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## **INTRODUCTION**

# GREETINGS FROM PASTOR SMITH

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Greetings!

As your Senior Pastor, I'd like to let you know how happy I am that you are considering a greater involvement at London Gospel Temple which may lead you to becoming a member. Making the commitment to be "part of the family" will be a mutually beneficial experience! As you have been attending worship services and getting acquainted you have, no doubt, witnessed the fact that God is blessing us. We believe this is a result of our sincere attempt to be a God-honouring church and that we are meeting the needs of His people.

Becoming a member of our congregation is not a church ritual. We encourage membership as a demonstration of a commitment to a relationship with others in the ministry of our assembly and for the blessing derived from involved service. Membership enables you to be active in the selection of leaders and major decisions of our church. As a member you are also covered by our insurance policy for our volunteers in case of liability or injury. All of our church leadership positions require membership as a pre-requisite.

Why do we want you to be an "active" member? We believe people grow best when they're serving God in relationship with other believers! Serving God in the church is a positive and rewarding experience. I have seen hundreds of people grow and bloom into the person God intended them to be through service in the congregation. It enhances personal and spiritual growth when we serve each other "as unto the Lord".

I, along with the entire pastoral staff, desire to serve you, too! My prayer is that as you join hands with the body of Christ at London Gospel Temple and as you allow the Word of God to speak to your heart we will together be transformed into the image of Christ Himself. It's great to be your pastor!

In His Service,

A handwritten signature in black ink, appearing to read "Robert J. Smith". The signature is fluid and cursive, with a large initial "R" and "S".

Pastor Robert J. Smith

# RESUME

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## Rev. Robert J. Smith Senior Pastor

Robert J. Smith was born 1943 in Toronto, Ontario and was raised in a Christian home. His father served as Pastor, Radio Bible Teacher, Bible College President, Editor of the Pentecostal Testimony and General Superintendent of the Pentecostal Assemblies of Canada.

Pastor Smith graduated from Teachers College and taught school in Agincourt, Ontario for two years. He then enrolled in Eastern Pentecostal Bible College and graduated in 1968 with a diploma in Theology. Pastor Smith continued his education at the North American Baptist College where he graduated with a Bachelor of Theology degree in 1974.

Places of ministry have been:

1965 – 1967	Youth Pastor, Danforth Gospel Temple, Toronto, Ontario
1967 – 1970	Assistant Pastor, Trinity Pentecostal Church, Oshawa, Ontario
1970 – 1977	Associate Pastor, Central Pentecostal Tabernacle, Edmonton, Alberta
1977 – 1979	Associate Pastor, Christian Life Center, Santa Rosa, California
1980 – 1981	Senior Pastor, Bethel Temple, San Francisco, California
1981 – Present	Senior Pastor, London Gospel Temple, London, Ontario

Pastor Smith has extensive experience in the pastoral, teaching and administrative fields. He has served on camp committees, finance committees, District Executive, hospital board, and in a variety of executive positions. He has been involved in fourteen church-related building projects including the completion of the present 44,000 square foot, 1500 seat London Gospel Temple and a variety of Senior Citizens projects.

## LONDON GOSPEL TEMPLE VISION

***“To oversee London Gospel Temple, reach the City of London and touch the World”.***

- a) **Love**                    **For God so loved, He did something about it.** Our ministry growth centres on caring. We are being spiritually challenged to love unconditionally.
- b) **Oversee**                **Christ commanded us to “make disciples”.** Discipling is coming along side people to guide and share in their spiritual growth.
- c) **Reach**                    **The Gospel must be shared!** We have the answer for a lost and confused generation. We must reach our community.
- d) **Touch**                    **The outcome of loving, overseeing and reaching is growth.** Growth results from planting. New churches and ministry outreaches planted in London and around the world will reap harvests of people into the Kingdom.

## LONDON GOSPEL TEMPLE MISSION STATEMENT

***“We are a worshipping fellowship committed to Jesus Christ, His Word and holiness; reaching our world through the power of the Holy Spirit”.***

### **MISSION STATEMENT EXPANSION**

***We are a worshipping fellowship*** who express our intense sense of community that comes from our individual faith in Christ. We function as the family of God and the body of Christ in our relationship with and care for one another. We worship together our Lord and Saviour.

(I Corinthians 12:25-27; I Peter 2:9, 10; John 1:12, 13)

***Committed to Jesus Christ*** firmly identifies where our allegiance lies. Believing that Jesus Christ is the Son of God we are submitted to His Lordship through personal surrender and obedience to His will.

(Romans 10:9, 10; Matthew 16:24, 25; John 14:15, 21; Matthew 16:16, 17)

***His Word*** indicates that our commitment to Jesus Christ is not static. Our spiritual growth as Christians involves the disciplines of daily Bible reading, prayer and obedience. This results in strengthening our personal relationship with Jesus Christ.

(John 15:7; Luke 18:1; John 8:31; Ephesians 4:12, 13; 2:20, 21)

***And Holiness*** shifts our focus outside of ourselves to the mission of Christ. With Christ's compassion for needy souls, we embrace our responsibility to take His message into the world. We must share our faith in Christ through word and deed by Spirit-led lives and live holy before Him.

(Matthew 5:13-16; Titus 2:11-14; II Corinthians 3:3; Matthew 28:19, 20)

***Reaching our world through the power of the Holy Spirit*** establishes the setting for our mission, which includes the personal world of our families, vocations and social relationships. Believing Jesus Christ died for all people of all nations, we have a personal challenge to live out His mission wherever we find ourselves. The source of our living does not come from human ability but by divine enablement. We rely on the Spirit to guide us into truth, to provide strength for daily living and to empower us for personal witness.

(Acts 1:8; John 3:16, 17; John 4:35, 36; Matthew 5:13-16)

# **MEMBERSHIP CLASS CURRICULUM**

## CHARACTERISTICS OF PARTICIPATING MEMBERS

A farmer has no power to make his crop grow. He prepares the field, sows the seed, fertilizes soil, and protects the plants from parasites, but he cannot create life. Yet every good farmer cultivates his crop because he knows he must do the RIGHT things even if he can't do the most important thing. Most of all, he pays attention to the health of his field. He analyzes it constantly, observing the important indicators of life: seedlings that break through the soil, green colour which denotes health, and changes that show growth. If those things are absent, he works to reverse the detrimental effects of whatever threatens his crop. He takes all of this action, yet remains utterly dependent on something other than what he can do to make his crop successful. Such is the life of a farmer.

And such is the life of the church! The apostle Paul said, "You are God's field" in I Corinthians 3:9. We are completely dependent on God, yet we must look for the signs of life and combat the presence of what threatens our spiritual health both individually and collectively. We must look for the characteristics of a healthy church, and see if we have them. We must note the symptoms of spiritual blight, and fend it off. We do this with the humble admission that God is in our midst, providing life and growth. We are caretakers, not creators.

What are the signs of spiritual life and health? Specifically, how can we look at our church as a whole and know that "These signs indicate we are doing well" or "This situation is problem and we must work for change"? We need a diagnostic tool.

The following characteristics are our attempt to draw, in broad strokes, the picture of a healthy church. If we have participating members living out these characteristics, we're doing OK. If people aren't progressing along these lines, something has to change.

As you delve into this study, realize it is intended to be a tool, not just for our church, but for YOU. How often do you take a look-a deep look-at your current spiritual life and discuss your findings with someone committed to helping you, whose whole reason for meeting with you is to offer a supportive perspective on where you are and where you're going? That opportunity is just around the corner after you complete this study.

NOTE: The amount of time required to complete this study will vary from person to person, depending on the amount of reflecting you do while writing your responses. On the average, it takes about 10 hours for all five sections. To maximize the personal benefit, consider completing the study in stages, perhaps using it as a devotional aide during the days you're working on it.

## **GRACE – The Foundation of Our Life with God**

### **BEGINNINGS**

We've had them at various points in our lives. If you can't remember any of your own, other people may be willing to share theirs. You could ask a six-year-old girl about her first day of school. Or follow around a young man on his first day at the new job. Or share in the joy as a newlywed couple giggle out their excitement as "I now pronounce you..." gets pronounced. They'll all tell you that beginnings are a great time of life (albeit a little scary).

But beginners often overlook crucial factors that made their beginnings possible. They may forget that their beginning required numerous steps leading up to it. The first-grader isn't dwelling on how mom went shopping for supplies and new clothes, and spent hours trying to help the little lady be ready for what she'd find that first day. The new job was prepared for by years of intense studying and an investment of thousand of dollars. And the newlyweds fell in love quite a long time ago, even though today they officially begin their life together.

God's grace enables us to make a very important beginning spiritually. It's by grace-the word means "a favor we didn't earn" that we start the Christian life. But God's grace involves more because He did a lot of work behind the scenes long before we responded. He literally came to our planet in the person of Jesus Christ, and by means of the death of Christ on the cross, He paid our crippling sin debt. He comes to each of us now, pursuing us even in our waywardness and points us in a new direction. His grace also has staying power. He persistently takes us the next step of our spiritual journey. He never gets tired of working with us, and He NEVER gives up on us. That's grace.

Grace may be a somewhat unfamiliar term to you, or like so many you hear it sprinkled in "spiritual" conversations but aren't exactly sure how to define it (you may have even used the word without really knowing what you were saying-it happens!). You also may have come from a spiritual tradition where the term had a different usage than what is found in the Bible. So we all need to understand what grace means-from the Bible-and then solidify our understanding of our own beginning with God. For some of us, this very study will be the doorway into that first experience of grace that enables us to say, "I finally understand what grace is, and I'm sure I'm a recipient of it". For others of us, we will be able to affirm again, "Amazing Grace, how sweet the sound that saved a wretch like me."

### **Our Need for Grace**

Some people assume that they are not that much worse than anyone else, so they don't need any special help from God. How would you put it in your own words the message of the following verses to those who think themselves morally "acceptable"?

**Romans 3:10-18, 23**

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**Galatians 3:22**

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**(See also Isaiah 59:2 and 64:6)**

Sometimes, we can be too proud to make such an admission of moral failure. How would you describe the relief God stands ready to offer so that we do not have to shy away from being utterly honest admitting our sinful condition?

**Matthew 11:28-30**

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**Isaiah 1:18**

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**1 John 1:8-9**

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**Romans 8:1**

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Sometimes, we're afraid to admit our sinfulness because to do so feels so hopeless. Many of us react to that sense of despair and decide to become "religious" – we try to change our behaviours so we feel-and appear-better. After reading carefully Ephesians 2:8-9 and Titus 3:4-7, write a letter to yourself explaining why you can't and don't have to earn God's acceptance.

Dear \_\_\_\_\_

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To forgive someone literally means to release that person from indebtedness. But if you forgive a debt, the money must then come from somewhere else – usually you, the debt forger. In the spiritual realm, God’s forgiveness means we’re released from spiritual debt. But our sins don’t just vanish into thin air. What is the mechanism for covering our spiritual debt according to these verses?

**I Peter 2:24**

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**Hebrews 10:10-14**

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Now consider your own life. Why would you agree that you need God’s grace in order to have a relationship with Him?

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**Our Response to God**

Once we’re at that position where we’ve been honest about our need for God’s help and forgiveness, what does the Bible say is the next step?

**John 1:11-12**

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**Acts 16:30-31**

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**Romans 10:9**

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**Galatians 2:16**

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Describe briefly the time in your life when you gave up trying to obtain God's favor through any accomplishment of your own and rested in the work of Christ on the cross for you. If you haven't done that yet, or aren't sure if you have, note that below.

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What does the Bible reveal concerning God's behind-the-scenes work in preparation for welcoming us into His family of grace?

**John 6:37, 44, 65**

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**Ephesians 1:3-6**

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As you think about it, what does His preparation mean to you personally?

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**The Outward Sign of Grace Received**

What was the response of new believers – those who had recently received grace – that visibly demonstrated what God had done in their lives according to the following verses?

**Acts 2:37-38, 41**

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**Acts 8:36-38**

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**Acts 16:14-15**

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According to Romans 6:4-5, what does baptism signify?

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Many people – maybe you too – were baptized as a child. But the pattern in the New Testament (example: Acts 18:8) is “believe .....then be baptized.” Why do you think it would be appropriate for a person to be baptized AFTER his or her conversion instead of before it?

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**SUMMARY STATEMENT ON “GRACE”**

*Christ followers understand and have individually received Christ’s saving grace. They have abandoned all attempts to earn God’s favor through accomplishments of their own and find security only through Christ’s sacrificial death on their behalf.*

*In obedience to Christ’s command, they have undergone water baptism as believers, giving outward witness to the inner cleansing and renewal experienced in Him.*

## **GROWTH – Progressing As A Christian**

*“I think we need to throw out this plant – it’s all withered and brown.”*

*“The company is in trouble – our net sales have leveled off for the last four quarters.”*

*“Christina is already two months old but hasn’t grown beyond her birth weight – we’ve got to do something, Doctor!”*

What do the above statements have in common? They all presume it’s in the nature of vital things to grow. All living organisms are programmed by their DNA to go through stages of growth until they eventually reach maturity. To be alive, by God’s design, is to change and to grow.

Why then do some Christians not grow spiritually? We would rush a child to the hospital if she failed to grow. How can we take similar steps to protect our own inner health when we stagnate and stop “gaining weight” spiritually speaking?

The first “G”, Grace, emphasized our beginning the Christian life – our first encounter with God’s grace. The second “G”, Growth is about our ongoing response to God’s grace over a lifetime. Our walk with God begins by grace, and it also continues by grace. Unfortunately, just as people misunderstand the extent of God’s work to initiate our Christian life, they fall into the trap of thinking their work - their following the rules – automatically produces spiritual maturity. To try to grow through one’s own efforts alone is as much out of harmony with God’s plan as not growing at all. Both lead to spiritual frustration.

The purpose of this study is to discover a balance between owning the responsibility to grow – which requires resisting what keeps us from growing – and trusting in the help and power of the Holy Spirit to bring about Christlike character in us. That tension will be with us all of our lives. But if we’ll commit to move forward, we will experience the blessings of God’s grace active in our everyday lives – and marvel at the resultant miracle of spiritual growth.

### **Pursuing Growth**

In Colossians 2:6-7, Paul uses several different words or phrases to describe the quality of faith the people had. List below as many terms as you can find from those verses.

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In Ephesians 4:14-15, Paul describes two opposites: what *shouldn’t* be the case for believers, and then what *should*. List below as many of the characteristics of those opposites as you can find.

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**DANGERS TO AVOID....**

**THE PATH TO FOLLOW...**

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Peter paints a similar picture in II Peter 3:17-18. In both passages – Paul’s and Peter’s – who is assigned the responsibility for spiritual growth? What are you doing now in your own life to fulfill the command of verse 18?

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Practically speaking, what else could you do to further your “growth in grace”?

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Paul the Apostle knew well that Jesus had saved him, yet he talks of a “striving” and a “reaching” for something in Philippians 3:12-14. How would you put into your own words what Paul was working so hard to do in his life?

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In light of what you just wrote, what does verse 16 mean?

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What is Jesus trying to say about growing as a Christian in John 15:4-5?

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How do you reconcile Christ’s command to “abide” with the strong commands to “strive” in previous passages studied?

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## TOOLS FOR GROWTH

### The Bible

What do the following verses teach about the importance of Scripture in the life of a growing Christian?

#### Psalm 1:2-3

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#### Hebrews 4:12

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#### Psalm 119:9-24

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According to II Timothy 3:16, who is the real author of the Scriptures?

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What are the different ways you are equipping yourself with the Word of God (v.17)?

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How would you put in your own words the warning in James 1:22-25? What specific ways are you tempted in this area?

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### Prayer/Solitude/Worship

What does Luke 5:16 and 6:12-13 tell us about Jesus' prayer life and His need to get alone periodically? What are the implications for you personally?

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How is it possible to obey Ephesians 6:18 in our day and age?

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What could you do to be more obedient to that verse?

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Why does David worship God in Psalm 145:1-7? How does worship benefit us, His creatures?

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### **The Purpose of Spiritual Disciplines**

Spiritual disciplines are not ends in themselves (as the Pharisees mistakenly thought [Mark 7:3-4]). How would you describe in your own words the result of a spiritually disciplined life according to Ephesians 3:16-19?

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### **When Growth Isn't Happening - Addressing Sin**

What is the clear call of God on every believer's life and conduct in 1John 2:4-6 and 1Peter 1:14-16?

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As long as we're forgiven, why does it make any difference whether we sin or not?

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What is the one disposition of our heart that angers God even more than a particular sin according to Romans 2:5?

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Combine Psalm 38, 51, and 1 John 1:9 into a unified description of how to handle sin in our lives.

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### **The Subtle Sins – Submission, Authority, Rebellion, Forgiveness, Bitterness, Judging**

**Personal Growth That Leads To Kingdom Action**

In the following passage, Jesus talks about His eternal purpose to construct something that will never fail. What is He going to build that will be “hell-proof”?

**Matthew 16:18**

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Jesus’ charge to the early Christians still holds for us today. How expansive is His plan according to His words in the passages below?

**Matthew 28:19-20**

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**Acts 1:8**

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What implications does His plan have on your plans?

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II Corinthians 5:18 and 20 tells us we are God’s ambassadors. We usually think of evangelism as an activity that we do to benefit others. How does evangelism benefit you and build up your faith when you share it with someone?

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## **SUMMARY STATEMENT ON “GROWTH”**

*Christ’s-followers know the grace of God that saved them is only the beginning of His work in them. They gratefully respond by actively pursuing a lifelong process of spiritual growth in Christ and seek to become conformed to His image. To this end, they consistently nurture their spiritual development through prayer, worship, and Bible study.*

*They regard the Bible as the final authority in all areas that it teaches about and desire to be wholly obedient to it. Christ-followers honestly confront areas of personal sin and engage the Holy Spirit’s power in seeking to turn from sin.*

*Christ-followers also desire to extend the grace they’ve received to others through personal evangelism and participation in the collective ministry of the church in their community, their country, and around the world.*

## **GROUP - Relationships That Optimize Life-Change**

Rapunzel was a beautiful princess and didn't know it.

You remember the story. She was locked up in a tower with no one but the ugly witch visiting her daily to give her her food. Rapunzel didn't know the truth about herself for two reasons: she was a prisoner of someone ugly – the only other face she saw – and she had no mirrors to see herself.

There are things true about you right now – wonderful things – that you don't know. Or that you have trouble believing. The reason you can't grasp these things is because of the ugliness you see around you, and because you haven't had access to mirrors to show you the truth.

So how will you discover the truth about yourself – about what God has done for you, about what He is doing in you, about how far you've come? You need to see something other than the ugliness, and you need a mirror.

We've seen in the previous study that God gave His Word, the Bible; prayer, where we can talk to Him; and His Holy Spirit to live in us and help us grow. These are valuable tools. But they aren't all He's given us.

He also gave us each other.

In the body of Christ, we serve others in various ways. This is just how God designed it. For example, we can learn when we listen to gifted teachers. When we worship together in church gatherings, we can enter a dimension of God's beauty experienced through no other means. When we sit with members of our small group, someone can powerfully remind us of what we can't see – that God is working in us, that we're going to make it, that the affection of God is not just for "the world" – it's for me. When we're together as fellow Christ followers, someone can literally say our name and put a voice on "You, \_\_\_\_\_ (*insert your name*), matter to God so much that He personalized His plan of salvation so there would be room for you." Or we can hear, "I know you're going through a tough time, but you're not alone; God is with you, and we're all with you." These are the moments of beauty that give us the hope that we can break free of the tower of sin we've been imprisoned in for so long. They are the mirrors that show us there's another side to the ugliness we're so accustomed to.

The Prince of Peace has come to rescue us from the tower. But He royally decrees that the people around us are His ladders of deliverance and His mirrors of accuracy. That's what "group" is all about.

## **The Community of Christians**

The early believers in Christ did not want to live the new life they'd found alone. What do you learn about their relationships with each other from the following verses?

### **Acts 2:44-47**

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### **Acts 4:32-35**

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The writer of Hebrews actually gave a command about community life in Hebrews 10:24-25. How would you rephrase this passage in modern terms?

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## **The Few In The Midst Of Many**

Jesus did not merely speak to masses of people during His ministry. What reasons can you give for His strategic decision in Luke 6:12-13?

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Mark 3:14 describes the same incident, but adds the simple phrase "with Him" to the appointment of the Twelve. What do you think is meant by that phrase, and why was it important for them to be "with Him" for that time?

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In addition to large groups, where else did Christians get together according to Acts 2:46 and I Corinthians 16:19?

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What do you suppose they got out of these smaller, house-sized group meetings that they didn't get out of bigger gatherings?

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Why would it be impossible to fulfill the following biblical commands if you were only attending weekend services at London Gospel Temple without having any close relationships?

**Galatians 6:1-3**

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**Proverbs 27:17**

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**Colossians 3:16**

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At times, it appeared Jesus needed just a few by His side. What is the significance relationally of what Jesus did in Mark 14:32-35?

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Concerning Jesus' actions, can you draw any parallels to your own life and needs?

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**Christlike Attitudes in Every Relationship**

Ephesians 5:21-6-9, Colossians 3:18-23 and Titus 2:2-10 describe several spheres, or roles, in which we are to behave in Christ-honoring ways. How many can you identify? List them below.

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What would you say is the common thread through all of them – in other words, what is Paul saying that applies to everybody on the above list?

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All of us play the role of followers at some level of our Christian experience. What do the Scriptures below teach about the characteristics of a good follower in the church?

**I Corinthians 16:15-16**

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**I Thessalonians 5:12-13**

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**Hebrews 13:17**

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II Timothy 2:23-24 points out that, unfortunately, quarrelling can happen among members of the church. How would you put into your own words what our attitude and response should be?

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Put in your own words the procedure Jesus outlines for conflict resolution in Matthew 18:15-17.

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With the passages from II Timothy and Matthew as a background, what are some of the common ways of handling conflict that are out of harmony with what the Bible teaches?

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In which of the above ways are you sometimes tempted to respond?

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What is the issue Romans 16:17. I Corinthians 1:12-13, Titus 3:10, James 4:1-2 and Jude 19 have in common?

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Why do you think the Bible is so strong about its message not to cause divisions or factions in a church?

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### **SUMMARY STATEMENT OF “GROUP”**

*A Christ follower honours God’s call to participate in community in order to grow in Christlikeness, to express and receive love, and to carry out the ministry of the church.*

*For this reason, Christ followers give priority to attending the corporate gatherings of the church for the purpose of worship, teaching, and participation in the sacrament of Communion, and are connected relationally to a small group of believers for the purpose of mutual encouragement, support and accountability.*

*Christ followers also:*

- Pursue Christ-honouring relationships at home, within the church, and in the marketplace, and are committed to pursuing the biblical pattern of reconciliation when conflict arises.*
- Support the leadership of the church and are biblically submissive to it.*
- Affirm and uphold the fundamental truths of Scripture (as summarized in our Statement of Faith) and refrain from promoting other doctrines in ways that cause dissention.*

## **GIFTS – God Given Abilities used for the Common Good**

*It was the “perfect” church. God gave everyone in that church every spiritual gift – each person had them all!*

“What a tremendous ministry they must have had”, you may think. No shortage of volunteers. If the pastor was sick one week, no problem – everyone had the gift of preaching so anybody in the church could fill in. Every small group leader, every ministry vacancy had a number of potential directors to choose from. And what a music ministry! Everybody played every instrument and could sing any part! In addition, there are no financial problems because everyone had the gift of giving and gave way beyond the norm for other churches.

Heaven on earth, right?

Well, consider some of the downsides of that scenario. First of all, a constant mood of frustration pervaded that church, because everyone had abilities that weren’t being used – someone else got there first. People felt limited in their area of involvement because they were capable of so much more but no need existed for their unused gifts. In addition, individuals were frustrated that they couldn’t develop their potential – they were unable to become the “experts” they were designed to be because many of their gifts weren’t being exercised, and so they didn’t improve.

An air of pride developed because, after all, nobody could say they needed any of the other members – whatever needed doing, anyone could do it him or herself. Small group meetings were a joke because no one needed to depend on anyone, so no one did – nothing of substance was ever shared. People didn’t feel cared for by others because people used their own gift of mercy and encouragement on themselves!

Ministry stopped being a cooperative venture and became an activity that people used to show off their competency. People became more critical of each other because they knew they could have done it better – which, in many cases, was true. There was unprecedented turnover in every ministry because nobody felt they “belonged” – there was always another place they could serve, something else they could do, a longing to fulfill the other passions God gave them.

After considering the above picture, God’s real plan for spiritual gifts in the church looks a lot more like heaven; God gave us different gifts, different abilities so we’d do different things – and need each other. He didn’t refuse to give us a particular gift because He doesn’t like us; instead, He picks the gifts He gives us so that we have focus, so we can be truly fulfilled. Like a body with differing organs, our different roles and activities bring LIFE to the church; if we become separated from each other, we suffer, like a limb out of joint within a body.

One caveat: when God gave us the gifts of the Spirit so we'd be different, He included the fruit of the Spirit so we'd all work as one. Gifts used properly always testify to our unity as well as our diversity.

### **The Need For And The Privilege of Serving**

Read Matthew 9:36-38.

Now imagine Jesus visiting a weekend service at London Gospel Temple. After the service, you and He sees the streams of attenders pass by – and then says to you the exact words from Matthew 9. Explain in your own words what you think is on His mind and heart at that moment.

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Do you personally think we have a “labourer” shortage at London Gospel Temple? Explain why you say that.

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What was Paul's attitude toward working in God's service in I Timothy 1:12?

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Obviously, hundred of people at London Gospel Temple don't share that attitude. Why do you think that is?

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What factors or attitudes have hindered your involvement at times?

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## **Different Parts, One Body**

The Bible compares the Church to a human body, with Christ as the head and all of us as different parts, or members, of the body. Summarize in a sentence or two what Paul is trying to convey in I Corinthians 12:13-26.

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What is the ultimate reason we each have differing abilities within the church? (I Corinthians 12:4-7).

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Why do you think Paul stresses the singular source behind the various spiritual activities he describes?

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Romans 12:4-8 speaks of our differing functions in the body of Christ. What is the source of these differences?

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Knowing that we're differently gifted in the body of Christ, what do you think are some of the potential problems to be avoided?

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## **Every Person a Difference-Maker**

What do you think Jesus meant by "bearing fruit" in John 15:8 and 16-17?

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Why would Jesus make such a close connection between bearing fruit and showing ourselves to be His disciples?

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What is the application of this truth regarding involvement in a local church?

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The following is not a biblical story, but it is worth some thought.

*A group of 15 people were carrying a log on their shoulders. One man tripped and fell to the side, but the other 14 continued to carry the log. As the man sat on the ground and watched his teammates march on, he thought to himself, "Why should I get up and keep carrying the log? The other 14 seem to be doing fine without me." It's true the others seemed to get along just as well in his absence. Was he right to quit?*

Now for a twist: You are the captain of that team trying to get the log from point A to point B. What reasons would you give the man who quit so that he would get up and continue being part of the team?

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What are the parallels in the previous story to believers in a local church?

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What does I Corinthians 15:58 have to say about the standard for all believers of participation in ministry? How might this motivate you when you allow things to crowd out your involvement?

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## **SUMMARY STATEMENT ON “GIFTS”**

*Christ followers recognize that the church is composed of interdependent members, each uniquely gifted by the Holy Spirit for the purpose of building up the body and furthering the ministry of the church.*

*They therefore seek to discover, develop, and deploy those God-given gifts and to seek a place of service within the church, with the support and affirmation of the body.*

## **GOOD STEWARDSHIP - The Reasonable Response To Our Gracious God**

### **“Mine”**

It's one of the first words a baby learns. By use of that term, a child differentiates between what is common property – what is “out there” – and what is under his or her control. Just as every child must establish “me” concretely in contrast to “you”, healthy development required “mine” to be distinguished from “yours”. It's not selfish for the child to talk this way, though the adamant declaration seems harsh to our adult ears.

Social scientists have tried to engineer people – sometimes-whole cultures – to reject his mind set. But they have all found there's something in the human makeup that requires a separation between what has a unique relationship to me and what has the same relationship with everybody – or least no special relationship with me. It's a natural and necessary phase of development to draw these boundaries, and if children don't do so, they become pushovers and doormats and live miserable adult lives.

So what does this have to do with good stewardship? Just that we cannot call it good money management to be foolish with our resources either by hoarding or by abandoning the responsibility of ownership. We can and should say “mine” as a starting place to knowing how to handle properly what God gave us. Of course, technically, God is the giver of all good gifts, the ultimate source of all that we own. But we shouldn't throw all our “stuff” away, as if that proves we're not mastered by it. We need to manage it. We need to steward it. And we do this not just by releasing a few dollars here and there to a church. We start by surveying all we have and consider in a fresh way how everything that we have – EVERYTHING, kept or released - should be used in the light of eternity.

God is not asking us just to share our “toys”. He is asking us to give our “toys” to Him- all of them – and then, in His Name, keep what we need and give the rest away. He dignifies our ownership by asking – not demanding – that we consider His ownership of us and that we reconsider how we grasp what we call our own. And so that there's no mistake about it, He gives us the ultimate example in Jesus Christ, who gave up all He had to bring a lost world home. Once, there, we'll play in His Kingdom forever, and He'll eternally share with us “toys” that defy description. There will be no more fighting there. No one will every say “mine” again. In that place, we'll all freely embrace the reality we only begin to grasp through good stewardship on earth.

“His”

**Give ‘Till it Hurts?**

What percentage is common to the following biblical stories of giving?

**Genesis 14:18-20**

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**Leviticus 27:30,32**

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**Malachi 3:8-10**

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Do you think Christians should adopt this same historic standard for giving? Why or why not?

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**Stewardship of Our Resources**

In Luke 14:33, Jesus lays out for His followers what percentage of our worldly goods is His, and what is ours. What is your reaction to His teaching in this verse?

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What's the moral of the story Jesus summarized in Luke 16:10-13?

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In the same passage, verse 12, who do you think is the owner of the property we have been given to use until the time we can become owners ourselves?

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What is the implication of these verses on your own possessions?

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### **Savings and Debt**

Why is the ant a good model of proper money management according Proverbs 6:6-11?

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In the passage above, why is failure to save – being a “sluggard” compared to having an armed man break in?

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What does the writer of Proverbs say about “get rich quick” schemes in Proverbs 28:20?

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In this age of easy credit and consumer debt, what does the timeless wisdom of God have to say concerning how we as His followers handle our desires and indebtedness?

**Proverbs 21:25-26**

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**Proverbs 22:26-27**

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Why do you think the Scriptures elevate practices such as saving and avoiding debt to a spiritual level rather than just a simple monetary one?

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**Attitudes Toward Money and Giving**

What additional lessons about giving can be gleaned from the following passages?

**I Timothy 6:8-10, 17-19**

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**I Corinthians 16:1-2**

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**II Corinthians 8:9, 12**

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**Luke 6:38**

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**Matthew 6:3-4**

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What attitudes should characterize giving according to II Corinthians 9:6-9?

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What challenge is presented in this passage? What promise?

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**In Summary, Mature Christians Give:**

GENEROUSLY... They know Christ has given all to them, and they know Christ owns all they have anyway.

PROPORTIONALLY... They try to give as high a percentage of their income as possible, recognizing the tithe (10%) as a long-established benchmark, which may well be exceeded, as they prosper.

REGULARLY... As resources flow in, they offer the “first-fruits” back to God, honouring Him before any others.

LOCALLY... Knowing that they claim this church as their spiritual home, they support the ministries from which they derive benefit.

LIBERALLY... As they are able, they go beyond giving to their own church and contribute to the cause of Christ globally.

CHEERFULLY... Knowing that God sees the heart, they don't just give begrudgingly to an organization – they give their offering as unto God Himself; they do so willingly, and not under compulsion, but with joyful worship as their resources flow out to serve others.

ANONYMOUSLY... They don't call attention to themselves when they give or expect their offering to produce an advantage in the church.

EXPECTANTLY... Counting on God's promise of provision, they anticipate seeing God use their gift and know He'll work in their own life – including financially – as they give.

## **SUMMARY STATEMENT ON “GOOD STEWARDSHIP”**

*Christ followers realize that they have been bought with the price of Christ's blood, and that everything they are and have belongs to Him.*

In light of this, they desire to be responsible caretakers of the material resources that God has entrusted to them. They recognize the tithe (10% of one's earnings) as the historic standard of giving in Scripture. But moreover, in response to Christ's abundant giving, they increasingly submit their resources to His Lordship and display a spirit of generosity and cheerfulness in supporting the work of the church.

## **AUTHORITY AND SUBMISSION**

Authority and submission are two of the most crucial issues in the growth and development of a believer. It is especially important in the context of membership at London Gospel Temple. Romans 13:1-7 expresses very clearly that those placed in authority are there because God has established it. This is true of government as well as church leadership. But submission to authority is viewed often in the context of a law not being violated but seldom in relation to our attitudes.

There was a missionary who moved to Hong Kong to work and while he was there it was customary to hire a servant. He hired a Chinese man to be his servant. The missionary loved to play practical jokes and so he did all kinds of things to his Chinese servant. He poured water on his head, tied his shoe laces together and placed salt in his tea but the servant never got upset and only remained submitted and humble to his employee. After a while the missionary became so convicted about how he joked with the servant he decided to apologize. He called the servant into the living room and thanked him for all his hard work of cooking, cleaning and being submitted to his wishes without ever being upset. The Chinese servant looked at the missionary and said, “No more water on head”, “no more tied shoelaces”, and “no more salt in tea” and the missionary answered affirmatively to each question. The servant said “Good me no spit in soup”.

This story illustrates a surface submission but deep down there was rebellion, revenge and bitterness over what was happening to him. So too we must analyse our motives, actions and submission in relation to what is going on inside. All authority is given with an accountability structure to guide it. We must submit to the authority without judging it because only the one who authorizes may judge. We have been given authority to serve each other and make each other successful in the Lord. We only have authority as we are rightly related to authority. (Numbers 16). Therefore to submit means to hold one in higher place realizing they are accountable for our submission.

When we submit to godly leaders we are in effect submitting to God. This doesn't mean we don't ask questions for understanding about decisions or submit without thinking if the direction violates a biblical absolute or place the leader in God's position. It does mean following a leader even if they are wrong in certain situations. By submitting to our leaders it makes their job a joyful task and it is considered to us as righteousness.

**STATEMENT OF FUNDAMENTAL AND ESSENTIAL TRUTHS OF  
LONDON GOSPEL TEMPLE  
IN AFFILIATION WITH THE PENTECOSTAL ASSEMBLIES OF CANADA**

**I. HOLY SCRIPTURES**

All Scripture is given by inspiration of God, therefore, we understand the whole Bible to be inspired in the sense that holy men of God were moved by the Holy Spirit to write the very words of Scripture. Divine inspiration extends equally and fully to all parts of the original writing. The whole Bible in the original is, therefore, without error and as such is infallible, absolutely supreme and sufficient in authority in all matters of faith and practice.

The Bible does not simply contain the Word of God but is, in reality, the complete revelation and very Word of God inspired by the Holy Spirit. Christian believers today receive spiritual illumination to enable them to understand the Scriptures, but God does not grant new revelations which are contrary or additional to inspired biblical truth.

**II. THE GODHEAD**

The Godhead exists eternally in three persons: the Father, the Son, and the Holy Spirit. These are one God, having the same nature and attributes and are worthy of the same homage, confidence and obedience.

**1. THE FATHER**

The Father exists eternally as the Creator of heaven and earth, the Giver of the Law, to whom all things will be subjected, so that He may be all in all.

**2. THE SON**

The Lord Jesus Christ, the eternal and only begotten Son of the Father, is the true God and true man. He was conceived of the Holy Spirit, born of the Virgin Mary and by His sinless life, miracles and teaching gave full revelation of the Father.

He died upon the cross – the Just for the unjust, as a substitutionary sacrifice. He rose from the dead, and is now at the right hand of the Majesty on high as our great High Priest. He will come again to establish His Kingdom in righteousness and peace.

**3. THE HOLY SPIRIT**

The Holy Spirit is also God, performing actions and possessing the attributes of Deity. His personality is shown by the fact that He has personal characteristics and that individuals may relate to Him as a person.

### III. **ANGELS**

#### 1. **CLASSIFICATION**

Angels were created as intelligent and powerful beings to do the will of God and worship Him. However, Satan, the originator of sin, fell through pride and was followed by those angels who rebelled against God. These fallen angels or demons are active in opposing the purposes of God.

Angels who remained faithful continue before the throne of God and serve as ministering spirits.

### IV. **MAN**

Man was originally created in the image and likeness of God. He fell through sin and, as a consequence, incurred both spiritual and physical death. Spiritual death and the depravity of human nature have been transmitted to the entire human race with the exception of the Man Christ Jesus. Man can be saved only through the atoning work of the Lord Jesus Christ.

### V. **SALVATION**

#### 1. **ATONEMENT OF CHRIST**

Salvation has been provided for all men through the sacrifice of Christ upon the cross. It is the only perfect redemption and substitutionary atonement for all the sins of the world, both original and actual. His atoning work has been proven by His resurrection from the dead. Those who repent and believe in Christ are born again of the Holy Spirit and receive eternal life. Furthermore, in the atonement, divine healing was provided for.

#### 2. **REPENTANCE AND FAITH**

Man can be born again only through faith in Christ. Repentance, a vital part of believing, is a complete change of mind wrought by the Holy Spirit, turning a person to God from sin.

#### 3. **REGENERATION**

Regeneration is a creative work of the Holy Spirit by which man is born again and receives spiritual life.

#### 4. **JUSTIFICATION**

Justification is a judicial act of God by which the sinner is declared righteous, solely on the basis of his acceptance of Christ as Saviour.

## **VI. THE CHRISTIAN EXPERIENCE**

### **1. ASSURANCE**

Assurance of salvation is the privilege of all who are born again by the Spirit through faith in Christ, resulting in love, gratitude and obedience toward God.

### **2. SANCTIFICATION**

Sanctification is dedication to God and separation from evil. In experience, it is both instantaneous and progressive. It is produced in the life of the believer by his appropriation of the power of Christ's blood and risen life through the Person of the Holy Spirit. He draws the believer's attention to Christ, teaches him through the Word and produces the character of Christ within him. Believers who sin must repent and seek forgiveness through faith in the cleansing blood of Jesus Christ.

### **3. BAPTISM IN THE HOLY SPIRIT**

The baptism in the Holy Spirit is an experience in which the believer yields control of himself to the Holy Spirit. Through this he comes to know Christ in a more intimate way and receives power to witness and grow spiritually. Believers should earnestly seek the baptism in the Holy Spirit according to the command of our Lord Jesus Christ. The initial evidence of the baptism in the Holy Spirit is speaking in other tongues as the Spirit gives utterance. This experience is distinct from and subsequent to the experience of the new birth.

### **4. THE GIFTS OF THE SPIRIT**

The gifts of the Spirit are supernatural abilities given by God through which believers are enabled to minister effectively and directly in particular situations. They serve the dual function of building up the church and of demonstrating the presence of God within His Church.

### **5. DIVINE HEALING**

Divine healing is provided in the atonement of Christ. Prayer for the sick and gifts of healing are encouraged and practised.

## **VI. THE CHURCH**

### **1. THE UNIVERSAL CHURCH**

All who are born again are members of the universal church, which is the Body and Bride of Christ.

## **2. THE LOCAL CHURCH**

### **A. Purpose**

The local church is a body of believers in Christ who have joined together to function as a part of the universal church. The local church is ordained by God and provides a context in which believers corporately worship God, observe the ordinances of the church, are instructed in the faith and are equipped for the evangelization of the world.

### **B. Ordinances**

(a) **The Lord's Supper:** The Lord's Supper is a symbol, memorial and proclamation of the suffering and death of our Lord Jesus Christ. This ordinance of communion is to be participated in by believers until Christ's return.

(b) **Water Baptism:** Water baptism signifies the believer's identification with Christ in His death, burial and resurrection and is practised by immersion.

(c) **Ministry:** A divinely called and ordained ministry is the provision of the Lord to give leadership to the church as it fulfils its purposes.

## **VIII. THE END OF TIME**

### **1. THE PRESENT STATE OF THE DEAD**

At death the souls of the believers pass immediately into the presence of Christ, and these remain in constant bliss until the resurrection of the glorified body.

The souls of the unbelievers remain after death conscious of condemnation until the final bodily resurrection and judgement of the unjust.

### **2. THE RAPTURE**

The rapture, the blessed hope of the church, is the imminent coming of the Lord in the air to receive to Himself His own, both the living who shall be transformed, and the dead in Christ who shall be resurrected. This event takes place before the wrath of God is poured out during the tribulation. Believers then will appear before the judgement seat of Christ to be judged according to faithfulness in Christian service.

### **3. THE TRIBULATION**

The tribulation will be a time of judgement on the whole earth. During this period the antichrist will emerge to offer false hope to the nations.

**4. THE SECOND COMING OF CHRIST**

The return of Christ to earth in power and great glory will conclude the great tribulation with the victory at Armageddon, the defeat of the antichrist and the binding of Satan. He will introduce the millennial age, restore Israel to her own land, lift the curse which now rests upon the whole creation, and bring the whole world to the knowledge of God.

**5. THE FINAL JUDGEMENT**

There will be a final judgement in which the unbelieving dead will be raised and judged, according to their works, at the great white throne.

The beast and false prophet, the devil and his angels, and whoever is not found in the Book of Life shall be cast into the lake of fire, not to annihilation but to everlasting punishment, which is the second death.

**6. THE ETERNAL STATE OF THE RIGHTEOUS**

The righteous will share the glory of God in the new heaven and the new earth for eternity.

## **OUR COMMITMENT TO THE BODY**

At London Gospel Temple we view membership as a door of opportunity. It is a door which leads to greater growth, great identify and greater fulfillment in our Christian lives. But church membership is also a door of challenge and commitment. It is a challenge as we recognize the increased responsibility we have toward one another.

Our choice to join the church is a commitment to unity. As the people of God we desire to unite around a common faith, a common purpose and a common conformity to Biblical principles. With these we deliver a unified voice and witness to our community and the world. Only by this kind of commitment and teamwork can we expect to effectively spread God's Kingdom.

### **1. OUR COMMON COMMITMENT TO GOD**

Matthew 22:37 – “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.”

We are committed to placing God first in our church and in our individual lives. Our commitment to God is above all else. We desire to glorify God in our walk and in our worship. We commit ourselves to regularly join together with God's people to reverence and worship His name.

Deuteronomy 6:5; Exodus 20:3-7; Psalm 22:23, 86:12-15, 25:1 Matthew 5:16; Romans 15:6; I Corinthians 10:31; Hebrews 10:24-25.

### **2. OUR COMMON COMMITMENT TO THE FAMILY**

Proverbs 12:7b – “The house of the righteous will stand”

We are committed to the Biblical priority of the home. We regard marriage and family relationships as the basis and foundation of Christian values. We commit ourselves to honour Christ in every phase of family life, and we encourage the nurture and education of our children in the Christian faith.

Even if a marriage relationship seems irreconcilable, the importance of the marriage bond compels us to strive for restoration if at all possible. We acknowledge, however, that adultery and an unbeliever's desertion are Biblical allowances for divorce. As members of London Gospel Temple we covenant together to pursue the Biblical counselling this church provides long before such a serious step is taken.

As a body we seek to have a redemptive attitude toward those who have fallen in their marriages. Our fellowship is not reserved for the perfect but is for repentant believers.

Ephesians 5:22, 6:4; Hebrews 13:4; Deuteronomy 6:7-9; Matthew 5:32, 19:9; Mark 10:11-12; Luke 16:18; I Corinthians 7:15; II Corinthians 2:5-8.

### **3. OUR COMMON COMMITMENT TO PERSONAL GROWTH**

Philippians 3:14 – “I press on toward the goal for the prize of the upward call of God in Christ Jesus.”

Following the Apostle Paul’s example and the clear teaching of Scripture we commit ourselves to spiritual growth. We covenant together to keep our own spiritual growth and maturity a high priority. As we have received Christ by faith we now commit ourselves to ever increasing faith and dependence on God.

Recognizing that our bodies are the temples of the Holy Spirit, we commit ourselves to His work of sanctification in our lives. Anything that might hinder our Christian testimony, our productivity, or our bodies has no spiritual benefit and thus hinder our growth: i.e. drugs, laziness, drunkenness, indulgences and sexual promiscuity.

Therefore, in our dress, conduct attitudes and stewardship we covenant to be ever growing and conforming to Christ. Our goal is to deny ourselves, pick up our crosses daily and follow Christ.

I Corinthians 9:24; Colossians 2:6; I Thessalonians 4:1-12; I Timothy 4:15-16; II Timothy 2:1; Hebrews 10:38; I Corinthians 6:10-12

### **4. OUR COMMON COMMITMENT TO THE CHURCH**

Philippians 2:2 – “Make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.”

As a dynamic church proclaiming the Word of God we purpose to make disciples of Christ by:

EXALTING GOD

ENCOURAGING CHRISTIANS TOWARD SPIRITUAL MATURITY

EQUIPPING CHRISTIANS FOR MINISTRY

EVANGELIZING THE WORLD FOR CHRIST

This is the stated desire of London Gospel Temple. It is our common purpose to see each of the above categories accomplished. But in order for us to reach these objectives it is necessary that each member understands and commits themselves to following principles:

**A. Unity of the Body**

John 17:23b – “That they may be perfected in unity, that the world may know that Thou didst send Me.”

Realizing our own diversity and individual variances, we commit ourselves to a unity of spirit. We cannot allow pride, anger, jealousy and bitterness to drive a wedge in our relationships with one another and thus hinder our purpose. We commit ourselves to “With one mind strive together for the faith of the Gospel.” (Philippians 1:27b)

Romans 12:16, 15:5-6, I Corinthians 1:10, 12:25, Philippians 2:2; Titus 3:10

**B. Edification of the Body**

Romans 14:19 – “So then let us pursue the things which make for peace and the building up of one another.”

We commit ourselves in our words, actions and attitudes to build up our brothers and sisters. Treating them as more important than ourselves we will seek to encourage, comfort and console the other parts of the body.

Proverbs 27:17 – “As iron sharpens iron so one man sharpens another.” We commit ourselves to help sharpen one another in love.

**C. Purity of the Body**

I Thessalonians 5:22 – “Abstain from every form of evil.”

A church’s light to the world is only as bright as the sum total of its members. When one light is dim the whole church is dimmed. When one member fails it affects the whole body. Thus, our testimony to the world and our love for each other compels us to hold one another accountable.

Romans 14:21 – “It is good not to eat meat or drink wine, or do anything by which your brother stumbles.”

Since our first concern is for others, we commit ourselves to do nothing that might cause another member of our family to stumble or that might cause an outsider to reject Christ, i.e., life-controlling addictions.

Galatians 6:1; Matthew 18:15-17; Luke 17:3, II Thessalonians 3:15; James 5:19-20; I Corinthians 5:6-7; I Timothy 5:20.

**D. Serving the Body**

Galatians 6:10 – “While we have opportunity, let us do good to all men, and especially to those who are of the household of faith.”

Whether it be giving food and clothing, visiting the sick or imprisoned, counselling the troubled, showing hospitality or contributing finances, God is pleased when we seek to serve. As a church and as individuals we commit ourselves to serve God by serving His children.

We commit ourselves to be active in ministry, by involving ourselves in at least one area of ministry.

To facilitate our desire to be intent on a common direction we have developed the following disciple-making commitment:

I am committed to exalting God.

I am committed to encouraging Christians toward spiritual maturity.

I am committed to ministry and equipping others to serve.

I am committed to evangelizing the world for Christ.

## WHAT DOES MEMBERSHIP MEAN

Because of the clear teaching of the Word of God, and because we believe the health of the Body of Christ (which is the Church) and the growth of the individual believer is at stake, the Deacon Board of Directors of London Gospel Temple believe that agreement with the following statements is crucial in the area of Christian obedience and, hence, to full membership in this fellowship.

### 1. THE BIBLE IS THE INSPIRED WORD OF GOD.

This church believes that the Bible is divinely inspired (II Timothy 3:16); that it will last through the ages (Matthew 24:35); and that it is our only firm foundation for faith.

We believe that we ought to be willing to submit to the authority of the Bible. At London Gospel Temple we encourage all people to be reading the Word of God daily and to bring it to church each Sunday. Spiritual growth will result from our study and application of the Scriptures (I Peter 2:2).

### 2. I HAVE ASSURANCE THAT ALL MY SINS ARE FORGIVEN AND DO CONFESS JESUS AS MY PERSONAL SAVIOUR.

We believe that you can have full assurance that your sins are forgiven and that you're walking in a right relationship with God. You might consider the following Scriptures: I Thessalonians 1:5; II Timothy 1:12; Hebrews 10:22; I John 2:3, 4:13, 5:10.

The Bible clearly teaches that we must confess Jesus Christ. This will be done daily at home, at work and all areas of life.

### 3. I HAVE BEEN FILLED WITH THE HOLY SPIRIT OR I AM OPEN TO AND SEEKING THIS EMPOWERMENT.

The Holy Spirit enters all who believe in Jesus Christ as Saviour. In John 20:22 when the disciples had their first opportunity to place their faith in the risen Jesus, He said to them, "Receive the Holy Spirit." They were "born-again" ... or ... "saved". Later, on another occasion, Jesus directed his followers to wait in an upper room in Jerusalem until they had been filled with the Holy Spirit when this experience happened in their lives they spoke in an unknown tongue (Acts 1:8, 2:8).

4. I AM DETERMINED, BY GOD'S GRACE, TO FOLLOW CHRIST AND LIVE A LIFE OF DEVOTION AND HOLINESS TO HIM.

Jesus said, "If anyone wishes to come after me, let him deny himself and take up his cross and follow me" (Matthew 16:24). Every Christian should have a great desire to be a disciple of Jesus Christ and to become more like Him. It is the teaching of God's Word that we must "seek first the Kingdom of God and His righteousness" (Matthew 6:33).

We exhorted to live holy lives in this world (Ephesians 1:4). Jesus, realizing that Christians would live in a world of sin, asked His Heavenly Father that He should not take us out of the world, but that He should keep us from evil (John 17:15).

5. I AM WILLING TO BE GOVERNED BY THE WORD OF GOD, AND WILL RESPECT THE UNDERSTANDING OF HIS WORD AS INDICATED IN THE DOCTRINE OF THIS CHURCH.

We are to be governed by the Word of God. This fellowship is under the authority of God's Word and is subject to it. In joining London Gospel Temple, one ought to be aware of his/her interpretation and understanding of Scripture. While it would be unprofitable and unwise to ask any individual to concur with every "jot and tittle" of any fellowship, we do ask respect for our heritage. We do recognize that there are **Biblical absolutes**, which are issues of heaven and hell, **church community standards** which are issues of distinctive church doctrine and **personal convictions** which are individual issues of conscience.

6. I WILL SUPPORT THE GOSPEL OF JESUS CHRIST THROUGH THIS LOCAL CHURCH WITH MY TITHES AND OFFERINGS, AS GOD PROSPERS ME.

God's Word plainly tells us that a true disciple of Jesus Christ will give of his time, talent and possessions to God. The subject of being a faithful and true steward is presented in the Bible from Genesis to Revelation. Numerous Scripture references could be given about the importance of tithing (giving one-tenth) and giving in general. Among them would be the following; Malachi 3:10; Genesis 14:18-22; Leviticus 27:30-33; Deuteronomy 14:22-27; II Corinthians 8 & 9.

7. I WILL SUBMIT TO THE LEADERSHIP OF THIS LOCAL CHURCH AND WILL, BY THE HELP OF GOD, BE LOYAL TO THIS FELLOWSHIP AND HER PEOPLE.

God has determined that every local church have a growth of spiritual people who are to discern Christ's leading for that church. They are to seek constantly to glorify Christ by making decisions based upon sound biblical principles.

These leaders are to serve and care for the flock and give themselves for it. The responsibility of the members of the church is to place themselves under the authority of these spiritual leaders (I Thessalonians 5:12-13; Hebrews 13:17; I Peter 5:5)

It is expected that members of London Gospel Temple will seek to be loyal to God and His Church and the leaders He has raised up. We desire to be a spiritual church that keeps the Lord first and foremost in our daily lives and in our church programs.

## **OUR BYLAWS:**

### **ARTICLE VI MEMBERSHIP SECTION 1**

Persons desiring to become members of this church shall give credible profession of faith in the Lord Jesus Christ as Saviour. They shall give evidence of compliance with the biblical standard of Christian practice and manifest spiritual growth by giving evidence of the fruit of the Spirit: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (Galatians 5:22, 23 NIV).

They shall refrain from "acts of the sinful nature: sexual immorality, impurity and debauchery, idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like" (Galatians 5:19-21 NIV). Sexual immorality shall be interpreted to mean common-law marital relationships, pre-marital and extra-marital sexual relationships (I Corinthians 6:15-18; 7:1-2; I Thessalonians 4:3-8; Hebrews 13:4), and all forms of homosexual and lesbian activity, along with other practices deemed inexcusable for Christian conduct, and which place a person under God's judgement (Romans 1:26-2:11).

They shall indicate a desire to live in harmony with this body of believers, shall accept the doctrinal standards as set forth in this constitution, and shall be regular financial supporters of this church.

## **LONDON GOSPEL TEMPLE MEMBERSHIP COVENANT**

***I, \_\_\_\_\_, having received Christ as my Lord and Saviour and being in agreement with London Gospel Temple's statements, strategy, and structure, I now feel led by the Holy Spirit to unite with the London Gospel Temple church family. In doing so, I commit myself to God and to the other members to do the following:***

- 1. *I will protect the unity of LGT***
  - *by acting in love toward the members*
  - *by refusing to gossip*
  - *by following and praying for the leaders*
  
- 2. *I will share the responsibility of LGT***
  - *by praying for its growth*
  - *by inviting the unchurched to attend*
  - *by warmly welcoming those who visit*
  
- 3. *I will serve the ministry of LGT***
  - *by discovering my gifts and talents*
  - *by being equipped to serve by my pastors*
  - *by developing a servant's heart*
  
- 4. *I will support the testimony of LGT***
  - *by attending faithfully*
  - *by living a godly life*
  - *by giving regularly*

I shall be considered in membership, so long as I continue to live a consistent Christian life, contribute as the Lord blesses, and am in regular attendance at the services unless hindered by sickness or other justifiable reason.

I pledge myself to be loyal to the doctrines, principles and practices of the church and will support it with all my prayers, presence and finances.

**I agree with the above covenant.**

Date \_\_\_\_\_ Signed \_\_\_\_\_

Approval: \_\_\_\_\_ Signed \_\_\_\_\_  
Date President

## **APPENDIX A**

### **OTHER INFORMATION & HISTORY ABOUT L.G.T.**

## **A BRIEF HISTORY OF THE PENTECOSTAL FELLOWSHIP**

This is the story of the Pentecostal Assemblies of Canada. Most of the first Canadian Pentecostal leaders came from a religious background rooted in the Holiness movement of the early 1900s. Robert E. McAlister, born and raised in the Ottawa Valley, possessed a devout interest in spiritual realities. In 1906 he heard that a remarkable outpouring of the Spirit of God was occurring in Los Angeles, California. He traveled to that city. In the old Azuza Street Mission, he received the Baptism in the Holy Spirit, which was accompanied by speaking in an unknown tongue. This phenomenon became accepted as the initial physical evidence of the Pentecostal experience. Mr. McAlister returned to Ottawa and invited others to come and share his joy in the Spirit. A new church was born.

Mr. Charles E. Baker, a Methodist lay preacher and the manager of a men's shop, had recently learned that his wife was ill with terminal cancer. He brought her to Mr. McAlister's meetings in Ottawa and God healed her. God called Mr. Baker to the Pentecostal ministry, first in Kinburn, Ontario, and later in the strategic seaport city of Montreal. Thousands found Christ in a period of outstanding revival. Today there are more than 30 English and French-speaking Pentecostal congregations in Canada's second largest city.

Soon the revival spread to Toronto. Rev. and Mrs. A. Hebden, pastors of the Hebden Mission on Queen Street East, received the Pentecostal experience, as did Rev. George Chambers, who later became the first general chairman of The Pentecostal Assemblies of Canada. The outpouring spread to many other centres in Ontario.

In Western Canada, A.H. Argue, a prosperous young Winnipeg businessman, received the Pentecostal Baptism in the North Avenue Mission in Chicago in 1907. Upon his return to Winnipeg, he opened his home for meetings. God granted a remarkable outpouring of His Spirit. Lives were transformed from all levels of society, resulting in a spread of Pentecost throughout Western Canada. One of Canada's largest Pentecostal churches, Calvary Temple in Winnipeg, had its origin in Mr. Argue's house prayer meetings. It has recently erected the largest church building in Canada's West. Its television releases are viewed from the Lakehead to the Pacific.

It is evident that God selected key men across Canada to shape this infant church. While revival was being experienced, congregations established, and the first elements of organization were emerging, simultaneously a deep, burning concern was expressed for worldwide evangelization. Missionaries were sent to distant places. They became bold witnesses as the Holy Spirit came upon them in Pentecostal fullness. Reports from early publications and testimonies from eyewitnesses tell of miracles of healing from every form of disease and infirmity in South Africa, Mongolia, China, India, and East Africa.

The distinctive feature that set these Christians apart from other evangelicals was the receiving of the Baptism in the Holy Spirit, attested by the initial physical manifestation of “speaking in tongues”, as recorded in the Book of Acts. This was considered to be the privilege of, and vital to, all Christian believers.

By 1919, there were about 20 churches established across central Canada. These supported eight missionaries from annual missionary offerings of approximately \$10,000. In spite of strong opposition, the number of congregations and members continued to increase. Looking back on those years, it is evident that God, by His Holy Spirit, gave guidance, courage, authority and grace.

No one name stands out as the founder of The Pentecostal Assemblies of Canada. Vigorous pioneers joined forces to build together for God. Ministers with previous experience in other denominations contributed to the heritage of gifts and talents, fired with vision and faith. Others came from wasted, sinful lives; transformed by the power of Christ and spiritually gifted to contribute to the victories wrought across the nation. Evangelistic fires burned brightly. The resulting converts were gathered into simple, New Testament churches where members could grow spiritually and work together for maturity and ever widening outreach.

The Pentecostal Assemblies of Canada churches are located in every area of the nation (except Newfoundland which has maintained its own Pentecostal Fellowship), from the rugged coastline of the Maritime provinces to the Pacific coastline of Vancouver Island, and from the American border into the far regions of the Arctic. They vary from large, modern city churches to primitive meeting places in Indian and Eskimo villages. They preach a simple, direct gospel message. They give hope in a troubled world. They believe in the “Book of Acts” Christianity.

The finest efforts of the most gifted men, apart from the power and wisdom of God’s Spirit operating through men, could not have achieved these results nor promoted this growth. To God be all the glory.



## **A BRIEF HISTORY OF LONDON GOSPEL TEMPLE**

It all began in a home – following revival services early in 1910, believers began to meet as a small congregation in the home of Dr. W.H. Wortman. This group became the founding assembly from which London Gospel Temple grew.

Early Pentecostal believers were often scorned by other churchgoers of their day. Despite this persecution, however, the little band of believers in London flourished. In 1912 they purchased a building at 557 Dundas Street and made the necessary alterations to meet the assembly's needs for worship and witness.

A new building was constructed in 1924 and was enlarged again in 1927 at 555 Dundas Street. God continued to bless this growing congregation and missionaries were sent out to many countries of the world.

By 1951, the church was badly in need of new, larger facilities. London Gospel Temple relocated to a new building at 30 Grand Avenue and continued to grow – in fact, it became one of the largest Pentecostal Assemblies in Canada.

When even the extensions added to 30 Grand Avenue were filled to overflowing, it became obvious that it was once again time to move on. London Gospel Temple opened its present facilities on April 18, 1982. Since then it has greatly increased in size and offers a wide variety of ministries to meet the diverse needs of its growing congregation.

God has truly blessed our church and it is to Him that all glory is due.

## **LONDON GOSPEL TEMPLE LEGAL STATUS**

London Gospel Temple Inc., is incorporated under The Corporations Act. The Senior Pastor of the church is Secretary of the Corporation and part of the twelve member Deacon Board of Directors. The Senior Pastor and the Deacon Board of Directors are elected in accordance with the attached By-Laws, where their responsibilities are also defined.

All employees of the church are considered to be the staff of the Senior Pastor, and are administrated under his direction by a set of policies, which have been approved by the Deacon Board of Directors. The church owns its own properties, which are held in the name of London Gospel Temple Inc.

The Elected Deacon Board of Directors, by virtue of their office also serve as the membership and directors of the following incorporations:

1. Andover Gardens Seniors Apartments Inc. (which operates Andover Gardens)
2. Lonset Non-Profit Housing Corporation Inc. (which operates Packwood Senior Citizens Home)
3. London Gospel Temple Benevolent Corporation, (which operates Temple Tots Daycare)
4. Forest Quarter Family Residences Inc. (family housing development)
5. LGT Heavenly Hamper

## LETTER PATENT OF LONDON GOSPEL TEMPLE INC.

The Letters Patent are subject to the following terms and conditions:

- a) The Corporation shall be carried on without the purpose of gain for its members any profits or other accretions to the corporation shall be used in promoting its objects;
- b) The Corporation shall be subject to the Charities Accounting Act, and the Charitable Gifts Act;
- c) The Directors shall serve as such without remuneration, and they shall not directly or indirectly receive any profit from their position as such; provided that Directors may be paid reasonable expenses incurred by them in the performance of their duties;
- d) The borrowing power of the Corporation pursuant to any by-law passed and confirmed in accordance with section 59 of the Corporations Act shall be limited to borrowing money for current operating expenses, provided that the borrowing power of the Corporation shall not be so limited if it borrows on the security of real or personal property;
- e) Upon the dissolution of the Corporation and after the payment of all debts and liabilities its remaining property shall be distributed or disposed of to charitable organizations which carry on their work solely in Canada;
- f) If it is to appear to the satisfaction of the Minister, upon report of the Public Trustee, that the Corporation has failed to comply with any of the provisions of the Charities Accounting Act or the Charitable Gifts Act, the Minister may authorize an inquiry for the purpose of determining whether or not there is sufficient cause for the Lieutenant Governor to make order under section 317(1) of the Corporations Act to cancel the Letters Patent of the Corporation and declare it to be dissolved.
- g) The directors of the Corporation shall be elected and shall retire in rotation and, at the first meeting of members for the election of directors, 4 directors shall be elected to hold office until the third annual meeting of members after such date, 4 to hold office until the second annual meeting, and 4 to hold office until the next annual meeting after such date, and thereafter at each annual meeting directors shall be elected to fill the positions of those directors whose term of office has expired and each director so elected shall hold office until the third annual meeting after his election. Directors may not hold office for more than 2 consecutive 3-year terms. (S.L.P. June 26, 1986)

The objects for which the Corporation is incorporated are:

- a) To establish and maintain a place of worship;
- b) To establish and maintain a Sunday School for religious education, and to provide for the delivery and holding of lectures, exhibitions, classes and conferences, all for the direct or indirect purpose of advancing the course of such religious education;
- c) To promote, organize, conduct and manage both home and foreign missions;
- d) To receive and maintain a fund or funds and to apply from time to time all or any part or parts thereof and any income they're from for religious, charitable or educational purposes.
- e) To do all such things as are incidental or conducive to the attainment of the above objects, subject to the Charitable Gifts Act (Ontario), and in particular:
  - (i) To use, apply, give, devote or distribute from time to time all of any part or parts of the fund or funds of the Corporation and any income there from to any qualified donee as that term is defined in section 149.1 of the Income Tax Act (Canada) for religious, charitable or educational purposes, which will best promote the objects of the Corporation;
  - (ii) To use, apply, give, devote or distribute from time to time all or any part or parts of the fund or funds of the Corporation and any income therefrom to any qualified donee as that term is defined in section 149.1 of the Income Tax Act (Canada) for religious, charitable or educational purposes by such means as may from time to time seem expedient to its directors, including research, publication, education and the establishment and maintenance of religious, charitable or educational activities, agencies or institutions including children's day care centres and day nurseries and home or other facilities for the aged or indigent and the aid of any such activities, agencies or institutions already established;
  - (iii) For the further attainment of the above objects, to acquire, accept, solicit or receive by purchase, exchange, lease contract, donation, legacy, gift, grant, bequest or otherwise, any kind of real or personal property, and to enter into and carry out agreements, contracts and undertakings incidental thereto;
  - (iv) For the further attainment of the above objects, to hold, manage, sell, lease, exchange, convert, mortgage or otherwise dispose of any of the real or personal property from time to time owned by the Corporation and to invest and re-invest any principal investments authorized by law for the investment of trust funds, and to retain any real or personal property in the form in which it may be when received by the Corporation for such length of time as may be deemed best;

- (v) For the further attainment of the above objects, to exercise all voting rights and to authorize and direct the execution and delivery of proxies in connection with any shares or obligations in any company or corporation owned by the Corporation;
- (vi) For the further attainment of the above objects, in connection with any company or corporation in which the Corporation may at any time hold shares or obligations, to take up the proportion of any increased capital to which as holders of such shares or obligations it may be entitled and to purchase any additional shares or obligations in such company or corporation; to join in any plan for the reconstruction or reorganization of such company or corporation or for the amalgamation of such company or corporation or for the sale of assets of such company or corporation or any part thereof and, in pursuance of such plan, to accept any shares or obligations in lieu of or in exchange for the shares or obligations held by the Corporation in such company or corporation; to enter into any pooling or other agreement in connection with the shares or obligations held by the Corporation in such company or corporation and , in case of sale thereof, to give any options considered advisable; to give consent to the creation of any mortgage, lien or indebtedness by any company or corporation whose shares or obligations are held by the Corporation; and to retain as an investment for such length of time as may be considered advisable any shares or obligations acquired by the Corporation through the exercise of the powers herein before given by the corporation;
- (vii) For the further attainment of the above objects, to engage in all areas of the publication business, and to print, publish, sell and distribute and generally deal in literature of every nature and kind;
- (viii) For the further attainment of the above objects, to employ and pay such assistants clerks, agents, representatives and employees, and to procure, equip and maintain such offices and other facilities, and to incur such reasonable expenses, as may be necessary.

PROVIDED, however, that it shall not be lawful for the Corporation hereby incorporated directly or indirectly to transact or undertake any business within the meaning of the Loan and Trust Corporations Act (Ontario).

Letters Patent dated December 30, 1985 as amended by Supplementary Letters Patent dated June 26, 1986. Ontario Corporation Number 647587.

## HOW THE CHURCH FINANCES ARE HANDLED

The Deacon Board of Directors of London Gospel Temple Inc., sets a Church Budget annually, for the operation of the many ministries of the church.

The Deacon Board of Directors also appoints a Treasurer who sees to it that all funds are cared for in keeping with current government laws and the directions given by the elected Deacons.

The church books are audited annually by a local accounting firm. All the funds given in tithing envelopes, by those who support the church, are receipted each year with tax deductible receipts.

An annual supply of envelopes is available on request for anyone wishing to give regularly to the church. With so many faithful supporters, the envelope system enables the accounting staff of the church to handle the individual "giving" records in the simplest way.

Quarterly, financial statements are sent out to regular supporters in order that they may review their "giving", and check for accuracy while the transactions are still fresh in their minds.

The church envelopes have the following listings on them. These are abbreviated definitions of the larger items paid for out of each category:

General Expenses: For the general operation of the church – salaries for Pastors, Office and Maintenance staff, telephone, insurance, office and maintenance supplies, utilities and help for many of the ministry programs of the church. We have also paid toward the interest on the church mortgage from this fund.

Missions Fund: This fund cares for mission projects which the church is directly involved in. The mission home which is provided to missionaries free of charge is supported by this fund. In addition with the processing of mission funds to approved mission groups who are supported by church members are held in this account.

Capital Fund: Monies given to this account are used to pay for capital expenditures.

Debt Reduction: This fund is for debt reduction, which reduces the capital on mortgage or member loans.

Other: This category is used for special designated offerings for a guest speaker, special project or alms for the poor.

The faithful, regular support of many friends enables the church to meet its financial responsibilities on a regular monthly basis. For us as regular givers, it facilitates the fulfilling of Biblical mandate to “Bring the tithe into the storehouse” and to “tithe” to the work of God.

## **BY-LAW #1 OF LONDON GOSPEL TEMPLE INC.**

This By-Law **was** adopted at a duly called congregational business meeting held at LONDON GOSPEL TEMPLE INC., LONDON, ONTARIO on the second day of **November 1994**, and replaces the former By-Law #1.

### **ARTICLE I – NAME**

This assembly of believers shall be known as: LONDON GOSPEL TEMPLE (LGT)

### **ARTICE II – AFFILIATION**

#### SECTION II. 1.0

#### **PREAMBLE**

For the purpose of establishing and maintaining a place for the worship of Almighty God, our Heavenly Father; to provide for Christian fellowship for those of like precious faith where the Holy Spirit may be honoured according to our distinctive testimony; to assume our share of responsibility and the privilege of propagating the Gospel of Jesus Christ by all available means, both at home and in foreign lands, we, whose names appear upon the assembly roster under above date, do hereby recognize ourselves as a local assembly in fellowship with The Pentecostal Assemblies of Canada (PAOC), and shall adopt the following articles of church order and submit ourselves to be governed by them.

While recognizing its inherent rights to sovereignty in the conduct of its own affairs this assembly shall voluntarily enter into full cooperative fellowship with assemblies of like precious faith in the Western Ontario District Conference and the General Conference of The Pentecostal Assemblies of Canada, with headquarters at Mississauga, Ontario; and shall share in the privileges and assume the responsibility enjoined by that affiliation.

#### SECTION II. 2.0

We recognize that Christ is the head of the Christian Church, and that all believers, whatever their denomination affiliation are members of His body, the Church. To the greatest degree possible, we do encourage fellowship to all born-again Christians, welcoming such to the regular meetings and to the communion table, so long as their presence tends to unity, and they do not seek to promote their own doctrines or practices contrary to The Pentecostal Assemblies of Canada. This church, by virtue of its affiliation with The Pentecostal Assemblies of Canada, shall accept “The Statement of Fundamental and Essential Truths” as approved and amended from time to time by The Pentecostal Assemblies of Canada.

## **ARTICLE III – ORGANIZATION**

### **SECTION III. 1.0**

#### **DEACON BOARD OF DIRECTORS**

##### **III. 1.1**

Pursuant to the Ontario Corporations Act, the business affairs of the Corporation shall be managed by a Deacon Board of Directors.

##### **III. 1.2 Duties**

The Deacon Board of Directors is chosen to serve the church and shall work jointly with the Senior Pastor in matters pertaining to the assembly and its spiritual life and financial affairs. They shall act in the examination of applicants for membership and also in the administration of the discipline of the assembly.

It shall be the duty of the Deacon Board of Directors to see that the Senior Pastor and any employees of the church are adequately remunerated, taking into consideration the cost of living and the assembly's financial ability.

The Deacon Directors shall receive no remuneration for acting as such.

##### **III. 1.3 Number**

The Deacon Board of Directors shall be twelve (12) in number, or such greater or lesser number as the Corporation shall or may determine by proper resolution and by-law from time to time.

##### **III. 1.4 Qualifications**

The Deacon Board of Directors shall be composed of men with the necessary Scriptural qualifications of deacons, Acts. 6:1-3, I Tim. 3:8.

They shall have received the Baptism with the Holy Spirit as recorded in Acts. 2:4, 10:46, 19:6. They shall have been regular attendants in good standing at the services of a P.A.O.C. Assembly for one year, be regular supporters of the Corporation and be members of the Corporation at the time of their election.

##### **III. 1.5 Term of Office**

The term of office of all members of the Deacon Board of Directors shall normally be for 3 years except when it is necessary to fill an unexpired term. After a Director has served for two consecutive 3-year terms he will not be considered eligible for re-election for a period. Terms of office will overlap, with one third of the Directors plus any vacated positions being elected each year.

### III. 1.6 Removal

Membership on the Deacon Board of Directors shall cease if any board member, during the term of his office shall resign, move away, file for personal bankruptcy, be declared mentally incompetent, cease to be a member of the Corporation or cease to fulfil the scriptural qualifications of a Deacon.

Provision is hereby made for a quorum of the board to appoint successors to fill vacated positions until the next annual meeting.

### III. 1.7 Nominations Committee

#### 1.7.1 Composition:

The Nominating Committee shall consist of the Senior Pastor, two Deacon Directors who are not eligible for re-election and two Elders to be selected by the Deacon Board of Directors.

#### 1.7.2 Duties:

- (i) Accept written submissions for the position of Deacon director, providing that such submissions are signed by a member 10 days prior to the date of the Annual Business Meeting.
- (ii) Adjudicate submissions according to the by-laws of London Gospel Temple Inc., and recommend a nomination slate of qualifying candidates to the Deacon Board of Directors. The decision of the Nominations Committee, ratified by the Deacon Board of Directors shall be final.
- (iii) Post the slate of candidates approved by the Deacon Board of Directors for the perusal of the congregation.

### III. 1.8 Voting

The members of the Deacon Board of Directors shall be elected by a majority of all votes cast at the Annual Business meeting of the Corporation. If a sufficient number of candidates to fill vacant positions are not elected on the first ballot, voting shall continue until an election is declared. The name receiving the lowest number of votes shall be eliminated on each successive ballot.

### III. 1.9 Meetings of Directors

#### 1.9.1

Meetings of the Deacon Board of Directors may be held at the head office of the Corporation or any place within Ontario. A meeting of directors may be convened at the direction of the President or majority of the directors at any time.

The Senior Pastor shall attend meetings of the Deacon Board of Directors and chair such meetings except for matters that give rise to conflict of interest involving the Senior Pastor or at the discretion of the Senior Pastor. The Deacon Board of Directors may meet without the Senior Pastor subsequent to notification of the District Superintendent. The Executive Pastor will normally be invited to meetings of the Deacon Board so that the Directors can receive his reports regarding administrative matters.

Notice of any such meetings shall be delivered to each director at least five days exclusive of the day on which the notice is delivered before the meeting is to take place; provided always that meetings of the Deacon Board of Directors may be held at any time without formal notice if all of the directors are present or those absent have waived notice or have signified their consent to the meeting being held in their absence. Notice of any meeting or any irregularity in any meeting or the notice thereof may be waived by any director. For the first meeting of the Deacon Board of Directors to be held immediately following the election of directors at the general meeting of the members or for a meeting of the Deacon Board of Directors at which a director is appointed to fill a vacancy in the board, no notice of such meeting shall be necessary to the newly elected or appointed director or directors in order legally to constitute the meeting provided that a quorum of the directors be present.

#### 1.9.2 Quorum

A majority of the Deacon Board of Directors shall constitute a quorum for the transaction of business. Questions arising at any meeting of directors shall be decided by a majority of votes.

### SECTION III. 2.0

#### **PROTECTION OF DIRECTORS AND OFFICERS**

### III. 2.1 Limitation of liability

No director or officer of the Corporation shall be liable for the acts, receipt, neglects or defaults of any other director or officer or employee, or for joining in any receipt or other act for conformity, or for any loss, damage or expense happening to the Corporation through the insufficiency or deficiency of title to any property acquired by order of the board for or on behalf of the Corporation or for the insufficiency or

deficiency of any security in or upon which any of the moneys of the Corporation shall be invested, or for any loss or damage arising from the bankruptcy, insolvency or tortious act of any person with whom any of the moneys, securities or effects of the corporation shall be deposited, or for any loss occasioned by any error of judgement or oversight on his part, or for any other loss, damage or misfortune whatever, which shall happen in the execution of the duties of his office or in relation thereto unless the same are occasioned by his own willful neglect or default.

### III. 2.2 Indemnity

Every director and officer of the Corporation and his heirs, executors and administrators and estate and effects, respectively, shall from time to time and at all times be indemnified and saved harmless out of the assets of the Corporation from and against:

- a) All costs, charges and expenses whatsoever that such director or officer sustains or incurs in or about any action, suit or proceeding that is brought, commenced or prosecuted against him for or in respect of any act, deed, matter or thing whatsoever made, done or permitted by him in or about the execution of the duties of his office; and
- b) All other costs, charges and expenses that he sustains or incurs in or about or in relation to the affairs of the Corporation except such costs, charges or expenses as are occasioned by his own willful neglect or default.

The directors of the Corporation are hereby authorized from time to time to give indemnities to any director or other person who has undertaken or is about to undertake any liability on behalf of the Corporation or any Corporation controlled by it and to secure such director or other person against loss by mortgage and charge upon the whole or any part of the real and personal property of the Corporation by way of security and any action from time to time by the directors under this paragraph shall not require approval or confirmation by the members of the Corporation.

### III. 2.3 Validity of Actions

No act or proceeding of any director or board of directors shall be deemed invalid or ineffective by reason of the subsequent ascertainment of any irregularity in regard to such act or proceeding or the qualification of such director or board of directors.

### III. 2.4 Directors' Reliance

Directors may rely upon the accuracy of any statement or report prepared by the Corporation, Treasurer or Auditors and shall not be responsible or held liable for any loss or damage resulting from acting upon such statement or report.

## SECTION III. 3.0

### **CHURCH ELDERS**

#### III. 3.1

There shall be a Ministry Board of Elders, the number to be determined and appointed by the Senior Pastor and the Deacon Board of Directors, whose office shall continue for a two year period.

#### III. 3.2 Qualifications

An Elder shall qualify after having reached the age of thirty years, having been a member of this congregation for at least two years, and whose spiritual qualifications as outline in III 1.4 and maturity are recognized by the Senior Pastor and the Deacon Board of Directors.

#### III. 3.3 Duties

The duties of the Board of Elders shall be that of spiritual advisors to Pastors, Deacons and Congregation, assist with the serving of the Lord's Supper, serve with the Deacon Board of Directors upon their request whenever their counsel can be of strength to any matter of major importance, and assume positions of spiritual leadership as assigned by the Senior Pastor and Deacons.

#### III. 3.4 Disqualification

Members of the Ministry Board of Elders will be automatically removed from office when they no longer comply with the qualifications, are unable contribute due to health, or when they become members of the Deacon Board of Directors.

#### III. 3.5 Honorary Board of Elders

An Honorary Board of Elders may be appointed by the Pastor and Deacon Board of Directors to recognize long term spiritual contributions and support to the church.

## SECTION III. 4.0

### SENIOR PASTOR

#### III. 4.1

The Senior Pastor by virtue of his office shall be **the Secretary** of the Corporation and shall chair all meetings of the Board and of all Committees within the framework of the Corporation and the Church.

#### III. 4.2 Meetings

##### 4.2.1

The Senior Pastor has freedom of the pulpit, he will however seek the advice of the Deacon Board of Directors and the Church Elders pertaining to prolonged special meetings, missionary conventions and other activities of this nature.

##### 4.2.2

No person shall be invited to speak or preach in the assembly without the Senior Pastor's approval. No congregational meeting shall be held in his absence without his authorization or notification to the District Superintendent.

#### III. 4.3 Staff

The Senior Pastor shall be responsible for the selection of and for obtaining and hiring all staff members, full or part time, and the replacement and release of staff from time to time. He shall be responsible as to the assigning of portfolios to each of the staff members and developing a program that will engender church growth in their departments. The Deacon Board of Directors shall accept the recommendations of the Senior Pastor, subject to the right of the Deacon Board of Directors to review and approve the salaries and wages to be paid to the said staff. Staff shall have the same qualifications as is required in section 6.1.

#### III. 4.4 Resignation

The Senior Pastor may resign by giving 30 days written notice to the congregation or to the Deacon Board of Directors by a letter addressed to the President of the Corporation of London Gospel Temple Inc. He must also immediately notify the District Superintendent of his resignation.

### III. 4.5 Vacancy

#### 4.5.1

When the pastorate becomes vacant, the District Superintendent or his authorized representatives shall be empowered to act in the capacity of the Senior Pastor and arrange to supply suitable pulpit ministry until such time as a new **Senior Pastor** has been duly installed.

#### 4.5.2

In event of the Senior Pastor's resignation the church senior staff shall report directly to the Deacon Board of Directors until the new Senior Pastor is installed.

### III. 4.6 Procedure for calling a Senior Pastor

#### 4.6.1

The Deacon Board of Directors shall consult with the District Superintendent and the retiring Senior Pastor.

#### 4.6.2

Deacon Directors and two Ministry Elders selected by the Deacon Directors will form a Pastoral Search committee and be responsible for nominating candidates for consideration.

#### 4.6.3

By process of elimination the Committee will narrow the candidates to a maximum of five (5) names in order of priority. Each candidate will be contacted in turn for an interview. Only one candidate will be considered at a time. The next will not be considered until the Board or congregation has rejected the previous.

#### 4.6.4

The Pastoral Search Committee will cast a secret ballot based on the interview for presentation to the congregation.

#### 4.6.5

The candidate will be presented to the congregation at a duly called Business Meeting. A 60% majority of votes for the members present and voting shall be required to call the Senior Pastor.

Note: The Senior Pastor must be one who holds credentials with The Pentecostal Assemblies of Canada, or one whom the District Executive Officers of The Pentecostal Assemblies of Canada approve.

### III. 4.7 Removal of the Senior Pastor

The Senior Pastor may be removed in keeping with the provision of the District Constitution of the Pentecostal Assemblies of Canada by the following procedures:

#### 4.7.1

When difficulties have arisen between the Senior Pastor and the assembly which do not involve his credentials but only his position as Senior Pastor and which apparently cannot be resolved at the local level, the Senior Pastor, the Deacon Board of Directors or a quorum consisting of not fewer than one-third of the regular members of the assembly, shall have the right to appeal to the District Executive.

The refusal of a Senior Pastor to attend a meeting of the Deacon Board of Directors shall constitute the Board's right to appeal to the District executive.

If a satisfactory settlement cannot be reached, the District Superintendent shall call a congregational business meeting to be presided over by himself or his authorized representative.

A 60% majority of votes of the members present and voting shall be required to retain the Senior Pastor. If not retained, the retiring Senior Pastor shall be given severance pay based on church personnel policy.

#### 4.7.2

Charges in matters involving his right to hold Pentecostal Assemblies of Canada credentials, his morality, integrity or doctrinal soundness, must be made to the District Executive in writing and properly signed by one who is willing to appear in person and give testimony concerning these charges. Charges thus preferred against a minister shall be dealt with according to provision made in the District Constitution.

## SECTION III. 5.0

### OFFICERS

#### III. 5.1 Titles

The officers of the church shall be President, Vice-president, Secretary, Treasurer and such other officers as may be determined by the Deacon Board of Directors from time to time.

#### III. 5.2 Officers Generally

The Deacon Board of Directors shall annually or oftener as may be required, select a President and Vice-president from its members. The Board shall appoint a Recording Secretary and a Treasurer, who need not be members of the Deacon Board of Directors.

If the appointed officer is an elected Board member, he has voting privileges; otherwise the appointed officer does not have a vote. The Deacon Board of Directors may from time to time appoint such other officers and agents as it shall deem necessary who shall perform such duties as may from time to time be prescribed by the Deacon Board of Directors. In the event of absence or the ability to act of the President or a Vice-President, any other officer of the corporation, or for any other reason that the Board may deem sufficient, the Board may delegate all or any of the powers of such officer to any other officer or to any director for the time being.

#### III. 5.3 President

The President shall be a signing officer of the Corporation; he shall see that the membership list is in order and ready for any specially called or annual business session; he shall sign all instruments which require his signature to maintain the business function of the corporation and shall perform all duties incident to his office and shall have such other duties as may from time to time be assigned to him by the Board. He will chair all meetings in the absence of the Senior Pastor. He will have a tie breaking vote should the need arise.

#### III. 5.4 Vice-President

The Vice-President shall be vested with all the powers and shall perform all the duties of the President in the absence or disability or refusal to act of the President.

### III. 5.5 Secretary

Shall sign with the President or other signing officer or officers of the Corporation such instruments as require his signature and shall perform such other duties as the terms of his engagement call for and which the Deacon Board of Directors may from time to time properly require of him. The Secretary shall chair all meetings of the Board and its committees.

### III. 5.6 Treasurer

The Treasurer shall have the care and custody of all the funds and securities of the Corporation and deposit the same in the name of the Corporation in such bank or such depository as the Deacon Board of Directors may direct. He may sign cheques along with other officers or personnel as may be decided upon by the Corporation and the Deacon Board of Directors. He shall at all reasonable times exhibit his books and accounts and shall submit financial statements to any director of the Corporation and to the Corporation President. He shall prepare an annual financial report consisting of a statement of surplus and any other financial details as the Deacon Board of Directors may from time to time require. The said financial report having been audited shall be submitted to the general membership of the congregation after it is approved by the Deacon Board of Directors of the Corporation. The Treasurer shall sign or countersign such instruments as require his signature and shall perform all duties incident to his office or that are properly required of him by the Deacon Board of Directors.

### III. 5.7 Recording Secretary

The Secretary shall issue or cause to be issued notices for all meetings of the Deacon Board of Directors when directed to do so by the President of the Board; shall take minutes and have charge of the minute books of the Corporation stored in the church office.

## SECTION III. 6.0

### MEMBERSHIP

#### III. 6.1 Qualifications

Persons desiring to become members of LGT shall give credible profession of faith in the Lord Jesus Christ as Saviour. They shall give evidence of compliance with the biblical standard of Christian practice and manifest spiritual growth by giving

evidence of the fruit of the Spirit: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control” (Galatians 5:22,23 NIV).

They shall refrain from “acts of the sinful nature: sexual immorality, impurity and debauchery, idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissension, factions and envy; drunkenness, orgies, and the like” (Galatians 5:19-21 NIV). Sexual immorality shall be interpreted to mean common-law marital relationships, pre-marital and extra-marital sexual relationships (I Corinthians 6:15-18; 7:1-2; I Thessalonians 4:3-8; Hebrews 13:4) and all forms of homosexual and lesbian activity, along with other practices deemed inexcusable for Christian conduct and which place a person under God’s judgement (Romans 1:26-2:22).

They shall indicate a desire to live in harmony with this body of believers, shall accept the scriptural qualifications set forth in these bylaws and shall be regular financial supporters of this church and shall have been in regular attendance for three months.

Application for membership indicates submission to church authority and by-law. Members shall not take action against the Corporation to change its policies and by-laws through legal means.

### III. 6.2 Voting Member

Persons, who have qualified as members as set out in part 1 above, are of the age of eighteen (18) years and over and have been accepted for membership by the Deacon Board of Directors, shall be known as Members. They shall have all the rights and privileges of membership and shall have the right to vote at any business meeting of the Corporation. All incorporates are Members.

### III. 6.3 Adherents

Persons who have been in regular attendance at London Gospel Temple or who perform a volunteer function shall be subject to the authority of the church as are members. Adherents shall not have voting privileges.

### III. 6.4 Associate Membership

A Member who by reason of prolonged illness, attendance at a learning institution, being aged, or other similar reason and so unable to attend services and meetings shall be placed on an inactive list of members known as Associate Members, but shall be reactivated at any time they are able to attend and shall have all the rights and privileges of a member when so attending, providing they continue to fulfil the

qualifications for membership. Associate members shall not be considered active members for quorum purposes at congregational business meetings of the Corporation.

### III. 6.5 Transfer from Affiliated Church

A person shall be granted membership, having met the qualifications for membership, if that person transfers from an affiliated PAOC church where that person was a member in good standing, upon receipt of a transfer letter from the Senior Pastor of that affiliated church.

### III. 6.6 Procedure for Application

#### 6.6.1

Application for membership shall be received on a suitable form of application.

#### 6.6.2

Applicants who have been approved by the Deacon Board of Directors for membership in this assembly shall be publicly received into the church (Galatians 2:9) and shall receive a membership card which shall be renewed annually.

### III. 6.7 New Converts

Those newly converted to Jesus Christ and who observe the doctrines of The Pentecostal assemblies of Canada, must have been in attendance at services of the congregation for a period of at least 3 months prior to submission of a request for Membership in the Corporation to the Deacon Board of Directors and the Senior Pastor.

### III. 6.8 Termination of Membership

Grounds for termination of membership may include the following:

- (i) Voluntary withdrawal in writing from membership in this assembly.
- (ii) Absence from the regular services of the assembly for three months without valid reason.
- (iii) Ceases to hold the beliefs set forth in the qualifications for membership in section III 6.1.

- (iv) Conducts himself in such a manner as to cause dissention, strife or discontent in the assembly.
- (v) Issuance of a Transfer Certificate.
- (vi) Any proven immoral act or unchristian conduct as outline in section III 6.1.

Termination will be determined by the Deacon Board of Directors and subject to the disciplinary process described in section III 6.10.

### III. 6.9 Annual Review

The Membership of the Corporation shall be reviewed annually, or as circumstances may require, by the Deacon Board of Directors and the Senior Pastor who shall make all decisions regarding qualification of members, rights, privileges and duties of members and applications for membership. The list shall be published and available for review by all members in the church office at least 10 days prior to each annual Business Meeting of the Corporation.

### III. 6.10 Discipline

#### 6.10.1

In the event of a serious difference arising between members of the congregation and if reconciliation cannot be effected by the parties involved, they shall have the right to appeal to the Senior Pastor and Deacon Board of Directors.

#### 6.10.2

Should a member be alleged to be guilty of misconduct of a serious nature, or of an act justifying termination of membership, the Senior Pastor may use his discretion in proceeding with an investigation.

#### 6.10.3

No charges of misconduct or improper act shall be considered by the Deacon Board of Directors unless made in writing and duly signed.

#### 6.10.4

When formal charges have been laid against a member and the Senior Pastor and Deacon Board of Directors decides disciplinary action must be taken, the member so charged shall be advised in writing and a date set for a hearing before the Senior

Pastor and Deacon Board of Directors in the presence of the one laying the charge, at which time the evidence shall be considered and a verdict shall be determined by secret ballot. At least a two-thirds majority vote shall be necessary to establish guilt.

#### 6.10.5

If guilt is established, the Senior Pastor and Deacon Board of Directors shall decide what disciplinary action may be taken. If contrition, sorrow and repentance are not evident, temporary or permanent suspension of membership privileges may be considered as disciplinary action.

Whenever any disciplinary action has been taken it should be considered remedial and every effort made to restore the offender. Written appeal of the disciplinary action may be made to the church Deacon Board of Directors. Membership cannot be withdrawn during disciplinary action except by mutual consent.

### III. 6.11 Volunteers

Persons who perform a volunteer function shall be subject to the same qualifications and submission to authority as are church members. The Deacon Board of Directors may direct the Senior Pastor to require a covenant of commitment from volunteers in such positions and containing such provisions as they may deem appropriate.

### III. 6.12 Pastoral Staff

Pastoral Staff will be granted membership without the three-month attendance requirement, with full privileges and obligations upon hiring. Membership of a pastor will automatically terminate upon termination of employment. Membership may be re-instated as outlined in section III 6.2.

## **ARTICLE IV – ANNUAL MEETINGS**

### SECTION IV. 1.0

#### IV. 1.1

The Annual Business Meeting of the Corporation, which shall be termed the “annual meeting” as required by the Ontario Corporations Act, shall be held not later than in the month of November of each year at the church premises, the annual meeting being held as soon as possible after the fiscal year ending of the Corporation, which fiscal year ending shall be on the 31<sup>st</sup> day of August of each year. Notice of the annual meeting, containing date, time, place and purpose, shall be mailed or delivered to all members at least 10 days prior to the meeting.

## V. 1.2

### Order of Business

The business for the annual meeting of this assembly shall include the following:

- a) Devotional
- b) Reading of previous minutes by the Recording Secretary of designate
- c) Report of the Treasurer
- d) Written Report of committees
- e) Unfinished business
- f) Election of Officers
- g) New business
- h) Adjournment

## IV. 1.3 Quorum

A quorum for the meeting of the membership consists of a minimum of 100 members present and entitled to vote a duly called meeting of the congregation. No business shall be transacted at any meeting until the requisite quorum is present when the meeting proceeds to business.

## IV. 1.4 Voting

Every question submitted to any meeting of members, except where otherwise provided for in the by-laws, shall be decided by a majority of votes of voting members present.

## IV. 1.5 Voting Bar

When the church assembly is voting on business matters, a voting bar shall be established based on those who are entitled to vote and those who are not so entitled. A member of the Corporation may challenge the right of another to vote. In the event of such a challenge, the membership list shall be consulted by the President of the Corporation and shall be determinative of the issue.

## IV. 1.6 Adjournment

The chairman with the consent of any meeting may adjourn the same from time to time and no notice of such adjournment need be given to the members not present.

## **ARTICLE V – SPECIAL BUSINESS MEETINGS**

### SECTION V. 1.0

Special business meetings may be called by:

- a) The President of the Deacon Board of Directors on the advice of the Senior Pastor.
- b) The President upon written order of a majority of the Deacon Board of Directors.
- c) By petition by no less than one half of the members of the congregation. Such petition shall be handed to the **President** of the Deacon Board of Directors whose duty it shall be to give notice within two weeks of such meeting.

Notice of such meetings stating time, date, place and purpose, shall be mailed or delivered to each member at least ten days prior to the date of the meeting.

## **ARTICLE VI – LEGAL INSTRUMENTS**

### SECTION VI. 1.0

#### EXECUTION OF INSTRUMENTS

Contracts, documents or any instruments in writing requiring the signature of the Corporation shall be signed by the President and by the Secretary and all contract, documents or instruments in writing so signed shall be binding upon the Corporation without any further authorization or formality. The Deacon Board of Directors shall have the power from time to time, by resolution, to appoint any other officer or officers on behalf of the Corporation either to sign contracts, documents and instruments in writing generally or to sign specific contracts, documents or instruments in writing.

### SECTION VI. 2.0

#### SEAL

The Seal of the Corporation may, when required, be affixed to contracts, documents and instruments in writing signed as aforesaid or by any officers or officer appointed by resolution of the Deacon Board of Directors.

## **ARTICLE VII – ORDINANCES AND PRACTICES**

### SECTION VII. 1.0

## ORDINANCES

### VII. 1.1

The ordinance of baptism by immersion in water, Matt. 28:19, shall be administered to all those who have repented of their sins and have believed on the Lord Jesus Christ to the saving of their souls and who give clear evidence of their salvation. Rom. 6:3-5; Col. 2:12

### VII. 1.2

The ordinance of the Lord's Supper shall be regularly observed as enjoined in the Scriptures, Luke 22:19-20; 1 Cor. 11:23-26.

## SECTION VII. 2.0

### PRACTICES

- VII. 2.1 Dedication of Children
- VII. 2.2 Prayer for the Baptism with the Holy Spirit
- VII. 2.3 Prayer for the Sick
- VII. 2.4 Christian Marriage
- VII. 2.5 Christian Burial of the Dead

## **ARTICLE VII – AMENDMENTS**

These by-laws may be amended at any annual business meeting of this local assembly, or any special business meeting duly called for that specific purpose, provided that a copy of the proposed amendment has been presented in writing to the Deacon Board of Directors and to the District Superintendent at least thirty days before the date of the business meeting and providing that notice of said proposed amendment shall have been given in the announcements of the said business meeting.

A copy of the proposed amendment or amendments shall be available to any voting member between the time of announcement and the time of the business meeting on application to the secretary.

An amendment to be adopted shall require sixty percent majority vote. Such amendment shall not be contrary to the by-laws of the General Conference or the constitution and the by-laws of the District conference of The Pentecostal Assemblies of Canada.

**ARTICLE IX – CHURCH POLICY**

This By-law recognizes the requirement of policies to establish operation and administration responsibilities. Therefore, policies set by the Deacon Board of Directors shall have the same legal authority as the By-law of the Corporation but shall not supersede the By-law or Constitution.

**ARTICLE X – INTERPRETATION**

In this constitution and by-law herein and in all by-laws of the Corporation, the singular shall include the plural and the plural the singular; the word “person” shall include firms and corporations.

AMENDED NOVEMBER THE 5th 1997.

\_\_\_\_\_  
President

\_\_\_\_\_  
Secretary

The foregoing amended by-law was passed by the Deacon Board of Directors this 5th day of November 1997.

\_\_\_\_\_  
President

\_\_\_\_\_  
Secretary

CONFIRMED at a Meeting of Members in accordance with the act the 5<sup>th</sup> day of November 1997.

\_\_\_\_\_  
Secretary

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