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FLORIDA DEPARTMENT OF STATE

Glenda E. Hood
Secretary of State

December 2, 2004

ZOMI BAPTIST CHURCH
150 NW 46TH AVE
PLANTATION, FL 33317

SUBJECT: ZOMI BAPTIST CHURCH
Ref. Number: W04000043936

We have received your document for ZOMI BAPTIST CHURCH and your check(s) totaling \$131.25. However, the enclosed document has not been filed and is being returned for the following correction(s):

You failed to make the correction(s) requested in our previous letter.

The name of the corporation must contain a corporate suffix. This suffix may be: CORPORATION, CORP., INCORPORATED, or INC. Sections 617.0401(1)(a) and 617.1506(1), Florida Statutes, prohibits the use of the word COMPANY or CO. in the name of a non-profit corporation.

The name of the entity must be identical throughout the document.

Please return the original and one copy of your document, along with a copy of this letter, within 60 days or your filing will be considered abandoned.

If you have any questions concerning the filing of your document, please call (850) 245-6929.

Justin M Shivers
Document Specialist
New Filings Section

Letter Number: 204A00067620

**Articles of Incorporation of
ZOMI BAPTIST CHURCH, INC.**

PREAMBLE

Whereas the New Testament is the only perfect constitution for doctrine, worship, discipline and government of the Church, for the purpose of preserving and making secure the principles of our faith and to the end that this body be governed in an orderly manner, and for the purpose of preserving and maintaining our Zomi language, culture and customs, and the liberties inherent in each individual member of the church, and to set forth the relationship of this body to the other bodies of the same faith, we do declare and establish this constitution.

**ARTICLE I
NAME**

This body shall be known as Zomi Baptist Church, Inc. (see APPENDIX A for a description of Zomi), and is incorporated under the laws of the State of Florida.

**ARTICLE II
PRINCIPLE PLACE OF WORSHIP,
BUSINESS AND MAILING ADDRESS**

Until we can afford a place to call our own, we shall meet for worship in the Chapel of

First Baptist Church of Plantation,
150 NW 46th Avenue,
Plantation, FL 33317.

Until then, our principle place of business and mailing address shall be

1701 NW 96th Terrace # 1B,
Pembroke Pines, FL 33024.

**ARTICLE III
STATEMENT OF FAITH**

The Statement of Faith endorsed and adopted by Southern Baptist Convention, with which this Church is affiliated without reserve, is accepted by its founding and present members, and shall be subscribed to and accepted voluntarily by new members as they offer themselves for membership (APPENDIX B: a copy of the Southern Baptist Faith and Message attached as a part of this Constitution).

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ARTICLE IV PURPOSE

We embrace the two-fold purpose of the Church: the Cultural Mandate and the Evangelistic Mandate, with the ultimate purpose of winning our people to Jesus Christ.

Section 1: The Cultural Mandate

1. We will worship God in our "heart" language, i. e. Zomi language, so that we might be able to preserve and maintain our culture and customs for our younger generations;
2. We will serve as a liaison for Zomi refugees, assisting them in getting their proper statuses;
3. We will strive for a holistic development of our people through the Word of God and through education by teaching English; and
4. We will assist underprivileged Zomis in Burma and Manipur State in India, who are suffering under the agonies of economic hardships.

Section 2: The Evangelistic Mandate

1. We will minister to Zomis not only in South Florida but in Continental United States of America and around the world with the Word of God through literature and the Internet; and
2. We will train indigenous evangelists, pastors, and missionaries in Burma and, in obedience to the Great Commission of Jesus Christ, send them out to reach all the known ethnic groups in Burma and its neighboring countries with the Gospel of the salvation of God.

ARTICLE V MEMBERSHIP.

Section 1: Qualification

The membership of this Church shall consist of Zomis who have made public confession of faith in Jesus Christ as personal Savior and Lord, and those who subscribe to the Articles of Faith approved by the Southern Baptist Convention, known as the Baptist Faith and Message, and the Constitutions and by-laws of Zomi Baptist Church.

Section 2: Admission of Members

The membership of this Church shall consist of Zomis:

1. Who profess faith in Jesus Chris as personal Savior and Lord, followed by the ordinance of baptism;
2. Who present themselves by statement of previous profession of faith and New Testament baptism. and
3. Who present themselves by letter from another church of like faith and order.

Those who present themselves for membership, in accordance with the above, shall be received by the vote of the Church in regular business meetings.

Section 3: Obligations of Members

Members are expected to:

1. Be faithful in all the duties essential to the Christian life;
2. Attend regular worship services of the Church;
3. Give regularly and systematically to its support; and
4. Share in its organized work.

Section 4: Termination of Membership

Membership shall be terminated for one of the following reasons:

1. Upon transferring to another like faith (letter of transfer shall be given upon request);
2. Upon becoming affiliated with a church of another faith or denomination;
3. Upon request of the member; or
4. Upon death.

Section 5: Discipline

Members of this Church who shall be guilty of gross or persistent neglect of Christian character, shall be ministered to in Christian love. If such proper ministry is not heeded and no improvement of Christian character evidenced, the member(s) concerned shall be considered proper subject for discipline. In all matters of discipline, the Church shall be guided by New Testament principles.

ARTICLE VI CHURCH OFFICERS

Section 1: Officers

The officers of this Church shall be:

1. A Pastor,
2. An Associate Pastor,
3. The Moderator,
4. The Vice-Moderator,
5. The Church Secretary,
6. The Joint Church Secretary,
7. The Church Treasurer,
8. The Church Finance Secretary,
9. Chairman of the Diaconate,
10. Chairman of Men's Fellowship,
11. Chairman of Women's Fellowship,
12. Chairman of Youth Fellowship,
13. Chairman of Christian Education,
14. Chairman of Finance Committee,
15. Chairman of Mission and Evangelism,
16. Chairman of Music and Worship Committee.
17. Chairman of The Trustees, and
18. Other professional staff as needed, and such organizational officers as shall be required by the work of the Church as it grows.

Section 2A: Pastor

1. The Pastor shall be a regularly ordained Zomi Minister of the Gospel, a graduate of a Southern Baptist Seminary or an accredited evangelical seminary, and a member of a Southern Baptist Church.
2. The Pastor is responsible for leading the Church to function as a New Testament Church. The Pastor will lead the congregation, various organizations under the Church, and the Church staff to perform their tasks.

The Pastor is leader of the pastoral ministries in the Church. As such, he works with the deacons and Church staff to lead the Church in the achievement of its ministries.

3. All supply preachers, prayer meeting speakers, evangelists and others speaking to any group shall be approved by or selected by the Pastor. If the Pastor is absent, and has made no provision for the pulpit supply, the deacons shall be responsible for supplying the pulpit. He shall be ex-officio in all committees of the Church.

Section 2B: Electing a Pastor

1. When a vacancy occurs, an interim Pastor shall be called by the Church to serve until the vacancy is filled. At least thirty days notice shall be given of termination of the relationship with the Pastor, unless otherwise mutually agreed, with both parties seeking the will of God and the leadership of the Holy Spirit.
2. The call of the Pastor shall take place at a meeting especially set for that purpose, of which at least one week's written notice has been given the membership. The election shall be upon the recommendation of a pulpit committee appointed to seek out and nominate as Pastor a Zomi Minister of the Gospel whose Christian character and qualifications fit him for the office of Pastor of this Church. The committee shall bring only one name at a time for consideration by the Church, and nomination shall be made except that of the committee.

Election shall be by ballot with an affirmative vote of three-fourths (3/4) of those members present and voting necessary for a call. Should the one recommended by the committee fail to receive a three-fourths (3/4) vote, the committee will be instructed to seek out another nominee, and the meeting shall be adjourned without debate.

Section 2C: Termination of Service

1. The pastor may relinquish the office as Pastor by his own resignation, effective upon acceptance by the Church at the meeting presented. The terms and agreement of termination are to be decided by the Executive Committee subject to Church approval.
2. The Pastor may be removed from office by a three-fourths (3/4) vote of the members present and voting of the Church called into conference by the deacons for this specific

purpose, with notice having been given not less than two weeks in advance by a letter to the membership. Voting shall be by ballot.

Chairman of the Executive Committee shall serve as moderator for this special meeting. Before such a meeting, the deacons shall have met with the Pastor in a Christian effort to discuss and resolve the problem.

3. In case of death, resignation, removal of the Pastor, or other emergencies, a pulpit committee composed of the Executive Committee shall be responsible for filling the pulpit, and shall investigate possible pastors and make recommendation to the church concerning the calling of a pastor.

Section 3: Associate Pastor

The Associate Pastor, who shall be a trained Zomi minister of the Gospel with a suitable academic degree from a Southern Baptist Seminary or an accredited evangelical seminary, shall assist the Pastor as needed and as determined by the Executive Committee from time to time. In the absence of the Pastor, he shall take the duties of the Pastor. He shall be ex-officio in all Committees of the Church.

Section 4: Deacons

There may be twelve deacons for the first three hundred members whose names appear on the Church role. One additional deacon for each additional fifty members is to be added.

A. Qualifications

The qualifications of a Deacon must be seen in the light of the pastoral calling and in accordance with the principles set forth in 1 Timothy 3:8-13; 1 Timothy 5:22; and Acts 6:1-5.

B. Duties

The duties of a deacon are likewise to be seen in light of the pastoral task. They shall be servant ministers of the Church. They are, in fact, the first extension of the person of the Pastor in accomplishing the pastoral tasks among the people of God. Recognizing the biblical and historical record of the early Church, the duties of a deacon shall be to:

1. Serve the congregation on behalf of the Pastor;
2. Serve in the task of meeting "felt" needs of the people of the congregation;
3. Assist in the ordinance of the Lord's Supper;
4. Assist in the ordinance of baptism; and
5. Ensure that a spirit of harmony prevails in the fellowship as the tasks are being done.

C. Nomination

1. Nomination of deacons shall be held in the meeting of the last Friday of November. and
2. The Nominating Committee shall be responsible for the nomination of deacons.

D. Election

A ballot will be mailed to each individual church member, accompanied by a letter from the Pastor explaining the importance of electing deacons. These will be returned to the Church at a specified time, and placed in a ballot box. The names submitted will be screened by the nominating committee. The unordained candidate will be brought before an ordination council and, upon approval, be presented to the Church, along with other candidates, for election at the last Friday of December Church business meeting.

E. Term of Service

A deacon will serve for a three-year term. One-third (1/3) of the members of the Diaconate shall be elected annually under a rotating system. Deacons having served for a three-year period shall be eligible for re-election for the following year. Deacons shall elect their own officers annually. Chairman of the Diaconate may succeed himself for one term.

Section 5: Church Staff

Ministerial and administrative staff members, other than the Pastor, shall be recommended to the Church by the Pastor, the Diaconate and Personnel Committee and employed by majority Church vote. A job description shall be written when the need for a vacancy is determined.

Section 6: Church Secretary

Church Secretary shall be elected annually. It shall be the duty of the Secretary to:

1. Attend, or be represented at all Church business meetings;
2. Keep an accurate record of all business transactions;
3. Prepare an annual associational letter;
4. Issue letter of dismissal as authorized by the Church;
5. Preserve all papers and valuable letters and records that belong to the Church;
6. Preserve a true history of the Church; and
7. Maintain an accurate roll of the Church membership with dates and methods of admission and dismissal.

Section 7: Joint Church Secretary

The Joint Church Secretary shall assist the Church Secretary in all matters of the Church records.

Section 8: Church Treasurer

1. The Church Treasurer shall be elected annually;
2. It shall be the duty of the Church Treasurer to:
 - a. Receive, keep in a bank, and disburse by check upon proper authority, all money or things of value that are given to the Church;
 - b. Keep at all times an itemized account of all receipts and disbursements; and
 - c. Render a regular account to the Church to be reserved by the Church Secretary.
3. The Church Treasurer's book shall be audited. All books, records and accounts shall be considered the property of the Church.
4. The Church Treasurer shall be a member of the Executive Committee and be an ex-officio member of the Church Finance Committee.
5. The Treasurer shall be bonded.

Section 9: Associate Church Treasurer

The Associate Church Treasurer shall assist the Church Treasurer in keeping with the Church accounts.

Section 10: The Moderator

1. The Moderator shall be the chairman of the Executive Committee;.
2. He/she shall preside over all business meetings of the Church; and
3. He/she shall be an ex-officio member in all Church Committees.

Section 11: Music Director

The Music Director shall be responsible for implementing the activities to be carried out by the Music Committee.

ARTICLE VII EXECUTIVE COMMITTEE

Section 1: Purpose of the Executive Committee

The Executive Committee exists for the purpose of coordinating, implementing, and executing the work of the organizational life of the Church through its committees and organizations. It shall seek to achieve a balance and harmony in coordinating the work of all of the committees and organizations according to the overall objectives and goals of the Church.

Section 2: The Executive Committee shall comprise of:

1. The Pastor,
2. The Associate Pastor,
3. The Moderator,
4. The Vice-Moderator,
5. The Church Secretary,
6. The Joint Church Secretary,
7. The Church Treasurer,
8. The Church Finance Secretary,
9. Chairman of the Diaconate,
10. Chairman of Men's Fellowship,
11. Chairman of Women's Fellowship,
12. Chairman of Youth Fellowship,
13. Chairman of Christian Education,
14. Chairman of Finance Committee,
15. Chairman of Mission and Evangelism,
16. Chairman of Music Committee. and
17. Chairman of The Trustees.

Section 3: Duties

The specific duties of the Executive Committee shall be to:

1. Serve as the Parent Committee of the Church;
2. Select office-bearers for the Executive Committee;
3. Consider the recommendations of the Executive Committee to take necessary actions;
4. Approve the list of office-bearers presented by the Nominating Committee to submit to the Annual Meeting;
5. Help the Church understand its mission, define its priorities and decide on all policy matters;
6. Coordinate studies of Church and community needs;
7. Coordinate the Church's scheduled activities, special events and use of facilities;
8. Recommend to the Church coordinated plans for outreach, missions, Christian education, worship, stewardship, and ministry;
9. Present to the Church any action of individual committee or organization that shall require Church resources;
10. Resolve policy matters concerning staff, committees or other areas relative to general administrative functions of the Church;
11. Evaluate the progress and priorities of Church resources; and
12. Develop and implement a security program for the church building and facilities.

Section 4: Election

1. The Moderator of the Executive Committee shall be elected by the Church in regular conference, having been nominated by the Church Nominating Committee. The Moderator shall hold no other Church Office which would qualify for the Executive Committee, and shall serve for a term of two (2) years. The Moderator shall be eligible for re-election only after a lapse of one year after the term unless there is an unexpired term of service being filled; and
2. The Executive Committee shall elect a Vice-Moderator to chair the Committee meeting in the absence of the Moderator.

Section 5: Meeting

The Executive Committee shall meet on the last Friday of every month.

A. Duties of the Executive Committee

Duties of the Executive Committee shall be to:

1. Implement the policy of the Church;
2. Control the finances in respect of all budgeted capital and revenue items of expenditure sanctioned by the General Body of the Church, and of all income derived by the Church and its related institutions;
3. Act as custodian of all moveable and immoveable property and equipment of the Church in co-operation with the Finance Committee;
4. Carry out special projects of the Church; and
5. Form and delegate some of its duties to suitable sub-committees.

ARTICLE VIII FINANCIAL POLICIES

Section 1: Plan of Finance

All members shall be encouraged to tithe their income. The Unified Budget System shall be our method of finance and there shall be only one treasury in the Church. Any other methods of raising funds shall be approved by the Stewardship Committee.

Section 2: Accounting Procedures

A system of accounting that will adequately provide for the handling of all funds be the responsibility of the Stewardship Committee.

Section 3: Fiscal Year

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

Section 4: Stewardship Committee

1. The Stewardship Committee shall consist of a Chairman, five members-at-large, the Church Treasurer, and chairmen of all committees;
2. The Committee shall prepare a tentative budget and present it to Executive Committee and to the Church approval, not less than one month prior to the beginning of the Church fiscal year. It shall also promote the annual stewardship program and be responsible for the administering of the budget.
3. The Stewardship Committee shall recommend an Audited Committee yearly to the Nomination Committee. This committee will be composed of the Treasurer as Chairman, with three to five church members-at-large. This committee is to conduct an internal audit yearly. A full external audit on all expenditures and freed assets is to take place every three years.

Section 5: Trustees

1. The Church shall elect at least five members to serve as Trustees. Their term of office shall be for five (5) years with one of the members elected each year. Vacancies may be filled at any time with the one elected filling out the unexpected term of the one whose vacancy is being filled. Having served as a Trustee during a previous term will not disqualify a member for re-election.
2. The Trustee shall, as provided by law and the action of the Church, hold in trust the title of all property of the Church, and shall represent the Church in all matters of legal responsibility regarding purchase, improvements and disposal of Church property. They shall execute all legal papers relating to the Church and to the community as the Church may direct. They shall have no power to buy, sell, mortgage, lease or transfer any property of the Church without a specific vote of the Church authorizing such action, neither shall they have any control over the use of the Church property except by vote of the Church.

ARTICLE IX GENERAL

Section 1: License to Ministry

When a member announces to the Church that he feels the call to the Ministry, the Church by majority vote may license him. This serves as an acknowledgment of his call to the ministry and as an encouragement to make preparation for it. The Secretary of the Church may furnish the member with a copy of the minutes or a certificate of license as his credential. It is understood that the performance of civil duties by the member shall be governed by State law.

Section 2: Ordination to Ministry

In the event this Church has been requested to ordain a member, the following procedure shall be followed:

The Church will express its approval by a vote of three-fourths (3/4) of the members present at any regular business meeting of the Church. Then the Church may invite the Associational Council on Ordinations to examine the candidate concerning his fitness for the ministry. In the event the Association has no such council, this Church may invite representatives of neighboring churches to examine the candidate and report to the Church. If the report of the committee is favorable, the Church shall proceed with the ordination.

Section 3: Affiliation with Associations and Conventions

Believing that the Gulf Stream Baptist Association, the Florida Baptist Convention, and the Southern Baptist Convention are organizations which have as their sole purpose the promotion and support of missions, education and benevolence of the character of and in keeping with the spirit of the Constitution and the Articles of Faith of this Church, we therefore agree to participate in these organizations through our duly elected messengers and our support of the causes which these organizations represent.

Section 4: Property Holding

It is our aim to worship God in our own sanctuary when we can afford a place to call our own. If some members break away from the Church after such a holding happens, it is understood that the rights of the property of the Church shall inhere in that part of the congregation which shall agree to continue to use the property for the purpose of which it was purchased and has been to that time maintained.

Section 5: Dissolution of Corporation

In order to dissolve the Corporation, the following procedure must be followed:

1. At a special meeting of the Executive Committee called upon not less than five days notice and at which at least two thirds of the members must be present to constitute a quorum, the Executive Committee upon the affirmative vote of a majority of the members present at such a meeting must recommend to the members of the Church the dissolution of the Corporation;
2. Within ten days after the date of the Executive Committee meeting at which the recommendation to dissolve the Corporation was adopted, the Moderator shall call for a special meeting of the members of the Church for the purpose of acting upon such recommendation. The notice of such meeting shall contain the recommendation of the Executive Committee, and shall be mailed to all members of the Church. Such special meeting of the members of the Church must be held not less than forty (40) days and not more than sixty (60) days from the date of the meeting of the Executive Committee at which the recommendation to dissolve the Corporation was adopted.
3. The Corporation shall be dissolved upon the vote of three-fourths (3/4) of the members of the Church members present at the special meeting called for that purpose.
4. The Moderator and the Church Secretary shall take all appropriate action required by the laws of the State of Florida to cause the Corporation to dissolved.

Upon the dissolution of the Corporation, the Board of Trustees shall, after paying or making provisions for the payment of all of the liabilities of the Corporation, dispose of all of the assets of the Corporation exclusively for the purposes of the Corporation in such manner, or to such organization or organizations organized and operated exclusively for religious, charitable, educational or scientific purposes as shall at the time qualify as an exempt organization or organizations under Section 501 (c) (3) of the Internal Revenue Code of 1954 (or the Corresponding provisions of a future United States Internal Revenue Law), or to any federal, state, or local government, as the Board of Trustees shall determine. Any of such assets not so dissolved of shall be disposed of by the Circuit Court of the County in which the principal office of the corporation is then located, exclusively for such purposes or to such organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

ARTICLE X ADOPTION AND AMENDMENTS

Section 1: Adoption

This Constitution shall be adopted and in immediate effect when two-thirds (2/3) of the members present at the business meeting at which vote is taken shall vote in favor of same. This vote shall be taken not less than thirty (30) days after formal presentation of Constitution to the Church.

Section 2: Amendments

This constitution may be amended, altered, or repealed by a two-thirds (2/3) vote of the members present at any regular business meeting of the Church; provided that such amendment, alteration, or repeal has been given to the Secretary in writing. This proposed change shall be presented to the Church at least thirty (30) days prior to the time the vote is taken.

Section 3: Repeal

The adoption of this Constitution shall effect a repeal of all previously adopted Constitutions and rules in conflict herewith.

Section 4: Copy of the Constitution

A copy of this Constitution shall at all times be kept by the Church Secretary and another copy shall be kept in the Church Office. All amendments to or revisions thereof shall, after passage by the Church, be prepared by the Secretary and inserted in the copies noted above along with distribution to all Church members.

**BYLAWS OF
ZOMI BAPTIST CHURCH
ARTICLE I
MEETINGS**

Section 1: Regular Worship Services

This Church shall hold regular meetings for worship, teaching and fellowship every Sunday. The Lord's Supper shall be observed on the first Sunday of the month. The Church shall also meet on Wednesday evenings for Bible study, instruction, evangelism, and prayer.

Section 2: Regular Business Meetings

Regular business meetings shall be held on the last Friday of every month. Special business meetings shall be called by the Moderator of the Church through the Executive Committee. The Moderator of the Executive Committee shall preside over all business meetings of the Church. In the absence of the Moderator, the Vice-Moderator shall preside over the business meeting.

Section 3: Other Meetings

Other meetings of the Church as a whole, or authorized groups within the Church shall be set according to the needs of the congregation.

Section 4: Parliamentary Rules

Robert's Rule of Order is adopted as the authority for parliamentary rules of procedures for all official meetings in and of the Church.

**ARTICLE II
STANDING COMMITTEES**

Section 1: Standing Committees

The Church shall comprise of the following Standing Committees::

1. Nominating Committee;
2. Men's Fellowship;
3. Women's Fellowship;
4. Youth Fellowship;
5. Christian Education Committee;
6. Music and Worship Committee;

7. Evangelism and Mission, and
8. Finance Committee.

Other standing committees may also be formed as needed. Each committee shall be composed of six (6) members.

Section 2: Terms of Service

1. Every other year, a newly elected member shall be elected as Chairman-elect. Such Chairman-elect shall serve for one year as Chairman-elect, and as Chairman for two years.
2. Unexpected terms of service shall be filed at the next regular Executive meeting.
3. No person shall serve more than three consecutive years on any given committee.
4. Persons are eligible for service on the same committee after being off for one full year.
5. No person shall serve on more than one standing committee at a time, with the exception of the Nominating Committee.

ARTICLE III FUNCTIONS OF THE STANDING COMMITTEES

All committee members shall be recommended by the Nominating Committee and elected by the Church at the last Friday December meeting. All committee members shall serve for a period of one year beginning January 1 and ending on December 31, and may be re-elected.

Section 1: Nominating Committee

The Pastor, Moderator of the Executive Committee, and Secretary of the Executive Committee shall appoint a chairman and two members-at-large to serve as the Nominating Committee at the November meeting. The Committee shall present to the December meeting their nominees. This committee shall nominate all volunteer workers in regular service positions who shall serve for a period of one year, beginning in January, and may be re-elected.

Section 2: Men's Fellowship;

The Men's Fellowship is:

1. To organize programs that will enrich the faith and service of the men;
2. To participate and give leadership to the life and work of the Church; and
3. To take responsibility as ushers as worship services.

Section 3: Women's Fellowship

The Women's Fellowship is:

1. To organize programs that will enrich the faith ad service of the laywomen;
2. To participate and give leadership to the life and work of the Church; and
3. To take responsibility in preparing the Lord's Supper.

Section 4: Youth Fellowship

The Youth Fellowship is:

1. To organize programs that will enrich the faith and service of the Youth;
2. To participate and give leadership to the life and work of the Church; and
3. To take responsibility in collecting the offerings in worship services.

Section 5: Christian Education Committee

The Christian Education Committee shall:

1. Develop an adequate and relevant program of Christian education for the Church;
2. Select biblically-based Christian education material and literature, translate them into Zomi language, and teach them to the children of Church members;
3. Monitor and recommend to the Executive Committee, and changes in the Christian education material and literature used in the Church;
4. Promote and maintain the Church library, together with its audio-visual material and equipment;
5. Survey the needs and develop programs for special Christian education needs that would arise;
6. Serve as a basic resource committee for professional staffing needs in this area of ministry;
7. Provide publicity, as required, to the community for special events; and
8. Have as ex-officio member, the Minister of Youth and Education.

Section 6: Music and Worship Committee

The Music and Worship Committee shall:

1. Take responsibility to provide music at all worship services;
2. Take responsibility for providing music for special occasions such as Thanksgiving, Christmas, New Year and Easter;
3. Make budget recommendations to the Finance Committee and the Executive Committee on music/worship items;
4. Use regular budget procedures in securing all musical instruments or equipments for the Church; and
5. Assist pastoral staff as requested with publicity and other items for special services.

Section 7: Evangelism and Mission

Evangelism and Mission Committee shall:

1. Organize revival meetings;
2. Keep specific mission concerns, responsibilities, and opportunities before the congregation;
3. To enlist Church members in a program of missions, training, giving, and activities guided by plans promoted by Evangelism and Mission Committee, Auxiliary to the Southern Baptist Convention;
4. Recommend to the Finance Committee mission budget items, including local and Cooperative Program amounts;
5. Publicize and promote non-budgeted mission offerings;
6. Provide publicity, as requires, to the community for several events; and
- 7.. See that a written report is given at the regular business meetings of the Church.

Section 8: Finance Committee

Finance Committee shall:

1. Assume responsibility for the stewardship program and the overall financial concerns of the Church;
2. In consultation with all committees and organizations, develop a budget for the Executive Committee's approval and presentation to the Church, for formal ratification;
3. Monitor on a monthly basis the income and expenditures of the Church;
4. Keep the congregation regularly informed of both financial programs and needs of the Church;
5. Supervise the work of the Church Treasurer and the Financial Secretary;
6. Approve any/all and special offerings other than the regular offerings taken by the Church;
7. Cooperate fully with all committees through the Executive Committee in matters related to finance;
8. Maintain a subcommittee, who shall be bonded, for the counting and depositing of regularly and special church offerings, to record totals, make records and envelopes available to the Finance Secretary;
9. Have the Church Treasurer and the Finance Secretary as ex-officio members of this committee;
10. Arrange the annual audit of church financial records; and
11. Recommend to the Church authorized persons to sign documents relating to checking and savings accounts, deposit boxes, and investment accounts.

ARTICLE IV OTHER COMMITTEE CHAIRMEN

In addition to those named in the Constitution, other organizational chairmen of the Church shall be elected by the committee concerned, who shall be responsible for implementing the duties and functions of their respective committees.

**ARTICLE V
SPECIAL COMMITTEES**

Special committees may be formed for specific purposes as desired by the Church. These special committees may be recommended by the Nominating Committee.

**ARTICLE VI
ADOPTION AND AMENDMENT**

These bylaws will be adopted and in immediate effect when a majority of the members, present at the business meeting at which the vote is taken, vote in favor of the same. This vote shall be taken not less than thirty (30) days after formal presentation of the bylaws to the Church.

Any of the provisions of these bylaws may be amended, altered, or repealed by a majority vote of the members present at any regular business meeting of the Church, provided, however, that notice and proposal of such amendment, alteration, or repeal must be given in writing at the preceding regular business meeting of the Church.

**ARTICLE VII
CHURCH RECORD**

A copy of these bylaws shall at all times be kept in the Church Record File.

**ARTICLE VIII
INITIAL REGISTERED AGENT
AND STREET ADDRESS**

Eddie Ngin Hang
1701 NW 96th Terrace # 1B
Pembroke Pines, FL 33024

**ARTICLE IX
INCORPORATORS**

The names and addresses of the incorporators of these Articles of Incorporation are:

Eddie Ngin Hang
Pastor of Zomi Baptist Church
1701 NW 86th Terrace # 1B
Pembroke Pines, FL 33024
Fx/Ph. (954) 430-3621

Tun Cin Kap
Associate Pastor of Zomi Baptist Church
565 NE 15th Terrace
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C (720) 951-1779

Gin Lam Khup
Moderator of Zomi Baptist Church
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Boca Raton, FL 33431
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Neng Ngaih Lian
Secretary of Zomi Baptist Church
3333 NE 20th Avenue # 27
Ft. Lauderdale, FL 33306
Fx/Ph. (954) 563-9197

Lian Khan Mung
Treasurer of Zomi Baptist Church
4319 Harrison Street
Hollywood, FL 33021
Fx/Ph. (954) 966-9512

En Khat Thang
Finance Secretary of Zomi Baptist Church
10195 Stonehenge Circle # 1216
Boynton Beach, FL 33437
Fx/Ph. (561) 732-5454

Suang Khan Cin
Music Director of Zomi Baptist Church
1701 NW 96th Terrace # 1B
Pembroke Pines, FL 33024
Fx/Ph. (954) 430-3621

The undersigned incorporators have executed these Articles of Incorporation this seventh day of November, 2004.



Signature of Incorporator

EDDIE NGIM HANG

Typed name of Incorporator signing



Signature of Incorporator

TUN CIN KAP

Typed name of Incorporator signing



Signature of Incorporator

GIN LAM KHUP

Typed name of Incorporator signing



Signature of Incorporator

NENG NGAIH LIAN

Typed name of Incorporator signing



Signature of Incorporator

LIAN KHAN MUNG

Typed name of Incorporator signing



Signature of Incorporator

EN KHAT THANG

Typed name of Incorporator signing



Signature of Incorporator

SUANG KHAN CIN

Typed name Incorporator signing

APPENDIX A

ZOMI

Eddie N. Hang

ZOMI

Eddie Ngin Hang

Writing as one of my own, I would at times refer to my ethnic Zomi people with the exclusive “we”, “our” or “us”..

Honestly, we do not know exactly when and where we came from. The earliest mention about my people was not even as Zomi, but as Chins in the Pagan inscriptions. Under the auspices of the Burma Research Society, G. H. Luce, a History Professor at then Rangoon University, made a linguistic research, and found out that Chins and Chindwin were mentioned in Pagan inscriptions from the beginning of the 13th Century (Luce 1954:25). When the British annexed India, they first came in contact with Zomis from the Indian side, where my people were called Cuci or in a more improved name Kuki. When they further annexed Burma, they adopted the wrong name of Chins given by the dominant Burmans. From these two names has arisen the combination Kuki-Chin. And so my people has been known by outsiders in an inappropriate foreign term as Kuki-Chin.

Kuki-Chin is simply a coining of linguists. We have never identified ourselves either by Kuki or Chin. They are not indigenous at all. Kuki is a Bengali term; and it is derogatory. It means “wild hill tribes”. Chin is Burmese, being written as *khyan* in Burmese script. It is no less derogatory. Especially when it is used in conjunction with another Burmese word, *poh* or *soh*, it becomes very bitter for us. *Poh* means stink; *soh* literally means worn out, and figuratively, good for nothing. It is like the American “N” word to us the people concerned.

Instead of recognizing us as Zomis, the Burman military government known as the State Peace and Development Council (SPDC) has a secret plan to either assimilate us and all other ethnic groups into mainstream Burmans in order to “Burmanize” the whole country and make it exclusively “theirs”. In co-operation with **Hill Region Buddhist Mission**, the SPDC has sent both soldiers and Buddhist monks to the so-called Chin State where my people live

to induce Chins to convert to Buddhism and to prevent Christians from proselytizing Chins who practice indigenous religions. This campaigns, reportedly accompanied by other efforts to “Burmanize” the Chins, has involved large increase in military units stationed in Chin state and other predominantly Chin areas, state-sponsored immigration of Buddhist Burman monks from other regions, and construction of Buddhist monasteries and shrines in Chin communities with few or no Buddhists, often by means of forced “donations” of money or labor. Government authorities repeatedly prohibited Christian clergy from proselytizing. Soldiers beat Christian clergy who refused to sign statements promising to stop preaching. There repeatedly have been instances of forced conversions. Since the early 1990s, security forces have torn down or forced villagers to tear down crosses that had been erected outside Chin Christian villages. These crosses often have been replaced with pagodas, sometimes built with forced labor (U. S. State Department Bureau of Democracy, Human Rights and Labor, February 25, 2000, Burma Country Report, or <http://usinfo.state.gov/regional/ea/burmhr99.htm> p. 18, para 2).

Although Kuki-Chin was imposed upon us, we had never accepted it as our ethnic identity. At least the following organizations tell something about it..

1. Zomi Association of Bangalore, India (see note 1)
2. Zomi Baptist Academy, Tedim, Burma (see note 2).
3. Zomi Baptist Association, Kalemyo, Burma
4. Zomi Baptist Church, Bawdwin, Burma (see note 3)
5. Zomi Baptist Church, Florida, USA (see note 3)
6. Zomi Baptist Church, Lanmadaw, Rangoon, Burma (see note 4)
7. Zomi Baptist Church, Mandalay, Burma (see note 3)
8. Zomi Baptist Church, Mingaladon, Rangoon, Burma (see note 3)
9. Zomi Baptist Church, Mizoram, India (see note 1)
10. Zomi Baptist Convention, Upper Burma (see note 5)
11. Zomi Baptist Press, Falam, Burma
12. Zomi Baptist Women Federation, Upper Burma
13. Zomi Baptist Women Society, Mizoram, India (see note 1)
14. Zomi Baptist Youth Fellowship, Mizoram, India (see note 1)
15. Zomi Baptist Youth Fellowship, Upper Burma (see note 1)
16. Zomi Christian Church, Manipur, India (see note 1)
17. Zomi Christian Fellowship, Bangalore, India (see note 1)
18. Zomi Christian Fellowship, Delhi, India (see note 1)
19. Zomi Christian Fellowship, Dehradun, India (see note 1)
20. Zomi Christian Fellowship, Dinapur, India (see note 1)
21. Zomi Christian Fellowship, Guwahati, India (see note 1)
22. Zomi Christian Fellowship, Shillong, India (see note 1)
23. Zomi Christian Literature Society, Kalemyo, Burma
24. Zomi Christian Monthly, Falam, Burma
25. Zomi Cultural Society, Manipur, India (see note 1)
26. Zomi Democratic Front, Manipur, India
27. Zomi Education Board, Tedim, Burma see note 2)
28. Zomi Magazine, Rangoon, Burma (see note 1)
29. Zomi National Congress, Manipur, India (see note 6)
30. Zomi National Congress, Rangoon, Burma (see note 6)
31. Zomi Press, Lamka, Manipur, India (see note 1)
32. Zomi Tangko Newspaper, Rangoon, Burma (see note 1)
33. Zomi Theological College, Falam, Burma
34. Zomi Theological College Magazine, Falam, Burma
35. Zomi University Magazine, Rangoon, Burma (see note 1)
36. Zomi Zingsol Magazine, Rangoon, Burma (see note 1)
37. All Zomi Students Association, Delhi, India (see note 1)
38. All Zomi Students Association, Guwahati, India (see note 1)
39. All Zomi Students Association, Shillong, India (see note 1)
40. Manipur University Zomi Students Union, Imphal, India (see note 1)
41. United Zomi Organization, Manipur, India (see note 1)

In spite of the fact that Zomi is our authentic indigenous identity, Kuki-Chin has been imposed upon us. Even though we would rather be called Zomi in our own term, the dominant people would never care. We never had a chance to tell the world who we really are. Especially in Burma, the State Peace and Development Council (SPDC) has a secret plan to "Burmanize" the whole country and wipe out all other ethnic groups and make it exclusively "theirs". The Burman military government has sent troops and, in co-operation with **Hill Region Buddhist Mission**, has also sent Buddhist monks to the so-called Chin State where my people live

to induce Chins to convert to Buddhism and to prevent Christians from proselytizing Chins who practice indigenous religions. This campaign, reportedly accompanied by other efforts to "Burmanize" the Chins, has involved large increase in military units stationed in Chin state and other predominantly Chin areas, state-sponsored immigration of Buddhist Burman monks from other regions, and construction of Buddhist monasteries and shrines in Chin communities with few or no Buddhists, often by means of forced "donations" of money or labor. Government authorities repeatedly prohibited Christian clergy from proselytizing. Soldiers beat Christian clergy who refused to sign statements promising to stop preaching. There repeatedly have been instances of forced conversions. Since the early 1990s, security forces have torn down or forced villagers to tear down crosses that had been erected outside Chin Christian villages. These crosses often have been replaced with pagodas, sometimes built with forced labor (U. S. State Department Bureau of Democracy, Human Rights and Labor, February 25, 2000, Burma Country Report, or <http://usinfo.state.gov/regional/ea/burmhr99.htm> p. 18, para 2)

Therefore, in an effort to let the world know that we are authentically, culturally and linguistically Zomis by origin and nature, we call our Christian organization Zomi Baptist Church.

Note 1. When my ethnic Zomi people began to be aware of their ethnic identity, they formed different organizations whether at home or in various places in Burma and India to educate our young Zomi people of our ethnic identity. We formed organizations in Burma such as Zomi Magazine, Rangoon; Zomi Tangko Newspaper, Rangoon; Zomi University Magazine, Rangoon; Zomi Zingsol Magazine, Rangoon; and in India, such as Zomi Association of Bangalore, Zomi Cultural Society, Manipur; Zomi Press, Lamka, Manipur; All Zomi Students Association, Delhi; All Zomi Students Association, Guwahati; All Zomi Students Association, Shillong; Manipur University Zomi Students Union, Imphal; United Zomi Organization, Manipur,

We even formed our own Christian communities in Burma, such as Zomi Baptist Church, Bawdwin; Zomi Baptist Church, Mandalay, the second largest city in Burma; and Zomi Baptist Church, Mingaladon, Rangoon; Zomi Baptist Women Federation, Upper Burma; Zomi Baptist Youth Fellowship, Upper Burma; as Zomi language is totally different from Burmese, the national language of Burma. In the same manner, Zomi people in India also formed our own Christian communities wherever we live in different parts of India, such as Zomi Baptist Youth Fellowship, Mizoram, India Zomi Christian Church, Manipur; Zomi Christian Fellowship, Bangalore; Zomi

Dinapur, Zomi Christian Fellowship, Guwahati; and Zomi Christian Fellowship, Shillong, to identify ourselves as Zomis, and to worship God in their own "heart" language, Zomi language.

Note 2. Leaders of my people formed a Zomi Education Board (see No. 27) back in 1945, and this education board in turn formed the Zomi Baptist Academy to educate Zomi young people. Zomi language had been taught in primary schools in my home towns and villages until the last ten years, but the Burman military government has banned teaching Zomi language in these primary schools in our homeland known incorrectly as Chin State. We need more of this kind so that we might not lose out our custom, language and culture to Burmese custom, language and culture totally in the future.

Note 3. My people are very naïve about our own ethnic identity. They thought that we are Chins because we have been called Chins, and that the whole world has known us by that name for such a long time. I myself have planted this church in south Florida so that we might be able to worship God in our own Zomi "heart" language, and that we might not lose out to the world at large, and thus we might be able to maintain our own language, custom, and culture. I also want at least Southern Baptist Convention, and eventually the whole world to know that we are not Chins but Zomis, according to our own term. .

Note 4. Most my people used to live in what was and still is known as Chin Hills. By the 1960s, they began to settle in Rangoon, and they began to feel the need of a Zomi Church to worship God in our own language. Zomi Baptist Church was formed, and I myself had the privilege of leading the Youth Fellowship and Zomi Baptist Church from 1969 to 1970 until I studied at Rangoon University...

Note 5. American Baptist missionaries came to bring the gospel of Jesus Christ to my people back in 1899. When Zomis became Christians, the need for a convention to look after the affairs of all Zomi Christians was called for. Ten leaders each from Falam, Haka and Tedim Baptist Association selected to form a constitution drafting committee, with Rev. S. T. Hau Go as chairman.

Rev. Hau Go (now with the Lord) recounted his experience of forming the convention as follows:

Having explained to the committee that we were forming a purely national organization, I proposed that the name of organization should bear our own national name. Outsiders call us Chin but we never call ourselves by that name. So I believe you all agree to reject Chin to be the name of our organization and all the members of the Committee agreed by acclamation.. .

Then I proposed that we should take Zomi as our name as this is our correct historical name. And we should call our organization Zomi Baptist Convention.

A man sprang to his feet and rejected the name Zomi outright, saying, "Saya, in Haka, we apply this word Zo to the most backward and the most despicable people. So we do not want this name for our big organization.

"In that case, what name do you like?" I asked, and he replied, Laimi.

Then I explained, "I propose Zomi because I believe it is the correct original and historical name of our people, from the Naga Hills to the Bay of Bengal. To the North of Tedim, the Thados and other tribes call themselves, Yo; in Falam, Laizo. The Tedim people call themselves Zo; the Lushais, Mizo; in Haka Zotung, Zophei, Zokhua. In Gangaw area Zo is pronounced Yaw; in Mindat, Jo or Cho, and in Paletwa Khumi. In Prome, Thayetmyo, Sandoway and Bassein areas, they call themselves Asho. So I am convinced that in spite of slight variations this Zo is our original historical national name.

At this Rev. Sang Ling, who was the most senior and revered pastor from Haka, stood up and said, "What Saya (Hau Go) has just said is correct. In our younger days, we were told that we were born at Yo-Kiang. And Zo is our true national name. The word Lai is not our national name. Lai was first used by the denizens of Haka. It means our village people, our own local people, as distinct from outsiders. It is not our national name. Saying this, he waved to Rev. Sang Fen, who also was the second oldest and most respected pastor, and asked, "What is your opinion on this, Saya?"

Saya Sang Fen stood up and briefly said, "I agree. I believe Zo is our national name and I myself am the pastor of Zokhua.

After the two most senior and revered pastors of the Haka area arise and spoke in support of my proposal, not a single voice of dissent was heard and the name Zomi Baptist Convention was unanimously approved.

What the Constitution Drafting Committee has approved at Falam meeting, Zomi Baptist Convention was officially and universally adopted by the general meeting at Saikah, March 5-7, 1953 (Go, 1988)

Note 6. Burma became independent from Britain on January 4, 1948. General Ne Win seized power in March 1962, suspended the constitution to institute the Burma Socialist Program Party (BSPP) to run the country under a military dictatorship. However, by March 1974, due to economic disasters under the Socialist programs, the Revolutionary Council dissolved to form a State Council to revise its economic policies. However, the economic problems kept increasing.

By the beginning of 1988, large scale civil unrest erupted, Massive largely peaceful street demonstrations called for an end to 26 years of one-party rule by the military-dominated BSPP. When the demonstrations became uncontrollable, the army suppressed them at gunpoint, and many innocent students, women and children demonstrators were shot dead..

In July, 1988, Ne Win resigned and asked the congress to approve the holding of a national referendum on the issue of a multi-party system. But the referendum proposal was rejected. Sein Lwin was hand-picked to succeed Ne Win, only to cause more bloodshed.

Only after 19 days in office, Sein Lwin was replaced by the more moderate civilian, Dr. Maung Maung, hitherto the Attorney-General.

On August 8, 1988, a group of army officers led by General Saw Maung deposed the government of civilian Dr. Maung Maung, to be known later as the 8-8-88 national strife. They proclaimed the establishment of a State Law and Order Restoration Council (SLORC) and run Burma under a more brutal regime.

While severely restricting freedom of assembly under martial law, the SLORC legalized the formation of political parties. More than 200 political parties were duly registered over the next year. In May 1989, electoral legislation, which had been promulgated in March, was ratified to provide for the holding of multi-party elections on May 27, 1990, permitted campaigning only in the three months prior to the election date. By the closing date in December, 1989, 117 had registered for their contentions.

National League for Democracy (NLD), led by Aung San Suu Kyi, was the leading party against the ruling military party. Therefore, on July 20, 1989, troops entered the NLD party's national headquarters and arrested 43 people, including much of its leadership. Aung San Suu Kyi was put under house arrest. Tin U, chairman of the party, was imprisoned for political reasons the same day for allegedly "endangering the state".

At the beginning of the campaign period, martial law was still in force. As a result, the authorities maintained severe restrictions on campaigning activities. Indeed, Aung San Suu Kyi was not only denied the opportunities to participate in election campaigning by the terms of her house arrest order but was also officially banned from standing for election to the new parliament. Since Tin U was still in prison, he was automatically disqualified from contesting the elections because of provisions in the election laws prohibiting prisoners from candidature.

When the election, as scheduled, took place in 485 constituencies throughout Burma on May 27, 1990, ninety-three parties presented a total of 2,296 candidates to contest 492 seats for a new assembly. There were also eighty-seven independent candidates.

It was preconditioned for NLD to lose in the elections, but NLD got a landslide victory. The SLORC announced the election results in the official media, with the NLD winning 82 percent of the seats. However, making many lame excuses, the SLORC, now defunct but still functioning in another name known as the State Peace and Development Council (SPDC), refused to transfer power to the NLD. Even the United Nations Organization (UNO) has been helpless in persuading the SPDC to transfer power to the people's choice of government, the National League for Democracy..

Zomi National Congress (ZNC) was formed to contend for the rights of Zomi nationalities. Zomis have been wrongly identified as Chins in Burma, as Kuki in India, and thus generally as Kuki-Chin around the world. Zomi National Congress stands for our authentic national identity.

Zomi National Congress works closely with the National League for Democracy so that, if and when Burma becomes a democratic country again, we might have the chance, among others, to declare our authentic identity as Zomi to the world through the people's choice of a democratic government.

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APPENDIX B

The Southern Baptist Faith and Message

THE BAPTIST FAITH & MESSAGE

I. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

II. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with

them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

C. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

III. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence when posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

IV. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

V. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility. All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from

the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39-12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

VI. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

VII. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper. The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.

VIII. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3, 33-36; John 4:21-24; 20:1, 19-28; Acts 20:7; Romans 14:5-10; I Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.

IX. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10, 23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10, 16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6, 9; 5:10; 11:15; 21-22.

X. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27, 30, 36, 44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40, 48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28, 35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1, 8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

XI. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord

Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

XII. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people. In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.

XIII. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

XIV. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.

XV. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16, 43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

XVI. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war. The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love.

Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.

XVII. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.

XVIII. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption. Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race. The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation. Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24;

14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

CERTIFICATE OF DESIGNATION
REGISTERED AGENT/REGISTERED OFFICE

Pursuant to the provisions of section 607 0501 Florida Statutes, the undersigned corporation organized under the laws of the State of Florida, submits the following statement in designating the registered agent, in the State of Florida.

1. The name of the corporation is ZOMI BAPTIST CHURCH, INC.
2. The name and address of the registered agent and office is:

Eddie Ngin Hang
1701 NW 96th Terrace # 1B
Pembroke Pines, Fl 33024
Fx/Ph. (954) 430-3621

FILED
04 DEC 20 AM 7:04
SECRETARY OF STATE
TALLAHASSEE, FLORIDA

HAVING BEEN NAMED AS REGISTERED AGENT AND TO ACCEPT SERVICE OF PROCESS FOR THE ABOVE STATED CORPORATION AT THE PLACE DESIGNATED IN THIS CERTIFICATE, THEREBY ACCEPT THE APPOINTMENT AS REGISTERED AGENT AND AGREE TO ACT IN ITS CAPACITY. I FURTHER AGREE TO COMPLY WITH THE PROVISIONS OF ALL STATUTES RELATING TO THE PROPER AND COMPLETE PERFORMANCE OF MY DUTIES, AND I AM FAMILIAR WITH AND ACCEPT THE OBLIGATIONS OF MY POSITION AS REGISTERED AGENT.

Signature _____

Date 12/15/04

This must be signed before a Notary

Notary Seal



Signed before me on this 15 Day

DEC.
of November, 2004.

Personally known to me.

Produced Identification MEM HEALTHCOLD