Church Board.
- (e) Some Ministry Leaders may also serve in the dual role as a member of the Official Church Board as voted on by the membership.

SECTION VII - MEETINGS

- (a) A meeting of the Official Church Board should be held at least quarterly. There, all matters relating to the welfare of the Assembly shall be considered.
- (b) If a special board meeting is required, the chairman of the meeting shall notify members in order that all may have the opportunity to attend.
- (c) All matters acted upon shall be presented to the church membership for final vote and approval concerning membership, property and any or all other business transactions as deemed important by the Official Church Board.
- (d) A majority of the authorized Official Church Board which includes a minimum of fifty percent plus one shall constitute a quorum for the transaction of business.

ARTICLE XI

DEPARTMENTS

All recognized departments shall be conducted as a branch of the activities of the Assembly. Their meetings shall be conducted and promoted so as to contribute to the harmony and development of the entire Assembly, being subservient to the church body in full cooperation with and under the general supervision of the Pastor and Official Church Board.

SECTION I

Departments of the Assembly may be added as needed upon the recommendation of the Senior Pastor and the Official Church Board and final approval of the active church membership.

ARTICLE XII

MISCELLANEOUS

SECTION I - AUDITORS

All church accounts may be audited by auditors as the Church Membership directs.

SECTION II - FISCAL YEAR

The fiscal year of the Church shall begin January 1st and end December 31st.

SECTION III - DRAFTS, CHECKS, ETC.

All checks, drafts, or other orders for payment of money or other evidences of indebtedness, issued in the name of or payable to the Church, shall be signed or endorsed by the person or persons recommended by the Official Church Board and endorsed by the active church membership.

SECTION IV - NOMINATIONS

The Board of Elders shall constitute the nomination committee. All nominations for the Directors and Ministry Leaders by any active member, shall be presented in writing to the chairman of the nomination committee not less than two weeks before the scheduled membership meeting. The Board of Elders will review all nominations to ensure that they qualify for the position. They shall submit not less than one nomination for each position to be filled. Failure of the nominating committee to submit nominations shall not invalidate the ongoing need to fill that position.

SECTION V - QUALIFICATIONS FOR OFFICE

Termination of membership automatically terminates tenure of office. Resignation from any office shall be explained in a letter submitted to the Board of Elders.

ARTICLE XIII

AMENDMENTS

Amendments to this Constitution may be made by a duly called meeting of the church membership and by a two-thirds majority vote of the quorum.

Any proposed amendment is to be discussed and tabled until the following meeting for passage.

ARTICLE XIV

PROPERTY RIGHTS

SECTION I - IN CASE OF DISSOLUTION

- (a) This local church is organized pursuant to the General Non-Profit Corporation laws of the Province of Ontario. The property of this local church organization is irrevocably dedicated for religious and missionary purposes, and upon liquidation dissolution or abandonment, after all financial liabilities have been paid in full, all remaining assets shall be distributed to a Missionary endeavour either directly or indirectly. This Missions Association must be within the Fellowship of Christian Assemblies that qualifies for tax exception purposes according to the National Tax Exception Code.
- (b) Should the unfortunate thing happen that the Fountaingate Christian Assembly for some reason be divided or split up in fractions, the property remains in the possession of those who abide by the constitution, doctrines and by-laws of this church.
- (c) The Body of Believers which constituted the membership at the time of the origin of this church, felt that Article IV is the Scriptural basis under God for any church. Their desire is that it remain an autonomous local church.

Therefore, any action on the part of any believer or officer of this local church in order to bring about any change from its original status as outlined in Article IV, Section III, is hereby strictly forbidden and any such action shall be considered as a breach against the foundation and intent of this local church organization, and any record made of such action shall have no binding power upon this church but shall merely be a record of misconduct of those participating in such action.

- (d) In case of dissolution or cessation, an administrating committee must be appointed to carry out the fulfilment of these By-Laws.

These bylaws were voted on and accepted by the Church Membership Feb 7, 2010
These bylaws were voted on and accepted by the Church Membership June 14, 2009
These bylaws were voted on and accepted by the Church Membership June 20, 1994
A slight modification was adopted during the November 6, 1994 and December 5, 1994
Membership Meetings.
A complete revision was adopted on June 14, 1998
An addition was tabled on June 13, 2004 and was adopted on Jan 23, 2005
A revision was tabled on Feb 13, 2005 and was adopted on June 12, 2005
A revision was tabled on Feb 1, 2009 and was adopted on June 14, 2009